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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—Jesus Christ.

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Topics of the Time.

The great Pan-Presbyterian Council, meeting in Philadelphia this week, is attracting much attention from the churches. Horticultural Hall, where it is sitting, is gaily decked with national flags, and Europe and the ends of the earth are represented in the august body, the brethren of the Psalm-singing bodies among them, although we have seen no concession to the principle of divine worship to which they faithfully adhere. On the other hand the Cumberland Presbyterians, who number 130,000, are refused admission on the ground that they do not hold to the doctrines of predestination as taught in the Westminster Catechism. Ex-President D. A. Wallace of the United Presbyterian church, Wooster, Ohio, had the honor of presiding at one session and Hon. Horace Maynard, our new Postmaster General, at another.

This great meeting will doubtless acccomplish much good from its learned discussions of the relation of religion to scientific inquiry, to the present phases of infidelity, etc., etc., but it may be questioned when the practical results are weighed up on which side of the account the balance will fall. Prof. G. P. Fisher, D. D., an eminent New England theologian, realizing the want of an adequate object before the body, has suggested that, in view of the hostile feelings between France and Prussia, which threaten a devastating war sooner or later, there should be a forcible declaration in favor of Christian peace among the nations. The *Advance*, realizing that the National Congregational Council is about to meet in St. Louis without a reasonable vocation, echoes the appeal of Prof. Fisher. The reforms against war and intemperance being popular, will make an excellent beginning for these bodies in the way of practical religion. When they have, for Christ's sake, undertaken a plain duty in regard to these, the time may come when they may be willing to take up the cross and follow Christ in an effort to secure his right among the nations as their lawful head; or even in the spirit of Nehemiah undertake to redeem Zion from her bondage to her Babylonian adversary of the lodge.

The prosperity of our nation at the present time has never been equalled. Before the breaking out of the war in December, 1860, the government was borrowing money at ten and twelve per cent., and was paying this rate on nine millions and a half of money. To-day the four per cent. bonds are from eight to nine per cent. premium. It is estimated that the reduction of the national debt during the present month will be twelve millions, and that but for the arrears of pensions act, which took twenty-seven millions from the treasury in addition to the regular pension fund, the revenue would have had a surplus of nearly a hundred millions. For the year ending June 30, the actual revenue was $333,526-, 611, or more than $1,000,000 for every working day of the year, an increase of some $60,000,000 over the year before. While there is much satisfaction in knowing that as a nation we are likely in time to get out of debt, and that we are not constrained to follow the evil example of some Southern States in repudiation, yet there might be far less trouble in this respect if the lodge was banished from our borders.

The liquor-sellers of Illinois met in this city last week to form a State organization, whose object shall be to make this business as honorable as selling boots and shoes or groceries. It is a fact worth noting, that of the members whose names are given, four-fifths are German. But more significant still was the friendly presence of Mayor Harrison, who, in a short speech, welcomed these agents of murder and every evil, and officially approved their devilish work. Mr. Harrison is a prominent Democratic politician; his party may sustain him, but Chicago evidently does not. The deepest indignation is expressed by leading citizens, and Dr. Noble, of the Union Park Congregational church, has been especially active, preaching upon the subject last Sabbath. A great indignation meeting has been proposed, and if held, should be so wisely managed that its blow should not only fall heavily upon an official who can so dishonor his city, but upon the whole deadly traffic as well.

Much apprehension has existed in Europe, especially in Germany, at the recent change in the French cabinet. It was really a victory of the radical Republicans over the more moderate wing, which has so long been represented by men of signal ability, who have favored Protestant Christianity, Waddington and De Freycinet. The entire dissolution of the Catholic bodies is demanded by Gambetta, the others were satisfied to close up the Jesuit establishments and take guarantees of the rest. The appointment of Jules Ferry, author of the anti-Papal education bill, indicated the strong predominance of Gambetta's party. The question was, would his foreign policy, so full of threatening and conscious power, also prevail? From the address of Saint Hilaire, the new minister of foreign affairs, to the agents of France abroad, the "Republic means peace." He says: "My first duty is to request you to assure the governments to which you are accredited that the new cabinet will make no change in the foreign policy of its predecessor. France has never attached greater value than now to the maintenance of peace, so fruitful of advantage for her prosperity and honor. This system, inaugurated by President Thiers, has been followed with constancy for the last ten years, and has borne excellent fruits. We shall remain faithful to so happy a tradition and do everything to develop still further the good relations which France maintains with other governments. As for myself, I shall apply all my strength to this object, and for assistance in this patriotic task I rely upon the most devoted co-operation from all the representatives of our diplomacy."

Our Letter from Europe—Stirling.

The west of Scotland is rich in martyrs' graves. Almost every considerable town has its story of hangings, burnings and other tortures for the faith. How strange to think that the infamous Charles I., who owed his crown to the Scottish Presbyterians, should persecute them even to their desert moors and crags! How wonderful the Christians who would die rather than renounce the headship of Christ over his church, should prefer a licentious Merry Andrew like the second Charles to the honest and glorious administration of Cromwell! How passing strange that these very fields where now men, in religion, are free as mountain winds, were, only two hundred years ago, shuddering at the cries of the tortured and all splashed with the blood of the slain! I spent a night at Paisley, where I attended my first Scottish prayer meeting. It was held in the Reformed Presbyterian church, and was led by Pastor R. Dunlop. Here in Paisley two men were hanged by the neck and buried at the foot of the gallows, because they refused to take the oath of abjuration, *i. e.*, to swear that the Covenant which the Scottish people had taken was not binding on themselves or others. In Darvel, a little village of whitewashed, straw-thatched cottages some miles away, a man was hanged, then beheaded and his head kicked from end to end of the street through which I walked. Near by is the cottage of John Brown, who was shot by the dragoons at his own door before the eyes of his wife. She gathered the fragments of his skull together, composed the body decently, and sat down by it to wait until neighbors could creep from their hiding places and help to lay it in the ground. Those were sore times—times that tried men's souls, but they are past—God grant it be forever. We ought not to forget, however, that the danger of the church at present, while different, is no less real than then. In those times Satan raged against God's people and tore them with bloody teeth and claws. Now he comes with sanctimonious face and velvety step and proposes to unite with the church. To-day, as always, the traitor in the camp is most to be feared.

THE BATTLE OF DRUMCLOG

was fought on Sabbath, June 1st,

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1679, just two hundred and one years ago. The Covenanters had gathered from their lowly firesides and were engaged in the worship of God when Claverhouse and his men came upon them. Hastily putting the women and children in the rear they made ready for battle, and as the enemy approached they sang from the seventy-sixth Psalm:

In Judah's land, God is well known,
His name in Israel's great;
In Salem is his tabernacle,
In Sion is his seat.

When the conflict ended forty of Claverhouse's troopers lay dead, and he himself fled from the field. I walked from the village of Newmilns to the plain granite shaft that marks the place where this battle was fought. Two hundred years have doubtless changed the appearance of things, but it is still a dreary place. The moss in which the dragoons stumbled is still here, the heather still grow on the hills, and Loudon hill, grand and gloomy, still towers above the battle plain.

BOTHWELL BRIDGE.

Not very far distant is the little town of Bothwell, and across the Clyde is Hamilton, while between the two extends the bridge, in part the same over which the royal troops marched when Claverhouse avenged himself for his defeat at Drumclog. The Covenanters here were about six thousand, the royal troops less than half that number. The first-named party had all the advantages in position and could easily have defeated their enemies had they been united and energetic. But they debated and quarreled among themselves, instead of presenting a united front to their enemies. The result was what might have been foreseen. The barricade which they had built on the bridge was taken, four hundred were cut down on the field by the dragoons, and twelve hundred surrendered, to be subjected to every outrage which the devilish ingenuity of ecclesiastical tyrants could invent and inflict.

"THE LAND OF MOUNTAIN AND OF FLOOD."

Scotland well deserves the name above bestowed. Her "Bens" and "Lochs" are scattered in charming confusion, each one with its story to to tell, and willing to tell it if we but ask aright. The pen of Sir Walter Scott has thrown a mist over these hills, so that we see not themselves alone, but the plaided Highlanders as well, who in centuries past played their parts in the drama of life among them. They are still beautiful in their own right, mountain peeping over the shoulder of mountain, and lochs nestled lovingly between the neighbor hills. Loch Lomond, on last Saturday, was smooth as a mirror, and Loch Katrine's silver surface, rippled by the breeze, as in the day when Ellen's Isle became the resting place of the wearied hunter.

Here in Surling the castle crowns the hill-top, as in the days when Wallace and Bruce struggled for their native land, or when the beautiful, unfortunate and unprincipled Mary held court within its turreted walls. Is it not strange, by the way, that Catholicism is coming back to these hills, whence it was long since banished, and that Episcopacy, which persecuted to the death the Presbyterians, now rears its churches side by side with Covenanter and Independent? The world keeps turning. Glasgow has an Irish population of two hundred thousand; there are fourteen Congregational churches in that city, and here in Stirling I attended service yesterday morning in the Gray Friar's church, that was built four hundred years ago, and in the afternoon was permitted to preach the blessed Gospel in a church which holds to the principles that came to New England's

"Stern and rock-bound coast"

in the Mayflower, nearly two hundred and sixty years since. The great rock goes rolling along; the kingdoms of this world are becoming the kingdoms of our Lord. He leads us blind by a way that we know not; the wrath of man praises, and the remainder he will restrain.

VIATOR.

QUOTATIONS FOR A MASONIC READING.

1. "As you are now introduced into the first principles of Masonry, I congratulate you on being accepted into this ancient and honorable order."—*Charge to Candidate, 1st degree.*

2. "Ancient, as having subsisted from time immemorial; and honorable, as tending in every particular so to render all men who will be conformable to its precepts."—*Charge to Candidate, 1st degree.*

3. "No institution was ever raised on a better principle or more solid foundation."—*Charge to Candidate 1st degree.*

4. "Nor were ever more excellent rules and useful maxims laid down than are inculcated in the several Masonic lectures."—*Charge to Candidate, 1st degree.*

5. "Masonry is a progressive science, and is divided into different classes and degrees."—*Masonic Monitor—Sickels, etc. p. 62.*

6. "Masonry includes within its circle almost every branch of polite learning."—*Mas. Mon. 2d deg., Sickels, p. 62*

7. "Under the veil of its mysteries are comprehended a regular system of science."—*Mas. Mon. 2d deg. Sickels. p. 62.*

8. "As Masons, we are taught never to commence any great or important undertaking without nvoking the blessing and protection of the Deity, and this is because Masonry is a religious institution, and we thereby show our dependence on, and our trust in God."—*Manual of the Lodge. p 40*

9. "Masonry is a system teaching piety, morality, science, charity and self-discipline."—*Webb's Monitor by Morris, p. 7.*

10. "The three great tenets of a Mason's profession are brotherly love, relief and truth."—*Manual of the Lodge, p. 58.*

11. "To be good and true is the first lesson we are taught in Masonry."—*Manual of the Lodge, p. 58.*

12. "No lodge can be regularly opened or closed without religious services of some sort—without prayer."—*Webb's Monitor by Morris, p. 13, 284.*

13. "The meeting of a Masonic lodge is strictly a religious ceremony."—*Webb's Monitor by Morris, p. 284, 23.*

14. "Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world he (the candidate) comes inquiringly to our doors seeking the 'new birth' and asking a withdrawal of the veil which conceals divine truth from his uninitiated sight."—*Manual of the Lodge, p. 20.*

15. "The shock of entrance is the symbol of the agonies of the first death and the throes of the new birth." "The shock of enlightenment is the symbol of the birth of intellectual light and the dispersion of intellectual darkness."—*Manual of the Lodge, pp. 21, 30.*

16. "It (the darkness of initiation) is intended to remind the candidate of his ignorance, which Masonry is to enlighten."—*Manual of the Lodge, p. 39.*

17. "It is intended to remind the candidate of his evil nature, which Masonry is to purify."—*Manual of the Lodge, p. 39.*

18. "It is intended to remind him of the world, in whose obscurity he has been wandering, and from which Masonry is to rescue him."—*Manual of the Lodge, p. 39.*

19. "The speculative Mason is engaged in the construction of a spiritual temple in the heart, pure and spotless, fit for the dwelling place of Him who is the Author of purity, where God is to be worshiped in spirit and in truth."—*Manual of the Lodge, p. 35.*

20. "In their rituals Masons declare emphatically that a more noble and glorious purpose than squaring stories and hewing timbers is theirs fitting immortal nature for that spiritual building not made with hands, eternal in the heavens." "The builder builds for a century—Masons for eternity." "The painter paints for a generation—they for the everlasting years."—*Freemason's Guide, p. 71.*

21. "Acacian signifies a Mason who by living in strict obedience to the obligations and precepts of the fraternity is free from sin."—*Lexicon of Masonry, p 16.*

22. "Freemasonry is to be regarded as that sublime doctrine of divine truth by which the path of him who has attained it is to be illuminated in his pilgrimage of life."—*Symbolism of Masonry, p 148.*

23. "What came you here to do? To learn to subdue my passions and improve myself in Masonry."—*Masonic Ritual, 1st degree.*

24. "The ceremony of raising is solemn, and, rightly appreciated, sublime. The most important problems of human destiny are considered."—*Webb's Monitor by Morris, p. 282.*

25. "Death, interment, the resurrection of the body, and the immortality of the soul must arrest by turns the attention, and are rationally applied to the present improvement of the heart."—*Webb's Monitor by Morris, p. 282.*

26. "The whole design of Freemasonry as a speculative science is the investigation of divine truth. To this great object everything else is subsidiary. In speculative Masonry there is an advancement from a lower to a higher state, from darkness to light, from death to life, from error to truth."—*Manual of the Lodge, p. 88.*

27. "These three degrees thus form a perfect and harmonious whole, nor can it be conceived that any thing can be suggested more which the soul of man requires."—*Freemason's Guide, p.* 189.

28. "There is that latent in Freemasonry which makes it exactly the institution that is most needed in this age, but to be an effective agent in elevating and advancing man to a more perfect condition the sense of its mysteries must be understood."—*General History, Cyclopedia and Dictionary of Freemasonry, p. 298.*

ODD-FELLOWS—THEIR ARGUMENTS REVIEWED.

NO. ONE.

This society held a reunion of its lodges of southeastern Iowa at Fairfield, Aug. 26, 1880. Owing to recent rains there was not so large an attendance as desired by the lodge and expected by the people of the city. The grove picnic was also suspended, and the oration was delivered in the First Methodist Episcopal church. Rev. F. W. Evens of Newton, Ia., was the orator chosen for the occasion. As an orator and logician Mr. Evens is regarded by many as the champion of the Iowa conference. This attracted a good crowd to the church, and all desired to know something of the nature, object and design of this society styled Odd fellows.

The style and manner of the address was all that could reasonably be expected. There were many fine thoughts, and the wording and illustration were good, and often excellent. But just how and wherein they portrayed any real merit to the object, many failed to see, yet it may have been all plain (?) to Odd-fellows.

The speaker very aptly described the varied language of signs, symbols and paraphernalia, freely using the Bible for this purpose, but in this broad general range it was not hinted at as to what language the

regalia of the order did speak, but that this was well understood by the initiated.

The foundation of the order was friendship, love and truth, and its object practical, systematic benevolence. On this trio of principles the speaker presented some of his best thoughts. He admitted that these principles antedate the order of Odd-fellowship (of course, the foundation antedates the building), and we are sure Mr. E. could have learned and said all he did say upon these principles without any aid or connection with Odd-fellowship whatever; and whatever pride the Odd-fellows take upon this, the best part of the speech, they are indebted wholly to the Christian religion for it. There is where the speaker learned it. It came from the Bible, and not from the ritual and lodge of the Odd-fellows. Christianity, as revealed in the Bible, and portrayed in the actions of the early Christians, is the best possible exemplification of friendship, love and truth, as well as practical, systematic benevolence, that mankind has ever known, and it is not possible to improve upon it. The solidity and glory of Odd-fellowship is set before the public on the ground of its infallible foundation.

This is an admission that God laid the foundation; that he, and not Odd-fellowship, is the author of all that the mind can conceive by the words "friendship, love and truth." Paul declares that "other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:2. Is not the Lord also the author of the building, as well as the foundation? And if we have truth in God's Word for the foundation, does it not furnish also the pattern of that buliding? Or did the Lord lay the foundation and leave men to invent the plan of the building? Or did the Lord lay an infallible foundation and then make such a mistake in the pattern, how and what to build, that men of modern times perfected the plan? Jesus said he would build his church, and if we regard God's word as truth, he did what he promised, on the foundation of apostles and prophets, Christ being the chief corner-stone, embracing every element of friendship, love and truth. There was erected one body, or building, according to a pattern as divine as the foundation itself.

On this foundation and according to this pattern nothing but this divine building the body or church of Christ can be raised up. Therefore, if Odd-fellowship or any other society is built upon a divine foundation and after a divine plan it is the body of Christ. If we grant that the foundation is infallible, yet if the pattern by which they build is not also infallible it cannot be the body of Christ. No one claims that Odd-fellowship is built up by divine authority. And in this connection may I not ask, Is it possible to build on a divine foundation by a human plan? Looking at this and similar associations we fail to see how they can be partly divine and partly human, especially since the Lord furnishes in full a divine body; and for myself I cannot see how I can follow the divine plan and human plan too, and do full duty by the former. Whatever I do by the latter I must do at the expense of the former, and thereby rob it of that glory and honor so justly due thereunto.

Mr. Evens was exceedingly adroit in presenting the claims of Odd-fellowship, yet I do not think the outsiders who listened to his two hours' address realized that they had really learned anything that they did not or might not know entirely independent of the order. I suppose, too, that those members who hurrah for Ingersoll and do not believe in the divinity of Christ or the inspiration of the apostles and prophets were quite unconcerned as to whether the foundation was divine or not. All those who do believe in Christ must admit that to follow the divine law there is no need of the order; and we believe if all such would exert themselves in the cause of Christ as they do in these orders, or as they should do, we should have the things desired.

Mr. Evens closed with the claim that "their mission would not end till Christianity became universal." I suppose then Christianity will thank (?) Odd-fellowship for the victory, and heaven and earth will rejoice that the regalia, signs, symbols and rituals of secret societies and their meetings were so much better and more effective than the institutions of the house of God, the law of Jesus and the associations and assemblies of the saints. With these premises, these conclusions follow of necessity to any candid, Christian hearer.

Mr. Evens in common with the advocates of secret societies attributes criticism and opposition to stupidity and ignorance, creating much laughter by a story of two Presbyterian deacons carrying out an enthusiastic Methodist Episcopal sister who persisted in shouting in their meeting. The old lady rejoiced that she was so much better off than Jesus, who rode into Jerusalem on one ass, while she had two to carry her out of a Presyterian church. I could not refrain from remarking to the Methodist Episcopal pastor that "although I did not admire the company of the animals, yet on this occasion they manifested wisdom in making a united effort." If I, then, as an opposer must stand with these stupid animals symbolized by the considerate deacons, Mr. Evens and his order will stand up alongside of a Methodist woman whose stupidity and ignorance allowed her to disturb a Presbyterian meeting while listening to a Presbyterian sermon. Since then he gave us the better side of the two, we would rather compensate him for his favor, than to be regarded as an object of charity. S. H. Hedrix.

Fairfield, Iowa.

The Difference between Twelfth and Nineteenth Century Templarism.

FROM A SERMON BY REV. BROOKE HERFORD, PUBLISHED IN THE CHICAGO TRIBUNE, SEPT. 6TH.

And this brings us to the question which, after all, is the most important one in connection with this recent pageant: What did the whole thing mean? What is it that is at the heart of all this posing as Knights Templar? What are we to think of this revival of the names and traditions of an old order of chivalry?

At first sight, to any one who has any sense of the realities and appropriateness of history, the whole things is apt to seem like a huge joke. To see plain, steady-going business men parading around in plumed hats and baldrics, in a uniform such as no ancient Knight ever wore in the world, and with swords which are just as much out of date as bows and arrows would be; and, moreover, in this land which has abolished titles of nobility as an Old-World folly, to have them going about gravely calling each other "Sir Knight,"—why, the first effect of it is as if some funny extravaganza of Mark Twain's were being acted in a day-dream. When I saw a knight arriving from the country, with his grip-sack, and his plumed hat carefully tied up in a handkerchief, in one hand, and his sword and a big umbrella in the other, I could not help thinking how the ghost of Jaques de Molai or old Geoffry of St. Omer would laugh at such a queer burlesque of what in its days was such a grim earnest. It seemed like grown men of the nineteenth century playing at being Knights of twelfth! And it was something so utterly dead and done with, they were playing at. They might as well have been playing at being mammoths or icthyosauri, or any other extinct creatures.

That was the first impression,—mere grown men's play. But by and by I found that this was hardly a fair impression; at least it was not enough, it did not cover the whole ground. As I saw what serious earnestness they were putting into it; as I found that most of them were evidently feeling that it is a good useful thing, and that they are not playing at it, but in a sort reviving it.

I think there is a great mistake current about what chivalry really was. It is regarded as a much more artificial, separate, uniformed affair than in fact it was. The Knight of the ancient time was simply the gentleman of that time. He hadn't any uniform. The coat of armor was simply the ordinary gentleman's dress of the period. He did not even have any title; this "Sir" in those days day was just the common address to any gentleman, as we now say "Mister." And the work of the Knight,—people fancy that it was some special service which he undertook and went wandering about for. Not a bit of it. The work of the Knight was simply the ordinary gentleman's work of that day. You know, in that day there were only two occupations for a gentleman,—to be a priest or to be a warrior. What chivalry did was to put a little Christianity into the business of the warrior. Chivalry was the rude military fuedalism touched by Christianity. Christianity taught men in those fighting days—and it was a grand thing to teach—to fight fairly; it taught the warrior that he must not only have courage, but courtesy and humanity; it taught him that he must be merciful to a fallen foe; that he must be ever ready to help the weak; that he must regard falsehood as craven cowardice. But all this constituted no special work, involved no special dress, or title, or close or secret organizations. It was only the ordinary life of the gentleman of the time, with a little more strictness, and honor, and helpfulness thrown in.

This was the case with the general institution of Knighthood. It is a little different when we come to the special orders of Knights, such as the Templars or the Knights of St. John. These "orders" were a little more special in their ways and organization, but not much more. They were simply associations of gentlemen of that time to do some special work of that time, but still no uniform, no titles, none of the paraphernalia of dress or mysterious organization in which our friends fancy they are reviving Templary! At least not at first. There are two distinct stages in the history of those ancient Templars—in the first they were one of the very noblest groupings or associations of real chivalry; in the second stage, they were rich, idle, and useless. Let me recall to you the story of their origin. It is a very noble story. It was just after the first crusade. Jerusalem had been captured for Christendom, throngs of pilgrims were coming from far and wide. But Christendom had sunk back after its excitement; it had, indeed, put a king in Jerusalem, but the Saracens were all round within a day or two's march, and the pilgrims were in constant peril and Jerusalem itself might be retaken. It was in that state of things that nine French gentlemen conceived the idea of banding themselves together and getting others to join them if they could, to live in Jerusalem, to protect the pilgrims, and to be a sort of permanent guard for the holy city. It was one of the most devoted things ever done. They were merely a handful. They were so poor that at one time it is said they had only a horse between two of them. And mark how they went to work. They didn't set up an apparatus of watchwords, and uniforms, and titles! Do

you suppose they started prancing round in some fanciful dress of six centuries earlier than their own? Not they. The real Templars dressed as gentlemen generally dressed then. You find it stated that they wore white tunics over their armor, but that was not as a pretty uniform; merely, instead of costly silks and embroideries which fashionable Knights loved, they chose the very plainest thing a gentleman could put on; and they just tacked a red cross to their shoulder that men might be able to recognize them. They had not even a formal name. They did not call themselves "Knights Templar," but simply "The poor soldiers of the Temple." That is all there was of it. It was no secret society. Their object was an open public one. That was what we call the Order of Knights Templar in its beginning—in the time when it was the truest example of chivalry.

But now see what it developed into—that is the instructive thing! At first its members were few, poor, living at Jerusalem almost like a little band of monks. But their earnestness drew numbers to them, and drew gifts and rich endowments to them. They had lands in many countries; they must have branches to look after those lands; hence grew up their many commanderies. Then Jerusalem fell into the hands of the Saracens again; there was no more work for them there, and they scattered over Europe, living in their various commanderies. So, within two generations of their founding they had become a rich, powerful organization; but the very object for which they professedly lived had ceased to exist. Now, that is a mischievous state of things! I remember when the great Anti-Corn-Law-League in England had done its work and the food monopoly which had kept England poor was broken, many of those who had got used to working that powerful organization wished to perpetuate it, saying it would be sure to find something to do; but John Bright and Richard Cobden protested, and successfully, against its continuance: it is always a dangerous thing, they urged, for a powerful organization to remain after the need which originated and inspired it has ceased. It would have been well if the Templars had had such counselors and disbanded when their work was no longer wanted. But no! They remained in their widespread power; they lived on their rich estates; they became idle, they became useless. And then it was, precisely as their first spirit of chivalry died out, that the simple dress of their first founders was continued as a sort of uniform; then it was that their organizations branched out into wonderful titles; and then it was that they gradually became more and more a secret society. They were no secret society while they had a clear, useful work in hand. Their secrecy was simply their refuge when their first work was gone, and they had not any other to show, and still were holding huge properties on the strength of doing some work, and so had to make a mystery to keep out the public gaze. Then it was, and therefore it was, that all the kingdoms of Europe rose up against them. They were accused of all sorts of monstrous crimes. It is pretty well accepted now that they were not guilty, but they had their secrecy to thank for the accusations. The real thing of which they were guilty, and for which they had done away, was that they were a great rich organization, doing no good in the world, not fulfilling the trust for which their property had been given them, exercising vast power without owing any responsibility, shielding their own members from the law, and felt generally to be a great, mischievous, secret oppression. Then came on the dreadful scenes of their suppression, and out of them a fine flashing up of something like primitive heroism. It is a shocking story how they were tortured, imprisoned, burnt to death. For the most part they endured heroically. Yet that is no strange thing. Some of the most worthless characters in history have died grandly. Charles I. was a mean, shifty liar, yet he died like a saint. "Nothing in his life became him like the leaving of it." And so it was with Grand Master Jaques de Molai and his confreres. They died magnificently, but that could not save their order; and it was right that it could not. For its life, its usefulness was gone, and in that later stage it had becomea dead tree harboring grubs and vermin, and simply cumbering the ground.

Now this brings out the radical mistake which our Templar friends are making. They are reviving the wrong thing! They are not reviving the simple chivalry of its early period, but they are reviving the artificial fripperies of its later period when chivalry was gone. They are not reviving the Templary of the few men who, without uniform, or titles, or machinery, grasped hands to do a much-needed service of the hour; they are reviving the Templary of the comfortable commanderies scattered over Europe, and sunk into a secret, irresponsible power, with no particular object and no help or protection except to their own members. Of course, if this latter kind of thing is what they really do aim at, they have a right to do it; but in that case they had better not say anything about chivalry, for it was precisely this later uniformed, titled, elaborately organized, and secret "Templary" which did more than anything else in history to bring the very name of chivalry into contempt, to make it a by-word and a scoff, and finally to extinguish it in the pages of Don Quixote.

The real analogy and equivalent of chivalry to-day is not some uniformed, and armed, and titled person, got up in the style of the past, though otherwise like other people; it is simply the Christian gentleman, in the dress of the present, in all outward respects like other people. The real chivalry is simply in the character. A gentleman, in the true, fine meaning of the word, —manliness touched with that gentle courtesy, and unselfish thought for others, and abhorrence of all meanness and wrong, which make the real genuine Christian; that is the equivalent of the ancient Knight, when knighthood was really a noble thing.

And the modern equivalent of the special orders of chivalry is when such Christian gentlemen band themselves together for some urgent object of good to their fellow-men, to right some wrong, to carry some unpopular reform, or to free society from some strongly-rooted oppression. When Thomas Clarkson set himself to rouse England to the horrors of the ocean slave-trade; when Cobden and Bright leagued themselves with their little band of Free Traders to break down the monopoly of the Corn laws which starved the poor—in these societies, in these movements, doing generous work for to-day in the garb and method of to-day—in such things are the real cropping up of the old spirit of chivalry.

Yes; if I were asked the name perhaps the closest parallel to what those first nine poor Templars did when they started their movement to protect Jerusalem and its pilgrims, I should not have to go back to past ages or far-off lands. You have had it here, in America, in your own matter-of-fact age,—yes, a finer chivalry even than that of Templary even at its finest,—I mean the anti-slavery movement, when Garrison, and Lundy, and Samuel J. May, and their handful of brave sympathizers, with all America opposing them and howling them down, set themselves to work out the abolition of slavery, and would not be put down and would not hold their peace! Yes, and out of this I may draw a parallel which will illustrate better than any formal argument, the mistake of this idea of reviving Templary.

Suppose that when five hundred years are gone by, and this anti-slavery episode shines out, as it will do, as one of the most heroic episodes in history, some good people, thinking that future century as prosaic as each age does think itself, set themselves to get up a revival of the heroism of the past, and fix on this picturesque episode of abolitionism as the peg to hang their revival upon. Can't you imagine how they might do it? By that time the word "Abolitionist," one hopes, will have no more reference to any living issue than "Templar" has to day; and they may call themselves Abolitionists, and make a fine secret society of it; and, as they would find that the local subdivisions of the original abolitionism were called branches, they might call their societies branches, as the Templars call theirs commanderies; and they would have the John Brown Branch, the Garrison Branch, the Douglass Branch, and so forth. Nay, by that time the dress of to-day will probably be as obsolete as armor and leather jerkins, and so, as they look up the portraits of their heroes, and see them all dressed in coats and trousers, which to us seem prosaic enough, they may take these to have been a sort of uniform of the Ancient order of Abolitionists, and may adopt them as the regalia and insignia of their revival, and parade in them in the cities of the future. Does not this show the folly and blunder of this whole kind of thing? It is an injustice alike to the past and to the present. It disguises the real greatness of the past, its real heroism, its true chivalry, and it prevents it being the help and incitement it might be to the life of the present.

When the Pope has twelve carefully cleaned old men brought up and publicly washes their feet, it doesn't really teach men Christ's humility and helpfulness, but just hides it in a pretty scenic effect. The poor woman who goes in to her sick neighbor to tidy up the house and wash the baby is a truer revival of Christ washing the disciples feet than all that picturesque show at the Vatican! And so it is with the revival of these days, as in every time I ever read of, is dreadfully apt to become selfish, and insipid, and dull; to get steeped in conventionality so that no one dares say or do a brave, unusual thing for fear of what people would say; to sit still and tolerate all sorts of oppressive wrongs and frauds, in the timid dread of getting into trouble. We want a little of the old chivalry. There is need for it, there is room for it. Said Charles Kingsley, when he was preaching once at the English court: "The age of chivalry can never be gone while a single wrong remains unredressed and there is a man with faith enough to attempt to redress it."

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., Sep. 30.—Create in me a clean heart, O God, and renew a right spirit within me.—Ps. 51:10.

Fri., Oct. 1.—Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.—Phil. 4:6.

Sat., Oct. 2.—He that believeth on the Son of God, hath the witness in himself. —1 John 5:10.

Sun., Oct. 3.—The blessing of the Lord, it maketh rich.—Prov. 10:22.

Mon., Oct. 4.—What is a man profited, if he shall gain the whole world, and lose his own soul?—Mat. 16:26.

Tues., Oct. 5.—I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.—John 6:35.

Wed., Oct. 6.—This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief.—1 Tim. 1:15.

Reform News.

Notes by the Way.

Bro. Lowe and I were very kindly received and dealt with by Mr. Ansel Lake, of Gray Willow, Kane Co., Ill., on the occasion of our visit there, Aug. 26 and 27. We worked the first Masonic degree on the evening of the 26th. The audience was small, but evidently interested. On the 27th the working of the third degree was prevented by rain. Hope for more work there. I preached at Ustick, Ill., on the 29th.

From the Wisconsin convention I went to West Bend, Wis., on Sept. 3, preached in the Baptist church at that place, and in a schoolhouse in the country on Lord's day, Sept. 5; had good meetings. At Young America, near West Bend, I met with Elder J. D. Gehring, a Presbyterian minister and reformed Mason of one degree. Bro. G. proposes to write a book on Masonry in German. This is much needed, and we shall all hope for its speedy completion.

Lectured on Masonry in the court house, West Bend, on Monday and Tuesday evenings, Sept. 6 and 7. Much interest shown. After the lecture on Tuesday evening I asked all who wished anti-secrecy work continued in the county, and who were willing to help, to raise their hands. Several prominent citizens raised their hands at once. Mr. Walters, editor of one of the local papers, used me very kindly. He is a seceded Odd-fellow, and says he is willing to make affidavit to the truthfulness of "Odd-fellowship Illustrated."

On the night of the 8th I was kindly entertained at Fond du Lac by father Daniel Varney.

On the 9th I went to Waupun; preached there in the Free Baptist church on the 12th in the forenoon, and in the afternoon in the Cattaraugus Wesleyan church, a few miles in the country; very good meetings. I hope to attend the Wesleyan Wisconsin Annual conference at the Cattaraugus church, Oct. 13. Brethren at these places showed me much kindness. God bless and strengthen them. Especially may he uphold the Waupun brethren, who are fighting manfully against the lodge, which is doing its utmost to break down their testimony. Brethren, pray for them.

On the 15th and 16th I attended the Illinois Wesleyan Annual conference at Chelsea, Jo Daviess county, where I was very kindly received, and the conference pledged its hearty co-operation in the work of the Illinois Christian Association. I preached before the conference on the evening of the 16th.

I am to open a two-months campaign in Green county, Wis., at Brodhead on the 21st, D.V. Brethren, pray much that God may work in this reform more powerfully than ever before. Let us all most earnestly and perseveringly seek his face for a great baptism of power.

J. F. Browne.

First Word from the Michigan Convention.

Dear Bro. K.: The Michigan Christian Association met in Holland, Tuesday, Sept. 21, and was called to order promptly at 2 P. M. From the first there was a spirit of earnest supplication for that Divine blessing that has manifestly rested on our meeting. The particular feature of this meeting is the number of seceding Masons and the perfect freedom of their testimonies. Last night a seceder's lodge was opened, and four who had been "worshipful masters" took part in the exercises, one of whom had but recently renounced his allegiance to the lodge. There has been entire harmony in all our meetings, and everything for the future looks hopeful.

Mill Grove, Allegan Co., Mich., Sept. 19, 1880.

Dear Bro. K.:—My first opportunity to speak to a Michigan audience was at Grand Rapids, the second city in the State. I preached here on Sabbath, the 13th, in the Wesleyan church, and lectured on the following evening. I was received with much kindness, and, though some of the Wesleyans here are not yet delivered from the fear of the lodge, yet, as a body, they are true. At the camp-meeting held near here during the last of August two Freemasons made public renunciation. A large proportion of the people of this city are Hollanders, and, with scarcely an exception, are opposed to all secret societies. I called on quite a number of ministers and others, and all expressed sympathy and approval. I was greatly aided by the kindness of Dr. Veenboer and his excellent wife.

From thence I came back to Holland, where I found Bro. Lowe, and we came together to this place, lectured and worked the Entered Apprentice and Master Mason's degrees before good audiences, most of whom were strongly prejudiced in favor of secretism. I think much good has been accomplished, but Bro. Lowe and myself got nothing for our time or traveling expenses.

From here we go to the State meeting, which promises to be a success in every way, and from there back to the city of Allegan, where a fine hall has been engaged for the 24th and 25th inst.

Yours for the Lord,

H. H. Hinman.

Iowa State Association.

Dear Fellow-Laborers in the Common Cause:—Engaged against one common foe, we are to make a common cause and to feel that one object is to be sought and followed after until obtained. Then may all rejoice together. That object is the overcoming of the powers of Anti-Christ. "And this is the victory that overcometh the world, even your faith," through the blood of the conflict with faith in a final success

But I fear many are expecting final success without using present means for its accomplishment. Now is God's time, and all his servant's should be up and doing with their might, heartily as unto the Lord. Not by constraint or necessity, but as cheerful soldiers who glory in the cross of Christ; not waiting until the victory is won, but helping to win it.

The annual meeting of the State Association, opposed to the secret works of anti-Christ is almost here. Shall we with willing hearts and ready hand, as the Lord hath prospered us with health and bounty, and caused us to hope in his salvation, shall we make this a jubilee year? Shall we lay out a future campaign against the unfruitful works of darkness for the coming year, and provide the means to carry on the Christian warfare against the great spiritual wickedness of secretism? God has committed to the Christian people of Iowa a great work. Shall it be met? Let it be reviewed in the light of the general judgment. Let it be taken before the Lord in

Continued on 9th page.

Correspondence.

An Ex-Mason's Experience in California.

Capay, Yolo Co., Cal., Aug. 18, 1880.

Editor Cynosure: — I wish to make a statement through your paper, in defense of myself and near relatives. About 8 o'clock A. M., June 25, my father died in Suisun City, Cal. My wife and I reached there next morning, and by noon all the near relatives were there that could likely be present. As my father was a Freemason, and I had also been a Master Mason, I asked if the Masons had taken any steps toward a Masonic burial. I think the answer was, "Nothing at all." The master of the lodge, who, by the way, is a minister, came in after noon, the 26th, and asked if the family wished a Masonic burial. That was for the family to decide. All this time they had not offered any assistance whatever. My brother had provided a watch for the night before. Being opposed to the Masonic ceremony over the dead, I, of course, opposed. My sister was opposed also. My two brothers agreed that, as I had been a Mason, and ought to know what I was doing, to do as I said, and my mother, last, though not least, said she was satisfied, as father had not made any special request. He told my brother, not a great while before his death, that if the Masons offered to take charge of his remains, not to object, but not to make any request of them. So it was decided to have a Christian burial, and the minister (master of the lodge) was so informed. It was decided, in the meantime, to have this minister, Mr. Hitchcock, preach the funeral sermon, in case Dr. Woodbridge, who was an old friend of my father, did not come.

Everything seemed to be going smoothly until about dusk, when two Masons came to the gate and wished to see me. I went out. One said they did not know but what there might be some misunderstanding in regard to my father's burial, as I was a Mason, or had been.

I told them No; that I was opposed to the Masonic ceremony, or farce, at the grave. Said I, "Let the best and lowest men of your lodge die, and they are all sent to 'the grand lodge above.' If that is not a farce, I don't know what is. I belong to a society opposed to the evils of all secret societies. Your lodge countenances intemperance, and I have seen drunkenness in the lodge, and no charge brought for it. All we want is a civil, Christian burial." They said that was all right, and I supposed that would be the end of it.

On the 27th, about 11 o'clock, three or four of the Masons and I met. One of them spoke and said how much he respected my father, etc. I told him that it seemed to me they were very negligent to let my father lay so long without offering any assistance, not even a watch for the night. "O, the most of us have families." They claimed they had been the means of two young men volunteering to watch the night before. I will allow that to be the case. Another showed a notice he had received from the master of the lodge to come and make arrangements for the burial. It seems they could not show their respect until the lodge met. Said I, "How would it look for a member of the church to die, and all wait for the pastor in charge to call them together to determine what would be done with the remains."

The services were all conducted in a Christian-like manner, some of the Masons acting as pall-bearers. The next morning I had rather a friendly talk with one of the leading Masons of the town. He wanted to know where I stood. I told him that I demited from the lodge about ten years ago; that by not affiliating since then I did not consider that I was entitled to any of the benefits or privileges of the order; that I was opposed to secrecy and had been for years. I thought I had the Bible to back me; and the more I thought about it the less I thought of Masonry. "Think," said I, "of your master of the lodge, a minister who should walk as near in the footsteps of Christ as possible, going into the lodge and taking an obligation to make him a good man. Think of the consistency of the matter." After quite a talk he wanted to know if I wouldn't write a statement and put in the paper. "Yes, I can, and give my reasons at the same time, but I don't think it will be any benefit to your order." So the subject was dropped.

I will here state that he was not like a great many, who think there is enough, or any religion in Masonry.

In coming home on the cars, in conversation with a Mason who had been down to attend the funeral, I said: "You don't take Christ into your lodge." "No, we take God." I asked if he thought there was any religion about Masonry. He said it was a church—a new idea to me. One of my friends wanted me to write an article for the *Cynosure*. I told him that I did not wish to make the matter particularly public, and still some of the Masons seemed to feel sore over my opposition to the order.

A few days after my sister was visiting at a Mason's house. He told her that the Masons had intended to pay the expense of father's burial. It did not seem much that way to us a few days before. We paid a day watchman $5, and paid the master of the lodge $5 for the use of his church and other favors. Another Mason, who had a good many men in his employ, had them stop work to attend the funeral, which was on Sunday. I pity him. He certainly did know that it was Sunday, but had forgotten or disregarded the command which says, "Six days shalt thou labor," etc., and still I did not wish to make the matter public until one Gus. Davison, of Suisun Valley, told his brother John not to thresh my grain, because I had opposed a Masonic burial—after they had promised to, and disappointed me badly. If that is the spirit of Masonry, or what it teaches; if that is acting honorably with all mankind, I am glad that I have no connection with them.

Believing that the religion of Jesus Christ, whom they ignore, teaches better principles and is sufficient in itself for time and for eternity, I will now give a few of the reasons why I gave up Masonry. A few years ago a man named Dr. Rice died in this valley. The Masons took him down to Vaccaville (about thirty miles) and gave him a Masonic burial. A year or so after there was a small bill sent up for horse feed while attending the burial. The family were very poor. They showed me the bill. I wrote to the man wanting to know why they did not foot the entire expense of the burial. No reply; but says one, "He wasn't in good standing." "Then why give him a Masonic burial at all?" The family were needy; lost their farm; but no assistance came from the lodge. Then for me to go to the lodge and spend my evenings, and come home and dare not tell my wife what was going on! I concluded to give them up and stay at home. I used to work hard for money, and took it to pay my dues and to get a demit, very much in opposition to my wife's feelings. I often think and ask if Masonry is as much Christianity and religion as a man wants, what will become of the women? Then the Bible is the strongest argument against secrecy. Christ said, "In secret have I said nothing." "Be ye not unequally yoked with unbelievers." "Have no fellowship with the unfruitful works of darkness.

GEO. M. PALMER.

The Morgan Monument.

Mrs. A. E. Jenks, of Cheshire, Mass., writes: "I am doubly thankful for the movement that is made to furnish a monument sacred to the memory of Capt. William Morgan. The nation richly owes it in view of his noble deed in exposing the peril of the nation. The project has been in my mind for a long time, and it seems almost like a sin of ingratitude to neglect it any longer. I will pay $5; others add their contributions, making $7.50. I hope to get more in time."

A DEFINITE PROPOSITION.

[The especial attention of the monument committee is called to the proposition of Bro. Brooks in the following:]

DEAR CYNOSURE:—I wish to say that I heartily approve of the erection of a large and enduring monument for William Morgan. But it should not be of marble or granite. These stones are too perishable for the purpose. Both marble and granite go to ruin in our varied climate, usually in the first half century, and many of them in twenty years. Then on granite it is difficult to make suitable and readable records.

Let the monument be molded and cast from the indestructible and unchangeable white bronze. Being general agent for these monuments in western New York, I have erected a large number of them in this section, and they stand the elements perfectly. They are guaranteed, by the best chemists of the country, to last perfectly for thousands of years. I can send to tha committee a beautiful design of one that would stand thirty and a half feet high, and the lower bronze base would be seventy-three inches square. A fine sandstone, eight feet square, covering a solid cement wall, will last much better than granite for foundation. This design will have eight large tablets, affording abundant room for inscriptions and record of the three inquests, if desired, and the substance of the Valance confession, etc. These would be cast in raised block letters, that could be read four rods away. The metal of this monument would weigh about 6,000 pounds. The expense of this design, all complete and set up, will be $1,700. I have conferred with Bro. E. B. Palmer, of Batavia, one of the committee, and if the monument shall be of this material, and obtained through my agency, I will contribute toward it $50.

The design of the monument I propose could not be furnished in marble for less than $3,000, and in granite for $4,000, and yet the white bronze is more beautiful and far more enduring. Perhaps a hundred friends can pay $5 each, and three hundred, $2 each, and the balance be collected in $1 subscriptions and smaller sums. Any who wish to see a large monument of this kind, twenty feet high, can do so by visiting the Western New York Fair at Rochester, Sept. 28 to Oct. 1. After the fair it is to go up in Mount Hope Cemetery, Rochester.

C. D. BROOKS.

THE EXAMPLE OF THE ABOLITIONISTS.

SARPY CENTER, Neb.,
Sept. 13, 1880.

Excuse one who has paid so little (all that was proposed for each one) for offering a few more thoughts on the monument. Only $7 received in all this time? It looks to me like rising up to work and concluding to sit down and play. Why, in the Utica, N. Y., meeting, in which Gerrit Smith suggested the monument to Myron Holley, they then and there formed themselves into a sufficient number of committeemen, and went home to work. In one week the money was all collected, and none but abolitionists were solicited. No one was allowed to pay more than one cent. Is this wheel so much more ponderous, that it takes so much longer to start it? If each *Cynosure* subscriber, with each approving member of his family, had sent in their three cents, how much would we now have? And where is the city meeting that could not gather $50? I am for the monument, if both rich and poor have to pay all that we can, but do not think it necessary, and a three-cent contribution would show a greater number of friends, and would leave the poor feeling that they had paid as much as the rich, and leave them whole, no one feeling it and no other cause suffering by it. Mr. Foote thinks the Masons would tear down the monument. Well, his sarcasm would have been a good thing if it had hit the tinder, to kindle the enthusiasm, but it appears that the article was not brought to that meeting. But I hope his words will go circling round until they find the stuff. If that marble stands it will do good enough to be thankful for; but if they raze it every three cents will become a golden eagle—power will be might, and strength victory. It will be as though each broken fragment should take wings and rear itself into another unbroken stone, reaching to the clouds, and every morning and evening breeze and the tempests would give them a tongue to whisper and to roar, saying: "Behold what sinners have done to conceal their crimes! They murder to hide their shame. Morgan! Morgan! 'Peace to thy ashes,' for we need not thy ghost." I can almost hear them sing and shout, from mountain to valley, in every part of the earth. Then let the sea roar for the statues, while every man of God and every winged messenger of love shall pray, "Let the Masons overthrow, unless it will bring Baal to nought before God's appointed time. 'The wrath of man shall praise him, and the remainder he will restrain.'"

HANNAH D. CHAPMAN.

Our Mail.

Abraham Hartzell, Golden City, Col., writes:

"Please send me a lot of tracts. I must still sow the seed of truth. The dark cloud of secretism lowers heavily over us here in this interesting country. It seems that church and State, religion and politics are almost ready to join hands to ruin the great boon, liberty, our fathers, under God, secured for us. We have drawn the curtain aside and see the ruinous workings of secretism or devilism."

E. T. Preston, Newton, Iowa, writes:

"I believe the Lord will destroy the works of the devil, and the lodges as a matter of course.

M. H. Negus, Sanwich, Ill., writes:

"I have been an opposer of Masonry ever since the murder of Capt. Wm. Morgan. What we need here are lectures and degrees worked publicly. * * I am still quite sure that there is a growing opposition to Freemasonry in this section of the State, both among Masons and non-Masons. There seems to be an increasing interest to read on the subject. A pastor who once joined but now denounces Masonry, over in Kendall county, a few Sabbaths since, in a sermon boldly declared that Freemasonry cannot be defended. I daily join all who pray for the success of the reform and speedy, complete overthrow of all secretism, especially Freemasonry and Odd-fellowship. God bless the laborers in the reform work.

Nathan Bingham, Oneonta, N. Y., writes:

"The lodge here is at rather a low ebb. I think very much of the Cynosure; it grows better and better. I have to meet the "good man" argument here when I talk against Masonry. The question with me is, Can a man be a good man and a Mason? Or, in other words, can a man be a Christian and ignore the name of Christ in a Masonic lodge? Is not the Mason's god out of Christ a consuming fire. I am trying to do a good work in the Anti-masonic cause, and think I am prospering."

The things which the Gentiles sacrifice, they sacrifice to devils, and not to God, and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils.—1 Cor. 10: 20, 21.

Mrs. N. G. Northrup, Eaton Rapids, Mich., writes:

"I left the M. E. church last week in consequence of Freemasonry. I told them I should do all I could against that unholy institution. May God bless the efforts to oppose it."

Robert W. Chapman, Gilroy, Santa Clara Co., Cal., writes:

"How a Christian, or especially a preacher of the Gospel, can be a Freemason conscientiously I cannot see. I have seen a Methodist minister act as chaplain lain at a Masonic funeral. I have seen a Methodist minister stand up in a temperance meeting and say, I belong to the Good Templars, I belong to the Odd-fellows, and I belong to the Freemasons. It seems to me that they should renounce or cease preaching. Agitation is the life of our nation. It must and will go on as long as there is a foe to face. God is always on the side of right, and if we help ourselves God will work with us, and by his help we shall conquer. I am far advanced in life, was residing in Ontario county at the time of the Morgan excitement. I have read the character, claims and practical working of Freemasonry by Rev. C. G. Finney. It should be read by every person in the United States. I am glad Anti-masonry is reviving again. I hope it will go on from strength to strength until secretism is banished from the world."

Mrs. S. McConoughey, Atkinson, Ill., writes:

"I did not forget to pray for the seceders' convention, and am thankful for its success."

Samuel White, Chandlersville, Muskingum Co., O., writes:

"I cannot do without the Cynosure. I am much interested in the cause it advocates. I am now in my eightieth year and have long seen the evil of secrecy."

Sabbath School.

LESSON II.—Oct. 10, 1880.—JACOB AND ESAU.

SCRIPTURE.—Gen. 27: 22-40.

22. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau.

23. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him.

24. And he said, Art thou my very son Esau? And he said, I am.

25. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank.

26. And his father Isaac said unto him, Come near now, and kiss me, my son.

27. And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed:

28. Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine:

29. Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.

30. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31. And he also had made savory meat and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32. And Isaac his father said unto him, who art thou? And he said, I am thy son, thy first-born, Esau.

33. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

34. And when Esau heard the werds of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father!

35 And he said, Thy brother came with subtility, and hath taken away thy blessing.

36. And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37. And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?

38. And Esau said unto his father, Hast thou but one blessing, my father? bless me, even me also, O my father! And Esau lifted up his voice, and wept.

39. And Isaac his father answered and said unto him, Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above;

40. And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shall break his yoke from off thy neck.

[From the Lesson Commentary.]

"Jacob went near"—Determined to obtain the precious blessing, which carried with it the birthright and the inheritance of God's promises, at the suggestion of his mother, Rebekah, Jacob prepares a dish of savory meat, while Esau is absent hunting, and with neck and hands covered with the skin of goats, in order to seem like his hairy brother, he approaches his father.

"He discerned him not"—It is remarked by Bochart that in the eastern countries the goat's hair has often a soft, delicate feel, very much like that upon the human person; so that Isaac might be, without much difficulty, deceived, especially considering that at his advanced age his sense of touch might be nearly impaired, as that of vision.—Bush.

"He said, I am"—On the whole, we think, we must be content to leave this humiliating conduct as a blot on the character of Jacob, without apology and without excuse, only observing that, disgraceful as it was, God could forgive it, and did forgive it, for the sake of a better righteousness than his own.—Bush.

"Bring it near"—He had sent Esau forth to obtain venison, and supposed that this was what he now brought. Had he been less under the rule of flesh, he might have possessed a keener insight of the spirit.

"As the smell of a field which the Lord hath blessed"—Pliny observes that land, after a long drought, moistened by the rain, exhales a delightful odor, with which nothing can be compared; and adds, that it is a sign of a fruitful soil when it emits an agreeable smell after having been plowed.—Bush.

Palestine, the land of Jehovah's blessing, the copy of the old, and a prototype of the new paradise. Because the country is blessed of Jehovah, he assumes that the son whose garments smell of the fragrance of the land is also blessed.—Lange.

"Let people serve thee"—Not only nations, groups of nations, are to bow down to him, that is, to do homage to him submissively. This promise was fulfilled typically in the time of David and Solomon, ultimately and completely in the world-sovereignty of the promise of faith.—Lange.

"Be lord over thy brethren"—By these words Isaac binds his own hands, so that even when Esau made his appearance it was no longer in the father's power to curse Jacob. Jacob was and continued to be the blessed of the Lord, because the father, as a priest and representative of God, has so proclaimed him. Heb. 11: 20.—Barth.

God intended the blessing for Jacob, but Jacob's conduct was thoroughly unbrotherly. He should have waited God's time and mode. The end did not in any sense sanctify the means. Doubtless Esau was in many ways unworthy of the sacred blessing, but evil must not be done that good may come of it.—S. S. Journal.

We cannot suppose that the Jacob here spoken of as blessed was unmixedly good, nor the Esau unmixedly evil, nor can we imagine that idolatrous Israel was that in which all the promises of God found their end, or that Edom was the nation on whom the curse of God fell unmixed with any blessing. Prophecy takes individuals and nations as representations for the time being of principles which they only partially represent. They are a basis or substratum of an idea. For instance, Jacob, or Israel, represents the principle of good, the church of God, the triumphant and blessed principle. To that, the typical Israel, the promises are made; to the literal Jacob, or Israel, only as the type of this, and as far as the nation actually was what it stood for. Esau is the worldly man, representing for the time the world. So that the rejection belongs to the literal Esau only so far as he is that. In prophecies, therefore, such as these, we are dealing much more with the ideas of which such persons and nations are the type than with the persons of nations themselves. And this will help us understand why all the prophecies center in Jesus Christ.—F. W. Robertson.

"Have blessed him"—It was evident that he was surprised most at the divine decision which thereby reveal itself, and convinces him of the error and the sin of his attempt to forestall that decision; otherwise we should hear of deep indignation rather than of an extraordinary terror. What follows, too, confirms this interpretation. He bows not so much to the deception practiced upon him as to the fact and to the prophetic spirit which has found utterance through him.—Lange.

"And he shall be blessed"—If any thing can excuse a departure from a promise, Isaac might have been excused in this case, for in truth he did not promise to Jacob, though Jacob stood before him. He honestly thought that he was speaking to his first-born; and yet, perhaps partly taught to be punctiliously scrupulous by the rebuke he had received in early life from Abimelech, partly feeling that he had been an instrument in God's hands, he felt that a mysterious and irrevocable sacredness belonged to his word once past, and said, "Yea, and he shall be blessed."

"Hast thou not reserved a blessing"—Esau is perplexed in the mysterious aspect of this matter. He speaks as if Isaac had pronounced a gratuitous blessing. Isaac's answer is according to the truth. He informs him very distinctly of his future theocratic relation to Jacob. As compared with the blessing of Jacob he had no more a blessing for Esau, for it is fundamentally the greatest blessing for him to serve Jacob.—Lange.

"Lifted up his voice and wept"—And yet he weeps and laments and deplores only his misfortunes, not his own indiscretion; regrets only the earthly part of the blessing, not the grace, which he had never valued.—Barth.

To this day travelers find there, besides the remarkable ruins of the ancient city of the rock, Petra, (Heb., sela, rock,) the declivities of the hills adorned with fields of corn and plantations of fruit trees; whereas, immediately on the east and west of it all is barren. The meaning is: Thy dwelling shall also enjoy a share of the land and of the dew of heaven from above.—Barth.

"By thy sword shalt thou live"—This confirms the former explanation, but at the same time this expression corresponds with Esau's character and the future of his descendants. War, pillage, and robbery are to support him in a barren country.—Lange.

Josephus describes the Edomites as a tumultuous, disorderly race, and all their history seems to confirm this description. The prophecy thus delivered by Isaac was fulfilled in every particular.—E. H. Browne.

Liability of Employers.

In an address before the Massachusetts Board of Agriculture, in December last, Judge Bennett gave a large amount of valuable information on "Farm Law," which is especially applicable to that State. We make an extract relating to the liability of a farmer for the men he employs:

The liability of a farmer who employs many hands may prove extremely onerous at times. As a general rule, he is liable for all the injury they do while actually employed in his business; therefore, if you send a boy to burn old brush, and the boy leaves his work to look after his partridge-snares and rabbit-boxes in the wood, and the fire runs into the next field, and consumes the crops or fence of your neighbor, you must pay the bill, although you told him to watch it carefully, and never leave it a minute, (5 Gilm. 500; 7 Cush. 385). If you send a load of farm produce into town, and the driver falls into a doze and runs into another team, you must pay for the broken spokes. If your man, in going to or from the hay-field, carelessly swings his scythe, and cuts an ugly gash in the leg of a passer-by, you had better pay the doctor's bill, and be glad to get off thus easy. If, in cutting your wood, a man accidentally cuts over the line, on your neighbor's lot, you are responsible, although you told him where the line was, (23 Mich. 298). And though your man shows a touch of maliciousness in his act done in the prosecution of your business, and intentionally runs into another team which somewhat obstructs his way while driving your load, you may not screen yourself behind his unnecessary and wilful violation of your orders, (12 Allen, 49; 114 Mass. 518; 109 Mass. 154). Of course, in all these cases, you could compel the servant to repay you all the expenses he had thus caused you by his misconduct, (63 Me. 177; 43 Conn. 244).

On the other hand, to make you responsible for his carelessness, he must have been at the very time on your business. If he borrows your horse and wagon, and goes off on pleasure and business of his own, and runs over somebody, you are not responsible, merely because it was your horse and wagon, (26 Penn. St. 482); much less would the master be liable if the servant took his team, without his knowledge, on pleasure or business of his own, (4 Daly, 328).

How it would it be if the fellow was on his own business and yours too, is a nice question, which might puzzle even a "Philadelphia lawyer." In one instance a farmer lent his man and his team to go to town for a holiday, and asked him to stop at the butcher's on his way home, and bring along a piece of meat for next day's dinner. While fulfilling this order, the man took a little "fire-water," and soon after ran over an old woman in the public highway; but the master was considered not responsible. This was, however, in the courts of the Emerald Isle, (9 Irish L. L. 567).

One more distinction on this subject it may be well for you to know; and that is, that, although an employer is responsible for any careless injury his men may do to third persons, he is not responsible for such an injury to other fellow workmen. If this man, therefore, by the very same act of negligence, injures a co laborer and also a by-stander, the latter would have redress against the master, and the other not; for, by a species of rather artificial reasoning, I think, a man, when hiring out, is supposed in law to have anticipated any direct injury from the carelessness of his co-laborers, and taken the risk on himself, (but not his wife, 112 Mass., 234,) whatever his rate of wages.

But, on the other hand, he is not presumed to have contemplated any negligence on the part of his employer, and, therefore, has a remedy against the latter for his own personal carelessness, or in providing dangerous or insufficient machinery or apparatus, or even in hiring notoriously incompetent or habitually careless men. In one instance an employer was compelled to pay two hundred dollars to his hired man, who fell into a barrel of hot water, set into the ground and carelessly left uncovered, but which the man did not know of. (111 Mass., 322) And this last rule would probably render the employer liable for any injury to his servants from dangerous or vicious animals intrusted to them to take care of, at least, if the owner knew of their character and the man did not. But this whole subject is surrounded with subtle distinctions, and my best advice to you is that, if you ever have such a case, you do not rely upon this lecture, nor upon any of those books called "Every Man His Own Lawyer," but go and get the best legal counsel you can find.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 30, 1880.

The Secedees at the Michigan Convention.

Thos. Lowe, P. M. Jennison ▭ 322, W. M.
H. S. Taft, P. M. Ottawa ▭, 122 S. W.
J. O. Doesburg, P. M. Unity ▭ 191 J. W.
A. H. Springstein, Treas.
Jerry Walters, Allegan ▭ 111, Sec'y.
E. Ronayne, P. M. Keystone ▭ 639, S. D.
V. M. Thompson, J. D.
John Hoek, Battle Creek, No. 12.

Of the above seceding Masons, four were Royal Arch Masons, namely, Taft, Doesburg, Ronayne and Hoek, and four were also Masters of lodges, namely, Lowe, Taft, Doesburg and Ronayne.

It may be worthy of remark that perhaps no other city of the Union, or a least but in very few places, could four "Worshipful Masters" be found at one and the same time working the degrees; and in no other Masonic meeting in Michigan could so many high Masons, both as to degrees and office be found, except in the Grand Lodge or Grand Chapters. This demonstrates beyond the possibility of disputation or doubt that Freemasonry is no longer a secret and we demand the passage of a law that shall make it a misdemeanor, punishable by either fine or imprisonment, or both, to sell it out as such in any part of this country.

A Masonic Court vs. a Wesleyan Camp-meeting.

A notable case of Masonic perversion of right occurred in Bedford county, Pennsylvania, within the past few weeks. The story is told in detail in the last *Wesleyan*, by Rev. J. W. Fancher of Herrickville, in the same county, president of the Syracuse Conference Camp-meeting Association. It is to this effect.

On the 18th of August last the Wesleyan camp-meeting was opened near Towanda, the county seat. On account of the rumors of disturbance Judge Morrow was induced to appoint a special police force for the preservation of order at the meeting. Three days after the opening, two men were arrested for making disturbance at night and on the Sabbath the meeting was broken up by rabble. Next day brethren Fancher and Paine took their case before the Judge and the District Attorney, and after several attempts at delay on the part of these worthies, with the evident purpose of beating them off, they had the satisfaction of seeing the prisoners discharged with a fine of one dollar and costs, without the examination of a witness beyond the culprits themselves. The explanation of this disgraceful farce, conniving at violation of law and the protection of rioters is readily understood from the following passage in Bro. Fancher's letter:

"There is a strong secret influence all around there. I preached a sermon at that place, giving my reasons for being a Wesleyan Methodist. I spoke of the evils of secrecy, and it created a great excitement; so much so that I was told that it would be best for me not to come there any more. But I have gone all the same. Some time in June I spoke in a grove at an anti-secret picnic. A Mason of Towanda told me Judge Morrow was a Mason, and another man told me the district attorney is a Mason. With such judges and attorneys, does any sane man wonder at Pittsburg riots or Molly Maguire murders? I learn that the judge is running for re-election. My prayer to God is that he may be kept running."

The plain lesson from this occurrence is that the lodge is in favor of breaking up by force religious meetings where the truth is free, and likely to be used against the abominations of secretism. Let this be understood as one factor in the probable expense of a true Gospel meeting, and let half-hearted ministers at the altar make peace with the devil before they pitch their tents. So far as the lodge is concerned the ministers of Christ are just as liable to persecution, if faithful, as were their forefathers from the malignity of the pope, or of his minions, the Stuarts.

Seceders List (Continued).

It has .been several months since the last addition to this list was reported, various reasons having delayed it. Our last report was April 1st, 1880. It is with unfeigned pleasure that we present the following extended list:

E. F. Reed, Willimantic, Conn.
Wm. Thompson, Lodge 34, Mansfield, Ohio.
John P. Vansickle, Oakmas Lodge, Michigan.
N. C. Mead, Williamston Lodge, Michigan.
A. E. Andrews, " "
James Wilbur, " "
Thos. Horton, " "
Rev. W. A. Shaw, Chicago.
C. E. Rowley, Wesleyan Minister.
Dr. R. M. Johnson, Scotland Neck, North Carolina.
Mr. Sinclair, Chicago.
Ziba Finch, Capay, California.
Geo. M. Palmer, " "
S. S. Cone, Wapella, Illinois.
Franklin Tedrow, Bremen, Ind.
Solomon Tedrow, " "
George Kitch, Bourbon, Ind.
John A. Reed, Pembroke Lodge, No. 158, Canada.
David Lally, Keystone Lodge, Chicago.
Rev. Johnson, Foreston, Ill.
J. D. Gehring (1), Barton, Wis.
H. H. Rowe, Sycamore, Ill.
Malcom Fitch (3), Ovid, Mich.
Rev. A. O. Halliwill, Meridian Sun Lodge, Richfield, O.
Wm. Hixson (3), Delta, Mich.
B. F. Horton (3), Tonawanda, New York.
H. R. Bowman (3), Waterboro, Iowa.
F. W. Peisch (3), Burlington, Ia.
Mr. Harbison, Pickering, Mo.
F. M. Wilson, Zanesville Lodge, No. 517, Zanesville, Ind.
B. T. Baxter (3), Millburgh, Ind.
H. S. Taft, Past Master Ottawa Lodge, 122, Mich.
Wm. Collins, Calhoun, Mo.
Wm. Shafer, Leesville, Mo.
Wm. Ellinger (3), 1022 Watson St., Philadelphia, Pa.
Isaiah Star (7), Wilmington, Del.

The two last named renounced the ungodliness of the lodge at the Free Methodist camp-meeting held at North-East, Maryland, Aug. 18th to 25th. The brother who had been master of a lodge and who first came in public at the State convention in Michigan last week, is H. S. Taft. He is so honored by the confidence of the Michigan brethren that they chose him for their State lecturer for the ensuing year.

This is, we believe, the largest list that has appeared since the first publication of the roll, in 1874, there being 36 names. For convenient reference, this list will be printed about the first of every quarter. Let there be an honest and earnest effort at all the State conventions between now and Jan. 1, 1880, to bring men out of lodgery and get their names to the pledge of opposition to this greatest of organized idolatries. There should be at least fifty names reported by January, and there might be five times as many if we have faith in God.

—Although Bro. J. T. Michael has taken up work in Washington City, he wishes to have the New Jersey brethren understand that he is ready to assist them by lectures at any time when they can arrange for them.

—Rev. Brooke Herford, whose sermon on the 5th inst. is largely reproduced in the *Cynosure* this week, is pastor of the Church of Messiah, Unitarian, and is an Englishman. While disclaiming any purpose of attacking the lodge as such, he despises a sham and was therefore willing to bear the obloquy which his unvarnished statements may put upon him for the sake of the truth of history.

—We wish to apologize to our close-communion Baptist friends for making an unintended, unbelieved insinuation last week that a fear of church discipline is all that prevents them from practicing open communion. We certainly consider them sincere and conscientious in the position they hold regarding the communion of the Lord's Supper.

—Bro. M. N. Butler, who has arranged with the Missouri Executive Committee to act as State Lecturer, has already begun the campaign. This is one excellent result of the Institute and Convention of August in this city, where Bro. B. wisely improved the unusual opportunities for informing himself in the best methods and strongest arguments. He reports in the *American Freeman* two lectures at Blue Ridge and three at Bolton, Harrison county.

Correction.—Bro. Turney writes of his late article on the West Virginia Methodist Protestant Conference:

"After bringing in its report, the Committee on Difficulties furnished me *the* [not "a"] bill of complaint, and one of the witnesses on that bill was C. W. Newlon, not Newton. The first signer of the letter sent from Clarksburg, was not I. J., but was J. J. Poynter. In all the years in which I have been corresponding for the *Christian Cynosure*, I believe this is the first time in which I have had to correct a typographical error as to names of persons."

The Indiana Meeting.—Dr. S. L. Cook, State Lecturer, urges all his co-laborers throughout the State, and we are sure Bro. Hobson from the southern district joins him, to come to Westfield. He writes:—

"*Greeting to all the Friends in Indiana:*

Let no friend of reform stay away from the annual meeting, Oct 19th, at Westfield. This will be the most important meeting ever held in the State. Do not "count" on going, and then "conclude you couldn't get there." Prepare to go, and then go. We want to see every officer, every man of the rank and file, in short, the whole army of reformers. Let us see every subscriber to the *Cynosure* there. From my experience I can say all will be cared for in Hamilton county. There is a *Rich* man in Westfield. Then come on. We must have a big meeting."

In the fourth chapter of 1 John, sixth verse, we are told to "Believe not every spirit, but try the spirits, whether they are of God.—v. 3. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of anti-Christ . . . Already it is in the world."

Masonry does not confess that Christ has come in the flesh, but teaches salvation without him. Thus it is proved to be (2 John 7) "a deceiver and an anti-Christ."

How long will professed ministers of the Gospel of Christ pretend to consistency in adhering to Masonry and Christ? We read of delusions prevailing in past days. We are warned in the Scriptures of the same thing in "the last days," but our Lord himself tells us that the same carelessness shall exist when he comes again as did exist when the deluge came and only Noah and his family were saved. *

—Somebody asked General Phelps, the other day, why the Anti-masonic party hadn't hung out a flag, like the rest of 'em. The old General's reply was, "We don't measure our patriotism by the yard!"—*Vermont paper*

Reform News.

Continued from 5th page.

Lamb. Therefore we must enter upon the warfare, and go into the the closet of secret prayer. What shall the end be?

The Christian churches are in a state of stagnation, the wheels of salvation are clogged, and spiritually dead men lie at the top of the streets, and there is none to remove their carcasses out of the way. Yet we say, Why, O Lord, standest thou afar off? That wicked thing is not put away from among us; and we consent to their deeds of wickedness, our silence is approval, and God holds his people responsible for their inactivity. Is it not time that we, as Christians, begin to act? We may lecture and prophesy and teach, we may expose the wickedness of the wicked to public contempt, and hold their work up to the ridicule of the world; but all this does not meet the case. Executive action is required of every servant of the Lord Jesus Christ; and we cannot postpone or delay without incurring the displeasure of the Almighty. But men and women, willing to excuse themselves, say, What can I do? You can obey God; and set about it at once. Disobedience and neglect of duty is sin, and a refusal to receive the light is wilful sin, and must bring condemnatian and darkness upon the soul. But men willing to justify themselves, and through the man-fearing and man-pleasing spirit say it will create strife, and make divisions. Now God points out a duty to be performed by his servants. He holds them responsible for the performance of that duty, and accountable for its neglegect; not for the consequences resulting from obedience to his command.

Now what is the appointment of God by the authority of the Holy Scriptures? Hear the Word of the Lord in this matter, 1 Cor. 5: 11: "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one, no, not to eat." The apostle does not mean, it may be presumed, that you shall not transact business with men of the world or them that are without the church; but it is probable that he means to have it expressly understood, that you are to have no dealings with that man who is called a brother, who, in defiance of God's Word, practices any of the above named sins. Again, verse 13th," "But them that are without God judgeth. [That is, as you have not authority over them that are without, God will attend to their case. But, as you have authority over them that belong te the church,] Therefore, put away from among yourselves that wicked person."

Read also Deut. 17: 2-13. The third verse says: "And hath gone and served other gods,and worshiped them,either the sun or moon, or any of the host of heaven which I have not commanded," etc. This is called an abomination. The Apostle Paul doubtless refers to this specific law of God, and here is definite action pointed out to the church. But right here are we met with the willing-to-excuse-themselves argument," "What can I do? I am but one alone," or, "We are a few only that oppose the sun-worshipers in the church, and if we say anything we will be treated with insolence, and shunned, and will lose our influence even for good; as the leading men and women in the church either are in sympathy with secrecy or are connected with it, either by marriage or affinity. So we can do nothing only to raise the dust of confusion to have it fall back upon our own heads."

This you can do; and must do, if you expect to retain the favor of God, which is better than that of men.

In the first place God commands the church to put away that wicked person and not by perpetuating their church fellowship thus become partakers of their evil deeds. If the majority in the church rule in favor of the sun-worshipers, the next command reaches the case. God says, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and I will be a father unto you, and ye shall be my sons, and daughters, saith the Lord Almighty. (II. Cor. vi: 14-18.).

Now I pray God that we may see this fulfilled this year. Do you? Then what are you willing to do toward its fulfillment?

JOEL H. AUSTIN.

Recent Publications.

Vick's Monthly gives its readers valuable information this month on the Phlox, Insect Enemies of the Strawberry, Housing Plants, Virginia Creeper, Alnwick Castle, Lawns, Trees and Double Flowers, beside numerous shorter article. This magazine is one that is unlikely to lose its charm so long as seasons come and flowers bloom. James Vick, Rochester, N. Y.

Mr. Thomas A. Edison contributes an article to the October number of the *North American Review*,in which he states that he has succeeded in making the electric light entirely practicable for all illuminating purposes. He shows the advantages of electricity over gas, and explains how his system is to be introduced. He comments upon the unfavorable opinions that have been passed upon his work, and says that similar judgments were pronounced upon telegraphy, steam navigation, and other great discoveries. Other articles in the October number of the review are:—"The Democratic Party judged by its history," by Emery Storrs; "The Ruins of Central America," by Desire Charnay; "The Observance of the Sabbath," by Rev. Dr. Leonard Bacon; "The campaign of 1862," by Judge D. Thew Wright; "The Taxation of Church Property," by Rev. Dr. A. W. Pitzer; and "Recent Progress in Astronomy," by Prof. E. S. Holden.

The Cobden Club of England has lately put in circulation in the Western States large numbers of a tract on free trade, entitled the "*Western Farmer of America*," which is an argument to prove to our agriculturalists that the present tariff system is extremely expensive for them while favorable to the Eastern manufacturer.

"*From the Pit to the Pulpit*," is the narrative of Phillip C. Hanna, a preacher of the Free Methodist church in Iowa, written by a brother minister. In simple, unpretending language we are told the history of his reckless youth and dreadful life, when, without God or hope, he plunged into the excesses of riot and drunkenness. His final conversion at Chili Seminary, New York, turned his desperate life in an opposite direction, and the foremost in the service of the devil became as earnest in the "work of reconciliation." It is a matter of some surprise that the officers of the institution so long allowed such excesses within the walls of the Seminary, for it hardly seems possible that they could be concealed. The reward of their forbearance was great, but the risk to the other souls seems too extreme to be taken in an institution of Christian learning. The pamphlet is published by Baker and Arnold of this city for 35c.

The Preacher and Homiletic Monthly for September contains four papers by eminent Americans prepared for the Robert Raikes Centennial in Broadway Tabernacle, New York. Sermons by Dean Stanley, Lyman Abott, David Winters, Prof. Tucker and others, with a vast amount of other matter of great value to preachers of the Word fill this able magazine. I. K. Funk & Co., 10 Dey St. New York.

Library of Universal Knowledge Vol. X., bringing the republication of this valuable work from "Mulready" to "Paspalum" has reached our table and there are eleven volumes more to complete this truly great work of giving to the American a complete encyclopedia in so compact form and at such small cost. It is impossible to estimate the value of this work as an educator in our American households,and it is a great satisfaction to know that the publishers are nobly sustained by the people in their effort. American Book Exchange, New York.

OBITUARY.

JENNIE C., wife of E. L. Guild, died at her home in Minneapolis, Minn., on Wednesday, Sept 22d, in the 24th year of her age. Mrs. Guild was the daughter of Rev. Erastus Colton, a Congregational minister in Connecticut. Her mother died during her early childhood and she was reared under the Christian care of her aunt, Miss E C. Prudden, a lady of sincere and eminent piety, well known to the praying band of Oberlin, Ohio. To her she was as a daughter and companion, and their relations seemed always of the closest and most affecionate nature. She studied at Oberlin, at Berea, Kentucky, and at Ripon, Wisconsin; but was hindered in her work of education by a severe lung difficulty, which at length was the cause of her death. About five years since they removed to Wheaton, where she was married to Mr. E. L. Guild, in June, 1877. Her religious experiences before her marriage were of the most deep and interesting character, as shown by her remarks in prayer - meeting. While residing here, both herself and husband were members of the College church, though for a time separated from it at the division of January, 1878. They returned in August, 1879, with other relatives. Declining health induced a removal to Minnesota, several months ago, but without the hoped-for benefit. During her sickness, the presence of the Holy Spirit as her Comforter and Sanctifier, was blessedly manifest. His Word was constantly by her pillow, and the contemplation of its precious truths and its revelation of heaven was her greatest joy.

Notices.

Indiana.

The Indiana State Association opposed to secret societies, will meet at Westfield, Hamilton Co., October 19th, 1880, at 4 P. M., and continue to the evening of the 21st. We expect to have J. P. Stoddard and other good speakers present, also an experienced hand to open and turn the Masonic lodge inside out. We invite all to come to the help of the Lord against this malignant foe of church and state. Come in the name and power of the God of Israel.

Those coming on the trains will be met at Noblesville on the 19th. Free entertainment for all. By direction of Executive Committee. PETER RICH.

Iowa.

The Iowa State Association opposed to secret societies will meet in annual session at Birmingham, Van Buren Co., Oct. 12, 1880, 7:30 P. M. Bros. D. P. Rathbun, S. M. Good, S. E. Starry and others will be present to work the degrees. An urgent call is made to all the friends of this much needed work to attend.

By order of Ex. Committee.

A. W. HALL, Rec. Sec'y.

Delegates coming to Birmingham by R. R. will come to Fairfield on the B. and M. and C. R. I. and P. R. R. and to Summit Station, on the Keokuk and Des Moines Branch of C. R. I. and P. R. R. All those intending to attend this Association will please address a card to me at Birmingham, stating the day and hour when they will be at either of the above places, and a conveyance will be in readiness. Free entertainment for all. Come everybody. J. N. NORRIS.

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:

C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, Phillipsburg, N. J.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.

DEGREE WORKERS.—(Seceders.)

Edmund Ronayne, 104 Bremer street, Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa

Home Circle.

The Happy Hour.

The busy day is over,
The household work is done;
The cares that fret the morning,
Have faded with the sun;
And in the tender twilight
I sit in happy rest.
With my darling little baby
Asleep upon my breast.

White lids, with silken fringes,
Shut out the waning light;
A little hand close folded
Holds mamma's fingers tight;
And in their soft white wrappings,
At last in perfect rest,
Two dainty feet are cuddled,
Like birdies in a nest.

All hopes and loves unworthy
Depart at this sweet hour;
All pure and noble longing
Renew their holy power;
For Christ who, in the Virgin,
Our motherhood has blest,
Is near to every woman
With a baby on her breast.
—From Home Life in Song.

Looking unto Jesus.

Hebrews xii. 2.

It is one purpose, at least, of the Holy Ghost, in this epistle, to show that, in all things, Jesus has the pre eminence. First he brings forward the angels, but only to set them aside in the presence of Jesus; for unto which of the angels said God, at any time, "Sit on my right hand until I make thine enemies thy footstool?" (1:13). Second, he brings forward Moses, but only to set him aside in the presence of Jesus; for Moses verily was faithful *in* all his house as a servant, . . . but Christ, as a son, *over* his own house." (3: 5, 6). Third, he brings forward Aaron, but only to set him aside in the presence of Jesus; for the former was made after the law of a carnal commandment, without an oath, not suffered to continue by reason of death, and offered up sacrifice first for his own sins; while the latter was made after the power of an endless life, with an oath, who ever liveth to make intercession for us, and is holy, harmless, undefiled, separate from sinners. (7.)

Fourth, he brings forward Melchisedek, "first, by interpretation, king of righteousness, and after that also king of Salem, which is king of peace;" but only to set him aside in the presence of Jesus; for it is his highest glory to be a passing shadow, a momentary type of the man of Calvary, who is the very center of God's counsels. Fifth, he brings forward the old and broken covenant of works, but only to set it aside in the presence of Jesus, in whom is confirmed the new covenant, the better covenant, established upon better promises, securing, beyond the possibility of failure, the eternal salvation of all his people. (8). Sixth he brings forward the imposing ritual of the tabernacle service, but only to set it aside in the presence of Jesus; for it could "never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect," while of Jesus it is said, "By one offering he hath perfected forever them that are sanctified." (9:10.) Seventh, he brings us at last into God's gallery of portraits, illustrating the power of faith, but only to set them aside in the presence of Jesus, the princely leader and completer of faith, who stands so far above angels, above Moses, above Aaron, above Melchisedek, above the covenant at Sinai, above the tabernacle of the wilderness, above the saints of four thousand years, that we are told to look off and away from all others, and from self unto Jesus, and unto Jesus alone.—*The Truth.*

The Queen of Madagascar.

In a recent number of the *Missionary Herald* reference was made to the dedication of the new palace church, at the capital of Madagascar. The following was the queen's proclamation, read as part of the services on that occasion:

"By the power of God and the grace of the Lord Jesus Christ, I, Ranovalona, queen, ruler of Madagascar, laid the foundation stone of this stone house of prayer, on July 20, in the year of Jesus Christ our Lord 1869, to be a house of prayer and praise and service to God, the King of kings and Lord of lords, according to the words of sacred Scripture, in the name of Jesus Christ our Lord, who died for the sins of all people, and rose again for th justification and salvation of all who believe in and love him.

"Therefore no one shall be at liberty to destroy this stone house which I build as a house of prayer, whoever may reign in this land of mine for ever and ever; for if any one destroy this house of prayer to God which I build, then he can not be sovereign in this my land of Madagascar.

"In proof thereof I herewith sign my name with my own hand and affix the seal of my kingdom.

"Ranavalomanjaka,
"Queen of Madagascar."

During the dedicatory services the prime minister, while saying that he "wished to appear as a simple member of the Palace church, and not in his official capacity," gave an account of the way in which the queen had been led to an acceptance of Christian truth.

Sin and Sorrow.

God has linked sin with sorrow. Men join sin with pleasure, but the pleasure passes and the woe remains. Men strive to make a life of sin a life of joy, but they never succeed. Eventually there comes the day of grief. The cup which fills the brain with intoxication and delirious gladness, at the last biteth like a serpent and stingeth like an adder. The wild delights of unholy passion give place to that mourning which comes at last when wasting and disease have taken the place of health and merriment. Always this prospect of pain, regret and misery lies before the sinner in his downward path. Sooner or later he will lament his course. Sooner or later his pleasures will turn to pains, and he will curse the day in which he yielded to their charms. How much better to turn while it is to-day and escape the grief which clouds the sinner's journey and the perdition that awaits him at the end. Wisdom's ways are pleasantness. Even if the road seem thorny, yet it leads us home, and we can bear to tread a weary road if it only brings us to the goodly land.—*The Christian.*

The Power of Sign-Language.

The case of Laura Bridgman, born in 1829, reported by more than one authority on mental diseases, presents us with an instructive illustration of the growth of the power of sign-language, and of the evolution of ideas to correspond therewith. When two years old, this girl became blind and deaf from the effects of scarlet fever, her sense of smell and of taste being blunted. At seven years of age she was described as of lively disposition, and was then taken by Dr. Howe to Boston, U. S., where for twenty years she pursued her studies, and was enabled to speak readily and rapidly by signs, to read books written in the raised characters of the blind, and to write letters. In teaching her, Dr. Howe selected articles, such as a pin, spoon, pen, and key, the names of which were monosyllabic. Laura felt the article and then felt her instructor's fingers, as he traced the letters of the name on the raised alphabet. In this way the letter signs became familiar, and were associated with the things indicated, so that ultimately she could select the letters and place them in order as the name of the object indicated. After a time the principle of imitation, which had hitherto alone guided her, was replaced by the use of written language. She began to form abstract ideas, to think of the qualities and shapes of things as apart from the things themselves, and hence arose t he perfect exercise of a language which, though spoken through signs, was nevertheless a true and typically human method of using ideas and concepts as a means of communication and expression. One of the most interesting observations in this case was that, when asleep and dreaming, Laura Bridgman spoke on her fingers, as she did when involved in a reverie and when thinking alone, such a fact demonstrating anew the contention that language is a necessary concomitant of perfect thought, even when it can only be indirectly expressed in signs and symbols.—*Gentleman's Monthly.*

—The Rev. Mr. Clopton, of the Baptist church in this city, says: "In our last revival five or six backsliders were reclaimed, and every one, in telling his experience, spoke of dancing as lying at the beginning of his wanderings. — *Richmond Christian Advocate.*

Marriage Maxims.

A good wife is the greatest earthly blessing.

It is the mother who moulds the character and destiny of the child.

Never make a remark at the expense of the other; it is meanness.

Never part without loving words to think of during your absence. Besides, it may be that you will not meet again in life.

Never both manifest anger at once.

Never speak loud to one another, unless the house is on fire.

Never reflect on a past action which was done with a good motive and with the best judgment at the time.

Let each one strive to yield oftenest to the wishes of the other, which is the mutual cultivation of an absolute unselfishness.

Never find fault, unless it is perfectly certain that a fault has been committed; and then prelude and conclude it with a kiss, and lovingly.

Never allow a request to be repeated. "I forgot" is never an acceptable excuse.

Marry into different blood and temperament from your own.

—Rev. Dr. T. L. Cuyler, at the recent completion of his twentieth pastorate at the Lafayette Avenue Presbyterian church, Brooklyn, said that he had never allowed a day to pass without a visit to some family and a talk with some one on personal religion. During his ministry the Sunday school has had 4,500 children enrolled. Of these, 427 have joined the church and 9 have entered the ministry."

—The Portuguese government required slaves to be baptised before they could be exported to America. On the wharf at St. Paul de Loanda, ten years ago, is shown the stone chair in which the bishop sat and baptized, by boat loads, the poor wretches as they were rowed on board ship. The government collected its tax, the pious ecclesiastic received his fee, and the slaves had their first induction into the white man's religion.

—A tender interest in the young, shown in the days of their awkwardness and ignorance, will be amply repaid. Such interest in young persons, manifested before they are old enough to enter worldly society and before they become entangled in the snares which Satan spreads for their unwary feet, would save many of them from the dark experiences of vice and sin and sorrow, and anchor them "within the veil" before the tides of folly and fashion sweep them from all their moorings and wreck them on dangerous coasts. — *The Christian.*

Childrens' Corner.

Grandpa's Barn.

Oh, a jolly old place is grandpa's barn,
Where the doors stand open throughout the day,
And the cooing doves fly in and out,
And the air is sweet with the fragrant hay.

Where the grain lies over the slippery floor,
And the hens are busily looking around,
And the sunbeams flicker, now here, now there,
And the breeze blows through with a merry sound;

The swallows twitter and chirp all day,
With fluttering wings in the old brown eaves,
And the robins sing in the trees which lean
To brush the roof with the rustling leaves.

Oh, for the glad vacation time
When grandpa's barn will echo the shout
Of merry children who romp and play
In the new-born freedom of school let out.

Such scaring doves from their cozy nests,
Such hunting for eggs in the lofts so high,
Till the frightened hens, with a cackle shrill
From their hidden treasures are fain to fly.

Oh, the dear old barn, so cool, so wide!
Its doors will open again ere long
To the summer sun-shine, the new mown hay,
And the merry ring of vacation song.

For grandpa's barn is the jolliest place
For frolic and fun on a summer's day.
And e'en old Time, as the years slip by,
Its memories can never steal away.

—Harper's Young People.

The Young Martyr.

On the afternoon of August 9, 1853, a little Norwegian boy, named Knud Iverson, who lived in the city of Chicago, Ill., was going to the pasture for his cow, as light-hearted, I suppose, as boys usually are when going to the pasture on a summer afternoon. He came at length to a stream of water, where there was a gang of idle, ill-looking, big boys, who, when they saw Knud, came up to him and said they wanted him to go into Mr. Elston's garden and steal some apples.

"No," said Knud, promptly, "I can not steal, I am sure."

"Well, but you've got to," they cried.

"No," persisted Knud, "I can not steal for anybody."

Then they threatened to duck him, for these wicked big boys had often before frightened little boys into robbing gardens for them. Little boys, they thought, perhaps, were less likely to get found out.

The threat did not frighten Knud, so, to make their words good, they seized and dragged him to the river, and, in spite of his cries and struggles, plunged him in. But the heroic boy, even with the water gurgling and choking in his throat, never flinched, for he knew that God had said, "Thou shalt not steal," and God's law he had made his law; and no cursing or threats or cruelty of the big boys would make him give up. Provoked by his firmness, I suppose, they determined to see if they could not conquer. So they ducked him again, but still it was "No, no," and they kept him under water. Was there no one near to hear his distressing cries and rescue the poor child from their cruel grip? No, there was none to rescue him, and gradually the cries of the drowning child grew faint and fainter, and his struggles less and less, and the boy was drowned. He could die, but would not steal.

A German boy who had stood near, much frightened by what he saw, ran home to tell the news. The agonized parents hastened to the spot, and all night they searched for the lifeless body of their lost darling. It was found the next morning, and who shall describe their feelings as they clasped the little form to their bosoms? Early piety had blossomed in his little life. He loved his Bible and his Saviour. His seat was never vacant at the Sunday school, and so intelligent, conscientious and steadfast had he been that it was expected he would soon be received into the church of his parents.

Perhaps the little boy used often to think how, when he grew up, he would like to be a preacher or a missionary, and do something for his Lord and Master. He did not know what post he might be called to occupy, even as a little child, and, as he left home that afternoon and looked his last look in his mother's face, he thought he was only going after his cow; and the other boys and the neighbors, if they saw him, thought so too. They did not then know that, instead of going to the pasture, he was going to preach one of the most powerful sermons in favor of Bible law and Bible principles the country ever heard. They did not know that he was going out to give an example of steadfastness of purpose and of unflinching integrity, such as should thrill the heart of this nation with wonder and admiration.

He was then only a Norwegian boy, Knud Iverson, only thirteen years old, but his name was soon to be reckoned with martyrs and heroes. And as the story of his moral heroism winged its way from State to State, and city to city, and village to village, how many mothers have cried, with full heart, "May his spirit rest upon my boy!" And strong men have wept over it and exclaimed, "God be praised for the lad!" And rich men have put their hands in their pockets and said, "Let us build him a monument; let his name be perpetuated, for his memory is blessed." May there be many a generation of Knud Iversons, strong in their integrity, true to their Bibles, ready to die rather than do wrong.

"Truth is always consistent with itself and needs nothing to help it out. It is always near at hand, sits upon our lips, and is ready to drop out before we are aware. A lie is troublesome and sets a man's invention on the rack, and one trick needs a great many more to make it good. It is building upon a false foundation, which is continually in need of props to shore it up."

True and Obedient.

"Charlie! Charlie!" clear and sweet as a note struck from a silver bell, the voice rippled over the common.

"That's mother," cried one of the boys, and he instantly threw down his bat and picked up his jacket and cap.

"Don't go yet! Have it out!"

"Finish this game. Try it again!" cried the players, in noisy chorus.

"I must go—right off—this minute. I told her I'd come whenever she called."

"Make believe you didn't hear!" they all exclaimed.

"But I did hear!"

"She won't know you did."

"But I know it, and"—

"Let him go," said a bystander. "You can't do anything with him; he's tied to his mother's apron strings."

"That's so," said Charlie, "and it's to what every boy ought to be tied, and in a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother," answered the obedient boy, a beautiful light glowing in his blue eyes; "I call that manly: and the boy who don't keep his word to her will never keep it to any one else—you see if he does!" and he hurried away to his cottage home.

Thirty years have passed since those boys played on the common. Charles is now a prosperous business man in a great city, and his mercantile friends say of him that "his word is a bond." We asked him how he acquired such a reputation.

"I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."—*Child's Delight.*

A Bird's Grief.

A year or so ago a little girl living near the line of the Erie Railway, two miles from Rathboneville, N. Y., was presented with a pair of doves. They were in the habit of flying about in the vicinity. One day, three weeks ago, they were flying across the railway track, when the male bird came into collision with the smoke stack of the Pacific express, which passes the spot about 7 o'clock in the morning. The bird was killed by the shock and instantly thrown out of sight of its mate. The female circled about the spot for a few minutes, in evident amazement at the sudden disappearance of her mate. She then flew to a mile post near by, and for a long time gave utterance to the mournful notes characteristic of the dove. Suddenly she seemed to realize what had carried the male from her sight, and she rose in the air and flew swiftly in the direction the train had gone. She did not return until about noon. She alighted at her cote, where she remained the rest of the day, uttering her plaintive cries. Next morning, just before 7 o'clock, she was seen to fly away and take a position on the mile post near the spot where she last saw her mate the day before. When the express train came along, she flew at the locomotive, hovering about the smoke stack and around the cab, as if looking for her mate. She accompanied the locomotive for a mile or so and then returned to her cote. Every day since then she has repeated her strange conduct. She goes to her lookout for the train at precisely the same time each morning, and waits until the train comes along, no matter how late it may be. She never goes further than about a mile with the train, returning then to her cote and mourning piteously all day.—*Ex.*

The Truant Boy Punished.

Harry is often running about the fields and wading in the ponds and by the seaside when he ought to be at school. One day he was punished for his idle ways in a very curious manner. Thrusting his hand into a hole in the side of the bank he took hold of something very much like a lobster. He shouted out in high glee to Ned, who was with him, that he had found a prize. The next moment, however, he began to roar most lustily, for the cray-fish had sharp claws, and not liking to be disturbed, it had caught Harry's finger. Harry danced and screamed, and it was no easy matter to get it released. At last he was able to shake off his tormentor into the water, and then he was glad to run home. It would perhaps be well if all truant boys were punished in a somewhat similar way.

The *Cynosure* for thirteen weeks, 50 cents.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

It has been recommended that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880. There has been pledged or paid in for this fund, $85.60.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$326 97
Eli Tapley..... 154 74

Received at this office from W. I. Phillips, $3.00 for Bro. A. D. Zaraphonithes, missionary in Greece: from Mrs. A. E. Jenks, $5.00 for Bro. Hinman, which has been given him, and 80c. for Bro. Tapley.

—Bro. Eli Tapley sends thanks for the last remittance from this office, also for a package of tracts and Sabbath-school papers. The Masonic opposition still continues—men shouting at night from the streets, and some miscreant has cut his horse on its head slightly, and badly injured a cow in the same way, so that he fears she will be of no more use. Bro. Tapley as well as the whole South needs such a work as is proposed by the Southern Mission tour. Friends of Christ, when you are planning to aid missionary effort inquire whether it is free from lodgery, and remember Bro. Tapley.

—Pastor George C. Needham, of the Chicago Avenue church, in this city, preached his annual sermon last Sabbath from the words: "Be ye steadfast, immovable, always abounding in the work of the Lord." The congregation is greatly increased, and propositions for activity and usefulness are being put in execution. One hundred and thirty additions have been made during the year.

FREE METHODIST.

—At the late session of the New York conference, brethren B. T. Roberts and Joseph Travis were proposed as representatives to the Pan-Methodist Council to be held in London next year, and steps were taken to raise funds for their expenses.

—The seminary at Evansville, Wis., which, after being unoccupied for some years, was, not long since, transferred to the Free Methodists, was formally opened on the 15th of September. Revs. C. B. Ebey, D. M. Sinclair, W. F. Manley and J. G. Terrell took part in the religious exercises of the occasion, which were attended by a fine congregation in the school-room of the seminary. The building is of brick, three stories in height, with boarding department in the basement. Prof. J. E. Coleman, with his wife and Miss I. L. Edic, have charge of the department of instruction.

—Bro. G. R. Harvey of Ennis, Texas, writes to the *Free Methodist* how the Texas Holiness (?) Association drove out Christian testimony against sin from their midst. Last year, he says, they were thorough in their dealing with the devil and all his arts, and a great work was done in the conversion of sinners and the sanctification of believers, hundreds of both classes receiving of the precious grace of God. But during the year evil-minded men stirred up opposition, and, as Bro. Harvey says, "it became evident at our meeting at Dallas that we Free Methodists must be proscribed, and we must be careful not to say anything against Masonry in the meeting, nor anything about leaving the church; and because Bro. Harvey asked a man who had claimed sanctification, who, I learn, was an Odd-fellow, if he would leave the lodge if the Lord showed him, then came the storm. Members one after another came to me and told me this was not allowed in the Association, etc. I told them I must be faithful, yet I would not purposely bring in any of my peculiarities, but all to no use. I must give up these things if I remained in the Association. That was really too much. I offered to work with them upon the holiness line as far as possible, but all to no purpose. Hence, quoting Luther, I said, "We can do nothing more, God help us." Hence I left the camp upon Saturday, after spending ten days there. A few souls were saved and a few sanctified. I seemed to be a troubler in Israel. I am sorry, for they have done good work, there is no doubt. Many have been saved from tobacco, secret societies, love of dress, etc., and now, that they are afraid to speak against these very things, is strangest of all. They claim that God will show it to the people without our talking to them about it."

WESLEYAN.

—The Indiana conference was held this year with the church at Larwill which was organized some two years ago by protestants against lodge worship and formality.

—At the Michigan conference $150 00 were raised by the agent for the Publishing House in Syracuse.

—Rev. D. A. Richards of the same conference, has with his devoted wife agreed to go on a faith mission to California for two years. He will go backed by no pecuniary promises outside the Word of God. This is the true missionary spirit, and when the Holy Ghost shall enter the churches with power from on high, and such missions become general, we may soon look for the coming of the Lord.

—Bro. A. F. Dempsey, of Vermont, located a claim for 160 acres of land during his late visit to Dakota.

—The new church, built under the oversight of Bro. E. W. Bruce, near Williamstown, Mich., was to be dedicated on Wednesday the 29th, and a quarterly meeting to follow. Rev. D. H. Inman, chairman of the Michigan conference, was to preach on the occasion.

—Rev. W. S. May, State evangelist for Iowa, has been visiting Minnesota with his Gospel tent. From July 1 to the 12th inst. he witnessed the conversion of one hundred and forty souls, of whom seventy-nine united with the church.

UNITED BRETHREN IN CHRIST.

—A new $3,500 stop-cylinder press has been put in the press room of the publishing house at Dayton, Ohio.

— The first United Brethren preacher in Dayton was Rev. Jacob Antrim, who came there in 1820, continuing there two years. His first sermon was preached from the steps of a tavern, and the first organization was a Sabbath school.

—A revival has been in progress near Greenville, East Tennessee, under the labors of brethren Newgent, Horner and Owens. Over forty conversions are reported.

—Elder W. S. Spooner, of Nebraska, has been greatly cheered by an outpouring of the Holy Spirit on his work. Thirteen have lately united with the church.

—The East Des Moines Conference, at its late conference, Bishop Wright presiding, made a thorough indorsement of Western College, and, among other resolutions, adopted the following:

"After testing it three years, we are fully satisfied with our present law on secrecy, and believe that the shortest road to peace on this question is to be found in the strict enforcement of the law; therefore,

Resolved, 1. That we will honorably and faithfully enforce said law.

2. That we pray the next General Conference to let the law stand unchanged."

—The Michigan conference meeting at Ovid, Sept. 1st, Bishop Weaver in the chair, passed the following among its resolutions, which are firm and consistent with the high standard of the church:

"Inasmuch as this church has always stood as a bulwark against the evil of social, organized secret societies; and, Inasmuch as the sentiment of anti-secrecy is fast taking root among the good and pure in all denominations; therefore,

Resolved, 1. That this is no time for us to grow faint-hearted, or in any way give place to the lion, in the den or out of it, though he may roar ever so loud.

2. That every preacher in charge of a field of labor be required to faithfully carry out our rule in Discipline on secrecy.

3. That we instruct our delegates to General Conference to favor no measure that will make our law on secret societies any less efficient in keeping the Church free from secrecy.

4. That we respectfully ask the authorities of Otterbein University and Union Biblical Seminary to not send among us agents who are not in sympathy with the disciplinary rule on secrecy."

MORGAN MONUMENT FUND.

Receipts for the week ending September 18th:

Eighteen friends at DeRuyter, N. Y.,	$ 66
Chas. T. Collins	1 00
George Eaton	1 00
George Goodell	50
Julia E. Cook	50
Walter M. Beden	10
Caroline Beden	10
Total	$3 86

For the week ending September 25: E. F. Torrance, E. E. Frame, P. Law, John Kinney, Nelson Connett, Wm. G. Law, R. O. Law, Rev. A. Connett Mrs. A. Connett, Dr. W. Miller, L. C. Frame, Jas. Dalyrimple, Wm. Johnson, Homer Law, 5c. each.

Jacob Frame, J. W. Law, Edward Thompson, Martin Burchfield, 10c. each.

Peter Andreas, C. W. Core, H. Barnes, G. P. Loomis, Mrs. Asa Stratton, 25c. each.

J. S. Amidon 6c., J. M. Clark 21c., Nelson Eno 24c., H. S. Limbocker $1.00. Total, $3 86.

CAMPAIGN DOCUMENTS.

Platforms of the American Party will be sent, post paid, at ten cents per hundred; 75 cents per thousand.

Tract No. 25, revised, contains the platform, a brief history of its adoption, letters of acceptance of Walker and Kirkpatrick in 1876, and Gen. J. W. Phelps in 1880, with a clear and forcible argument by Pres J. Blanchard on the importance of political action. An eight page tract; price at office 50 cents per hundred, $4.00 per thousand. By mail, 60 cents per hundred, $6.00 per thousand.

Contributions are solicited to aid in the free circulation of the above, and electoral tickets for most of the Northern States will be furnished at 15 to 20 cents per hundred, and where 10 cents extra is sent will be sent by registered mail and safe delivery guaranteed.

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Freemasonry and the M. E. Church,

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Showing how he was driven out of the M. E. church for opposing Masonry and loving Methodism.

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Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

PLATFORM OF THE AMERICAN PARTY.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

IOWA POLITICAL MASS CONVENTION.

In response to the numerous names some time ago requesting a political convention in connection with the State meeting, I wish to say that such a meeting is called to be held at Birmingham, Oct. 13th, at one o'clock P. M., for the purpose of taking such political action as may be best to further the interests of the reform work. Done in behalf of those who signed the request for such a meeting.

JOEL H. AUSTIN.

ELECTORAL TICKET FOR NEW JERSEY.

At large, Rev. Wm. Hazenberg, Passaic, Passaic Co., John T. Michael, Phillipsburg, Warren Co.,

1st Dis., Robert Ingram, Vineland.

2d Dis., Joseph Green, Kingwood.

3d Dis., Stephen Higginson, Colt's Neck.

4th Dis., John F. Willever, Broadway.

5th Dis, Franklin Hill, Dover.

6th Dis., Frank Nixon, Phillipsburg.

7th Dis., Robert Armstrong, Jersey City.

ELECTORAL TICKET FOR KANSAS.

At large, J. P. Richards of Ft. Scott, J. Knight of Ingalls.

1st Dis., J. P. Rogers, Lecompton.

2d Dis., Alvin Acker, Leona.

3d Dis., G. W. Keller, McPherson Co.

ELECTORAL TICKET FOR RHODE ISLAND.

At large, Matthew S. McCord, Providence; Fred. E. Shaw, Valley Falls.

1st Dis., Daniel H. C. Salisbury, Pascoag, Providence Co.

2d Dis., W. Harrington, Coventry, Kent Co.

Political for Iowa.

Why not bring politics into the State Association Opposed to Secret Societies? It is not a church organization, and so far as it now exists, it is only conventional. Is it only a religious reform that we seek? Is it not much more, and that of necessity, for governments are ordained of God, and in this wicked and perverse age the church still needs the protection of the powers that be. It seems to me that so long as politics can be and are kept out of the reform work, so long we will fail of desired success. There is no single point so feared by secretists as the ballot-box. Their own testimony is that legal exposure will kill their institution. And how is this to be secured except through the ballot of a free people?

The time has come when the people of Iowa can ill afford to put men into office who have sworn allegiance to a foreign government whose every principle is antagonistic to a free republic like ours. Yet it is too true that twenty thousand secretists rule four hundred thousand people, make their laws and execute them, assess their taxes, fill their offices, and, in a word, control the affairs of State; until sometimes the question is asked, Has justice forsaken the earth? Who so foolish as to appeal to the courts for justice, especially when the opponent or the transgressor of law is a known secretist. Are we an ecclesiastical government, that we should not consider the question of politics in our associated convention? I do not mean party politics for the promotion of selfish ends or individual interests, but to meet and protect the common interests of the people of a great State against the usurpation of secret power. In view of this necessity, I trust that in the pending meeting of reformers we shall be so reformed, and the door will be so wide open that we shall all feel called upon to vote as we pray, and by every just and laudable means carry the conflict so effectually into the churches and at the ballot-box that no room will be left to doubt the sincerity of our endeavors to overthrow the secret government now existing in our midst. We should petition the next Legislature to pass laws revoking the charters of all secret societies, and the punishment of the administration of extra-judicial oaths, believing all these to be dangerous to a good government.

Joel H. Austin.

Another of the Same Sort.

In the *Cynosure* of Sept. 2d, I saw the following brief notice: "Friends in Iowa will take notice that a political meeting will be held in connection with the State convention at Birmingham, October 12." Well, friends, what are you going to do at said political meeting? I have carefully read each number of the *Cynosure* since the above notice appeared, in the vain hope that some friend would give us light upon that very subject. So far all are as silent as the grave. Some friends desire to put a Phelps and Pomeroy electoral ticket in the fiied in Iowa.

Now I would like to know where the eleven men are that can fill that ticket as it should be filled. If such a ticket is to be put in the field we need eleven men who are pronounced anti-secretists,— men who have brains in their heads, and tongues in their mouths, and who know how to use them. Men who can and will during the month between the State convention and the election take the stump in each Congressional district in the State and "wake the echoes" against all the minions of the lodge, presenting the principles of the American party to the people in a straightforward and manly way. With such a ticket in the field we can poll a note that will not only surprise the old cable-towed parties of the State, but also many of the sleepy anti-secretists.

Let the earnest Anti-masons of Iowa—from all over the State, from each Congressional district come out then to the State convention at Birmingham, Oct. 12th. Let us look each other in the face, consult together, and determine whether it is not best to carry our anti-secret principles into politics, and fight through to victory.

Yours for the war, Soldier.

Political Correspondence.

Dr. S. L. Cook, Indiana State Lecturer, writes:—"I have been battling in Marshal county. I hope no friend of reform will back down. Let us all vote as we preach."

T. B. McCormick, Princeton, Ind., orders 100 copies of the American party platform and 200 political tracts and writes:—"I am still for the cause which I think with God's blessing must prevail. We have too many, who, when they go to the polls appear to leave their conscience at home, and in voting say they must choose the least of two evils. I must vote as I pray. Yours for the downfall of the Dagon."

John Leeper, Senecaville, Ohio, writes: "We trust there will be an American party ticket in Ohio. We will report to you how many vote this ticket in Senecaville. We are on the eve of another presidential election which will try men's souls. * * I can not conscientiously vote for Masonic presidents. I intend, if spared, to vote with the American party and trust God for the consequence. I thank God that I am willing to stand with the few for the right, and, if need be, to have my name cast out as evil. I think we should do more than stand on the defensive. All Masons ask is to be let alone and voted into office. This course will not accomplish anything.

"We should be willing to charge the devil in his works. This may cost something. No matter. The Saviour said 'Fear not those who can only kill the body, but rather fear him who has power to destroy both soul and body.' If God's professed people would obey this command Masonry would soon have to give up the ghost." Yours in the work for Christ and his kingdom.

Many men of many minds. Here are a few words from persons who see the case differently:

W. F. Hillman, Mantorville, Minn., writes: "I seriously question the wisdom of organizing and trying to establish the American party at this time. * * When the questions of slavery and State rights are settled I think the way will be opened for a prohibition party; and, after that, the suppression of secret societies or some other question may come up for settlement."

H. H. Nelson, Richland, Iowa, writes: "I claim that to-day our nation is, as it were, in a balance, and that one of the two great parties will elect their man President of the United States; and I believe, if James A. Garfield is defeated, this government will soon be Mexicanized. Gen. J. W. Phelps no doubt is a good man, but the cause in which he is laboring would succeed much sooner if the temperance movement and it were together. The principles certainly should be linked together."

—While good men sit at home not knowing that there is any thing to be done, nor caring to know, cultivating the feeling that politics are tiresome and dirty and politicians vulgar bullies and bravoes, half persuaded that a republic is the contemptible rule of a mob, and secretly longing for a strong man and a splendid and vigorous despotism, then remember it is not a government mastered by ignorance, it is a government betrayed by intelligence. It is not the victory of the slums, it is the surrender of the schools. It is not that bad men are politically shrewd, it is that good men are political infidels and cowards.—*George William Curtis.*

Illustrated Supplements.

Our new eight page illustrated supplements, which show by engravings the signs, grips, and ceremonies of seven degrees of Freemasonry, and also Odd-fellowship and Knights of Pythias, are furnished free to canvassers for the *Cynosure*, and for general distribution, at the extremely low rate of three cents each, or $2 per 100 post paid, and by express charges not paid, at $6 50 per 1,000.

The Literary Revolution.

In January, 1879, The Literary Revolution was inaugurated by the publication of one small volume. In September, 1880, its list, published and in preparation, comprises over 120 volumes of standard books. It gives employment to about 500 hands, is actually delivering to purchasers over three tons of books a day, or over 1,000 tons a year, and is so far from able to fill all orders that additional buildings have just been leased, machinery purchased, and other steps necessary taken to double the present product within the next sixty days. To meet the popular demand for the coming twelve months at least 2,000,000 and probably 3,000,000 volumes will be required. The almost wonderful success which the Revolution has achieved is doubtless to be attributed to its leading principles, which are: I. Publish only books of real merit. II. What is worth reading is worth preserving—all books are neatly and strongly bound. III. Work on the basis of the present cost of making books, which is very much less than it was a few years ago. IV. Books have commonly been considered luxuries; in a free republic they ought to be considered necessities, and the masses will buy good books by the million if prices are placed within reach. V. To make $1.00 and a friend is better than to make $5.00 only, and 1000 books sold at a profit of $1.00 each gives a profit of only $1,000, while 1,000,000 books sold at a profit of one cent each gives a profit of $10,000; and if it is more pleasure as well as more profit to sell the million. The most important publication thus far undertaken—indeed the most important work ever published in this country—a work that every intelligent person wants in his library, is the Library of Universal Knowledge. It is a verbatim reprint of the last London edition of Chambers's Encyclopædia, with copious additions by American editors, about 15,000 topics being added to the original work. It will contain, complete, about 10 per cent more than Appleton's and 20 per cent more than Johnson's Cyclopædia, though costing but a fraction of the price of either. The publication of a large type edition of the Library of Universal Knowledge is just begun, vol. I. being issued September 1. Two or more volumes will be issued each month till the whole is completed in 15 vols. octavo of nearly 1,000 pages each. The price of the large type edition in cloth binding is $1.00 per volume; bound in half Russia, gilt top, price $1.50 per volume. According to our usual custom, special reduction in price is made to early purchasers, and during the month of September only orders for volumes I., II., or III., either or all, will be received at the nominal price of 65 cents per volume for the cloth, 95 cents per volume for the half Russia, gilt top. As a portion of the Library of Universal Knowledge, the Chambers's Encyclopædia is also published separately, complete in 15 volumes of clear nonpareil type, and sold, bound in cloth, for the nominal price of $7.50, or in half Russia, gilt top, for $15.00. In this style 12 vols. have already been issued, vol. 13 will be ready September 10, and Vols. 14 and 15 a few days thereafter. On this also special terms are given to early purchasers, the price being to those whose orders are received during September $6.75 for the set complete in cloth, $13.50 for the half Russia gilt top. The volumes already issued will be sent at once by express, and the remainder when completed in October. The Revolution is always undertaking new enterprises and accomplishing new victories. During September in Religion we expect to complete Young's "Analytical Concordance to the Bible," the great "Webster Unabridged" of religious literature, and a 50 cent edition of Smith's Bible Dictionary. In Biography, two volumes added to our Acme Library of Biography contain 10 vols. selected from the famous English Men of Letters series, at little more than one-tenth the cost heretofore. In Poetry we shall soon have the Iliad and the Odyssey of Homer, translated by Pope, and a large type edition of Shakespeare. In History a cheap edition of the celebrated Froissart's Chronicles, with over 120 illustrations. In Fiction, Scott's "Ivanhoe" and Bulwer's "Last Days of Pompeii." In Juvenile, "Karl in Queerland," profusely illustrated. The cost of making books diminishes in large degree as their number is multiplied. Many of our books are selling in so much larger quantities than we anticipated that we find it in our power to considerably reduce their prices, and we do it with a great deal of pleasure. Among those so reduced are the histories of Macaulay and Gibbon, Taine, Rollin, Josephus, Modern Classics, Milton, Virgil, Dante, Koran, Bunyan, Crusoe, and several others.

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MISCELLANY.

—Illinois still leads all the other States in the number of miles of it railroads. This position Illinois has occupied since 1870, at which time it passed Pennsylvania, which previously had been the leading railroad State. The railway mileage of the former State is now 7578; Pennsylvania comes second, with 6068 miles; New York follows close behind, with 6008 miles; Ohio is fourth, having 5521 miles; Iowa fifth, with 4779 miles; and Indiana sixth, with 4336 miles; Missouri, Michigan, Kansas, Minnesota, Wisconsin, Texas, Georgia and California follow in the order named. There is no State or Territory which is totally devoid of railroads, though Montana can boast of but ten miles of completed road.

—Chicago covers an area of nearly 36 square miles, or 23,040 acres. There 789 acres in the public parks, 385 acres in the river, its branches, the slips and the Illinois and Michigan canal. The streets of the city measure 650 miles, are known by 907 names, and cover 5 200 acres. About 135 miles of streets are paved (principally with wooden blocks). There are 716 miles of sidewalks, 322¼ miles public sewers, and 443 miles of water pipes (mains). There are about 29 miles of river frontage (counting both sides), and 12 miles of slips and basins, making 41 miles of water frontage in the inner harbor. There are 32 bridges in the city that cost an average of about $25 000 each, and 18 viaducts, ranging in cost from $6,000 to $150,000 each.

—The German government has seriously turned its attention to the practice of smoking as indulged in by boys, which is carried to such excess by the youth of that nation that it is considered to have damaged their constitutions and incapacitated them for the defence of their country. In certain towns of Germany, therefore, the police men have had orders to forbid all lads under sixteen years of age to smoke in the streets, and to punish the offence by fine and imprisonment.

—The bonds of liquor-sellers in many parts of parts of Michigan are being placed at $5,000.

—Seventy-six towns in Connecticut are already reported as having voted against license under the local option law of the State.

—Ireland yields, poor as it is, $25,000,000 to the British revenue for the tobacco, whisky, ale and porter consumed by its people.

AN ANTI-MASONIC LIBRARY FOR $10.00

The entire list of the publications of Ezra A. Cook & Co., with the addition of "Stearn's Inquiry into Freemasonry" has been arranged in 13 Volumes neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 4128 pages for $10.00.
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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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—The State officers of Arkansas have counted the vote that was cast three or four weeks ago in that State, and find that the constitutional amendment repudiating the bonds was lost by a small majority.

—It is not a question of politics that will divide the votes of Utah at the coming election, but the candidates for delegate to Congress will be Mormon and Gentile. George Q. Cameron, "Apostle" with three wives and present delegate to Congress is the Mormon candidate.

—A telegram from Smolensk, Siberia, says 3,000 workmen in the factory at Jarzevo struck against a reduction of wages, and have since committed great excesses.

—During the last few days the police of Berlin have seized 4,000 Socialists prints and pamphlets.

—The Marquis of Bute intends to erect a Roman Catholic monastery for English monks on his property in Jerusalem, and plans for an oratory have been prepared, the building to cost $20,000.

—Last Saturday one of the Chicago elevators received 185 car-loads of corn and loaded at the same time five vessels with 195,420 bushels of the same grain, or an amount that would equal some 500 car-loads. This is said to be the greatest day's work ever done at one of these establishments.

—Generals Grant, Garfield, Sherman and Gov. Cullom have been elected honorary members of the Union League of this city.

—Jay Gould's Wabash railroad has beaten the city in the courts on the question of securing an entrance for its tracks.

—A fire in Green Bay, Wis., last week extended about a mile and left 60 families homeless.

—The late Brewers' Congress reported an aggregate manufacture in the United States last year of over 10,000,000 barrels of beer. This would fill a canal six feet deep and twenty-five feet wide from Chicago to St. Louis.

—Mrs. Hayes has been as much honored during the trip to California as any member of the Presidential party. Everywhere the party has gone she has received an ovation.

—Silas M. Waite, former President of the first National Bank of Brattlebore, Vt., who absconded last June, leaving behind a defalcation of about $500,000, was arrested in Omaha last week.

—The Turkish government addressed a note to its representatives abroad on the 12th inst., stating that it desired to cede territory to Montenegro in order to prevent bloodshed, but the naval demonstration is an exercise of armed pressure contrary to the rights of the Sultan, and the Porte therefore casts upon the Powers all the responsibility for the agitation among the Mohammedan adherents which may result therefrom.

Publishers' Department.

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Thomas Prall is trying to raise a club.

W. H. Pruett, wishes to secure subscribers for the *Cynosure*.

Others are at work.

Blank subscription papers and envelopes for canvassing purposes will be sent to persons requesting them.

Books and Tracts sent during the week ending Sept. 25, 1880.

By Express.

Elder J F Browne, Rev E Mathews.

By Mail.

R Gorley, E A Pierce, W E Walsh, W H Ewald & Bro, Elder A R Dodd, M N Butler, S W Richardson, J Smith, H Pendleton, N Daniels, C A Pilling, J A Moore, C L Conkling, F M Sadler, G P Loomis, L Strong, W F Hillman, J Gresdale, R L Core, C S D Cowles, A Wright, W McDowell, F Wyman, T Worth, R Schrader, G L Harris, A Ballande, F B Gardner, D S Maxwell, W H Hart, J Mann, E A Byam, H Sherman, G E Haley, A Searles, F H Jewell, J R Robertson, W D Clay, J G De Myer, J W Kauffman, W W Knipple, J C Shaffer, J Meyer, A M Paul, J Cotton, A A Hibner, B F Stahl, W S Drake, J S Ream, I N Bear, H S Limbocker.

Donation to Tract Fund.

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SUBSCRIPTIONS RECEIVED DURING WEEK ENDING SEPT. 25, 1880.—M Ambrose, J S Amidon, D W Butler, J F Brown, L Baldwin, H W Bryant, J N Bear, J C Bartholomew J, Bradley, J A Conant, J J Cox, E C Carrington, N Daniells, D Eschols, W H Figg, S A Flanders, S D Green, R Gorley, Mrs S A Holmes, H H Hinman, M Leal, A Manton, C. F. McCoin, W D Pember, J A Richards, L Strong, N D Strong, C Stine, Mrs A Stratton.

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Notice is hereby given that the partnership heretofore existing between the undersigned, under the firm name of Ezra A. Cook & Co., is hereby, by mutual consent, dissolved.

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MARKET REPORTS.

CHICAGO, Sept. 27, 1880

GRAIN—Wheat—No. 2		90¾
No. 3		88
Rejected	63	70
Winter	91½	93
Corn—No. 2		39½
Rejected		38½
Oats—No. 2		29
Rye—No. 2		83½
Bran per ton	10	50
Flour—Winter	3 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	14 50
Prairie	8 50	11 50
Mess Beef	7 00	8 25
Tallow		5½
Lard per cwt		7 85
Mess pork, per brl		18 00
Butter medium to best	16	30
Cheese	7	13
Beans	1 00	1 60
Eggs	15½	16
Potatoes, per bu	35	55
Seeds—Timothy	2 15	2 45
Clover	3 00	4 75
Flax	1 20	1 24
Broom corn	2½	6
Hides—Green to dry flint	9½	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	20	42
Unwashed	18	28
LIVE STOCK—Cattle choice	4 80	5 50
Good	4 30	4 60
Medium	4 00	4 25
Common	2 25	3 90
Hogs	3 50	5 55
Sheep	2 75	4 25

New York Market.

Flour	$3 40	8 25
Wheat—Spring		1 05
Winter	95	1 10½
Corn	50½	53
Oats	40	45
Lard		8 35
Mess pork		15 50
Butter	22	31
Cheese	10	12
Eggs	19	20½
Wool	15	50

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CHICAGO, THURSDAY OCTOBER 7, 1880.

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Topics of the Time.

During a portion of last week, and also of the present, a great meeting of German ministers has been held in this city. It is an assembly of the Evangelical Lutheran Synod of Missouri, Ohio and other States, and comprises six hundred members, from all parts of this country and Canada. The meeting, we understand, is not a regular synodical gathering, but a special meeting, for the purpose of securing greater unity of action among the German Lutheran churches. Unlike the Pan-Presbyterian Council of Philadelphia, this great body of stalwart men does not regard the question of Christianity *versus* lodgery as of secondary importance. Its members believe in Luther's hymn:

> "For still our ancient foe
> Doth seek to work his woe;
> His craft and power are great,
> And armed with cruel hate;
> On earth is not his equal."

They are anxious to hear this subject discussed by competent men, and invited the Secretary of the National Association to have a degree of Masonry worked and explained. Farwell Hall was engaged for Monday evening, and as we write the preparations are being made to receive the conference in a body, with hundreds of other German Lutherans of the city. Let this remarkable meeting be remembered as a landmark in reform.

Chicago is fast becoming a city of Sabbath-breakers. Shops on many streets are open as on other days; the saloons have more trade, the street-cars more passengers, the parks more loungers than on any other day of the seven. Many members of city churches live a few miles out and make a Sabbath-breaking railroad train respectable, by using it on their way to God's house on his day. In large sections of the city where foreigners and less wealthy classes dwell, workingmen take the Lord's day for repairing or fitting up their houses, and no one seems to care to warn them against the sin, until God himself sends by his providence; as last Sabbath, a cottage, while being repaired, fell upon workmen and inmates with fatal result. The theatres reflect the character of the city in respect to the day, since they are all open, and on last Sabbath three leaders upon the histrionic stage, who are to present the tragedies of Shakespeare in three theatres, were openly making their preparations. In what respect is Chicago better than Jerusalem, that the ruler of heaven and earth should not visit upon us the evil of our violations of his law?

The great Presbyterian assembly in Philadelphia closed on Saturday and Sabbath with a number of farewell meetings, to meet in Belfast, Ireland, in 1884. In this long meeting there have been many useful discussions, and enlarged views of Christian work in connection with the Presbyterian churches have necessarily resulted. This was to have been expected when such men as Drs. Milligan, Sloane, Stevenson, Barr and Wallace, from the Reformed and United Presbyterian churches of this country, took part. But we fail to see in the press reports wherein the work of Christian reform was directly advanced in any way. Hon. Wm. E. Dodge, of New York, presented a strong paper on prohibition, only to find himself combatted by a Canadian professor who spoke for temperance that meant lager beer with his coffee. There were long and warm debates on creeds, but nothing practical and business-like appears on the temperance or Sabbath reforms, or against war or the lodge, or in favor of a national confession of Christ.

English journals are represented to be much given to discussion of recent discoveries of Sir John Franklin's ill-fated polar expedition, one of them being the remains of one of his officers, which has been brought back to England. Commander Cheyne, an experienced navigator publishes grave charges against the contractor who furnished Sir John's supplies. He claims that from the fraud practiced in this matter, the party was short of provisions and thus miserably perished. So positive are these charges, that they will, no doubt, be made the subject of a careful investigation, and late justice be visited upon a class of speculators who are often no less guilty than murderers.

Another week of delay along the eastern shore of the Adriatic proves the reluctance of the European powers to participate a crisis in Turkish affairs. Their combined fleet yet lies at Ragusa, while their representatives are using every effort at Constantinople to effect a peaceful transfer of Dulcigno to the Montenegrins. The first flash of war would light a dreadful torch all along the boundaries of Greece and Bulgaria, and there are not wanting indications that western Asia would suffer in the same visitation. The existence of a strong opposition party in England and on the continent has a tendency to restrain rash counsels, and it is probable that an outbreak will be prevented.

The English Burial Bill.

BY REV. JOHN BOYES.

The subject of throwing open the churchyards and cemeteries of this country, in such a way that all ministers of religion may have full access thereto, in order to inter the dead of their own congregations, has occasioned no small amount of annoyance to the clergy and the bigoted portion of the laity of the Established Church. Nonconformists have long had cause to complain of the way in which they have been treated by the clergy with regard to funerals, epitaphs, etc. These having become a grievance and a scandal, the Parliament has just passed an act enabling the relatives of the deceased to employ whatever minister they like to conduct the funeral obsequies in the churchyard. The act provides that the dead may be buried with or without the use of a burial service, but such service when used must be of a Christian character and conducted with order and decency. The service may consist of portions of Scripture, hymns, prayers, either extempore or selected from the Book of Common Prayer, or a combination of the whole. The clergyman may, however, object to funerals being conducted on Sunday, Good Friday and Christmas day, if he will state plain reasons for doing so. The first interment under this act took place on Thursday last at Beckenham, and was conducted by the Rev. G. Samuel, Baptist minister of Penge. The service consisted of singing, extempore prayer, and select portions of Scripture. Many clergymen and others were present to witness the proceedings. Several others have since been interred by Nonconformist ministers. On Sunday last a funeral was conducted in Netherton churchyard by a Baptist minister. The vicar gave his consent and then withdrew it. The service was, however, carried on in spite of the energetic protests which were made by the curate on the authority of the vicar.

Bishop Claughton writes to the *Times*, urging the clergy to bear their disappointment heroically, and hopes that happier relations may be brought about by the change than either party anticipated. The archbishop of Canterbury, who has taken a prominent part in the passing of the act, during his recent visitations, has urged the clergy gracefully to comply with the requirements of the law, and assures them that it will remove one of the many hindrances to the popularity of the church with the people. We are told that three-fourths of the clergy are in strong opposition to the views of the archbishop. Be this as it may, the unprejudiced part of the nation views the act as a bare measure of justice to the Nonconformists of England. If the clergy are wise enough to throw no obstructions in the way of its working, it may long remain the law of the land, but if they persistently oppose its operation, ere long their remaining privileges will be curtailed and an entire equality instituted among the clergy of all denominations. The present Parliament seems indisposed to perpetuate the anomalies which have so long disfigured our statute-book.

Louth, England, Sept. 14, 1880.

Our Letter from Europe—Edinboro.

I have yet to see a bad piece of roadway in Scotland. City or country, it is all alike, hard, smooth, beautiful. It is clearly unreasonable to complain that the roads in a country where everything is new are not as good as those in a country where everything is old; but it seems to me that we should learn from the old how to make the new right, and that, as fast as possible, we should, in this important matter, become like the mother country. Here the roads are stone. Alongside of them, at intervals of half a mile or so, is a pile of stone, which you will often find broken up into small bits, and often you will find a man breaking, with a long-handled hammer, what is not already prepared. The result is that when, by any accident, there comes to be need of fixing the way, the material is all at hand and it can be done at once. I think I have not seen a depression of four inches in a public thoroughfare since I landed except when men were repairing the pavement in the city, and they repair places that I should say needed no improvement at all.

Railroads here are in most respects at least twenty years behind those in America. The cars for passengers are about two-thirds the size of ours. Instead of being entered from the ends, they are entered by side doors, and usually when you enter this side door you find yourself in a sort of omnibus, two seats running along the sides, on which the passengers sit, with barely room for feet and legs, no allowance being made for extra length or for carpet bags. There are usually four or five of these omnibus arrangements placed side by side in one car. Entering this compartment you shut the door and the train starts. The conductor or guard does not come near you; no newsboy offers you papers, apples, oranges or peanuts. You stay there until the train stops. Nobody tells you the name of the station or how long you are to stop. You can lower the window in the top of the door and inquire provided you can find any one to ask. If you do succeed in finding some one you may be sure of a full and civil answer. The cars are very low and are not ventilated at all. The engines have no cow-catchers, but have instead two straight pieces of iron which extend downward from the frame toward the track, just in front of the wheels. The roadbed is good, but no better than that of any first-class road in the States. The trains are run more frequently and the time on express trains is a little faster than with us.

The postal telegraph is in full operation and is a great blessing to those who wish to save time in correspondence. You can send twenty words from this city to London (about three hundred miles) for 25 cents. Whether it is possible to introduce this system in a country of such magnificent distances as ours is a question which I am not competent to answer. Other postal arrangements are much as with us, the only difference that I have noted being the fact that post-boxes are fewer in number, so that you may often be compelled to walk quite a distance in order to deposit your letter.

The street cars are like our own save in two respects. They are built to carry twenty inside passengers and twenty outside, or on top. Two seats with their backs together run from end to end of the car, and a light iron railing extends around the outside of the car. This furnishes an excellent opportunity to look at the city and obtain an idea of its general characteristics. The other difference between this system and ours is that, instead of paying a fixed rate for rides of all distances, you pay from two to eight cents, according as you ride a longer or shorter distance. So far as I remember, Philadelphia is the only city where fares vary as here, but I may be mistaken.

The scenery here is indeed beautiful, reminding one at almost every turn of eastern Pennsylvania or south-eastern Ohio. It is, however, the associations in history and literature which make it what it is. As I stood in Stirling Castle, an enthusiastic friend pointed out toward the vale of Menteith, then at the Grampians, then at the windings of the Forth, and said that he had been told that there was not in all Europe a more charming landscape. I said nothing to dampen his enthusiasm, but I thought, all the same, that I had seen many places as fair to the eye. Yonder by that bend in the river, however, Wallace won the battle of Stirling Bridge; over by that flagstaff Bruce defeated the English at Bannockburn; this castle was old a thousand years ago, and in yon palace walls Ellen claimed the promise and presented the ring of Snowdon's knight. It is the associations that these hills and vales have inseparably attached to them, their connection with the joys and sorrows of generations past, that makes them, as they are, shrines on which the pilgrims of all lands are laying their offerings of praise.

VIATOR.

A Prophetic Voice.

The gigantic evil of this age is Freemasonry and its branches. Because—

1. It is a false and Christless religion.

2. It is the only form of idolatry in Christendom, taking tangible form, having priesthood, symbols, ritual, etc.

3. It is the only gross form of idolatry against which the general pulpit is silent and before which it trembles.

4. It is the only form of idolatry, with which the Christian ministry are openly and professedly connected.

5. It invades the very sanctuary and performs its disgusting rites, and ceremonies at the sacred altar on funeral occasions.

6. It is cruel, revengeful and persecutes its opposers to the death.

7. It separates brother from brother, husband from wife, takes the strong and leaves the weak unprotected and uncared for.

8. It is manifestly a revival of a modified form of Baal worship, that thing which God so hates, and for which he so frequently and so severely punished his ancient Israel.

9. It is anti-Christ, and a rival of Jehovah.

10. It is the highest god in Christendom—next to Jehovah, and when you touch it you touch the apple of many an eye, and bring down upon your head bitter curses and fiery persecutions.

11. It is the only rival of Jehovah that has ever reared its temples upon our shores.

12. Having put many of the churches and pulpits into leading strings it is grasping for the reins of civil government, and is satisfied with nothing short of universal empire.—*From Gath-Rimmon, of St. Louis.*

Odd-fellows—Their Arguments Reviewed.

NO. TWO.

Another feature of Rev. F. W. Evens' address at Fairfield, Iowa, Aug. 26, was the claim that "the society constantly and energetically taught and enjoined the principles of 'Friendship, love and truth'" in its ritual, its meetings and its regalia.

Now, inasmuch as these principles are a material part of Christianity, and Odd-fellows do not claim to have originated them, and they are constantly taught by the followers of Christ, what claim has Odd-fellowship in this except it be in the superior (?) manner of teaching these virtues?

If by their paraphernalia and symbols they outstrip the apostles of Christ and Christians both ancient and modern, then the Christian who loves and cherishes these and kindred principles should obtain a right to use these symbols; and, if that can not be had, some genius should invent a full set for the purpose. If the claim be made that they excel in teaching these principles, it must be that it is because of the symbols, etc. A preacher often lectures and expounds these principles from the pulpit with the Bible and the institutions of God's house, and then again in the lodge with its ritual and regalia. Now if he does succeed in teaching his brethren in the lodge so much better by the latter method, we are ready to admit the claim, only regretting that it reflects upon the wisdom of the Lord and his followers, or shows great neglect upon their part. If any brother knows anything about "Friendship, love and truth," by the use of these symbols, that he could not and should not have learned without them—yea, that his brother in Christ who never enters the lodges does not know fully as well, let him explain. We boldly deny that they know and thereby teach a single virtue connected with "Friendship, love and truth," that is not as well and even better understood and taught without them. If these rituals, symbols, etc., are any part of God's work, all his children have a right to know their language, and if man really has improved upon God's arrangement by their addition and invention, the world should be assured of the fact. Otherwise there is nothing in this claim to commend it to the study of a disciple of Christ.

The foregoing criticism will also apply to the claim that these societies improve men by making them more friendly, loving and truthful. We do not desire to be unjust or captious upon the work of this order, but we deny that it is anything more, or that it has any claim to commend it to the world beyond its system of mutual protection and gain; as an organization to this end, we are not just now affirming or denying. To our minds, it is a compact of men, by men, for men, in spirit, principle, object and aim, as mortal as they are. Therefore, aside from its system of protection and profit, as a business compact, it can make no just claim to recognition and patronage. The plea of social and moral improvement is all made at the expense of Christianity.

It is claimed that the church does not afford the facilities necessary, or rather that the failure of men to live up to their privileges and duties renders it necessary, in this life, at least, that men should enter into these compacts and secret conclaves. I do not remember to have ever talked with a member of such societies on the reason and need for these institutions that he did not substantially plead the above in justification of their existence. Now I conceive that this plea rests truly in the neglect and disobedience of men; both in and out of the church. They have neglected and disobeyed God's law till they find themselves without the friendship, love and truth necessary to their safety and enjoyment in this world.

The appeals of the Gospel are to those in and out alike in vain. The church member blames the outsider, the outsider blames the church member, and the angels weep at the folly and sinful neglect of both. In their neglect and disobedience they call in vain for those coveted blessing. They hold a council and decide what to do, but not to seek the Lord, not to turn their but to his testimonies and to make

haste and delay not to keep his commandments; but to organize, or attach themselves to a human society. They enter into the covenant therof, adopt a ritual, put on the badge of the order, and then, with a triumphant air, they declare, "We have it now!" "Have what?" the world asks. Such a grand organization. See our splendid temples, our fine regalia, our faithful members; we always have friends; we are safe for time and our families, too, even if we die in bankruptcy, they will be cared for; and our ritual, it is full of the finest thought; our regalia to us speaks divine truth.

The church member, still remembering a few passages of Scripture, says, "Well, no; not divine altogether, though some are borrowed from the Bible." The other breaks in, "Well, any way, I tell you if a man just lives up to what they teach his chances are pretty good, to say the least." If you declare your faith in God, and determination to depend wholly upon his institutions and law for moral development, they say, "Well, no one will ever ask you to join our society." No, indeed; but let the next passer-by be a man dissatisfied and discontented with his relation in the church, and express a desire to seek something more sure in its friendship and protection and in some way he soon learns where and who can present his name, with the assurance that he will be received into membership, provided he has not certain physical disabilities and can hand over the necessary cash. All this and more too, because men in and out of the church neglect and disobey the law of the land. Subsequent results dishonoring to the Christ and at war with the letter and spirit of his law and the genius and dignity of the institutions of his kingdom stand out before my mind too numerous to mention now. The language of Jesus, Paul and Peter marks a way that to us is more excellent than all. Will the reader please to consult them daily.

We write in the hope that it may do at least some good in keeping those who love God in the perfect way. I offer this concluding extract from Chambers' Encyclopedia, vol. iv. p. 267: "Christianity comes to us with a claim to be received as of divine origin. It is no product of the human mind, but has for its author the Being whom it sets before us as the object of worship. It is consequently altogether exclusive; it claims to be deemed the only true religion—*the Truth*—and admits of no compromise or alliance with any other system."

S. H. Hedrix.

Professor Dana finds his opinion confirmed by the results of the "Challenger" expedition, that the elevations of the earth called continents and depressions called oceans "were formed as such in the first instance," and that they are not the result of upheavals, as Lyell supposes. As science learns, it approaches the truth that "in the beginning God created the heaven and the earth.—*N. Y. Observer.*

The Sermon.

ANNIVERSARY OBSERVATIONS.

Preached by Rev. Charles Jones, in the Congregational Church, Tolland, Mass., July 11, 1880.

"The days of our years are threescore years and ten." Ps. 90:10.

Seventy years now measures the term of man's life. The last seven decades covers a period full of discovery in science, and most especially in practical life. The heavens above, the air, earth and water, as never before, have been made to contribute to man's service. Business, travel, work, nay, all spheres of human activity and thought have been wonderfully forwarded. So that the people of the last quarter of the 19th century stand on an eminence never before occupied by a generation of Adam's decendants.

I have selected the text, if so be I may record under it thoughts that spring up upon reaching such an epoch. And standing here, how is life? How does it appear in its practical outflow? One may well speak of expectations, of experience, of perils, and of hope and assured faith.

I. Of expectations, as they were upon launching forth into life.

With love fresh, with grace triumphant, with sin, as undoubted heart alienation from God and his government, but conquered by redeeming love, with hope jubilant and exultant, with the promises all certain in Christ Jesus, it is not wonderful that the expectations as to the most precious fruitage were very decided, embracing Christ's disciples, following on heartily in prayer and work, and the world hearing and turning from their sinful ways into God's service. So the attitude of the whole moral man, in the early part of life, and, indeed, onward for many years, was that of perpetual hopefulness. Do not Christ's sheep hear his voice and follow? Will they not all listen to the words of the under-shepherd and run at his call to do, with him, in hearty union, God's work? Is not God's Word the fire and hammer to break flinty hearts in pieces? Is it not the sword of the Spirit, and does it not pierce deep and become a discerner of the very thoughts and intents of the heart? Are we not now under the Holy Spirit's dispensation, by way of pre-eminence. He having been promised by Christ when he was about to depart, has not the Holy Spirit come? Is he not now with the church and in the world, the Sanctifier, the supreme Illuminator of minds and Subduer of wills?

Surely then we have only to ask in prayer, to speak the word of inspiration, and to enter God's vineyard, when we shall behold the royal display of divine grace promised actually descending from God out of heaven. Grace in the heart is a great moral power, a dissolver of difficulties and a remover of perversions, and the world will behold the transformations, and so will be gathered in throngs to Christ. The kingdom of God will readily come, and the Dagon of earthliness and selfishness fall and be broken in pieces.

Such were the inspiring meditations of many Christians in early life and onward for years. But as the three score and ten of God's appointment drew on, and at length was reached, the idea of human perversity and fickleness, and that, however loudly and lovingly God calls, many will not be charmed, nor drawn, nor brought away from their idols, forces itself anew and with unwonted power upon the veteran Christian soldier; and is it wonderful that he is chastened in his inward realizations—though still cheerful and assured, because the Lord God Omniptent reigneth? His early expectations were that the church in full body would rally at Christ's call, while the masses of the people would welcome such a God as his to be their King, and such a Saviour as Jesus to be theirs—the one altogether lovely and the chief among ten thousand. It has not been so. We are brought

II. To the realm of actual experience. He finds that his own heart is not always as mellow and tender as in "first love," his own faith not as steady and firm as then, his patience not always adequate to the emergencies that arise, and his perseverance not as reliable as he had expected. In many regards he learns that new and repeated repentance and consecration are needful on his part, and that he himself must often, very often be baptized anew with the Holy Ghost. The plague of his own heart he learns more and more is a fearful factor in life's struggle, to be managed in Christian warfare.

Then, his experience is quite different from what he had anticipated at the hand of the church. In love, union, co-operation and hearty assimilation with him in seed-sowing and in harvesting the grain, he had worked for much! Once his thought was, how will God's Zion exultingly array herself for Christ, and against sin, the world and the devil! *It has not always been so.* Too many of the enlisted refuse to go into battle, or wish to stay at home or be excused. They are not ready, or have not time, or must go some other way. They are not quick to respond to calls, are not hearty and determined in directly toiling for the salvation of souls, or in giving their whole influence against sin and irreligion. The Sabbath is not hallowed, intemperance does not flee away, and the line between the people of God and of the world is not drawn with careful exactness, and maintained with persistency at all times and everywhere. This is discovered, that amalgamation between Christ's professed disciples and the lovers of pleasure and self-gratification is such that they often appear to be of the same household. Their likes, tastes and methods harmonize. Thus the idea of moral power or personal and magnetic influence as a Christian reality is lost. Earth contains *real salt.* There is a holy seed. Else would the population of time putrify. But nevertheless the great drift of people, in any single locality, is not manifestly and palpably heavenward. The true Christian learns what he did not foresee, and could not believe, when fresh in his early love he really and forever enlisted for Jesus, viz., that the hearty work-fellows are few. More, he learns that man's heart, his will and real self is a compound of such strange perversity that there is no prospect that he, of himself, will ever elect life, Christ and holiness as his portion.

And thus, as the man of God reads his Bible and also human life, he finds them counterparts. The Bible describes beforehand what actual life confirms. And in the presence of this tremendous demonstration that can never be disproved, the philosophies, the theories, the imaginings, all melt away like the shades of night in the presence of the morning sun; and the spirit, grounded in Almighty God and his only begotten Son, is assured that while moral law is honored in that Son on the cross, yet that cross reaches out hope to no heart, and plucks no one from the condemnation of eternal rectitude and justice, except there be true Godly sorrow, for love, loyalty and tenderness must take the place of distrust, bondage and self-seeking. Experience is the final confirmer in human hearts of the truth of God and his Word.

III. At this stage comes in the perils of men, as indicated in declared doctrines or dogmas, and as seen in prevalent customs.

Doctrines are announced which, if accepted, must neutralize the force of essential truth. Thus man is made a machine; and yet, however strange and inconsistent, the hope is started that at some point in the future, if not in this state of probation, on and forward in the beyond of spiritual existence, hearts that have turned away from every call and all divine wooings will then and there respond, bow, and bear allegiance to God. And so there is sown broad-cast seed whose resultant or fruitage, expressed in plain language, will be: No matter if I do neglect Jesus now, and continue to be a persistent violator of moral law and an indulger of self, instead of seeking to please the Heavenly Father, all may be well, nevertheless; and at some niche in eternity's uncounted moments, I shall be recovered, and become the Lord's loyal child.

Who can now warrant that to any trembling immortal? Beside, if the service of God is the best, and ought to be chosen, then it is as wicked as the service is good, to defer; did I say to some point in eternal ages? to defer for a moment entering upon such service. Nor this alone; the procrastination is rebellion; and a present attitude of rebellion is poor encouragement that one will ever accept Christ. Moreover in this deferring, a position is taken, the thought of which ought to make one tremble, viz., that, added to his own presumption, he encourages others to make the venture of delay with the idea of repentance and salvation hereafter.

Now the whole weight of the Bible comes down upon man in this form: "To-day if ye will hear his voice, harden not your hearts; now is the accepted time, now is the day of salvation." Not to accept of Christ, the Scriptures teach, is to go away into outer darkness, where their worm dieth not and the fire is not quenched.

Whoever can measure God in his infinite worth may measure sin, which strikes at God himself, and therefore at his throne, at his authority, nay, his very nature. The measure of the wickedness and baseness of sin is the measure of the love and supreme excellence of God. The prevailing sentiment that sin is a trifle, a misfortune, a mishap, at all events, not specially significant, as proof that the sinner is God's enemy, is so contrary, both to the Bible and experience, that the world is periled by a guilty ignorance as to its own moral relations God-ward. It is being hoodwinked by the teach-

ing that while in some way it is embarrassed by mistakes and a materiality that is unfortunate, yet God the heavenly Father will ultimately adjust all so that none now need be alarmed, and none will ever perish! This view of sin and God not only destroys a sense of personal responsibility and guilt, but also God is materialized, his personality ignored, and hence there remains no longer any basis for pure moral government. God, moral government, sin and responsibility for life's acts pass for nothing. Such truths, if they are truths, are mere shadows.

Of course, Christ Jesus, as God's Son, atonement and life eternal as the Father's free gift are myths, fables! Such at least are the tendencies in any teaching which casts a shade over God as personal and the moral governor of the universe, ruling moral beings by moral law.

If now in the realm of doctrines denied, or shattered or held loosely, there are perils, how is it in the department of practice? Who ever knew, as a whole, human practice to be purer, sounder, or better than the doctrines held? Doctrines are stalwart truths. If these be held loosely the practice may only slowly deteriorate; but surely and with accelerated speed it will go down, until there is no form of vice too base not to be tolerated and baptized under Christianity. Hence the perils of the hour in actual life.

Observe how marriage, as God reveals it, has been plucked from its star-skyed home, and how it wades through murky clouds and denser night! Observe how often divorces are sought and how easily obtained! Mark what departures from Bible foundations in the pleas offered for seeking them. God most sacredly guarded this blessed institution, that to man it might ever be a charm and a joy in life's checkered and weary way. But in the present how is it made a convenience, a civil contract simply, to be annulled at will? How does the sacredness of the family perish by the touch of passion and self? How are the ways of virtue and blushing modesty blacked by audacious sinners who glory in their shame, and gloat over maiden purity slain? How are the sweets of life and the sacredness of marriage trenched upon by self-indulging men, who go abroad, and with burning touch invade the sanctuary of other homes, and place stains darker and fouler than life can endure upon the hitherto untarnished excellence of daughters, God's own gems for Christian homes—Christian homes, in distinction from the harem and the dens or palaces of courtesans! What is life but a delusion, except where, when, and as woman is respected and loved as wife, mother, sister and the queen of the family?

And the Sabbath, where is it in the real and common life of these times as compared with the original unfoldment in Genesis, and its reaffirmation by Jesus in his Gospel? That Gospel teaches men to take up the cross and follow Christ, to wear his yoke and to bear his light and easy-setting burthen. But is the Christ of Gethsemane and the cross with the mere pleasure-seekers of the present, who, in carriage, in walk, in amusement, in secular newspaper-reading, pass the hours of Sabbath? Is such practice carrying out our Lord's teaching to Peter, "What is that to thee? Follow thou me." Are people following Christ in that self-pleasing way of devoting its hours, where there mingles no aroma of holy thought, worship, praise or communion?

And then those public excursions by rail or steamboat, money-making affairs, and denying to thousands a day of rest and the worship of God, in which the flesh and sensibilities are consulted, and not the conscience nor righteousness. What shall be said of these wholesale crucifixions of moral principles and denials of God's authority? What is Christ's judgment here? What is human practice? Does the Bible Sabbath and this use of it harmonize? God loves the tone of loyalty, and his blessing flows in silver streams along the life of one who seeks to honor and do the divine pleasure on Lord's day. The highest loyalty to the pure law and government of God would shut all post-offices, send silence over all railroads, and place in their stalls for rest all horses and work animals, except so far as their use is essential for the protection and preservation of man and beast and for the direct worship and service of God in Christ. He taught that the Sabbath was made for man, and not man for the Sabbath, and hence the ideal Sabbath is realized in lifting up man nearer and nearer to the Author of the Sabbath. Not to please and stimulate the flesh, but to adorn the soul with the graces of the Holy Spirit and to fit it for the companionship of God himself, his Son Jesus Christ and holy angels.

As worldly entertainments, what place does Christ in his work give them? When he fed the waiting thousands he looked up to heaven for God's blessing. Wherever he went, in whatever scenes he mingled, he bore along with him a teaching and a sway that were at once healthful and heavenly. Who to-day, among the pleasure-seekers, carries the cross of Christ or holds up the risen Saviour as chief in the gatherings that are the world's delight? These arrangements are of the world, the world's realm, quite natural for it, but do not sit well and becomingly on Christ's disciples. Who proposes prayer in these places, and who hears the united response of all, saying: "By all means, let us seek for God's blessing on our festivities?" And because there is such utter unfitness in any religious worship under such alliance, therefore the greatness of the peril in that there is such a large demand for the gratification of the flesh and to meet the æsthetic taste, not of the world, but of such professed Christians as find their life and chief comfort in a whirl of material excitement. The very attempt to render sacred ways and places of carnal enjoyment, or to have Christianity stand as sponsor for them, is among the marked evidences of downwardness among, at least, portions of the visible church.

On a little different line, but none the less perilous, how do ambitious, self-seeking ones organize secret associations which are at once anti-Christian, anti-pure and just government, anti-family and social order, and in all their tendencies subversive of the authority and supreme rule of the Jehovah Christ of inspiration. Oaths, pledges, and mere selfish business arrangements are not possible, save as the royal elements of a God-given and God-directed economy are ignored and set at nought. The larger and wealthier the orders become, the greater the peril to Christian institutions, and to the real inner life that makes a holy heaven welcome.

My limits will not permit me to hang up a flag of warning, or give the signal of danger at every post where the devil has opened his waiting-rooms, or his saloons of dissipation and fleshly gratification. Their name is legion; their marks, flesh, fullness, and glorying in what should be men's shame. Woe to the persons and classes who have no blush or confession to give when love and purity are hustled one side! Woe to the persons and conditions around whom flows the turbid streams, and out of which conditions ooze the bitterness of death in carnal indulgence, and that double distilled by continuous use, and so by domineering habit.

Such are some of the perils as they appear to one whose survey covers the last forty-nine years. Yet under God there is an assurance for a blessed future. We should be hopeful and joyous as we turn,

IV. To the warrant given by the *Bible teaching of faith and hope.*

Our supreme confidence revolves around Jesus Christ, the central figure of the Scriptures. It may truly be said that all lines of thought point to him as the ultimate, all rays of light proceed from him as the sun of righteousness, and all illumination as to man, time's unfoldments, and eternity, are of, by, and through him. Outside of Christ neither God nor human history can be read with comfort. Of Christ, as he unfolds both in the Old Testament and the New, it is clear.

1. He is a personality. All the attributes of personality are in him—choices, methods, activities. He cannot be a myth or a phantom. No such career would be possible unless back of what we see and hear and understand, there was a supreme and holy intelligence.

2. Christ Jesus is called our "Passover." As such, he is sacrificed or slain for as. (1 Cor. 5: 7.) Henceforth no harm, as to the spirit's final estate, touches any one sprinkled with the Lord's blood. The cleansing is complete beyond dispute. The upward look to Christ, who was symbolized in the serpent of brass raised on a pole for the bitten Israelites, is sure life. However desperate the case, however horrible the sinner, the Lord, our Passover, is the never-failing deliverer.

3. Christ is the *Bridegroom.* He has long waited for his bride. He has not waited in vain. "Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready."—Rev. 19:7. These nuptials involve complete certainty as to the bride, the fact of her readiness and the quality of her character and her destiny. Because Christ lives, his people live; and because they both live and are in final and complete accord, so will the public espousals, in the due time, be an item most significant in the unrolling history of the universe.

4. Christ fills the post of *Advocate.* This is an arrangement suitable in a moral system and manifestly wise and needful where great interests are involved and there are many able and subtle opponents. Of this order is Satan, and he is backed by many vigilant and, like himself, wicked co-workers. Their accusations of sin and guilt, as resting upon Christ's spouse, he, in his own person and by reference to his own blood and righteousness, proposes to meet. He will not equivocate or deny, but point to his sheep as his own; to his people, as all cleansed, made righteous and now henceforth ever to be clothed and in their right mind. In every case he will succeed in their deliverance.

5. Christ is King. Therefore, we will be glad! The Lord, our righteousness, He will reign, God's only begotten Son, and made heir of all things. His origin is the natural outflow of his trinity of position. A kingdom is his not limited, but unlimited, over intelligencies, always loyal not only, but over other myriads who are bought with a price, and saved beyond ever again being put into dissonance, or in any way perilled. Moreover, his reign is to be in spite of and above rebel hosts of angels, and other hosts of human sinners eternally callous and beyond hope, and really preferring to use their self-hood and agency in self-pleasing, self-gratification and blasphemy; while they hate the God in Christ who, in ages gone by, stood long inviting them to return and bless themselves, as also the universe, in holy doing and employ.

Every knee shall bow, and every tongue swear or confess. It may be in reverential love and hearty loyalty. It may be under a dominion and sway that cannot be resisted, but for which there is no hearty, affectionate subordination. We repose in assurance as to the event. God the Father, Christ the Son, the Holy Spirit, the comforter and renewer, the promises all yea and amen are the warrant of sinners, such as all are, and none of us need fear. Let us in hope and joy lift up our heads. As the sky reddens, and the purple and gold and effulgence of our Emmanuel's approach are seen and redemption draweth nigh, let each disciple of Jesus be quiet in heart, but loyal and exultant in the soul's outlook. Let us never forget that the Coming One is "clothed with a vesture dipped in blood." His name, the Word of God. Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them, (the unhumbled) with a rod of iron, and he hath on his vesture and on his thigh a name written King of Kings and Lord of Lords." (Rev. 19:13; 15:16. "Even so, come, Lord Jesus." AMEN.

A BUSINESS MAN'S OPINION ON THE MORGAN MONUMENT.

NEGAUNEE, Mich., Sept. 25, 1880.

EDITOR CYNOSURE:—In several of your late issues mention has been made of a monument to William Morgan. I regard this as a move in the right direction, and since you call for an expression of the views of your readers as to what would be most becoming, I beg to offer mine.

1st. Material. Let it be built of granite.

2nd. Shape. A modest column with suitable base and cap, supporting either his statue or the goddess of liberty.

3rd. Inscriptions. On the face of the square portion of the column carve the American eagle, with claws and beak engaged in tearing to pieces Masonic regalia—collars, cable-tows, aprons, etc. Opposite carve a boat with four men upon a river, in imitation of the scene at his taking off. Directly beneath, *on the base*, cut in plain characters suitable extracts from Valance's confession.

On the third face, inscribe: "In memory of William Morgan, born A.D. 17—, taken from his home in Batavia, N.Y., A.D. 1826, and murdered by the Freemasons." Subjoin to this the two articles of the con-

stitution suggested by "Constant Reader."

The fourth face might contain: "Thou shalt do no murder." "Let your light so shine," etc., coupled, by way of contrast, with a Masonic oath, as exposed by Morgan.

By all means, state in large letters that he was murdered by the Masons. Nothing milder should be used. This is both plain English and plain truth. I believe in charging the crime home upon them until they admit it or burst with madness.

Inclosed find my draft for one dollar, toward the fund.

Respectfully yours, I. J. Gray.

Recent Publications.

During the conclave Rob. Morris, "Masonic writer," etc., sent us, with his compliments, a copy of his work "Freemasonry and the Holy Land," edition of 1879. In 1868 Mr. Morris persuaded his Masonic neighbors to send him to Syria to search for proofs of the absurd stories palmed off upon the Masonic candidate at initiation. They put in his hands $9.000 for this work, and on his return supplied the necessary funds for the first edition of the book now in consideration. He went through the land, making stray acquaintances with the Arabs and Mohammedans who have a kind of secret system which Morris accepted and baptized as Masonry, dedicating an occasional ruin to some lodge grandee, and even undertaking the ignoble work of manufacturing proof of Masonic tradition by cutting the marks of the order in stone. The narrative of his journey is not uninteresting, and is abundantly illustrated, but is written, as might be supposed, in the style of a man who was bound to find Masonic proofs, even if he had to make them. Outside the abundant allusions to Masonry, the story of travel can be profitably read, for every traveler in that land of wonderful story can relate much that is instructive and entertaining. The work is published for the author by Knight & Leonard of this city, for $3.

The Obelisk and Freemasonry, by John A. Weisse, M.D., is a recent publication, to which allusion has been several times made in these columns. The work begins with a description of the obelisk and its foundation stones, as described by S. A. Zola, Grand Master of Freemasons in Egypt, with a labored effort to show how they could be nothing else but Masonic. It may be safely questioned whether any one but a Freemason could see any reason in his conclusions. The work also describes twenty-nine Egyptian obelisks, the largest part of which have been removed to other countries. Long lists of historical personages, from Abel down to our own day, are quoted as patrons of Masonry, after the style so popular a few years ago among Masonic lecturers, but new seldom heard except in some back country district. The most interesting part of the book, to a student of genuine lodgery, are the occasional but insignificant data which go to prove that the lodge of to-day is but a part of a great system of priestcraft, secrecy, sham and idolatry in which the worship of the sun and of the serpent were the recognized systems. The book is illustrated with three colored plates and a number of cuts. J. W. Bouton & Co., New York; $1.00, paper covers.

Of far different character in respect rn respect to the investigation of religious characteristics is Renouf's *Religion of Ancient Egypt*, being a course of lectures delivered last year on the "origin and growth of religion as illustrated by the religion of ancient Egypt." These lectures, which are a summary of the latest researches in Egyptology, make no dependence on the conjectures that are nearly the entire stock of the Masonic author above named. To those unfamiliar with the history of the wonderful people who filled the valley of the Nile ages before Greece and Rome were heard of, this work will open a field of study of the greatest interest. From the investigations of the author the multitudinous deities of Egypt known to history are a result of a deteriorated religion, and all the facts point to a system of monotheism as the earliest development. Over 3,000 years before Christ, he thinks this system can be traced, and indirectly his argument forms a strong corroboration of the Bible history, for which he apparently has the highest esteem. This book is published by Charles Scribner's Sons, New York; price, $1.50.

The *Library Magazine*, published by the American Book Exchange, New York, has come to be generally considered the best of American eclectic periodicals. Its success has been due to the high character and wide range of its selections, and to its very convenient form, in which it has stood alone among American magazines. The American Book Exchange is now about to make the *Library Magazine* the pioneer in another reform. Hereafter it will be issued in bound volumes only, not "monthly," as heretofore, nor any specified number of pages in size, but six or ten times during the year, the frequency of its issues and the number of its pages depending upon the amount of suitable matter which is found to include in its contents. The prices of volumes, handsomely bound in cloth, will vary from 30 cents to 60 cents, according to size.

—The *American Freeman* is succeeding well with its campaign edition. A subsciption list of nearly 900 has been reached, and if these will take a little pains to become permanent subscribers the self-supporting point will soon be reached by our Missouri cotemporary.

—The Detroit *Christian Herald* of Sept. 9, characterized the Knight Templar fraud of 1880, in these words: "Let your boys play soldier while they are little. Let them play it a great deal. Let them play it until they get it all played out of them. Then, perhaps, when they get to be men they will spare people the infliction of so melancholy a spectacle as Chicago lately endured —grown men, tricked out in plumes and loud regalia, making "evolutions" in the streets, to the admiration of the children. Playing soldier is much like having the measles, the later in life it comes on, the severer and more serious is the attack."

God does not promise to save by miracles those who will not be saved by his appointed means.

Reform News.

Michigan State Christian Association.

The Association met in Holland, Sept. 21st, 22d and 23rd, 1880. After a half hour of religious exercise the meeting was called to order and Bro. L. J. Wicker was elected temporary president, and R. H. Joldersma, secretary.

After spending another half hour in devotional exercises the convention proceeded to the transaction of business.

E. Ronayne urged upon the convention the importance of being able to present to the minds of the people something better than Masonry, which could only be found in Christ. C. C. Foote then spoke of his experience in connection with the Morgan murder, and the great revival that followed; and further concluded that when the stumbling blocks were removed and Christ presented, we might hope for glorious results.

One very important and hopeful feature of the whole meeting seemed to be manifested in the earnest desire of all present to be led by the Holy Spirit.

The first and third evenings were devoted to working the first and third degrees of Masonry with a full lodge of seceded Masons. The second to a lecture by H. H. Hinman and E. Ronayne; subject, The Two Brotherhoods. These brethren proved themselves workmen that need not to be ashamed.

The report of the committee on permanent organization was adopted, as follows:

President, Eld. R. Faurot, St. Louis.
1st Vice Pres., Sala Smith, Grand Rapids.
2nd " " J. H. Wilcox, Howell.
Rec. Secretary, Wm. Wing, Allendale.
Cor. " W. H. Ross, Allegan.
Treasurer, L. J. Wicker, Holly.
Ex. Committee, J. O. Doesburg, Holland.
" " S. P. Poole, Bellevue.

Several resolutions were discussed and adopted, as follows:

Whereas, It has been fully established by undeniable testimony that Freemasonry makes false and fraudulent pretensions: 1st, To antiquity and divine origin; 2nd, To a pure morality and practical benevolence; 3rd, To teaching science; 4th, To regenerating men, making them holy and preparing them for heaven; and,

Whereas, It is but a continuation of the pagan mysteries, excluding the name of the Lord Jesus Christ from its ritual, its worship, and its Scripture quotations, putting the Word of God on a level with the Koran, the square and compass; therefore,

Resolved, 1st, That it is unfavorable to good government, destructive to public morals, and hostile to the Christian religion; that it is the duty of all people to oppose it by all legitimate means, and that the selling of its pretended secrets should be declared a misdemeanor and prohibited by law; and,

Whereas, The other secrel societies are all closely allied to Freemasonry, and do practically indorse and sustain its iniquitous pretensions; therefore,

Resolved, 2nd, That Anti-masonry implies opposition to all secret fraternities, as contrary to the one great brotherhood in Christ.

Resolved, 3rd, That without the faithful preaching of the Gospel of Christ and its practical application to this iniquity, there is no hope for success in this reform; and that while we heartily sympathize with and commend all those ministers and religious organizations that bear faithful testimony against organized secretism, we also commend the Christian Commission for free missions and the proposed Southern missionary tour.

Resolved, 4th. That we heartily commend the *Christian Cynosure* and all other papers that tend to this reform and urge their enlarged circulation.

Resolved, 5th, That we tender our sincere thanks to the people of Holland, who have so kindly ministered to our wants during the present convention.

A general good feeling prevailed, and we think favorable prospects for future success.

William Wing, *Sec.*

Could not Abide the Test.

Juda, Green Co., Wis.,
Sept. 24th, 1880.

Dear Cynosure:—With great pleasure I proceed to give a brief report of a meeting in our quiet village, held on the 23rd and 24th inst., by Elder J. F. Browne.

The theme of discourse was Freemasonry. Our hall was pretty well filled both evenings; the order was good. Every one seemed interested in the subject, and to add interest to the meeting one old brother Mason undertook to correct the speaker in the item of apparel, which the candidate entering the Apprentice degree, is required to wear. The altercation was carried on very pleasantly for some minutes, the Mason affirming that the speaker was mistaken, the speaker insisting that the authorities and usages of the lodge required such fixtures. Finally, it was agreed between the parties, that said Mason would meet said speaker, with two other financially responsible Masons, at the drug store next morning at 10 o'clock, and there the three would make oath that said speaker was wrong; for which Bro. Browne agreed to pay them $5.00 each.

Suffice it to say, that Browne promptly appeared on time, had the affidavits written out, and was waiting for the Masons to take their oath and get their pay. But they did not come! True, the old friend who made the disturbance came with an apology for interrupting the speaker. On the second night there was perfect order. I am inclined to believe that our good brother Mason very much aided in the conviction that the things spoken were true.

May God, our Heavenly Father, keep and preserve all who lecture on this important theme from all revengeful conduct toward those who oppose them. Bro. Browne, by his self-control and pleasant manner, made to himself many friends in Juda. Hope to hear him again.

Geo. Eley

Bro. Hinman's Report of Michigan Work.

Allegan, Mich.,
Sept. 27, 1880.

Dear Bro. Kellogg:—Our State meeting at Holland was a success. I will only add to the official report that the State Lecturer, Bro. H. Taft, is a seceding Royal Arch Mason. He was made a Mason by Bro. Thomas Lowe, and was, up to a late date, Worshipful Master of Eastmanville Lodge. Last August he renounced Masonry at the Wesleyan camp-meeting near Grand Rapids, and now he is ready to do the Lord's work in lecturing and exhibiting lodge work wherever and whenever duty shall call. He enters on this mission in the vigor of manhood and in a spirit of entire consecration to the Lord. May he have the united prayers of God's people that his labor may not be in vain.

On the 24th I came to Allegan and distributed six hundred bills announcing lectures and degree work by Bro. Lowe and myself, on the evenings of the 24th and 25th. I have rarely met a reception so hostile as here. One of the first shops I entered I was ordered out of. I obtained permission to put a bill on the post-office, but the post-master came and at once tore it down, and with abusive language forbade any more being put up. A crowd gathered in the street and I talked to them until our meeting was fairly advertised and in the evening Empire Hall was quite well filled with an intelligent audience, who gave respectful attention to the lecture and working of the Entered Apprentice degree.

On Saturday night the audience was larger, but they had manifestly determined that the Master Mason's degree should not be worked. The Masons and their tools did what they could to break up the meeting, but some of the citizens of Allegan, together with the Wesleyan brethren that came in from the country, exerted themselves to preserve order and the degree was worked and the exercises concluded without serious interruption. I think the impression made on the thinking people was a good one and that our meetings will serve as an entering wedge of reform in an exceedingly hard and wicked city.

Yours fraternally,
H. H. Hinman.

A Patriotic Prayer.

Flint, Mich.

Dear Brethren:—This reform is one of great magnitude; and one that is attended with peculiarities, that in our opinion admit of no parallel. It is one that, to an amazing degree, demands fortitude, and a constant exercise of the nobler faculties of the mind, every energy of the soul, all the gifts of the spirit, the strongest faith in God, and the closest fellowship with Christ, in order that we may, in a Christian spirit, successfully cope with our wily antagonist.

Freemasonry is a huge system, in which are bound together and to each other's interest, by murderous oaths, thousands of depraved, reckless men, knowing no law but that of self-interest and self-gratification; arrogating to themselves the rights and privileges of every institution and individual outside their own secret portals, while they are subject to no power but that within. Notwithstanding this artificial government is equipped for any emergency, unscrupulous in its deliberations, designs and mode of execution, we as Christians can only make peaceful resistance to the tyrannical and unjust demands and enactments of this spurious legislature. In vain have been our appeals to the courts, to the ballot box and to Congress for relief from this oppressive load. Then is there no hope? Are our dearest rights to be forever outraged and profaned? Are we to suffer on and on, that corrupt men may reap harvests watered by our tears? No; there is one chance for justice, against which even this lodge power can never prevail. That chance is based upon the providence of the Omnipotent God! He has provided in the eternal frame of things redress for every wrong.

The strength and power of this artificial empire does not consist so much in numbers as in its villainous secrecy, and the fact of its being a concealed despotism, rendering resistance to its seditious enactments impossible. Hence no action opposed to it can be so potent as that of exposure.

Its symbols, and their meaning, which are employed in its heathen worship, its oaths and death-penalties have been divulged, and the Word of God reveals its aims and purposes with wonderful accuracy, by declaring it to be the "Image of the Beast," or "Roman Empire." The ambition of the Roman Empire could be satiated with nothing short of universal dominion. All the world must become tributary, must contribute to its demands for everything that could conduce to her greed for sumptuous power. Then let us adopt God's method, and expose the diabolical designs of Masonry, or the Image of the Beast, by dwelling largely upon the characteristics of its original.

May that over-ruling Providence who brought our forefathers in safety to Jamestown and Plymouth; who watched over our colonial pupilage; who convened our ancestors in harmonious councils on the birthday of American independence; who gave us Washington, and carried us successfully through the struggles and perils of the Revolution; may that rouse in the hearts of all voters a devotion to their country so deep, so powerful, that all sectional passions and prejudice may be extinguished and the love of freedom fill its place to that degree that they will no longer support measures adopted for the special purpose of over-throwing self-government, is the prayer of yours in Christ,

Nina Gregory.

"The God that Answereth by Fire."

I wish to call attention to an idea expressed in a late number of the *Cynosure*, which is going to deceive a multitude of people. Will the one who wrote it, read the 13th of Revelation, noticing the 13th verse. The idea was (if I understood it) that the time is near when God will answer or manifest by fire, to prove himself and his own. He once did this to prove that he, not Baal, was God. But he has kindly foretold us of a power that is not God-like, which he will permit to exercise that device to deceive those who are not his, and who are not watching for that very thing. That two-horned beast, by whatever name it is known in the world, is the beast that will try to bring all men to worship the first beast (or popery), and he can soon be distinguished by the very sign which God once gave of himself. This is very cunning of the devil. But behold God has warned us, and we need not be deceived when we remember that the creature with two horns like a lamb, "doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men." What is it? Happy if we know; but barely blessed if we honestly watch while we wait, for the time is at hand. Yea, blessed, for God will be with us though we cannot buy nor sell, and though they kill us because we have not the mark of the beast.

Hannah D. Chapman.

Note.—The editorial referred to is manifestly misunderstood. The idea intended was a comparison of the grand furore made by the Knight Templar Baal-worshipers and Jezebel's, and the disappointment which came to both; also the answer of literal fire to Elijah's prayer and of the Holy Ghost fire which came upon the brethren attending the Institute, especially on the Lord's day. May not the "fire" spoken of in Rev. 13: 13, be an appearance of great spiritual blessing, but which ends in hardness of heart and spiritual death. We have known such appearances in revivals under control of the lodge.—Ed. Cynosure.

Almost Out of Odd-fellowship.

Richland, Iowa,
Sept. 19, 1880.

Editor Cynosure:—Permit me to introduce myself to you by writing a few lines for candid consideration.

First, let me give a little history of myself. Some sixteen or eighteen years ago I joined the order of Odd-fellows. I soon made my way into the encampment. But let me right here remark that when I loved the order most and was doing all for the lodge I could, I often thought, "O, would the church work just as earnestly for the salvation of souls as we work for members, what a mighty army could be gathered together to stand firm for Jesus, the great Leader of all who will be saved at last!"

The next thing that marred my feelings was I was told one evening, by a good brother, who had just been elected Noble Grand, that he had found out recently (a fact, by the way, that I did not know) that, according to the law of Odd-fellowship, we were not allowed to pray in the name of Jesus Christ. For a moment I stood speechless. "Can it be possible?" I said. He then told me where to find it. This set me back a little in Odd-fellowship, as I had, early in life, embraced Christianity, and was baptised into the name of the blessed Son.

Ever after this I saw, as I think, the trouble. Not but what they teach good moral lessons, but they stand right in the way of the kingdom of Christ. A member said once in the presence of several, "If this I. O. O. F. is not enough to save me, I want to know it." That assertion has rung in my ears ever since.

Some may ask in what way did I leave the lodge? I will tell you. Some two or three years ago I concluded that with the little interest I had in the lodge (the trouble being what I have told you) I could not go any more. Since then many times I have been requested to go back but have refused.

I have been asked a few times if I would tell the secrets of the order. I have answered, no. I have never yet thought it would be right for me to tell.

It may be said that I told a secret when I spoke of the name of Christ not being allowed in prayer. I answer I did not promise to keep any thing that I did not know existed. I may have promised to comply with it, or any requirements of the lodge, so long as connected with it.

H. H. Nelson.

Bible School.

Lanark, Ill., Sept. 1880.

Editor Cynosure:—In your issue of Sept. 23d, I notice an article from the Boone county (Ia.) *Republican* on "Sunday School, or Bible School." We have for some time urged the name "Bible School," and not only the name, but in our paper, the *Brethren at Work*, we advocate not only the change of name, but a complete reformation in the manner of teaching the Bible to our youth. Our plan looks toward better order, better memorizing, greater proficiency and interest in Bible work. Until we follow a course more in

harmony with our public school system, and pay more respect to the theory and practice of teaching in our Bible work among the youth, we shall not accomplish much in the great work of infusing Bible ideas into the hearts and heads of those who attend Sunday school. Then let us have not only a change in name, but a change in practice, so that both teachers and pupils may obtain a better knowledge of the Holy Scriptures.

M. M. ESHELMAN.

MORGAN MONUMENT FUND.

ALBION, Iowa, Sept. 24th, 1880.

EDITOR CYNOSURE:—The Antimasons of this place say, "Build the Monument by all means." I am circulating as subscription for that purpose. Will send it before long. We all rejoice and heartily respond to the idea, that a man who was murdered by Freemasons for telling the truth, should have a monument to perpetuate his name and the cause of his death.

A. C. MOFFATT.

OUR MAIL.

J. A. Richards, Fort Scott, Kansas, writes:

"I will do all I can for the Cynosure and for the glorious cause of truth."

He sends two subscriptions for a year each.

Orson S. Chamberlain, Webberville, Ingham Co., Mich., writes:

"I will do what I can to destory the beast and his image."

We are glad to learn that Elder Austin, so far as his health will primit is sending out letters and cards to various persons in Iowa to stir them up to come to the State meeting. He writes:

"Iowa seems to be a stronghold of the enemy and he hates to give it up."

M. Ambrose, Mt. Pulaski, Logan Co., Ill., writes:

"I love the Cynosure and cannot well do without it. Enclosed please find $2, and my prayers go with it."

Joseph Smith, Corinna, Me., writes:

"Anti-masonic leaven is at work in Maine. I can see signs to-day that could not be seen one year ago."

John J. Cox, Morris, Grundy Co., Ill., writes:

"Will you, or some of your friends, send me an Anti-masonic farm hand? I am not able to get about to look for help, and must have some one to attend to the work."

Can any friend assist this gentleman?

Mrs. A. E. Jenks, Cheshire, Mass., writes:

"I am very deeply interested in reading the report of the proceedings of the seceders convention. I wish all the world could read those convincing testimonies. I would like to have them in tract form."

WORDS OF LIFE FOR EVERY DAY.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURS., Oct. 7.—Blessed are those servants whom the Lord, when he cometh, shall find watching.—Luke 12: 37.

FRI., Oct. 8.—All things whatsoever ye shall ask in prayer, believing, ye shall receive.—Mat. 21: 22.

SAT., Oct. 10.—I will pray the Father, and he shall give you another comforter, that he may abide with you forever: even the Spirit of truth.—John 14: 16, 17.

SUN., Oct. 9.—Turn not to the right hand nor to the left; remove thy foot from evil.—Prov. 4: 27.

MON., Oct. 11.—I will not leave you comfortless; I will come to you.—John 14: 18.

TUES., Oct. 12.—If a man love me, he will keep my words.—John 14: 23.

WED, Oct. 13.—In the world ye shall have tribulation; but be of good cheer; I have overcome the world.—John 16: 33.

Sabbath School.

LESSON III.—Oct. 17, 1880.—JACOB AT BETHEL.

SCRIPTURE.—Gen. 28: 10-22.

10. And Jacob went out from Beersheba and went toward Haran.

11. And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

12. And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

13. And, behold! the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed:

14. And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.

15. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

17. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven.

18. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it.

19. And he called the name of that place Bethel; but the name of that city was called Luz at the first.

20. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

21. So that I come again to my father's house in peace, then shall the Lord be my God:

22. And this stone, which I have set for that a pillar, shall be God's house: and of all thou shalt give me I will surely give the tenth unto thee.

GOLDEN TEXT.—"Behold, I am with thee, and will keep thee in all places whither thou goest."—Gen. 28: 15.

[From the Evangelical Repository.]

INTRODUCTION.

While Jacob's trickery was providentially made instrumental in carrying out God's will, it also became deservedly the cause of a long course of trial. Immediately after the events of the last lesson, he was threatened with death by his brother and was driven into exile; while throughout his whole life he seems to have been the fated victim of just such deception as that which he had himself just practiced (27: 41-45; 29: 25; 31: 7-41; 37: 31-35).

In fleeing to Padan-Aram from his brother, however, he enjoyed the sympathy and the blessing of his parents, who desired not only his escape from threatened death, but also his marriage in the East with one of their own kindred, rather than with one of the Canaanites (27:46; 28: 1-5). Nor was he abandoned by God for his sin; but on the contrary the beginning of his tribulations seems to have proved the beginning of a new era in his spiritual life, if not the new birth itself. This is shown in the lesson to-day, where we have recorded one of his most remarkable experiences.

EXPOSITION.

The circumstances (vs. 10, 11). Jacob started on his proposed journey from Beersheba, in the southern part of Canaan, where Isaac for a long time before and afterwards made his home. He was bound for Haran, the land of his forefathers (11: 31, 32; 12: 5), which lay several hundred miles north-east on the Euphrates. Forty-eight miles of his journey had been traversed, when at the close of perhaps the third or fourth day (22: 4), he stopped for the night at a spot well known when this history was written, and hence called "a certain place," or as it is in the original "the place." This point lay twelve miles north of Jerusalem, and was remarkable then as now for its rugged, stony character. (See Stanley's Sinai and Palestine, p. 216). Jacob therefore made a pillow of one of the stones found there (v. 18), and with the ground for his bed and the sky for his covering, lay down to take his accustomed rest; and under these circumstances it was that he had

The dream to which our attention is next more particularly directed.

(1) What he saw (vs. 12, 13). A glorious vision reveals itself to his wonderful gaze. He beholds the ladder, or rather staircase, stretching from heaven to earth, the Lord standing at the top, and angels of mercy ascending and descending upon it. This indicated the restoration of intercourse with God, which had been interrupted by Jacob's sin, and pointed forward to the Gospel plan of salvation and especially to Him who is "the way, the truth and the life"—the only Mediator between God and men) John 1: 51).

(2) What he heard, too, though not so remarkable, was just as comforting (vs. 13-15). First, God reveals himself as "Jehovah," the "God of Abraham his father" (or forefather) and the "God of Isaac." The speaker then was not a stranger to the lonely traveler, but one who had often befriended his ancestors and entered into covenant with them (12: 2, 3; 22: 18; 26: 4). God also now renews this covenant, and designates Jacob as the heir of promise (vs. 13, 14). As before three things are promised—the land of Canaan as an inheritance, a numerous offspring, and a blessing through his seed for all the families of the earth. These particulars have been sufficiently explained in previous notes. But again God assures the sleeper of special favor in the circumstances in which he is now placed (v. 15.) Though a lonely, wandering exile, he need not fear. A divine guardian would be near to protect him, and in due time would bring him back again to the land of Palestine. To this result God was pledged not only by his present word, but also by his previously revealed purposes and promises. Such was Jacob's remarkable dream—the only one of the kind recorded in Scripture.

The effect upon his feelings (vs. 16, 17.) First, he realizes the presence of God (v. 16). Before, indeed, he knew that God was present every where in his essence. But not till now does he connect this locality with any special manifestation of Jehovah—although Abraham had once built an altar there (12: 8). Had he expected such a wonderful revelation, no doubt he would have acted very differently from what he did on the previous night.

Again, he cherishes a wholesome fear (v. 17)—not the fear of a slave or a culprit, but that of solemn awe which all creatures should have in the presence of a holy God. Hence he exclaims, "How dreadful," or awe-inspiring, "is this place! This is none other but the house of God" (his home, or sanctuary), "and this is the gate of heaven"—allusion being made in the last expression to the ladder or staircase which he had seen, leading up to heaven.

The effect upon his actions (vs. 18-22). He made a pillar of his stony pillow, and consecrated it with the annointing oil (v. 18). This was done either to establish a memorial of his wonderful experience, or to furnish a witness of the vow which he was about to make—perhaps for both reasons. Anointing was an ancient method of setting apart from a common to a sacred use (Num. 7: 1; 1 Sam. 10: 1), and oil is often used in Scripture as a symbol of the Spirit (2 Cor. 1: 21; 1 John 2: 20, 27).

(2) He gave the place an appropriate name (v. 19)—Bethel, which means house of God. The city, which lay near, was originally called Luz, but eventually it took the name of Jacob's sanctuary. Its present name is Beitin.

(3) He made a solemn vow (vs. 20-21). A vow is a promise made to God to perform some service. It partakes of the character both of an oath and a covenant. "It may be an expression of gratitude for some signal favor already given, or a pledge to manifest such gratitude for some blessing desired, should God see fit to grant it." (Jon. 1: 16; Ps. 66: 13, 14; 1 Sam. 1: 11.) The latter was the case with Jacob's vow.

First. The blessings desired (vs. 20, 21). These were such as God had just promised in his dream—fellowship, protection, sustenance, and a safe return to his father's house.

Secondly. The pledge given (vs. 21, 22). This was three-fold, and had reference to the object, the place, and the means of worship. He promised to take Jehovah as his God (by a new act of appropriation), to make the stone which he had just set up "God's house" or place of sacrifice, and, like Abraham (14: 20), to consecrate a tenth of his substance to the Lord—a token of the Lord's right to all. Each of these promises we have reason to believe he eventually fulfilled (35: 1-15).

Some have condemned this bargain-like vow as unworthy of true devotion. But it will be observed that his pledge was given on conditions which he knew would be fulfilled, and arose really from faith in God's word (v. 15). "If God will be with me," etc., might be rendered, "Since God will be with me," etc. Besides, there need be no improper, mercenary spirit in the pledges of gratitude for favors to be bestowed. The pledges may be, and often are, made an important means of grace. Would that we had more such!

LESSONS.

1. Leaving home is a critical point in every young man's life—v. 10.

2. Loneliness and sorrow may bring God near to us, or us near to God—v. 11.

3. God is full of compassion even toward the erring. Jacob's sin did not obstruct God's mercy—vs. 12-15.

4. What a beautiful symbol of the Gospel method of reconciliation is here given. Only by Christ, as a ladder, can we reach heaven—v. 12.

5. Observe the part taken by angels in serving God's people—v. 12.

6. The fact that God has been our fathers' God should make him more precious to us—v. 13.

7. God's promises are sure. They continue from generation to generation—vs. 13, 14.

8. How carefully God watches over his people. Let us trust him—v. 15.

9. Heaven is often nearer to us than we think—v. 16.

10. God's presence should make us suitably afraid. Lightness and frivolity ill become God's house—v. 17.

11. Memorials of divine favor may be helpful to our piety—v. 18.

12. Vows are lawful, and may sometimes be made with profit—v. 20.

13. At every important change in God's dealings with us we should appropriate him anew to our souls by an act of faith—v. 21.

14. We should have our place of prayer, and cherish it as such—v. 22.

15. We should worship God with our money and consecrate at least a tenth of our income to the Lord—v. 22.

The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 7, 1880.

The American Missionary Association and the Lodge.

About a year since, before the meeting of the American Missionary Association in this city, attention was called in these columns to the fact that Lewis Tappan, one of the founders of the Association, whose influence was probably greater than that of any other member, was a renouncing Freemason; and that, were he now living, the Association would be as strict against the lodge system as under his direction it was and is against intoxicants and tobacco.

In 1869, at Mt. Vernon, Ohio, the Association resolved:

WHEREAS, The freedmen are at this time exposed to be attracted by the secrecy, ceremonies, and showy parades of popery and the secret orders, we affectionately advise the members and ministers of our churches not to unite with them.

This action was reaffirmed five years later at Clinton, Iowa. Attention was called to the fact, which must be known to the managers of the Association, that its wholesome advice was being disregarded by its missionaries in the South, and that funds given for the spread of a pure Christianity among the colored people was thus helping establish lodges among them. The apathy of the Association was then a cause of alarm among those who maintained the principles upon which it was established. But what must the effect of the following from an editorial in the last number of the Association's magazine! Speaking of the number and prosperity of the colored people in Atlanta, Georgia, the article goes on to say:

"There are eighteen churches in the city, with an average membership of 350, the largest having each over 1,500. Over 5,000 children and adults are in the Sabbath-schools, and 1,278 children, about one-half in the public schools of the city. There are three lodges of Good Templars among them, having a total membership of about 200. Two lodges of Good Samaritans and Daughters of Samaria have a membership of some 500. The Brothers Aid Society number some 250, and the Brothers of Love and Charity 75. The Gospel Aid Society, Daughters of Bethel, and Daughters of Jerusalem—benevolent institutions—number a total of about 600. The Masonic lodge has some 50 members. There are lodges of Odd-fellows whose combined membership exceeds 600. These institutions have encouraged them to form habits of sobriety and economy, and imbued them with feelings of charity and benevolence. There are five military companies, and they show great proficiency in the manual of arms.

Thus the organ of the Association, without fear and without shame, approves the orders which have been twice rebuked by its annual meetings. Its editor cannot be ignorant that by this endorsement of the lodge he recommends it to the colored people with all its fraud, blasphemy and devil worship; nor can the American Missionary Association clear itself by any moderate measures of the stigma thus cast upon its record, and the dishonor done to the religion of Christ. But it is no prophecy to say that the above approval of the secret orders will be uncondemned and unnoticed by the Association at its meeting next week at Norwich, Connecticut, and it will be allowed to stand as the explanation of the Mt. Vernon resolution. The effect must be to turn honest and God-fearing men at the South toward other agencies so fast as the nature of the lodge system is understood. Already an application has been made to us from Florida for help in sustaining a preacher—of righteousness and not of lodgery—a relative and friend of the Feemsters. The latter, now taking refuge, like the freedmen whom they have so long defended, on the plains of Kansas, may yet, God willing, be called to a greater work than even that for which they have suffered in years past. The time must come when every child of God who knows the dark power of the lodge will have an opportunity, in respect to missions, to pay, as well as vote, as he prays.

Garfield's Masonry.

General J. A. Brisbin, in his campaign life of Garfield and Arthur, the Republican candidates for President and Vice-president, confirms the hardly-trusted newspaper reports of months ago, and gives more conclusive evidence, though no less unwelcome, than the statements in several Masonic journals. General Brisbin says, on pages 99 and 100:

"During his term as President at Hiram, he had continued the study of law, begun some time before, and he was admitted to the bar of Cuyahoga county in 1860. He also paid some attention to Masonry, into which order he was initiated. He has not been, however, a very active member, though he has taken a number of degrees. When he was in the army, so many of his regiment were Masons that they organized a lodge, which he joined to please them. He is a charter member of Pentalpha Lodge, No. 23, and a member of Columbia Chapter, No. 1; Columbia Commandery, No. 2, and Mithras Lodge of Perfection, A. and A. Rite, all of Washington."

This statement reveals an element in the character of the Republican candidate as weak as it is unfortunate. He entered the order when president of a collegiate institution at a time when (from 1857 to 1861) he might have known that the experience of similar institutions throughout the country was against any form of secret order, and when near to him he had the examples of Oberlin and Hudson against the orders. His conduct thus recommended Freemasonry and the whole lodge system to his students. He maintained and strengthened his relation with Freemasonry through his three years of army life; and finally when chosen as their legislator and representative in Congress by the stalwart men of north-eastern Ohio, the celebrated "Western Reserve," he was so careless of the great trust placed upon him as to aid in establishing a new altar for the "strange" worship of Freemasonry, in opposition to the Redeemer whose Gospel he was accustomed to proclaim, and to the dearest principles of the nation whose laws he was assisting to frame. More, he went on through Royal Arch oath, swearing to protect a member of that degree even though a murderer or a traitor like to those he had just been combating in arms. He went further in blasphemy and pressed to his lips the skull and wine of the Knight Templar fifth libation, invoking a double damnation upon his soul, though professing to trust for its salvation in the Lord Jesus Christ. He went on into the degrees of Scotch Masonry, heaping oath upon oath, blasphemy upon blasphemy, personifying his Saviour in the idolatrous horse play of lodgery—and all for what? Not because Alexander Campbell, to whom he looked as an expounder of the Word of God in respect to church order, taught that Masonry was a system worthy his affection; that great teacher loathed the lodge. Not because he could have more influence over his students, for they were too young generally to enter Freemasonry with him. Not because it increased his patriotism, or nerved his arm in the struggle for his nation's life; it was but swearing fealty to the rebels who were tearing out that nation's heart. Not because he might be better able to apply in legislation the great principles of religious freedom upon which our American system is founded to the practical questions which should come before Congress; the system to which he bound himself by a covenant with death and an agreement with hell (Is. 28), is alien, in every particular, to our institutions — swindling, shamming, building up a system of caste, plastering men with grand titles, executing its laws regardless of the laws of the State, and building up a grand Juggernaut temple of secretism to shut out the light of open-hearted frank, American life.

Now what should induce a man of General Garfield's native sense, intelligence and religious professions to begin and continue such a course? We believe it would trouble his best friends to answer, nay, even himself. There is a single line in the record of General Brisbin which may account for so singular and unwarrantable a course of conduct, and may, if Garfield should be elected, form the text of some disastrous period of his administration: "*Which he joined to please them.*" That was the weakness that beheaded John the Baptist and crucified the Saviour of mankind.

Sumner, in 1854, wrote that Masonry was rife in Washington. Chandler found it so, and, unscrupulous as to the means, put himself on an equal footing with his fellow Congressmen in the chicanery of the lodge, though the rough-hewn honesty of his nature must have loathed the necessity. Surrounded with such influences at Washington, Garfield must have gone on in this disgraceful course just to please the other fellows. We can imagine no better reason or less dishonorable. If any who know him better can explain this business any more satisfactorily we shall be pleased to give them an opportunity.

Questions Worth Considering.

A gentleman said recently: "When I joined the lodge I was an enthusiastic Mason, learned my part readily, and was put through the first three degrees in three successive weeks. I bought an exposition, and if the upper degrees are revealed as accurately as I found that the lower were, they are pretty near straight. My lodge brethren persuaded me that I had sinned in reading an exposition of the order, and I burned it up. But after I had time for reflection and my ideas were cleared up upon the subject, I was not satisfied with Masonry. Brethren desired that I should go higher, but I had had enough of it. I was persuaded that the order was a humbug, a mere sham, and quietly withdrew from it. I have not affiliated with the Masons for years.

The interview closed, and the following suggestions and questions, one after another, arose, and are now presented to this gentleman and others similarly situated, with a hope that the consideration of them may be of value.

Masonry is a counterfeit brotherhood and counterfeit religion. It sets up barriers and tests which must necessarily keep more than half of the human family out of its confidence, even if all the young men in non-age, cripples and women were anxious to be admitted. It is "a beautiful system of morality, veiled in allegory" in profession; but in fact teaches only a partial, counterfeit and hideous system of morality. If Masonry is a counterfeit there must be a genuine system somewhere. If there were no genuine coins there could be no counterfeit. So if there were no genuine brotherhood, no genuine atonement and redemption for fallen man, these blessed institutions could not be conterfeited. You have given up a bogus system of morality and brotherhood, but have you received the true? Have you accepted of Jesus who saves his people from their sins? Loving God with all your soul, mind and strength, have you humbly accepted the Bible (since you have given up the tradition of Masonry) as God's revealed will? Have you joined the great, the universal brotherhood, the foundation of which is, "Thou shalt love thy neighbor as

thyself?" With all diligence are you daily cultivating the fruits of the Spirit? Or does business, wealth, pleasure, liquor, cards, or tobacco, or some other groveling pursuit or sinful practice occupy your time and your affection?

We rejoice that you have been led to reject one spurious invention of Satan, wielded by man for his own destruction; and now, if you have not already done so, we affectionately urge you to acquaint yourself with God as revealed in his Word, and be at peace.

The Morgan Monument.

Total cash received Sept. 4, 1880..	$7 00
" " during week ending Sept. 11, 1880.....	6 46
Total cash received during week ending Sept. 18, 1880.....	8 86
Total cash received during week ending Sept. 25, 1880.....	3 86
Total cash received during week ending Oct. 2, 1880.....	55 93
Total cash Oct. 2.....	$77 11

All who wish to see this monument promptly erected will be glad to see the report for this week. G. G. Gurnea, Tonica, Ill., sends contributions from twelve persons, from five to twenty-five cents each and will send more if he can get them. We are surprised that larger numbers of such letters are not received, but rejoice that some are moved to attend to this work.

Mary E. R. Jones, Boston, Mass., sends $50.00 and suggests an amendment to the inscription proposed in the *Cynosure* of Sept. 16th, on page 6, instead of "erected in 1880 by *men*" it should read "*citizens* or *men* and *women*.

Will not the committee carefully preserve all the inscriptions and suggestions in regard to the Morgan monument and when they are all in select the best; thus the inscription will represent the combined wisdom of many thoughtful and wise persons. The suggestion of this lady who contributes so generously is very pertinent.

Some of Mr. Gray's suggestions, particularly that of the American eagle tearing in pieces a Masonic regalia, seem to us forcible and appropriate.

Do not procrastinate, but collect the pennies, three-cent stamps, nickels, dimes, quarters, etc., always accepting the larger amounts, and forward them. Do not wait for a call from a collector, but let as many as have willing hearts give cheerfully toward the erection of this monument, which will stand as a testimony to future generations against that counterfeit and criminal system of government and religion which educates its subjects to hesitate at no sinful deeds in its defense, among the most revolting and fearful of which are abduction and murder.

SUBSCRIPTIONS DURING WEEK, ENDING OCT. 2ND:

Mary E. R. Jones, $50 00; L Bassett, Isaac J. Gray, Thos. Gibbs, $1.00 each. Mrs. Irene Stoddard 40 cents. J. D. Haughawout, H. Krum, G. G. Gurnea and A. Williams, 25 cents each. Geo. M. Freese 20 cents, Freeman Bunker 12 cents. Mrs. S. Kenyon, Mrs. G. G. Gurnea, Jennie Gurnea, Ada Pringle, Hattie Gurnea, Maggie Morrison, Nell M. Gurnea, Mrs. Mary Morrison, Mrs. Emma Williams, Joe W. Noland, 10 cents each. S. D. Green 6 cents, Mrs. J. Strong, Minnie Gurnea, Archie Morrison 5 cents each. Total, $55 93.

—The fund for sending the *Cynosure* to the colored preachers of the South is exhausted and there are calls for the paper. Who will aid in this way to spread our reform principles?

—The secretary's report of the Wisconsin State meeting was received just too late for publication this week. Friends must remember that long reports should always be here on Friday or Saturday to insure publication the week following.

—M. N. Butler, Missouri State agent wrote us last week that he had given thirteen lectures in Harrison county, Missouri, and three in Ringgold county, Iowa. For the most part, he writes, "I have had full houses and I apprehend that much seed has been sown that will, ere long, bring forth fruit. I find that the convention at Chicago has been of much benefit and my books, bought while there, are of untold value."

—*Gath-Rimmon*, from whose advance sheet there appears a forcible quotation on another page, is a monthly publication, issued by Charles O. Wilson, 512 Christy avenue, St. Louis. Otherwise than in this publication, we have no knowledge of this brother, but he seems able to furnish his readers with original and striking matter.

—Rev. John Boyes, to whose kindness all the friends of the *Cynosure* are much indebted for his reviews of the religious movements in England, has lately removed from Shrewsbury to Louth. He says, in a private note, that he has spent eight years in the former place, five more than is usually allowed a Methodist minister.

The Southern Mission Tour.

To my brethren in Christ: I expect, D. V., to start for Berea, Ky., Oct. 7th, to go thence to Tennessee, Mississippi and elsewhere as the Lord may direct. I may or may not be accompanied by one or two fellow laborers, but shall for a portion of my way, at least, be alone. I go trusting in the Lord and committing myself and family to his loving care. I am not unmindful of the difficulties and dangers involved, but while I see the beckoning hand I shall go forward.

Letters of encouragement also have been received. The venerable Dr. Bingham of York, Ohio, says, "The reasons you give for sending reform missionaries to the South are pungent, and should be rung in the ears of the entire north." Dr. Alexander of Okolona, Miss., writes that he has distributed books and tracts widely, and that quite a number have quit the lodge. "As yet we have no one to speak publicly on the subject. What is wanting is public speakers and to work the degrees. My opinion is that it could be very nearly killed in this immediate part of the country." "I am of the opinion you would find many to sympathize with you in the good work." "I bid you and all God speed, and hope you will hold on faithful to the end. My heart and soul are with you in the work."

I wish that those who have made pledges for this work may see that the time has come when their help is needed. I do not expect to collect much in the South. We must look North for our supplies. About $140 have been pledged to this fund, of which about $31 have been paid in. Are there not others who will aid? If the Lord has put the means in your hand to aid in this work, you can send it to H. L. Kellogg, of the *Cynosure* office, to be forwarded as you may direct. Yours in Christ.

H. H. Hinman.

News of the Week.

—The project of securing the mammoth steamship Great Eastern to run between London, New Orleans and Galveston, to take out cotton and other produce, and bring back immigrants, is in a fair way of being fully established.

—On the first receipt of the news from Maine, a rebel flag was placed on the Democratic pole at Fredonia, Kansas; but it was right quickly torn down and demolished by loyal men.

—The epizootic, which has been raging in Boston, has reached New York, and 500 horses belonging to a stage company are sick in a single stable. Horse men are much alarmed.

—A prominent Knight Templar of Chicago has received a letter from a friend in San Francisco stating that already the sum of $350,000 has been subscribed for the next triennial conclave to be held in that city.

—Over 21,000 barrels of apples were shipped from New York to European ports last week, and from all parts of this country outside of New York 20,000 barrels were sent. This week the shipments from New York will amount to about 30,000 barrels, and other ports will also show increased shipments.

—The Imperial Bank of Berlin has directed the suspension of gold payments at the Hamburg and Bremen branches in order to stop, if possible, the flow of gold toward America. As much as $14,000,000 of gold has come to the United States from Berlin within the last four weeks.

—The Empress Eugenie has decided to leave England because Parliament set its face against the erection of a monument to the Prince Imperial in Westminster Abbey. She will probably go to reside at her Chateau of Arenenberg, Switzerland, and her present intention is to erect a mausoleum wherever she fixes her residence, and remove the remains of her husband and son from England.

—A correspondent at Candahar says: "It is a mistake to suppose that the country is completely pacified. Ayoob Khan's victory gave great impulse to fanaticism. The Mollahs are everywhere preaching a fresh rising and urging that the defeat of Ayoob Khan by General Roberts was owing to the reliance the Afghan leader placed on his regulars, and their desertion at a critical moment.

—A dispatch from Chalkis reports that Greek recruits are pouring in by thousands. The army will soon number 40,000.

—A great public meeting is to be held in London soon, under the auspices of the Patriotic Association, to protest against the armed coercion of Turkey. A Vienna dispatch says: "A very strong reaction is setting in in this country against the merciless way in which European action is being carried on in the East, and against Austria participating further in coercive measures."

—The postoffice department at Washington has sent to New York a lot of articles to be placed under the obelisk. The documents are sealed in a copper box, which is inclosed in a handsome mahogany case. The box contains the report of the Postmaster General for 1879, postoffice laws and regulations, 1879; the official postal guide for January and September, 1880; post-route maps of New York and the New England States; fives styles of mail locks and keys in use in 1880; postage stamps and stamped envelopes in use in 1880; the *Daily Postal Bulletin*, Sept. 1-13, 1880; a photograph of the postoffice department building in Washington; portraits of Postmaster General Horace Maynard and his assistants.

Notices.

Indiana.

The Indiana State Association opposed to secret societies, will meet at Westfield, Hamiton Co., October 19th, 1880, at 4 P. M., and continue to the evening of the 21st. We expect to have J. P. Stoddard and other good speakers present, also an experienced hand to open and turn the Masonic lodge inside out. We invite all to come to the help of the Lord against this malignant foe of church and state. Come in the name and power of the God of Israel.

Those coming on the trains will be met at Noblesville on the 19th. Free entertainment for all. By direction of Executive Committee. Peter Rich.

Iowa.

The Iowa State Association opposed to secret societies will meet in annual session at Birmingham, Van Buren Co., Oct. 12, 1880, 7:30 P. M. Bros. D. P. Rathbun, S. M. Good, S. E. Starry and others will be present to work the degrees. An urgent call is made to all the friends of this much needed work to attend.

By order of Ex. Committee.

A. W. Hall, Rec. Sec'y.

Delegates coming to Birmingham by R. R. will come to Fairfield on the B. and M. and C. R. I. and P. R. R. and to Summit Station, on the Keokuk and Des Moines Branch of C. R. I. and P. R. R. All those intending to attend this Association will please address a card to me at Birmingham, stating the day and hour when they will be at either of the above places, and a conveyance will be in readiness. Free entertainment for all. Come everybody. J. N. Norris.

Home Circle.

Unheeded Psalms.

God hath his solitudes, unpeopled yet,
Save by the peaceful life of bird and flower,
Where, since the world's foundation, he hath set
The hiding of his power.

Year after year his rains make fresh and green
Lone wastes of prairie, where, as daylight goes,
Legions of bright-hued blossoms all unseen
Their carven petals close.

Year after year unnumbered forest leaves
Expand and darken to their perfect prime;
Each smallest growth its destiny achieves
In his appointed time.

Amid the strong recesses of the hills,
Fixed by his word, immutable and calm,
The murmuring river all the silence fills
With its unheeded psalm.

From deep to deep the floods lift up their voice,
Because his hand hath measured them of old;
The far out-goings of the morn rejoice
His wonders to unfold.

The smallest cloudlet wrecked in distant storms,
That wanders homeless through the summer skies,
Is reckoned in his purposes, and forms
One of his argosies.

Where the perpetual mountains patient wait,
Girded with purity, before his throne,
Keeping from age to age inviolate
Their everlasting crown;

Where the long-gathering waves of ocean break
With ceaseless music o'er untrodden strands,
From isles that day by day in silence wake,
From earth's remotest lands.

The anthem of his name shall uttered be;
All works created on his name shall call,
And land and bless his holy name, for he
Hath pleasure in them all.

—Sunday Magazine.

A Legend of the Highlands.

"Twine them about the hill, Lord, and cast the lap of thy cloak over old Sandy, and the poor things; and we will keep it in remembrance, and tell it to the commendation of thy goodness, piety and compassion, what thou didst for us at such a time."

Thus prayed the old Highland minister as he fled from his persecutors in those days of Scotland's struggles against religious oppression, when James II. sat upon the throne of England. Hundreds of ministers, driven from their churches, were forbidden to preach, even in the fields, or to approach within twenty miles of their former charges. No one was allowed to supply them with food or shelter, and the desolation of multitudes of families was unutterable. The tender-hearted wife knew not how it fared with her husband traversing the waste, or lodging in the cold, damp cave. She knew not the moment in which the moss-troopers, as the king's soldiers were called, would knock at her door and carry her captive, or pillage her dwelling. But none of these things moved the brave Scots. Determined to uphold their religion or die, when they held their meetings they placed sentinels on the hill-tops to warn them of the troopers, and prayed and sang among the rocky recesses of their highlands. Sometimes they mustered in arms, and, though oft defeated and many of their number slain, nothing could subdue their spirit. In the language of an English historian they were "hunted down like wild beasts, tortured till their bones were beaten flat, imprisoned by hundreds, hanged by scores, exposed at one time to the license of soldiers from England, abandoned at another time to the mercy of bands of marauders; yet they still stood at bay in a mood so strange that the boldest and mightiest oppressors could not but dread the audacity of their despair."

One of the most noted of these persecuted men was the venerable Peden, who persisted in preaching the Gospel in the wilds of his native land, traditions of whose history are said to be familiar in every cottage of Scotland. He had had no home, and therefore spent much of his time in the fields and mountains, gathering a few people together to hold a meeting wherever there seemed to be a place of safety. If they were discovered, they fled to some hiding-place unknown to their enemy. The caves by the mountain streams, the dense hazel wood in the deep glen, the feathery brackens on the hill, the green corn, when it was tall enough to screen them from observation, afforded by both a retreat from their pursuers and a place for communing with their God. Among the many secret-holes to which this good man occasionally retreated was the solitude of Glendyne. The width of the glen at the bottom is little more than five or six times the breadth of the brawling torrent that rushes through it. Dark, precipitous mountains rise on either side to an immense height. Towards this spot, which was only known to a few persons, he was hastening, with three or four companions when he was discovered by the moss-troopers. As they attempted to make their escape they found themselves almost surrounded by the soldiers advancing up the mountain. Mr. Peden immediately ordered a halt, and kneeling down, offered up the prayer we have mentioned.

He had no sooner risen from his knees than dense volumes of snow-white mist came rolling down from the summit of the hills, shrouding them from the sight of their pursuers, who, like the men of Sodom when they were smitten with blindness, could not grope their way after them.

On another occasion a similar event occurred. As he was flying from the king's soldiers, not being able to keep up with his companions by reason of infirmities and age, he begged them to wait a moment until he prayed; when he said:

"Lord, we are ever weeping at thy hand, and if we had not thy command to call upon thee in the day of our trouble, and thy promise of answering us in the day of distress, we would not know what would become of us. If thou had any more work for us in thy world, allow us the lap of thy cloak this day again: and if this be the day of our going off the stage, let us walk honestly off and comfortably through, and our souls will sing forth thy praise to eternity."

When he had finished he hastened forward a little way, but quickly returned, saying: "Lads, the bitterest of this blast is over; we will be no more troubled with them this day." But the troopers came on foot and horse, when lo! the pillar of cloud came down, and the thick, overshadowing mist concealed everything from their view. When they found their game had escaped them, in the words of an old chronicler, "they roared like fleshly devils."—*The Methodist.*

Christian Brotherhood.

Brotherhood has its basis in fatherhood. "Doubtless thou art our father, though Abraham be ignorant of us and Israel acknowledge us not. True brotherhood is not dependent upon human will or human consent. No man can say who shall be his brother. That is a matter entirely beyond his control. A man can say who shall be associated with him in business, who shall join with him in a society, who shall be linked with him in some secret order or association, who shall be his fellow in the bonds of sectarian fellowship, or in the relations of social life, but no man can say who shall be his brother in Christ. Men may decide who shall join their church, but no man can decide who shall join the church of Christ. Men may exclude others from their own personal fellowship, but they cannot exclude them from that fellowship which is with the Father and with the Son Jesus Christ.

It is not for Christians to say who shall be their brothers or whom they shall acknowledge as brothers in the Lord. It is not a question to be settled by the acceptance of creeds, by the acknowledgment of confessions or by conformity to certain rules and laws and ordinances. These may bring a kind of brotherhood and clanship, which may have its value and its advantages and disadvantages, but the true brotherhood of the people of God is higher and deeper and grander than this. They are born from above. They are brothers in Christ because they are begotten of God by the Holy Ghost, and whoso loveth him that begat will also love him that is begotten of him.

Christians are brethren because they are children of a common father. He says to them, when mingled with a defiled and defiling world, "Come out from among them and be ye separate, and I will receive you and I will be a father unto you and ye shall be my sons and daughters, saith the Lord Almighty." That fixes the status of every child of God beyond the possibility of revision by any human authority. No child of God can rightly reject from fellowship one who is born of God, and whose heart, renewed by divine grace, responds to the call of the heavenly Father.

Compared with this universal brotherhood, how narrow are all earthly associations. Compared with this fellowship, how small are all human combinations. For this brotherhood runs through the ages from the beginning to the present hour. It is the brotherhood of all "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It includes "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours," and links in one vast unity the whole family of the living God. It includes martyrs and prophets and confessors and saints. All who are brought into the hallowed fellowship of the Son of God are made partakers of this common joy. There is no continent untrodden, no land unvisited, no language unspoken by members of the divine family. We clasp their hands on far-off shores, we greet them in lands to us unknown. Mountains may rise and rivers roll between us, strange tongues may divide us, differences and doubts may part us asunder, but still, when one member suffers all suffer together, and the deep heart-throbs of the church of God strike one grand chord as they respond to their Master's words: "One is your Father and all ye are brethren."

Let this thought of brotherhood shame our narrowness and confound our prejudices and lift us up into grander and holier and purer fellowship, and thus prepare us for that brighter day when God "shall gather together in one all the children of God scattered abroad," when he shall spread the feast in his banquet hall and shall bid us enter into the joy of our Lord.—*The Christian.*

Too Dear a Whistle.

As a family composed of three persons, father, mother and a little son—a bright little fellow—were taking a trip on one of the railroads that run through Williamsport, Pa., a little incident occurred which is worth relating. The day was a balmy one, and the window was raised to admit the fresh air. Little Fred, like all children, insisted on putting his head out of the open window to see what was going on outside of the train. The father, somewhat alarmed at the conduct of his son, tried various plans, without resorting to force, to keep him within bounds, but without success, until a bright idea came up in his mind. "Fred, Fred," said his father, "keep your head in, or the wind will take your hat." And in order to frighten his hopeful he slyly slipped the little one's hat off his head and concealed it. As soon as this had been done, the child began crying and could not be appeased. Finally, *pater familias* told him to look in an opposite direction and he would whistle his hat back again, all

of which was very neatly done, and the happy parents settled back in their seats and began to converse very pleasantly, thinking that they had cured little Freddie; but not so, for in a very short time he seemed to brighten up suddenly, and away he sent his little hat through the car window, shouting as it disappeared: "Papa, whistle again!" Moral, never deceive your children.

Childrens' Corner.

Wm. Tyndale.

In the year 1536 there lay in the prison at Antwerp, in the Netherlands, a noted Englishman. Judas-like he had been betrayed to the authorities by a pretended friend in the pay of the Roman Catholic church, and now he lies in a prison cell, from which in a short time he will be taken to be strangled, and his body burned. Surely he must have been guilty of some great crime to call for such savage treatment.

What could have been his offense? Nothing, only he translated the New Testament into English, and secured the printing and circulation of it among the people. This was the terrible offense which Wm. Tyndale committed and for which the Romish priests secured his death. But his work still lives, for his translation was the basis of our present authorized version, which is now circulated and read by the tens of thousands wherever the language is known, and even in Rome itself, under the shadow of St. Peter's, the Pope is powerless to prevent its use. All honor to the pioneer in this noble work of translating the Bible into English.

Wm. Tyndale was born some time about 1484, in the Severn Valley, England, and was sent to Oxford to pursue his studies. The edition of the Greek New Testament by Erasmus had by this time found its way to England, and was the subject of much discussion. Tyndale examined it, and such was the power of its truth on his heart that he was soon suspected of heresy, and, although he had received an appointment in Cardinal Wolsey's newly formed college, he was obliged to leave Oxford and seek refuge in Cambridge. Here he found two kindred spirits, namely, Bilney and Fryth, who afterward nobly earned the right to claim the promise, "Be thou faithful unto death and I will give thee a crown of life," for both, some years before Tyndale, went to heaven in a chariot of fire.

Tyndale, however, after a sojourn of two years, found it necessary to leave Cambridge, and happily found a position as tutor in the family of Sir John Walsh, of Ladbury. In a little church belonging to the estate he preached the Gospel with such eloquence that the people began to think that a "second St. John had appeared in bigoted, priest-ridden England." Soon the little church was too small for his audience and he repaired to a meadow, and multitudes, chiefly from the neighboring city of Bristol, flocked to hear him. This public proclamation of the Gospel produced great excitement among the bigoted priests, and soon his doctrines were attacked. How shall he defend himself? As the wife of his patron said to him one day: "Well, there was such a doctor, who may spend a hundred pounds, and another two hundred pounds, and another three hundred pounds, and what were it reason, think you, that we should believe you before them?" Tyndale saw it at once—a standard of doctrine must be provided to which all may appeal; with church authority as the standard, a reformer could make no progress; the Word of God must be placed in the hands of the people as the true touchstone of doctrine: "To the law and to the testimony: if they speak not according to this word it is because there is no light in them." Accordingly Tyndale determined to translate the Scriptures into the vernacular tongue. To use his own words, speaking of the priests, he says: "A thousand books had they rather to be put forth against their abominable doings and doctrine than that the Scriptures should come to light. For as long as they may keep that down they will so darken the right way with the mist of their sophistry, and so tangle them that either rebuke or despise their abominations, with arguments of philosophy, and with worldly similitudes and apparent reasons of natural wisdom, and with wresting the Scriptures to their own purposes, clean contrary to the meaning of the text."

On the principle, "When they persecute you in one city flee ye into another," Tyndale now bade farewell to his friends and to the valley of his childhood and turned his steps to London. He had not yet renounced his allegiance to the Romish church, and so he sought employment as a priest; was appointed preacher in St. Durham's soon after he reached London. And here, as in the little church at Ladbury, his eloquence made him famous and great crowds flocked to hear him. He soon attracted the notice of Bishop Tonstall, who would, if he had not lacked the moral courage, have befriended him; but as it was, God raised him up a friend in a merchant of the city, Humphrey Monmouth, who attended his preaching, and who gave him a home in his house. Here day and night, almost, he labored at his chosen vocation of translating the New Testament, and after a while he was joined by his friend John Fryth and the work was prosecuted with vigor. But such a work could not escape the argus eyes of priests, and it was soon found that Tyndale must escape to save his life. When he was informed of the fact he exclaimed, in sorrow of heart, "Alas, is there no place in England where I can translate the Bible?" But so it was, and gathering up his papers, and with ten pounds in his pocket, furnished by his friend Monmouth, he embarked aboard a vessel for Hamburg. He was kindly received by a few Christian friends, and he began his work with renewed vigor. But having unwittingly received into his employment an unworthy man, he found it necessary to get rid of him, and so he left the city and went on a visit to the reformers at Wittenberg. From this city he returned to Cologne, with the hope that he might be able to print his Testament and have it introduced into England by means of the facilities which this city offered. Accordingly, having received some money from his old friend in London, he ordered three thousand copies of his New Testament printed. But one day the printer came to him with trouble on his face. The printing had been interdicted and he himself was in danger. Tyndale at once fled with his manuscript, and finally reached Worms, where, a few years before, Luther had so nobly defended the truth. Here, in the year 1526, some four years later than Luther's German New Testament, Tyndale's English edition was published, and was carried, by means of merchant vessels, from Antwerp and Rotterdam, to England. Thus this poor priest, hunted from English soil as a wild beast, became England's greatest benefactor, and ought yet to have a monument in Westminster Abbey. From Worms Tyndale went to Marburgh, to be under the protection of Philip of Hesse, and began his translation of the Old Testament. From this retreat he sent out several editions of the New Testament and other books, including one entitled "The Obedience of a Christian Man," which is said to have been read by Anne Boleyn and to have disposed her toward Protestantism. In 1529 Tyndale, for some reason, left his safe retreat for Hamburg, with a translation of Genesis and Deuteronomy, which he expected to print there, but the ship was wrecked and Tyndale lost his manuscript and barely escaped with his life. He afterward returned to Marburgh and continued there some five years, busy no doubt in his work of translating, when he again left Marburgh and went to Antwerp. His enemies in England, who had been a long time seeking to find him, it seems, made the discovery, and a monk was dispatched to entrap him and secure his arrest by the authorities. Accordingly, as we have already stated, he was betrayed by this pretended friend and died for the so-called crime of circulating the Bible in the vernacular tongue of the people. Even his old adversary, Sir Thomas Moore, said, when he heard of the result: "Meaner men have worn the bishop's cope." Yes, few nobler men than Tyndale ever wore a bishop's miter, and few men of any class have done more for our common Christianity than William Tyndale, and bright must be the crown that he now wears around the throne. Emphatically can it be said of him: "Blessed are the dead who die in the Lord. Yea, saith the Spirit, they rest from their labors and their works do follow them."—*Christian Press.*

Home and Farm.

Sulphuric Acid in the Air.—One of the great objections to the use of coal is its contamination of the air. This is much greater with coal than with wood. This fact seems to have been recognized as long ago as the first introduction of this kind of fuel into England. The outcry against its use at that time was so great that a royal edict was issued making its use a capital offense. It is said, indeed, that a man was actually executed for using coal in violation of the law.

The great injury from the use of coal arises from the sulphur which it contains. By the process of burning, this is converted into sulphuric acid. It is stated by good authority that the coal annually burned in England sends into the air by its combustion 3,500,000 tons of sulphuric acid. It is needless to explain to any one familiar with this terribly corrosive acid the exceedingly injurious effects of such a powerful chemical substance upon both animals and vegetables.

How to Keep Grape.—Something depends on the grape; the best keepers appear to be the Diana, Wilder, Isabella, Rebecca and the Clinton, which is at its best in mid-winter. Pick when fully ripe and on a pleasant day. Let them stand in a cool, dry place for ten days or two weeks until all moisture is gone and the stems are perfectly dry. Take out all the imperfect berries. Now pack in a small or shallow box 14x10 inches and 4 inches deep. Pack close and tight, and nail up the boxes, use no paper whatever. Keep in dry, cold place, and you can have Dianas in March. You will see there are four requisites: ripeness, cleanliness, dryness and cold. Pack in five or ten pound boxes; be careful and not break the skins. Do not use pine boxes as it imparts a resinous flavor. They must be free from moisture. Look at the stem and judge by that. It should lose its green color and assume something the color of grapes. You will see that the packing of grapes depends upon the same principles as the packing of apples. Some grapes, like some apples, are better and longer keepers than others. The packing of grapes should be more general.—*Detroit Post and Tribune.*

Turkish Cleanliness. — Americans can learn two wholesome lessons from the Turk. First, a Mussulman never drinks whisky: second, he keeps his skin clean. These excellent habits are required by his religion, and there is no reason why they should not be considered an essential part of any man's religion. They really are a part of genuine religion, whether mentioned in the church creed or not. The Bible enjoins both as religious duties. There is a terrible amount if sinning in these two directions in this country, and it may never be known how much crime and misery are due, directly or indirectly, to whisky and dirty skins.

The Turk is required to wash, not only his head, face, neck, ears and feet, but also his teeth, at each of the five daily calls to prayer.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Among the colored churches, Bro. Eli Tapley, Columbus, Miss. Among the Northern churches, Bro. H. H. Hinman, Wheaton, Ill. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or if more convenient, send through the Cynosure office.

It has been recommended that a fund of $1,000 be raised to send four brethren through the South on a mission tour, after the Presidential election of 1880. There has been pledged or paid in for this fund, $85.60.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$354 62
Eli Tapley..... 154 74

Reported by H. H. Hinman for Southern Tour, $5.00 from Jacob Flieman, Holland, Mich. Received at this office from W. H. Fischer, New Haven, Conn., $2.65 for H. H. Hinman and $1.00 for A. D. Zaraphonithes; from C. C. Foote, Detroit, Mich., $25.00 for Bro. Hinman. Paid H. H. Hinman $27.65.

Iowa Yearly Meeting of Friends.

AT OSKALOOSA, SEPT. 8 TO 14.

LYNNVILLE, Iowa, 9-23-'80.

The meeting opened at 10 o'clock A.M. with religious services in the upper and lower room. At 2 P.M. we commenced on the business of the church, with Barclay Hinchman, clerk. The London general epistle was read, which, as usual, contained much advice relative to sound doctrine and practical Christianity, and three thousand copies were directed to be printed for general distribution. Ministers were present from other yearly meetings with credentials: Mary H. Rodgers, from Kansas; Louis C. McLane, from Ohio; Thomas Miller, Silas Day, Eli Cook, Nixon Rush, from Indiana; John Folgier, from Illinois; all of whom were heartily welcomed by the clerk and others. Then was taken up the epistolary correspondence from the several yearly meetings, as follows: One from London, Dublin, New England, Ohio, Baltimore, New York, Canada, North Carolina, Indiana and Western. Remarks were then made by Johnson McPherson, the evangelist, and J. F. Hanson, the foreign missionary, against ritualism; after which a Friend spoke of the destructive power of secret societies and the undue care of our church against them.

Our statistical accounts give us 1,561 families and 908 parts of families, with a membership of 8,889 belonging to Iowa yearly meeting. Increase by conversion, 150; number of males using tobacco, 561; number of females using tobacco, 90; number that sell tobacso, 22; number that cultivate tobacco, 4. Much good advice was given those yet in its use, encouraging them to leave it off, while several spoke of having quit the bad practice only by the help of Him who is able to do all things.

Reports from Penn College and other educational institutions show a fine progress in the way of education. Friends' Missionary Association on Relief for the Destitute shows that much labor has been performed in most of the quarterly meetings, and especially in the larger towns and cities.

Our dear friend Levina Benedict, (who is now laboring for the benefit of the destitute women) spoke of the worth of women, and that she expected to have a house for these depraved ones before she would cease to labor. She made her earnest appeals for means for a home for them and collected notes to the amount of $201.75, cash $39.

The pastoral committee report nearly all the families of the yearly meeting visited for their help and encouragement, with several Bible readings and prayer meetings started and kept up among Friends and others. All were exhorted to set a positive example in doing right before all men.

The Indian committee report 8,814 Indians now under their charge. Agent Miles and others report good progress in their school and farm education, with general religious interest. The Modocs have a meeting of several members, with one of their number as minister and two as overseers.

John Y. Hoover, on behalf of the freedmen, made a very stirring appeal for a more zealous work by Friends, for their education and enlightenment. He says that Friends have expended over one million dollars in their education since the emancipation. Over $80 were then raised for the help of Bro. D. W. Bowles, now laboring among them in Missouri.

A few minutes were then very profitably spent by ministers and others, in reference to the evangelical and ministerial labors, and that some way should be more thoroughly organized to bring into our church their converts, stating that very many were taken into other churches, because no organization of ours was near where they had labored. A committee was then appointed on foreign missions, to unite with similar committees of other Yearly Meetings, to further aid the foreign missionary work. Three hundred dollars have been sent to E. Comstock by this Yearly Meeting for refugees; and $128 62 for missionary purposes at Matamoras, Mexico. Our dear friend, Jno. F. Hanson, then occupied about one and a half hours, giving a brief description of the religious labors of himself and wife in Europe—Norway, Sweden, Denmark and Germany. They felt the responsibility a great one, but were led forth by the great Shepherd to the saving of many souls. They set up a few meetings and had much to do in the temperance work. Sometimes they were met by priests who tried to drive them out of the country. (Similar I presume to the way some of our American Masonic priests try to stop the Lord's work among our reformers.) They had to sometimes rent houses to hold their meetings in. Sometimes, they said, a priest would attend their meetings and leave with admiration of their earnest spiritual worship. It costs something, he says, to be a Quaker there, as they are pointed out as peculiar fanatics. In some portions of those countries infidelity reigns to a terrible extent. (Ingersoll had better move there, I think, and be with his own.) Bro. Hanson thinks it needs a settled, continuous work in Germany, Sweden and Denmark, as well as many places in England and America. He hoped friends would still continue to support a missionary there. Bro. Hanson and wife were sent to that field of labor near two year ago by Iowa Yearly Meeting. Our Sabbath school reports gave statistics of encouraging progress in this work, and the manifest interest of parents attending with their children.

Our meetings from day to day were wonderfully blessed by the Lord, the morning and evening devotional or praise meetings peculiarly so, as there were many conversions during those meetings. I find that for missionary and various charitable purposes, our yearly meeting, during the year, has raised $1,448.75, beside church expenses. This is far short of what we ought to do, yet it compares favorably with the boasted Masonic charity, while their Grand Lodge reports for 1877-78 show over $12,000 expended to run the Grand Lodge, and not one dime spent for charity, with a membership of over 18,000 in Iowa. Therefore, if the "Lord build not the city, the watchman waketh but in vain."

T. K. Bufkin.

WESLEYAN.

—Rev. D. S. Kinney writes from the Illinois conference, which this year met near Nora, Ill., that one prominent member of the conference, who has been understood to be in decided opposition to the action of the last General Conference excluding all secret lodges, has spent several months in a thorough examination of the subject and has concluded that the Conference action should be heartily endorsed. Bro. Kinney also says that he has failed to hear one word against the General Conference action in the five fall conferences he had attended up to the time of writing, but on the other hand, much in its favor. Such must ever be the happy result of a candid examination of the principles of the lodge system in the light of God's Word, and is a confirmation of the wisdom of entire separation from these false worships.

—The report of the committee on reforms, adopted by the late Illinois Conference, has been sent in by Bro. Pinkney, of Wyanet, and will appear in our next..

—Elder D. B. Turney has removed to Washington city, where he may be addressed at 311 East Capitol street by all who desire his services in lecturing or preaching.

Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Iowa Political Mass Convention.

In response to the numerous names some time ago requesting a political convention in connection with the State meeting, I wish to say that such a meeting is called to be held at Birmingham, Oct. 13th, at one o'clock P. M., for the purpose of taking such political action as may be best to further the interests of the reform work. Done in behalf of those who signed the request for such a meeting.

Joel H. Austin.

—Hon. S. C. Pomeroy, who has just returned to Washington after a lengthened summer tour, has been solicited by the Iowa friends to be present in their political convention at Birmingham on the 13th inst.

ELECTORAL TICKET FOR PENNSYLVANIA.

At Large,

Nathan Callender, Starrucca.
J. M. Bishop, Chambersburg.

Districts.

1. Joseph Travis, Philadelphia.
2. Andrew Mitchell, Philadelphia.
3. W. J. McMillin, Philadelphia.
4. ——— ———
5 ——— ———
6. Isaac Price, Schuylkill.
7. J. G. Stauffer, Milford Square.
8. L. A. Livengood, Womelsdorf.
9. Henry G. Herr, Lancaster.
10. James Stuart, Hckendaugua.
11. S. A. Reynolds, Waverly.
12. S. E. Miller, Clifford.
13 —— ——
14 —— ——
15. A. L. Post, Montrose.
16. D. Molyneux, Millview.
17. R. H. Tudor, Ebensburg.
18 John Fetterhoff, Fayetteville.
19. E J. Chalfant, York.
20 David Horning, Penfield.
21. J. W. Snively, Ingleside.
22 John Gamble, Gambles.
23 J. E Ross, Hites.
24 Daniel H. Gibson, Beaver.
25. William Matthews, Ambrose.
26. James Kilgore, Mercer.
27. J. S. Amidon, Corry.

For Pennsylnanians.

The following is recommended by Rev. James W. Raynor, of Montrose, Pa.:

When the ticket is prepared, let it be announced in the *Cynosure* something as follows:

Men of Pennsylvania: To-day we present to you the electoral ticket of the American party. The names on it are of good men and true. The principles advocated by it are Christian, having in view the maintenance of righteousness, the consequent welfare of men, individual and social, the overthrow of oath-bound secretism and the many wiles that are originated and protected by the conclaves of darkness. Sound the bugle call of Christian freemen! Rally to the defence of truth, justice and right against the fraud, selfishness and ungodliness of the times. Let us all dare to do right, to protest against the protean forms of iniquity. Let us be true to God and humanity and seek to bring every interest of our country under allegiance to the Lord. Call out every vote you can for the righteousness that "exalteth a nation" and rebukes the temporising policies of time-serving partisans. Send, one and all of you, without delay, your dimes and quarters, for ballots, that yourselves and neighbors may be supplied. Address E. A. Cook, No. 13 Wabash avenue, Chicago; or Nathan Callender, Starrucca, Wayne county, Pa.

Michigan has the Lead

WITH THE FIRST STATE TICKET FOR 1880.

In the Grand Rapids *Daily eNws* of Thursday last we find the following as part of the report of the State convention at Holland:

The following State ticket was nominated:

For Governor—Corneilus Quick.

For Lieut. Governor—G. H. M. Rorebacher.

For Secretary of State—O. Wicker.

For Attorney General—Henry C. Pratt.

For State Treasurer—Daniel Leggett.

For Supt. Public Instruction—Jacob O. Doesburg.

For Commissioner of Land Office—Sala Smith.

For Auditor General—John A. Karns.

Among the names for Presidential electors, we find that of Dr. Phelps of Holland, Michigan.

What the effect of this fifth State ticket will have on the election, is hard to foretell; yet we believe it is going to make itself felt among the voters who belong to the Dutch church societies in this district. The recent Anti-mason agitation will assist this ticket materially.

ELECTORAL TICKET FOR INDIANA.

At Large.

S. L. Cook, Albion.
W. L. Leister, Oakland City.

Districts.

1. John Richardson, Oakland City.
2. John T. Hobson, Leesville.
3. David Wright, Martinsburg.
4. John Hart, Beechy Mire.
5. A. W. Johnson, Bloomington.
6. Drury Holt, Sr., Carthage.
7. Preston Allen, West Newton.
8. James S. Williams, Bellmore.
9. Absalom Ballard, Eagletown.
10. Thomas B. Galloway, Pittsburg.
11. Jeremiah Howell, Jonesboro.
12. John Bowman, Albion.
13. Benjamin Ulsh, Silver Lake.

Campaign Documents.

Platforms of the American Party will be sent, post paid, at ten cents per hundred; 75 cents per thousand.

Tract No. 25, revised, contains the platform, a brief history of its adoption, letters of acceptance of Walker and Kirkpatrick in 1876, and Gen. J. W. Phelps in 1880, with a clear and forcible argument by Pres. J. Blanchard on the importance of political action. An eight page tract; price at office 50 cents per hundred, $4.00 per thousand. By mail, 60 cents per hundred, $6.00 per thousand.

Contributions are solicited to aid in the free circulation of the above, and electoral tickets for most of the Northern States will be furnished at 15 to 20 cents per hundred, and where 10 cents extra is sent will be sent by registered mail and safe delivery guaranteed.

Address Ezra A. Cook,
13 Wabash Ave., Chicago.

GARFIELD'S TEMPERANCE PRINCIPLES.—B. A. Hinsdale, President of Hiram College, an intimate friend and biographer of General Garfield, writes, for the public information, what he knows of the Republican candidate in respect to temperance. In replying to a correspondent who questioned him on this point, he says:

"I told him that General Garfield was a temperance man and always had been; that he often made temperance lectures in former days; that I knew nothing about what Mrs. Garfield had said, but that it was to me inconceivable that she could have said anything of the kind attributed to her; that I had spent much time the last twenty years in General Garfield's house, and had been at his table hundreds of times; that I had never seen wine or other liquor on his table; that I had never seen liquors drank at his table or in his house; that I had never heard of such a thing; that it could not be true, and that General Garfield is temperate in his own habits. I added that he is not a prohibitionist and probably would not sign a pledge *never* to use spirituous liquors; but that his principles and his practices are and always have been such as to command the confidence and respect of sensible temperance people who know what they are."

Political Straws.

E. S. Humphrey, Sheffield, Bureau Co., Ill., writes:

"Whoever votes against the lodge votes against both Republicans and Democrats and scores one as an anti-corruptionist."

J. S. Amidon, Corry, Pa., writes:

"I expect to vote for Phelps and Pomeroy if there is a ticket prepared for this State this fall. For there is no hope for this government either in the Democratic or Republican parties. One is bound to the secessionists of the South who are clutching for the reins of this government by fraud, intimidation and murder, under the cloak of secret conspiracies. While the other is controlled by the capitalists and monopolists of this country without regard to the real interests of this burdened and suffering Republic."

A. Hubbard, Grand Rapids, Mich., orders three hundred *Cynosure* supplements and writes: "I wish to distribute them before election."

The American Party.

What the American party has undertaken to do is to reform the politics of the country. A resort to the Masonic lodge as a political engine by the two parties in the ascendent has corrupted our politics, and the most pressing political need of the present day is reform. The lodge has not only corrupted our politics, but it lies upon our religion like a vampire, exhausting its vitality. He, therefore, who votes to purge our politics from the taint of Freemasonry, is at the same time aiding to purify and revitalize our religion.

The Masonic Republican party, grown arrogant with corrupt power, openly scouts at the very idea of reform. Their candidate for the Vice-presidency is identified with open, burly opposition to civil service reform. Freemasons hold most of the offices; and why, therefore, should a Freemason wish to have the brethren of the lay craft removed or kept out of office? What chance would there be for himself if a reform should purge our offices, as it must do, of Freemasons?

The interests offered for my vote by the Republican and Democratic parties are of the lowest and most puny character. They are mere party interests—while the interests offered by the American party are nothing less than freeing our Constitution and our religion from the odious aggressions upon them by this corrupt foreign institution, the Masonic lodge. Both Republicans and Democrats are fastening this institution upon us, which must inevitably tend to the subversion of both our civil institutions and our religion.

For which, then, should the American vote? for this foreign institution, the lodge, or for his own institutions? Does he propose to vote for a Masonic President to-day and adjourn his voting for an Anti-mason to some uncertain future period? Are we, as Christians, permitted to put off a question of this kind to a future day? Can we, like men of no principle, stand at a halt between two opinions, undecided which to serve, Baal or Christ?

If a man is truly an American, why should he not vote the American ticket? Why vote to honor and glorify a foreign institution that is death to our own institutions? The man who is not true to his own convictions can not be true to anything else. The gold that may be cast into the treasury of some church might all be outweighed in moral value by one single Anti-masonic vote. REFORM.

Is it not time, then, for Christianity—we mean evangelical Protestant Christianity—to exert its whole power openly, perseveringly and vigorously in all political questions in which it is interested? For instance: a vast deal depends on the personal character of our rulers, and the united influence of the Christianity of the country should be exerted against the election or appointment to office of infidel, profane, drunken, licentious or dishonest men.

Again: In the education of the nation, the whole influence of real Christians should be thrown in favor of the Bible in the schools and the employment of sober, moral and religious teachers.

With respect to the Sabbath, the Christian community should stand up for peace and good order on that day, and on the temperance question, it should exert itself to the uttermost, at the polls and in the legislatures, to promote prohibitory legislation, as fast as practicable, against the sale of intoxicating drinks.

Why seek to blink and shirk these question, as the churches generally did the question of slavery, till that monstrous iniquity had to be wiped out in the best blood of the nation? *N. Y. Witness.*

Temperance.

—At this season of the year the officers of every church should see to it that a sufficient supply of pure, unfermented wine, or grape juice, to use a less indefinite term, is provided for communion services during the whole year to come. Fermented wine is as much out of place on the communion table as a bottle of forty-rod whisky or brandy or rum would be. Christ never used it, and in Proverbs commanded us not so much as to look upon fermented wine—in the sense of having anything to do with it—and that prohibition has never been removed. Unfermented wine, the kind which Christ used, can easily be kept for years, just as the grapes themselves or any other kind of fruit is kept, by sealing it up air-tight in bottles or jars, or it may be made by steeping dried grapes or raisins, slowly, as required. So there is no excuse whatever for continuing to use fermented wine upon the communion table. This is an important matter, and should be attended to by church officers before the grape season is past. —*Am. Freeman.*

—Rev. William Searles, chaplain of the Auburn (New York) State prison, in a recent address, said: "There are forty-four State prisons in the United States, exclusive of jails, and forty-thousand prisoners in them. One tenth of the criminals are in the State prisons; so there are four hundred thousand in all. They have such relations to at least ten persons each as to carry sorrow and suffering to at least four millions of our people. What streams supply these prisons? Three—idleness, licentiousness and intemperance.

—It is calculated that the ten million barrels of beer reported by the Brewers' Congress as having been sold last year would have filled a canal five feet deep and twenty-one feet wide, extending from New York to Philadelphia, and that it would take a pump throwing thirty gallons a minute twenty-one years to pump it dry.

—The progress of temperance principles and customs, even in fashionable circles, is marked by the fact that, at the banquet of the Bar Association of Cleveland, the other evening, at which several hundred ladies and gentlemen sat down, no wine was on the table, and none was obtainable.

—The steady progress of temperance in Illinois is shown by the fact that in 1875, 30 towns voted no license; in 1877, 180 towns; in 1878, 395 towns; in 1879 645 out of 832 towns.

An Anti-Masonic Library for $10.00

The entire list of the publications of Ezra A. Cook & Co.. with the addition of "Stearn's Inquiry into Freemasonry" has been arranged in 13 Volumes neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 4128 pages for $10.00.
All of these books have received the hearty endorsement of the Directors of the National Christian Association.

No.	Description	No. Pages.	Price.
1	Freemasonry Illustrated. Exposition of 7 Degrees	640	$1.00
2	Rituals of Odd-fellowship, Knights of Pythias, Good Templarism, The Grange, Grand Army and Machinists and Blacksmiths Union	428	1.00
3	The Broken Seal; or Freemasonry Developed	304	1.00
4	Finney on Masonry	272	75
5	Eminent men on Secret Societies; Composed of "Washington Opposed to Secret Societies, "Judge Whitney's Defence," "The Mystic Tie." "Narratives and Arguments," "The Anti-masonic Scrap Book," and "Oaths and Penalties of Freemasonry as proved in the New Berlin Trials."	332	1.00
6	Morgans Masonic Exposition. Abduction and Murder, Oaths of 33 Degrees; composed of "Freemasonry Exposed," "History of the Abduction and Murder of Morgan, "Valance's Confession," "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees"	311	1.00
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9	History of the National Christian Association, and Minutes of the Syracuse and Pittsburgh Conventions	289	75
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	332	1.00
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The object of this Association is: "To expose, with and an d remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Vol. I., numbers 2, 3, 4, 5, 7, 11, 17, 21, 22, 23, 26.

Vol. II., numbers 28, 29, 30, 35, 37, 38, 40, 41. 43.

Vol. III., numbers 55, 59, 61, 64, 70, 73, 75, 77, 78.

For each number sent us of the missing copies of either edition asked for, we will pay ten cents in cash, or give a credit of four weeks on *Cynosure* subscription, besides being greatly obliged. Those sending in the numbers asked for will please notify us by postal card, or otherwise, so that we may pay them as promised.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING OCT. 2, 1880.—M M Ames, W W Ames, J Q Adams, E Brooks, T K Bufkin, N Daniels, J O Doesburg, G M Freese, J D Haughawout, A Hubbard, H F Johnson, R B Landon, M Liscomb, E S McEwen, C P Miller, S Mills, P P Perry, S C Pomeroy, C Reynolds, A Robinson, J P Stoddard, Mrs. J. G. Stearns, D M Sawyer, William Slossen, O Smith, L B Skeel, A Tuttle, J Vender, N Witham, A Wagner, J W Walker.

Books and Tracts sent during the week ending Oct. 2, 1880.

By Mail.

Mrs P P Perry, A Fink, W H Fischer, E W Black, H Z Towne, A Hubbard, R Y Ronald, G A Shaw, J B Evans, G M Freese, L Veague, A Williams, A Clegg, G D Riegel, E H Hynson, B F Allen, M Folsom, A Young, C M Royce, C M Servis, S Rolard, I C Faulconer, F C Cook, J L Schneider, S S Rice, J M Kent, C Ackerman, G M Miller, A Smith, J A Gibson, W Sieura, J Wolf, S M Swift, E Bascom.

Donation to Tract Fund.

Mrs P P Perry, 30 cents.

MARKET REPORTS.

CHICAGO, Oct. 4, 1880.

GRAIN—Wheat—No. 2		94
No. 3	88	89
Rejected	66	70
Winter	91¼	93
Corn—No. 2		39⅝
Rejected		38¾
Oats—No. 2		30¾
Rye—No. 2		82
Bran per ton		10 50
Flour—Winter	3 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	14 50
Prairie	8 50	11 50
Mess Beef	7 00	8 25
Tallow		5½
Lard per cwt		7 82
Mess pork, per brl		18 00
Butter medium to best	16	30
Cheese	7	13
Beans	1 00	1 60
Eggs	15¼	16
Potatoes, per bu	35	55
Seeds—Timothy	2 20	2 37
Clover	4 00	5 10
Flax	1 20	1 24
Broom corn	2	6½
Hides—Green to dry flint	9½	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	20	42
Unwashed	18	28
LIVE STOCK—Cattle choice	4 80	5 50
Good	4 30	4 60
Medium	4 00	4 25
Common	2 25	3 90
Hogs	4 65	530
Sheep	3 00	4 50

New York Market.

Flour	$3 40	8 25
Wheat—Spring		1 07¾
Winter	1 04	1 15
Corn	50½	53
Oats	39	44
Lard		8 35
Mess pork		1 800
Butter	22	31
Cheese	10	12
Eggs	21	23
Wool	15	50

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Dated, Chicago, September 20th, 1880.

[Signed,] EZRA A. COOK.
EZRA S. COOK.

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[Signed,] EZRA A. COOK.
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WE DO NOT BELIEVE THAT EVERY CONSTUCTION OF FRAUD AS RECOGNIZED BY CIVIL LAW SHOULD BE GOVERNING IN A FRATENAL ESTIMATE OF WRONG. OUR RELATIONS TO EACH OTHER AS MASONS ARE NOT TO BE MEASURED BY OUR RELATIONS AS CITIZENS. THE FIRST IS LARGELY IN ADVANCE OF THE SECOND AND COMPREHENDS OBLIGATIONS THAT CANNOT ENTER INTO THE CONSIDERATION OF COURTS OF LAW. AS MASONS WE MUST DETERMINE WHAT CONSTITUTES AN OFFENSE IN BUSINESS TRANSACTIONS."—*From Grand Master T. T. Gurney's Official report, 1880.*

Topics of the Time.

A sad case of domestic infelicity caused by intemperance was made public in this city last week, in connection with a household where wealth might have purchased anything that could be bought which could drive away misery. The courts are asked by a husband for separation from a drunken wife, who for nearly two years has been almost continually intoxicated. There ought to be a large and strong company of prohibitionists in the acquaintance of that family.

The Pennsylvania railroad, whose careful management during the immense travel of the Centennial year became an American boast, experienced on Saturday night one of those dreadful accidents that appal the whole country. Three trains were sent eastward near midnight, crowded with late visitors at the exposition and a Democratic meeting. The rear platform of the first was so crowded that the signal lights were hidden from the engineer of the train following, and, while the first was halted at a suburban station, he drove his engine into the crowded car, smashing and scalding its occupants. Twenty-four had died before Monday, and of nearly a score more the doctors give no hope. Gross carelessness is so evident, that if some one is not punished for this wholesale murder, the traveling public will not be greatly blamed if they demand new laws which shall deal severely with such crime.

Before this paper shall have come to its readers, the State elections in Indiana and Ohio will have been decided. Ohio, always reliable as a Republican State in a Presidential election, has sometimes wavered on local issues, but in her neighbor commonwealth the parties are more evenly balanced. The most strenuous exertions have been put forth in Indiana on both sides, and there will not this year be a more exciting ballot than that taken Tuesday. The strongest battalions of either party have charged across this field. Blaine, Conkling, Logan, Harrison and others have exhausted every energy from the platform, and reports which are too fully confirmed show that the Democrats, and possibly their opponents, have imported thousands of political roughs and repeaters whose lying ballots shall outweigh the true. On Saturday a great political riot took place at Shelbyville, in which a sheriff was killed, and De la Martyr, while speaking to his Greenback friends, was driven off. At Muncie the Republicans were assailed with stones; and the Indianapolis papers claim that the Democratic roughs are to be provided with State arms. A community can scarcely come out of such a strife untainted.

The situation of Turkish affairs, though unchanged in outward appearance during last week, is yet becoming more serious. The Sultan has made no movement except to delay the end, and on the other hand there are reports which may take shape in action that the diplomatic corps is to be withdrawn from Constantinople and a fleet is to be sent to the Bosphorus, where it may prove a more effectual reminder than away on the Adriatic. International jealousy is the greatest enemy. Germany and Austria are suspicious of an alliance between France and Russia, and England finds that her neighbors come to her help with preoccupied minds. The tenacity with which the sultan clings to the disputed territory, is explained by the fact that as the head of the Mohammedan system such surrender would cost him the homage of millions of devotees, whose allegiance holds good while he maintains a semblance of power and can call on them to rise in the name of the prophet against the infidel.

When, five years ago, the intrepid Stanley opened a way to the great lakes of central Africa and sent word to America and England that King Mtesa and his people at Uganda were ready to put away their idols and accept Christianity, there were the liveliest hopes of the progress of religion and civilization in that dark place of the earth. In a few days after the publication of his letter $25,000 was sent by an unknown giver to the Church Missionary Society of London to begin the work, and as much more was soon added; missionaries were sent and welcomed by the African king, and the prospect was most hopeful in spite of the Mohammedan opposition. Then appeared ten Jesuit emmissaries of the pope, who hastened to seize upon every vantage ground from which the king and people might be confused and lose confidence in the missionaries. They were only too successful. The king was compelled to yield to the chiefs who demanded a return to the old superstitions. The missionaries are told that they can do no more; their pupils have left them; and a time of persecution threatens those who have accepted the Christian faith. This is a dark hour, but that must come before the day.

—Brethren Pentecost and Stebbins have begun Gospel meetings at Springfield, Mass., with daily increasing interest.

—Don't despise the small talents. They are needed as well as the great ones. A candle is sometimes as useful as the sun.

The Possibilities of Agreement in Prayer.

BY AN OLD MINISTER.

"*I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.*"

In an article printed in the *Cynosure* upon "The Signs of the Times," September 9, a misprint occurred, which conceals a most important idea. The word *agreement* is printed *argument*. So indispensable is the truth of this announcement to the vigorous putting forward of the work of God in this reform, I will take this occasion to give my thoughts upon it, which I have long designed to do.

We are so accustomed to read the annoncements of Jesus without especial prayer and thoughtfulness, that they become to us mere commonplace, matters of no very great moment, and we proceed in our work utterly ignorant of the mighty instrumentalities indispensibly necessary to accomplish what must be done to carry out God's purposes in redeeming and purifying the world, and hence the work lingers, and languishes, instead of being filled with vigor and power.

To get a right view of this annunciation of Jesus, we must start with the fact that he never spoke an unmeaning or unimportant thing, that no mere commonplaces come from him—that he is engaged in a work that has an infinitude of scope and weight; that he was wholly engrossed in his work; and when he spoke, he stated truths of infinite importance, truths that had special reference to the speedy putting forward of his work; and when he prefaces his annunciations with the "I say unto you," we must take his meaning, understand what he says, and put into practice his direction just as he designs it or we accomplish nothing.

To dwell on this, let us use a few illustrations. A Union general gives his orders in a closely-contested battle. He understands the exigencies of the whole conflict. Every order has a vital meaning and importance. The soldiers treat them as commonplaces, mere matters of ceremony or form, something to speculate about. They take no pains to comprehend them, and make them terribly practical. Who would not predict a miserable defeat, disaster to the army, and ruin to the nation? Take the engineer

of great intelligence and skill. He controls machinery of wonderful complications and vast power. He wishes, by vigorous and skillful management, to supply a city with water. He gives his orders to his subordinates, explains the powers of his engine and tells them what it will accomplish. They are so stupid, their minds so preoccupied with trifles, that they have no comprehension of the ability and designs of the engineer, the power of the engine, the nature or importance of his order, or the state of mind and heart and body necessary to execute them. What but failure could be written of the whole work? and what but disaster to the citizens of the city?

All can see at a glance the application of these illustrations. I will dwell only on the work to be done by our reform. To destroy the dark lodges, break up their power in the churches and nation, or even communities or individual hearts, is a work that can not well be comprehended. All the battles ever fought, all the miracles accomplished by machinery can not illustrate it. Yet Jesus, the great Captain, the wonderful Engineer, proposes to do it, and he will do it through us, brethren and sisters, his subordinates and soldiers, and we must appreciate his character, understand his designs, be alive to his instructions, comprehend his explanations, receive and render practical his orders, and expect and realize wonderful results. All this is needed to accomplish anything for the world's redemption. But what about the agreement of Christians as touching anything they may desire and it shall be done?

Well the first thing is, Jesus announced it. Then it is so, and if so, it is an instrument of almighty power and to be used. By supplication and prayer we must direct our undivided attention to it and comprehend it, and this divine engine must be set up and put into operation, and the results, the miracles must be realized. But why this agreement required? Why? Turn and look at the work to be done. The sight would appal the angels were they set to do it. All ever accomplished by men cannot exhibit it. It is but a single phase of what God, the Father, Son and Holy Spirit, undertook in the world's redemption. It would crush the individual right down to engage single-handed and alone. Jesus had the whole burden on himself, in Gethsemane, and he plead with his disciples, "Can ye not watch with me one hour?" He entreated them to watch and to pray with him. Every brother who really takes hold of this work cries out for prayer and trembles under the burden. They will be crushed, except this divine instrumentality is set up and put into operation.

Should all by the Holy Spirit become alive to the instructions of Jesus, and thoroughly understand this annunciation, lay hold of it and make it practical, and use it when and wherever the exegencies required, the work would go forward with a divine energy. Each bearing his portion of the burden, none would sink under its crushing weight. All opposition would become powerless, and all obstructions would be removed. But this agreement is required because all Christians are one body in Christ. Jesus in his last petition prayed that they *all* may be *one*. And this is no commonplace—something which, if left out, will not effect results. As well might you expect the sturdy laborer to do his work with every joint in his body dislocated, as professed Christians to do the wonderful things required of them if they have not this perfect oneness for which Jesus prayed. This is a divine conception—a divine plan upon which God proceeds, and nothing but spiritual paralysis ensues if this is ignored, rendered nugatory, and left a dead theory.

This does not imply that they give up their church methods and distinguishing characteristics as denominations, any more than it requires us to give up our personal distinction of features or natural temperament. But it does require them to give up all selfish devotion to individual peculiarities, all contentions between them for innocent differences, and wear them as we do our clothing, as a simple matter of personal preference and convenience, and let them sink into their comparative insignificance, while they make one body in Jesus Christ, not as mere theory but as solemn fact, and be prepared to agree as touching any thing needed to put forward the work of God in purifying and building up the church and nation.

This, my brethren, is the divine plan, and nothing will be done without it is realized. We lie a mutilated body, dislocated in every joint, utterly powerless, until this is done. Individuals may consecrate themselves and be crushed in the struggle, overpowered by the terrific weight of the opposition and hatred, and turpitude of organic, confederate wickedness. A partial realization of the divine plan, may realize partial results. But until all God's real children, by a consecration and devotion such as they never yet have made, become one body in Jesus Christ, and agree as touching the things of which there is a perishing need, they will struggle in vain; and not only lodgery, but all kinds of heaven-defying sin, will grow rank and bring down heavy judgments on individuals, families, church and nation.

While this article has been writing, brother Moody's Northfield meeting has illustrated the truth I have been trying to hold up with more than noon-day splendor. Brethren and sisters of the reform everywhere, this is our glorious privilege. Let us seek and obtain this glorious consecration, and enduement with power from on high, become one body in Jesus Christ, and agree as touching the things needed to put forward the work of the reform; agree in asking God's blessing on each State convention, on every agent and worker, on every paper and tract, on every college and school, on all the churches of Jesus, on the political canvass, on our candidates from President down, on every laborer and sufferer for the cause of truth. Let the next fast day be seized hold of by every individual, as a glorious privilege and as one body seeking personal consecration and the glory of God. Then divine power will be wonderfully manifested and the dark lodges will quail and sink and all iniquity will hide its head and the kingdom of this world will become the kingdom of our Lord and his Christ.

Great Speeches.

Four years ago, at the Centennial, Mr. Evarts made one of his long speeches, which made him prime minister of President Hayes.

He now, after nearly four year's occupation of the chair of Secretary of State, makes another long speech to a New York audience, in which, as if wakened out of a frightful dream, he exclaims—"We *will* save the government!" to which exclamation his hearers, it is said, "yelled and shouted like madmen."

Now why should this leading member of Mr. Hayes' quiet, though speech-making cabinet, burst out after a comparative repose of four years, with this extraordinary exclamation? What is it that is endangering the government? Is it a party of American citizens, which may, perhaps, have the majority, and if so will rightly come into possession of the government? The Republicans have had possession of the government for twenty years, and now they are terribly frightened at the idea of giving it up. They are the only American citizens who can manage it, they seem to think. But if they have not *saved* the government in twenty years, when will they save it?

What was it that frightened Mr. Evarts so out of his official slumbers into such a terrible fear for the safety of the Government?

Reader, Mr. Evarts, in the midst of his profound, *peaceful* party slumbers, saw something like a ghost. It looked like a Ku-klux. Then it seemed like a Masonic High Priest. Then it changed to look somehow like Judge Tourgee, who pointed to a chasm lying right in the track of the Republican party. He woke, crying out "We *will* save the government!"

But Secretary Evarts never says anything about the ghost that he saw. He is ashamed to do that, for fear of not being thought a "great statesman." No one would be fit to go to St. James who should believe in ghosts. Did Brutus mind the ghost at Philippi? Mr. Evarts was evidently greatly troubled; but when he bethought himself of Freemason Garfield, then lifting his eyes and hands to heaven, he exclaimed, "Our candidate, God bless him!" "Volleys of applause," says the reporter, followed this stage effect. Herod himself was never more loudly applauded.

Now, we American citizens who desire to be Christians, believe that Freemasonry is a deliberate, cold-blooded conspiracy against the Christian religion, and that every Freemason aids this conspiracy, just as every slave-holder conspired against the Republic. And we believe, too, that a man who is fit to be the Secretary of State of a Republic, ought to know that Freemasonry is endangering not only the Christian religion but also the Republic. Yet our Secretary of State raises his eyes and hands to heaven over a Freemason and exclaims, "God bless him!"

Please observe: Mr. Evarts did not say, God bless him for the sake of thy Son our Lord and Saviour, for Mr. Garfield belongs to a conspiracy that has been deliberately planned for betraying our Lord and Saviour. The proper ejaculation for Mr. Evarts to have made was, considering the facts of the case (and God will consider nothing else but facts), God bless him for the sake of Freemasonry, which denies thy Son our Lord and Saviour!

If Mr. Evarts had been a suitable person for the position of Secretary of State; if he had been a statesman instead of a partisan, he would have told us what it is that we are to save the government from. He would have told us that we must use all our efforts to save the government from the Masonic lodge.

American.

Masonic Sun-worship.

STUDENT GLEANINGS.

"In this selection of the hours of night and darkness for initiation, the usual coincidence will be found between the ceremonies of Freemasonry and those of the ancient mysteries, showing their evident derivation from a common origin."

"The reason given by the ancients for this selection of night as the time for initiation is equally applicable to the system of Freemasonry."

"Death and the resurrection were the doctrines taught in the ancient mysteries, and night and darkness were necessary to add to the sacred awe and reverence which these doctrines aught always to inspire in the rational and contemplative mind. The same doctrines form the very groundwork of Freemasonry, and 'as the Master Mason,' to use the language of Hutchinson, 'represents a man saved from the grave of iniquity and raised to the faith of salvation, darkness and night

are the appropriate accompaniments to the solemn ceremonies which demonstrate this profession."—*Mackéh's Lexicon of Freemasonry, Art. Hours of Work.*

"The lodge room should always be, if possible, situated due east and west. This position is not absolutely necessary, and yet it is, so far, so as to demand that some sacrifices should be made, if possible, to obtain so desirable a position. It should always be isolated, where it is practicable, from all surrounding buildings, and should always be placed in an upper story. No lodge should ever be held on a ground floor."—*Id. Art. Lodge Room.*

"Our ancient brethren met on highest hills and in the lowest valleys, the better to observe the approach of cowans and eavesdroppers, and to guard against surprise. The reason assigned in the lecture for this assembling on high places is the modern, but not the true one."—*Mackey's Manual of the Lodge, p. 43-4.*

"Hills or mountains were always considered the peculiar abode of Deity, and hence the Masonic tradition that our ancient brethren held their lodges most frequently on the highest of hills."—*General Ahiman Rezon, or Freemason's Guide, by Sickels, p. 75.*

"The approaches to the lodge-room from without should be angular, for, as Oliver says, 'A straight entrance is unmasonic, and cannot be tolerated.' There should be two entrances to the room, which should be situated in the west, and on each side of the Senior Warden's station."—*Mackey, Lexicon, page 282.*

"It is not pretended, that because Masonry has adopted the Temple of Jerusalem as the groundwork or elementary form of all its symbols, a lodge is, therefore, ever expected, except in a symbolic sense, to be a representative of the Temple. On the contrary, the very situation of a lodge is the exact reverse of that of the Temple. The entrance of the former is at the west, that of the latter was at the east. The most holy place in a lodge is its eastern end, that of the Temple its western extremity."—*Mackey's Ritualist, page 29.*

The orientation of lodges, or their position due east and west, is derived from the universal custom of antiquity. "The heathen temples," says Dudley, "were so constructed that their length was directed toward the east, and the entrance was by a portico at the western front, where the altar stood, so that the votaries, approaching for the performance of religious rites, directed their faces toward the east, the quarter of sunrise. The primitive reason of this custom, undoubtedly, is to be found in the early prevalence of sun-worship, and hence, the spot where that luminary first made his appearance in the heavens was consecrated, in the minds of his worshipers, as a place entitled to peculiar reverence."—*Id. p. 60-1.*

"It is evident that the sun, either as an object of worship or of symbolization, has always formed an important part of both the mysteries and the system of Freemasonry."—*Pierson's Traditions of Freemasonry, page 87.*

"The Worshipful Master himself is a representation of the sun."—*Morris's Dictionary, Art. Sun,* p. *296.*

"The Master and Wardens are symbols of the sun—the lodge of the universe or world; the point [within a circle] also the symbol of the same sun, and the surrounding circle of the universe, while the two parallel lines really point, not to two saints, but to the two northern and southern limits of the sun's course."—*Mackey's Manual, page 57.*

"The number twelve was celebrated as a mystical number in the ancient systems of sun-worship, of which it has already been said that Masonry is a philosophical development."—*Mackey's Ritualist, pages 113 and 114.*

Bismarck on Christianity in the State.

[From second article on "Prince Bismarck as a Friend of America and a Statesman," by Moritz Busch, in the North American Review for August.

Bismarck is a God-fearing man who seeks his strength in religion, who bases his political action upon religion, and who lives in the conviction that death is only the passage into another life, for which the present should be a preparation.

On his first appearance upon the stage of politics he expressed this conviction in the most definite terms. On June 15, 1847, he made a speech in the Landtag, in which, among other things, he said: "I am of the opinion that the idea of the Christian state is as old as the *cidevant* Holy Roman Empire, as old as any European state; that it is the very soil in which those states struck root; and that the state which would have its permanence insured, which would even justify its own existence, must rest on the basis of religion. To me, the words 'by the grace of God,' which Christian potentates put after their names, are no empty sound; but, therein, I see the acknowledgement that princes desire to wield the scepter which God has intrusted to them in accordance with his will. But I can only recognize as God's will what is revealed in the Christian gospels; and I hold that I am justified in calling that a Christian state which sets itself the task of realizing the teaching of Christianity. If a religious basis is recognized for the state at all, that basis, in my opinion, can only be Christianity. Take away from under the state this religious basis, and you have only a casual aggregate of rights, a sort of bulwark against the war of all against all—an idea entertained by the older philosophy. But then its legislation will not refresh itself at the primal fount of everlasting truth, but will conform itself to the vague and fluctuating notions of humanity that happen to be current at the time in the minds of the rulers. In such a state I do not see how communistic ideas about the immorality of property, and the high ethical value of theft as an attempt at restoring man's original rights, can be denied the opportunity of asserting themselves whenever they feel in themselves the power to do so. Such ideas are esteemed rational by those who hold them. Indeed, they are regarded as the highest result of human reason. Let us not, therefore, gentlemen, derogate from Christianity in the eyes of the people by showing them that it is not essential for their law-givers;* let us not deprive them of the comforting assurance that our legislation has its source in Christianity, and that the state aims at the realization of Christian teaching, though it may not always attain that end."

Thus Bismarck held that a state without a religious basis is unthinkable, that the religious basis of European states is Christianity, and that their object is the realization of Christian sentiments and of Christian habits of living.

*The matter under debate was the conferring of active and passive electoral rights upon Jews.

"Shilly-Shally" Leadership.

Holiness professes to raise the heart above all unsanctified fear. The torment of censorship is removed and freedom in the will of God is the constant experience. But somehow there is a craven fear that creeps even into holiness camp-meetings and kindred gatherings. The fact is, some of the leaders need sanctifying.

A meeting will run for days on a low plane, with no general outpouring of the Holy Ghost, simply because there is a mortal fear of being extremists; in other words, a fear of telling people to their faces that they are sinners, and of their particular sins. Some monstrous sin, like pride, having a visible form, and stalking abroad all through the encampment or community, must go unreproved and unprovoked, through carnal fear. It is comparatively fashionable to poke fun at some showings of sin, but in other forms it is so intrenched that the leaders dare not touch it, if, indeed, they are not personally involved in the wrong.

We do not suppose such things are general among us, as they are in other professedly holy gatherings—far from it; but they do sometimes exist and do immense harm. Therefore we speak, kindly in heart, but boldly and warningly. "Be ye clean that bear the vessels of the Lord."

No man or woman is fit to lead a camp-meeting or any other holiness meeting, who will not put and hold it entirely in the hands of God. No one is fit for leadership who does not hate sin prodigiously, and, taking God's particular time for it, will strike home on it with the lightning of the Almighty.

There is scarcely a meeting of length where it is not God's will, somewhere and at some time during its progress, to bayonet the pride of dress, the idolatry of covetousness, the lust of tobacco, the poison of tea and coffee, as well as whisky, the suicide of gluttony, and the "Man in the Iron Mask," often called Freemasonry. Holiness is the end and aim, and sin is one and indivisible, and must be attacked in the abstract; but whosoever preaches holiness in the abstract only, or pounds sin in the abstract only, and everlastingly forgets to show sin in the concrete, and how it looks each time its face comes above the surface of the reeking lake of death, is not yet himself in Canaan, though he may sing "Beulah Land" every day till he is red in the face. He has a vile, corrupt heart, and needs to "go down into the straw," or something else, like the common sinner, seeking a clean heart. Sin is a no better article when balancing its cursed proprieties in the heart of a minister or leader than when it springs the brawny muscles of a prize-fighter or burns its lurid flame in a common pitfall of destruction. Sin is an awful thing and cannot be handled daintily, but requires red-hot tongs from the altar of God to make it feel that it has no place of loitering in human hearts and no work to be done through human hands.—*Christian Havester.*

Breaking Immoral Oaths.

In the battle and victory of Bethavon, Saul had adjured or sworn the people of the Israelitish army, saying, "cursed be the man that eateth any thing until evening, that I may be avenged on my enemies." Afterwards his son Jonathan ignorantly broke the oath imposed by the king by eating a little honey when he was faint. Although, at first, "the people feared the oath," yet when Jonathan justified his conduct, declared that "my father hath troubled the land" and that if the people who were faint had eaten freely that day of the spoils of their enemies "there haply now had been a much greater slaughter of the Philistines," we are told "the people flew upon the spoil and took sheep, and oxen, and calves, and slew them on the ground, and did eat them." When "very faint" they, at the instigation of Jonathan, broke the rash oath of Saul.

Nobody now calls those Israelitish soldiers "perjured villains" for breaking the rigorous and unreasonable oath of the king in satisfying their great hunger when fighting the battles of their country. When Saul would by the lot determine who had first disobeyed him and broken the oath he had imposed

on the people, he swore, "as the Lord liveth, which, saveth Israel, though it be in Jonathan my son, he shall surely die;" and again when Jonathan was taken in the lot, and he pleading as a brave boy with his father for his life, said, "I did but taste a little honey with the end of the rod that was in mine hand, and lo! I must die." Saul takes another solemn oath, "God do so, and more also; for thou shalt surely die, Jonathan." But Jonathan did not die for his deed, and Saul himself did break his own oath by not executing the sentence pronounced against his son. Who to-day thinks the less of either Saul or Jonathan for the breach of the oaths referred to? Rather who does not say the army was both justifiable in violating Saul's oath when hungry and rescuing the heroic Jonathan when they said to Saul, "Shall Jonathan die who hath wrought this great salvation in Israel? God forbid, as the Lord liveth there shall not one hair of his head fall to the ground; for he hath wrought with God this day." We would like to ask members of oath-bound secret orders whose oath, that of Saul or that of the people taken to rescue Saul's son, should have been kept sacred that day? Which horn of the dilemma will they take? If they say Saul's oath must be sacredly kept, they justify the murder of the brave Jonathan, for the oath's sake of his cruel and unnatural father. If they say, as they should, that the oath of the people was to be respected as it was by Saul himself, then what becomes of the popular notion of these orders, that the oath once imposed is to be kept even to the extent of fulfilling those barbarous cut-throat, heathen ones imposed by the lodge power? "So the people rescued Jonathan that he died not." Did they do wrong in disregarding the oath and thwarting its execution, when Saul said, "Thou shalt surely die, Jonathan?" They exercised good common sense, and doubtless even Saul himself ever after felt grateful to them for opposing him in the matter, and saving to him his noble boy.

When the daughter of Herodias danced before Herod, on his birthday, and pleased him so well that he promised with an oath, to give her whatever she asked, was his oath so binding as to justify him in sending and beheading John the Baptist, in prison, when she asked for the head of this prophet? No Christian thinks so, and no advocate of secret order oaths will show his barbarity by saying so, in a Christian community. When more than forty men lay in wait for Paul, and had bound themselves with an oath that they would neither eat nor drink, till they had killed him, were they in duty bound by their oath to murder Paul or starve themselves to death? We never heard of them doing either. No one will say they were bound to do either.

Continued on 9th page.

Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

ELECTORS FOR CALIFORNIA.

At Large.
Phil Beck, Grafton.
Ziba Finch, Black Station.

Districts.
1. David Morrell, Oakland.
2. R. Metcalf, Acampo.
3. N. W. Harrow, Upper Lake Co.
4. L. B. Lathrop, Hollister.

ELECTORAL TICKET, NEW YORK.

At Large.
Woodruff Post, Warren's Corners.
Thomas White, Brooklyn.

Districts.
1. G. Baldwin, Farmingdale.
2. John McLean, Brooklyn.
3. Wm. Frazer, Brooklyn.
4. Donald Kirkpatrick, Syracuse.
5. C. Rowley, Bemus Heights.
6. Daniel Maybee, Spencer.
7. H. Preston, Lincklaen Centre.
8. Sam'l Witmer, Sanborn.
9. C. P. Sellew, Dunkirk.
10. Rev. C. E Lindberg, N. Y. City.
11. Henry Harrison, N. Y. City.
12. John A. Todd, Tarrytown.
13. Hiram Cole, Carmel.
14. John Valentine, Goshen.
15. R. M. Snyder, Charlotteville.
16. Lawson Amesley, Albany.
17. Jacob Ackart, Hart's Falls.
18. Seth Wardner, Bloomingdale.
19. C. D. Cowles, Parishv'e Centre.
20. Simeon Rowley, Stillwater.
21. Nathan Bingham, Oneonta.
22. K. A. Orvis, Antwerp.
23. M. W. Bicknell, Stanwix.
24. B. G. Stillman, De Ruyter.
25. Burdett Fuller, Union Valley
26. Sidney Wilder, Arcadia.
27. John Carrington, Canandaigua.
28. Enoch Honeywell, Altay.
29. Philo Millard, Woodhull.
30. A. Plummer, Kenyonville.
31. E. B. Palmer, Batavia.
32. N. R. Luce ——
33. Moses Ferrin, Ellington.

ELECTORAL TICKET FOR NEBRASKA.

At Large { W. S. Spooner, Harris Johnson.
S. Austin.

A Sophistical Prohibitionist.

A four-page circular sent to this office from Westerville, Ohio, discusses the present political issues under the title, "Which Party shall we Support?" No name is attached to the document, nor is it addressed to any one in particular, but was evidently written by a Christian and a temperance man, and is intended for readers of like faith, to persuade them to vote the Republican ticket. The argument used for this purpose is well-meaning, but weak, and in some respects is illogical and unworthy the men whom it is intended to influence. As the document proceeds from the home of President Thompson, the Prohibition candidate of the second place in the nation's gift, it is of additional interest for this reason.

But attention has been called to the tract at this time to correct a missstatement respecting the position of Anti-masons toward the Prohibition party, in this passage:

"The American party, which has candidates in the field, is composed of Christians who are praying for the destruction of secret societies, regarding them as the giant curse of our age and country. They teach that anti-secretists cannot consistently vote the Prohibition ticket, because the party is honey-combed with secretism and has not the conscience, courage and principle to pronounce against this evil in its platform. They charge that anti-secretists who vote the Prohibition ticket are more devoted to party than to principle, are voting in favor of secrecy, and are placing themselves in league with all the secretists in the land. Now, this is prohibition "vote as you pray" logic, and, if sound, puts a number of prominent Prohibitionists in an awkward position; puts the conferences of an anti-secrecy church, which assnme to instruct their members to vote the Prohibition ticket, in an especially awkward position."

The charges said to have been made against Prohibitionists are exaggerated. The positions taken by the Anti-masons as understood by the *Cynosure*, is that they could not consistently unite in supporting the candidates of the Prohibition party, since the latter comprises many members of secret orders, and a union would present the inconsistency of the opposers of secret orders uniting with these orders in political action. Individual Anti-masons will undonbtedly vote for Dow and Thompson, both good men and not connected with any lodge. We have yet to learn that they have been attacked as represented in the above tract.

Otis Smith, Woodland, Cal., sends electoral ticket and writes: "I have ordered legalized paper for one thousand tickets. Will have them in the field in time."

California friends wanting tickets will probably apply to Mr. Smith.

Peter D. Miller, member of the American Party Central Committe, New York, writes: "I expect to work for the ticket and do the very best I can. You will hear from me again soon."

Harvey Pease, Sardinia, Decatur Co., Ind., writes: "I wish to vote my principles."

Nathan Callender, Starrucca, Pa., writes: "The American ticket is my ticket or else I cannot vote at all."

Edward Clay, Napoleon, Ohio, writes: "This campaign and all that may follow, shall find me voting from principle and as I pray."

Adam Andre writes: "I will vote for Gen. Phelps if I can get a ticket; if not I will stay at home."

J. W. Ruestrick writes: "I shall vote for Phelps and Pomeroy and think I shall influence a few others to vote the American ticket."

What Have They Done?

The Republicans are accused of having saddled half-done work upon the country at an immense expense, the condition of the negro being, in some respects, worse now than it was before the war. His master can kill him without pecuniary loss, and can claim political credit for it from the Democrats.

But the worst thing that the Republicans have done is saddling Freemasonry upon the country. The tricks and shams taught by the lodge are worse than slavery. We may get rid of the war debt by long and heavy taxation; but we can not get rid of Freemasonry quite so easily. It has struck its roots deep nto the rich soil of low and vulgar inatures, and it will take a long time and much patient labor to eradicate it.

Masonry teaches the same arts Romanism does, and hence, Masonic priests are preparing the way for Jesuit priests. An entire generation of American citizens have been taught to admire the tricks that are played off by Jesuits, as well as by Masons, and it will take two generations to undo what one has done. The Masonized Republicans have made a terrible draft upon our morals as well as upon our treasury; and they leave us only half-done work in return.

HEAVILY TAXED.

How they Voted Years Ago.

EAU CLARE, Wis.

A bit of my experience fifty years ago. I was asked, "What do you proscriptive Anti-masons expect to do?"

"We intend to vote you Masons out of office."

"Well, how many votes will you get to do it?"

"I think we will have two this year and four next, and so on until we get a majority."

"Very well, but suppose you get two this year and not any next, then what?"

"Why, you shall be our grand high priest, and we will be hewers of wood and drawers of water."

But we got the votes, and drove the lodges into their den.

My next. I was asked, "What do you one-idea men expect to do? Will you take your shot-guns and go South to liberate the slave?" I said, "No. My vote is a better weapon than a shot-gun, and I shall not go South. I am agent in a depot for the underground railroad, and we give free tickets North, but no round tickets."

It happened on a time the two political parties were a tie. They nominated for the State Assembly two farmers, who each kept a barrel of rum in their graneries to sell to any one. But two of us could not go that, and we voted against them, which prevented a choice, and after balloting ten times a motion was made and carried not to send a man. Did not we do right?

JOSIAH SHAW.

LOGIC IS LOGIC.

(A nut for the Ohio Delaware Signal.)

How can prohibitionists hold rum-sellers responsible for the evils done by whisky, and not hold Freemason Garfield, or Freemason Hancock, or Odd-fellow Hayes responsible for the encouragement of Baalism?

Which is worse, Freemasonry or whisky? The New Testament makes idolatry the greatest of all sins; because it promotes and countenances all sins, murder and treason not excepted.

Mohammed, the great Arabian reformer, was a prohibitionist. He prohibited the use of wine, but he compromised with paganism and adultery, and almost worshiped the sword as the mediator.

The Saviour prohibited idolatry, adultery, secretism and the sword. He *paid* tribute, but never *exacted* it as a compromise with idolatry.

Now under which of these two parties are we likely to attain the greatest moral reform? Which heads and leads all other reform movements? Why divide our forces when the rum-selling interest is favored by Masonic High Priests who give it most of its support?

It is proposed that the American party shall reduce official salaries to an American standard. There is no desirable reform which cannot be effected better by the American party, than by any other.

NEW ENGLANDER.

The *Cynosure* for thirteen weeks 50 cents.

Reform News.

TO FRIENDS IN INDIANA.

What are you doing in preparation for our annual meeting? Have you thought of it? Have you looked over the *Cynosure* to see when it will be? or have you brought the paper from the office and laid it on the stand with the shoe brush and your old vest on it and then "wonder where that paper is"? or have you laid it on the mantel without taking the wrapper off? Do you suppose there are fifty subscribers in Indiana who know when and where the meeting is to be? In the name of all that is sensible what are you doing? Are you sincere in what you profess? Have you not even a small sacrifice to make for the cause of truth?

Now, friends, let us show our faith by our works, or say we have no faith and quit. It is only by the urgent request of anti-secret friends that I make this appeal and probably the last one. I have wasted postage enough appealing without even a response, to supply my winter's wood. One pull altogether would keep the work going, but to ask one or a very few to do all the pulling at a big load, is simply not good nonsense. Where are the Oakland City friends, the Carrol county, Wayne, Randolph, Henry, Grant and many others? "Come up to the help of the Lord." If you cannot come, the next best way of serving God in this work is to send a dollar to Peter Rich, Westfield, Hamilton Co., Ind., before the meeting adjourns. Remember the time, October 19th.

Go to Noblesville and you will be met by teams. Yours truly,

S. L. COOK.

AN IMPORTANT MEETING.

To the Anti-masons of Southern Wisconsin and Northwestern Illinois:

Your presence is wanted at the convention to be held at Monroe, Wis., beginning Monday evening, Oct. 25, continuing through the week and ending on Friday evening, the 29th. Eld. J. P. Stoddard is expected to address the meeting, and it is hoped that Eld. O. M. Van Swearingen of Van Orin, Illinois, will be present to expound and expose Odd-fellowship. Bro. Thomas Lowe of Holland, Mich., will attend and work two or more degrees of Masonry. We hope that arrangements will be made for him to work the female degrees. Besides the five evening sessions we hope to have three or four day meetings. This will be a fine opportunity for those who wish to post up on secret societies to attend and prepare themselves for work.

Now, brethren, and sisters too, attend this meeting. Sacrifice, if need be, in order to come. We need your presence, and you need to be there. Friends of Monroe will entertain you as comfortably as possible. Come, and come praying that God may crown our meeting with great success. Your fellow-worker,

J. F. BROWNE.

A WISCONSIN TOUR.

BANCROFT AND BROWNE SUCCESSFUL IN GREEN COUNTY.

NEW GLARIS, Wis.,
Oct. 6, 1880.

EDITOR CYNOSURE:—I have been requested by brother Browne to write up the work done by him and myself in Green county, Wis.

Brother Browne has been at Juda and Brodhead and given two lectures in each, of which he has given you an account himself. I started out with him from Monroe a week ago last Monday and went to Albany. He lectured that evening and the next at that place.

The first evening we had not more than half a house, for the reason that it had not been advertised properly. Tuesday I put a circular in every house and carriage and wagon in the place and we had a full house. The master of the lodge lost his jewel and said that brother Browne had made false statements and offered to prove it the next evening. When the time came he was there, but was very loth to say anything; but brother Browne told him that he had to do it or take back what he had said. He took the stand for fifteen minutes and made an utter failure.

From Albany we went to Monticello, Wednesday and Thursday evenings. Here is a large lodge of Masons. Brother Browne made an offer, as he has in all the other places where he has lectured, that if any Mason of respectability and responsibility would go before a justice of the peace and make oath that he was a regular Freemason and in good standing in the lodge and would also swear that in the lecture the substance of the Masonic oath had not been quoted substantially as given in the lodge, he would make him a present of five dollars. A young man got up and said that he would swear that he had never taken an oath in the lodge that compelled him to do wrong. Brother Browne told him that that did not cover the ground of his offer. The Mason got very mad because brother Browne did not bite his hook. Had full houses both evenings here and good meetings, though with considerable opposition.

From here we went to Dayton Friday and Monday. Had excellent meetings here, and good was done and we are now at New Glaris. But as we are not through here I will not report, only that we had a meeting last evening and a small congregation.

To sum up the whole of our meetings I would say, they have been well attended and good heed given to the speaker, and I am sure that great good has been done. This is my first experience of the labors of Bro. Browne in this kind of work, and I must say that he is one of the best workmen I have ever labored with. A deep religious feeling pervades all the meetings, and except when asking questions and giving answers, our meetings are as still and quiet as any I have ever attended. We are making arrangements as we go, to go over the same ground soon and work the degrees in all the places where we have lectured, and we think we shall be able to do so. I am perfectly satisfied with Bro. Browne's work; I do not know of any way that I could better it. Juda, I believe, is the only place that has been visited that has ever had lectures before, so it is a missionary work in all respects. But it has been a success throughout, in my estimation.

Greetings to yourself and all the brethren from

I. BANCROFT AND J. F. BROWNE.

THE WISCONSIN STATE MEETING.

In response to the call of the executive committee the Wisconsin State Christian Association, auxiliary to the National Christian Association, met in annual session at the Baptist chapel in Spring Prairie, Sept. 1, 1880, at 10 o'clock, A. M., with Elder J. L. Barlow in the chair.

The first half hour was spent in prayer and thanksgiving to God for the blessings and success of the past year, and the privilege of meeting again. On opening the regular business of the convention the chairman appointed the following committees: On Programme—M. R. Britten, J. P. Stoddard and H. W. Clark. On Permanent Organization—D. Whitmore and J. Bancroft. On Finance—D. R. Grover and J. F. Browne.

The committee on programme reported as follows: That from 11 to 12 A. M. be devoted to general business; at 2 o'clock P. M., address by the president, Elder Barlow, followed by Bro. J. F. Browne, with blackboard exercises. In the evening the Entered Apprentice degree of Masonry, to be worked by E. Ronayne. During the morning the convention was addressed by the General Secretary, J. P. Stoddard, who spoke very encouragingly of the anti-secrecy work during the past year. The State meetings were nearly all a success, especially those of Wisconsin, Missouri and Nebraska.

Bro. Ronayne then made a few remarks, stating how the association and the church are different from Masonry, namely, that the God of the Bible and the god of the lodge are not the same, the former being the only true God the Father, Son and Holy Ghost; and the god of the latter the ancient Baal, or sun-god. Elder Barlow also spoke on the same subject.

When the convention adjourned at 12 o'clock it was announced that dinner had been prepared in the basement of the church for all, and a dinner it was, too, which did great credit to those who prepared it. The energy and kindness of the sisters in this respect will long be remembered by every member of the convention.

At two o'clock the meeting was called to order by the president. After devotional exercises and some preliminary business, the report of committee on permanent organization was read, as follows:

President, J. L. Barlow, Menominee.
Vice-president, Isaac Bancroft, Monroe.
Rec. Secretary, D. R. Grover, Milton Junction.
Cor. Secretary, Mrs. M. J. Bliss, Spring Prairie.
Treasurer, M. R. Britten, Vienna.

The report was unanimously adopted.

On resuming the chair Bro. Barlow made some very touching remarks, thanking the convention for the confidence and trust reposed in him, and promising by the help of Divine Grace, to serve another year to the best of his ability. He then spoke at some length of our need, a State agent, favoring the choice of Bro. J. F. Browne, of Illinois, as said agent.

In his opening address, Bro. Barlow spoke of the actions of "the Boston mob," showing the strong antipathy of the lodge-men of that city against our reform. He also spoke at some length of the great Knight Templar failure in Chicago and showed how God over-ruled those works of darkness for the good of our reform and the destruction of the "beast."

Bro. Browne then gave a black-board exercise, which held the audience spell-bound for about two hours. This was one of the most interesting features of the meeting and proved beyond a doubt, that the religion of Masonry and the ancient Baal worship are identical.

The question, "When does a Christian lose his spiritual enjoyment, by becoming a Mason?" was answered by Bro. Lowe, of Michigan. He said his enjoyment left when he took the first degree and never returned until he renounced the lodge and asked God to forgive his folly.

A motion to adjourn prevailed. Benediction by Bro. Stoddard.

About 8 o'clock the meeting was called to order by the President. Devotional exercises were conducted by Bro. Browne. By this time the large audience room and galleries were well filled, and as Bro. Ronayne took the stand it was evident that he was well received. After organizing a lodge, he took the Bible and read and expounded therefrom for half an hour, to the great edification of all. He then proceeded to confer the first degree of Masonry upon the Rev. James Hunt. I need not speak of Bro. Ronayne's work, as it is so well known to the readers of the *Cynosure*. As the vast audience left the church that night, all felt that they had heard a great speech on a great subject. I believe every child of God went praying that God would give grace and victory to all his faithful followers.

SECOND DAY.

At 10 o'clock the meeting was call-d to order by the secretary. Bro. Osgood led the devotional exercises followed by Bros. Browne and Harris. The convention then proceeded to business with Bro. Barlow in the chair. The committee on State agency reported that Bro. Browne would act as agent, provided there be the sum of seventy-five dollars raised for contingent expenses. After being discussed by several of the brethren, it was amended to read one hundred dollars, instead of seventy-five. Report unanimously adopted as amended and the matter referred to a committee. The committee on finance then submitted a report and took a collection. The committee on enrollment reported about forty names as members of the society, with more to be added. The branch treasurer's report was read and adopted.

Bro. Stoddard then read a part of the report of the treasurer of the N. C. A., showing that the finances of the Association are in a very healthy condition.

In the afternoon the session opened with prayer by Elder Harris. After singing Past Master Ronayne proceeded to address the audience on the subject, "Are Masonic obligations binding?" The address is said to have been well worthy the close attention with which it was received. Bro. Stoddard presented the *Christian Cynosure*, and offered the following resolution:

Resolved, That we use the term Freemasonry in a general sense, and include Odd-fellowship and all minor secret societies in one system, which we are bound as Christians and citizens to oppose.

The resolution was adopted.

Speeches were then made by Bro. Lowe of Michigan, Elder C. F. Hawley of Wheaton, Ill., Elder J. F. Browne, Father Osgood of Illinois, and others.

In the evening Bro. Ronayne worked the third degree of Masonry as per Bro. Stoddard's account of the meeting already published.

The following resolution was adopted:

Resolved, That the heartfelt thanks of this convention are due, and are hereby tendered, to the citizens of Spring Prairie and vicinity, the Baptist church, and especially to the ladies, for their generous hospitality and their continuous and well directed efforts for our comfort and enjoyment during all the sessions of our anniversary held in their midst.

D. R. GROVER, *Rec. Sec'y.*

Correspondence.

THE MORGAN MONUMENT.

J. S. Amidon, Corry, Pa., sends a contribution for the Morgan Monument and writes: "I do this believing that it will be a living and lasting rebuke to the murderous nature of Freemasonry."

Wm. Slossen, Chenango Bridge, Broome Co., N. Y., writes: "I will give $1.00 for every $1,000 the Monument costs up to $10,000. Let us have something the Masons cannot throw into the Niagara river as they did Wm. Morgan." Thos. Gibb, Dora, Ind., writes: "I enclose one dollar for the Morgan Monument. I hope this enterprise will be liberally met and a Monument erected that we need not be ashamed of."

Elder Isaac Hiatt, of Dale, New York, is heartily in favor of the monument, as this note testifies:

"The monument for Capt. William Morgan, suggested in the *Cynosure* of Sept. 30, 1880, is sensible and feasible. Nothing less is worthy the man of such noble deeds. The money to secure it can be raised easier than for any other. With my limited means and a family of nine children, I have to practice economy, yet I will gladly give $5 for such a monument as Bro. C. D. Brooks describes. Let us hear what some of our rich Anti-masons have to do about it.

THAT MONUMENT.

What is the fruit of Wm. Morgan's revelation to the world? The plotting in the courts, in politics, in the church, and in all we have to deal with which we now understand are the natural workings of organized secresy would seem strange but for the Morgan tragedy. To give us this light, he gave his life. While my wife and I were seated in Music Hall, Boston, one of those evenings in March, where "human hearts were drunk with rage, as men are drunk with wine," yelling their anathemas in the face of Ronayne, it made a living picture of Morgan dragged from his family, by just such men as we saw that night—mocked, insulted and murdered. And still more vivid did that other scene in Pilot's judgement hall appear, when the Saviour was mocked, spit upon, the gore running from his temples from that crown of thorns, placed there by just such men. Now I want to see the Monument erected with no less inscription than the one that has been suggested, "To the memory of William Morgan, murdered by Freemasons, A. D., 1826, in accordance with Masonic laws." Enclosed is one dollar for the monument; will send more when needed. INCREASE LEADBETTER.

FROM MICHIGAN.

DEAR CYNOSURE:—I wish to say a word to our friends in Michigan in regard to the proposed monument to Wm. Morgan. I am favorably impressed respecting the white bronze. I have seen them, and believe them to be much more durable than marble or even granite, besides being more easily inscribed; at the same time they would be, in my opinion, more liable to be destroyed or carried off by human hands than a solid stone shaft.

But I did not begin to write as to what material should be used, but make a suggestion as to how to raise the money to erect it. As to Michigan then, let the State Association, through its secretary or other designated officer, appoint in each county, as far as practicable, some known friend of the cause, and let him appoint in each township some one to solicit funds for this object and report to him, taking his receipt therefor. In my judgment money should be received in sums according to the wish of the donor, all the way from one cent to ten dollars or more if desired.

If the committee who have the matter in charge could state how much would be needed, there would be something definite to work to. With one proposed, worthy of the man and the cause, I think a thousand dollars could be raised, with proper effort, in the State of Michigan alone. The committee may count on me for five dollars towards it, at least. I hope to hear from others. Let us agitate the subject, and let us remember also, that it will take something besides mere words to build it. Yours sincerely,

C. QUICK.

Weston, Mich., 10-4-1880.

NINE DEGREES OF DARKNESS.

HUNTINGTON, W. Va.

DEAR BRO. K.: — It has been some time since I have written anything to you, but I assure you I have not been idle in this great movement. I have distributed about one thousand of E. Honeywell's address to young men, and other tracts, besides a number of copies of "Freemasonry Illustrated," both editions. In my calling I frequently have conversations with the clergymen, and find some truly interesting cases. A few weeks ago I heard a good sermon from the text, "What shall I do with Jesus, who is called Christ?" Pilate's question to the Jews. The minister told us that we each have got to do something with Christ; either to accept or reject him. I was well pleased with the sermon, and called upon the preacher the next day, to have a talk with him; but I was a little taken back when he began to apologize for his dullness, owing to his being up most of the night before at the chapter meeting, and having to fill an appointment six miles in the country in the morning. I asked him how he recouciled his sermon last night with his Christless worship the night before. He said Masonry was not a religious institution. I quoted from their standard works, proving that it was, and a Christ-rejecting religion. I gave him a book which contained the penalties of the three degrees, which he declared was all lies. But I could account for it all when I asked him how deep he had gone into Masonry, and he answered he had taken nine degrees, which is sufficient to graduate as a first-class (clerical) liar. I find others who have taken three degrees and never attended lodge since, and who say that the oaths and penalties are given correctly, and that the lodge is no place for a Christian. I furnished one such with the seven-degree work, who was glad to get it. He also wanted some of Honeywell's leaflets, for some young men of his acquaintance. Now which of these men are to be believed? K. A. ORVIS.

Stand by the Pioneers.

Glory be to God for his loving kindness, "O, how great." To-day our presiding elder informed us, in our official meeting, that Freemasonry is on the decline in Genesee Conference, and that some D.D.'s of his acquaintance, who had been great advocates of the craft, were growing less and less in favor of it. Also that many young ministers were refusing to accept Masonry as an aid to position. We ask, To what is this due. Answer: Greatly to agitation and to agitators, by the blessing of God.

Thank God for these men who have seceded and who fear not to declare the whole truth. If there is a mean man upon earth, it is that contemptible soul who would crush to atoms or sever the wind-pipe of a brother, who for the sake of his fellow-man exposes a "conspiracy" and thereby jeopardizes his life every hour. If there was ever a mortal we could worship, it would be the one who "dies daily" for others.

Ye gentlemen of thousands, loud Anti-masons, who boast great things and do little, how much would you give were your lives exposed as those seceders are, to save yourselves from such constant jeopardy? Honestly you say, "I would give thousands." Yes, you would. Words of cheer are cheap; but if men give their lives for you, or for your son's benefit ought they not to receive more than smiles and cheers? Appreciation of what they are doing in something that is more substantial, when they are sick and faint, and wearied and exhausted, when pursuing and pursued. Make these men feel indeed that they have your sympathies in just such a tangible way that would be satisfactory to yourselves under similar circumstances. Would you comfort and encourage them under the cloud, amid the storm, and in the tempest? Open to them cheerfully your homes, your purses, your treasury. Let them feel, while panting in the fight, that there are hearts throbbing in sympathy and homes ready to receive them; and funds ready to help them when one battle is past to engage in another, and yet another, unto final victory. W. Post.

A Comparison for Ingersoll.

Negaume, Mich., Oct. 1, 1880.

Editor Cynosure:—Having read the lecture of "Bob" Ingersoll on "What must I do to be saved," I feel inclined to pay him tribute. When a lad it used to frighten me to see a bull paw the dust and hear him bellow, but in time I learned that this was harmless sport which the animal indulged in, and must be tolerated for the sake of his other and more useful qualities. I discerned, also, that some bulls could bellow louder and throw the dust higher than others, but these abilities were never taken into account when determining the essential requisites of the animal. I was not ten years old before I saw that bulls are very presumptuous at times They will jump fences when not too high, and if they can't jump them they will make a gap in them with their horns.

I once saw a big bull with a ring in his nose tied to a large beech tree. The rope by which he was fastened was a mere cord, and I really thought if I were a bull and as big as he, I would break that rope and go off about my business. I panched the lazy fellow with a stick till he became furious, rolled his eyes, lowered his head, lashed his tail and began to paw; but instead of wheeling to fight me, he began to butt the tree. After he had made a big fuss, snorting and knocking a little of the outside bark off, he became quiet and acted just as though he were ashamed of himself. When the battle was over, the ring and rope were whole, the tree stood, and the bull stood in the shade of the tree. Nothing more was needed to convince me that a bull has his place in the world, likewise a tree has it place, an, moreover, a ring in the nose of a bull is a successful way of holding him.

It is not my intention, by any means, to compare "Bob" to a bull. No, indeed. But I must confess that "Bob's" actions somehow do remind me of the freaks of a bull. I never knew a bull, however, to be as inconsistent as he was when he said, "I don't believe in forgiveness," and a little farther on declared, "I believe God will forgive a man who is forgiving. On that rock I stand." This looks like a seamy rock, and it is not my purpose to stand on one so easily split.

I suspect that Bob has got a ring in his nose made from the material, "What must I do to be saved?" To this ring is attached a small cord, invisible to the mortal eye, and fastened to "the tree of life, which stands in the midst of the paradise of God." An occasional jerk, as he jumps about, hurts the nose, irritates his "thinker," and disturbs his conscience. If he would only cease to imitate the bull, let go of "Bob," and consent to stand under the shadow of the tree, instead of trying to shade it, how much more of a man he would be. Folks would address him as Mr. Ingersoll, or Robert G., instead of calling him "Bob," as they now do. Verily "he that thinketh he knoweth anything knoweth nothing yet as he ought to know," and "If the light which is within thee be darkness, how great is that darkness." "Bob" may continue to hammer at the Christian religion, still I firmly believe that a cantankerous bull can uproot a beech tree quicker than he can annihilate Christianity. May the scales fall from his eyes. Respectfully yours. Isaac J. Gray.

He has no part at all in Christ who will not part with all for Christ.

Our Mail.

W. W. Ames writes from Clarendon, Donley Co., Texas:

"My time and strength are pretty well taxed with manual labor, but I sometimes read and lend the Cynosure to others, and am happy to say that there is no lodge here or heresbouts that I know of; nor any Masons that I know of within twenty miles."

P. P. Perry, Ft. Scott, Kansas, writes:

"I am well pleased with our nominee for President. I think he is a good man. I have not done all I desire to do for the Cynosure. I have been very busy through the summer. As soon as I can leave home I will see what can be done here."

Geo. D. Riegel, Adelphi, O., who is actively engaged in circulating Anti-masonic literature, writes:

"I have the consciousness of doing much good serving God and the right. I hope the time is not far distant when the temples of idolatry and secret abominations will totter and tumble into ruins. May God bless you in this great, grand and glorious work."

The above glad words will doubtless meet with a glad response from many a Christian who is working with a single eye and heart for his Master.

Geo. M. Freeze, Washington, Tazewell Co., Ill., writes:

"Be of good courage. God will strengthen your hearts. He can use little or weak things to confound the mighty. Despise not the day of small things. The Lord God omnipotent reigneth. I do not count your paper a little thing, but the opposite, for it carries heavy artillery and proportionate ammunition."

O. B. Scott, Suspension Bridge, N. Y., whose health was broken down in the army, but who has been (as we understand the case,) defrauded of his pension through some technicalities used as a subterfuge by dishonest men, and who has been misused at the Military Home in Montgomery Co., Ohio, writes:

"I hasten to say I received your notice of my time being out for the Cynosure, some days ago, but it found me so pressed, "like a cart loaded with sheaves," that I could not then reply. I feel very sorry to part with it at present. But the truth is, my footsteps have been right along on the boundaries of the other world, since I came from the "Soldier's Home," the 4th of last November. But within the last month my physical strength has made some rapid strides towards improvement, which is not a little encouraging. I make great effort to make the best possible use of the Cynosure, and try to keep copies of it filed for future reference, and am moving heaven and earth to get a dollar laid up by or before the first of January next, so as to get it one year on the plan as noticed on page sixteen of the Cynosure. My pension does not, of course, yet come, or I could do a little something.

"P. S. My friends and neighbors here have thought best to get up a subscription paper and help me some in that way, which makes me feel truly grateful. My infirmities have been very great since I left the American Bastile, yet I am not, and never have been, sorry I left—that place of torment. 'Where liberty dwells, there is my country.'—Dr. Franklin.

O. B. S."

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., Oct. 14.—This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.—Titus 3:8.

Fri., Oct. 15.—Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.—Luke 12:40.

Sat., Oct. 16.—Pray without ceasing. In every thing give thanks; for this is the will of God in Christ Jesus concerning you.—1 Thess. 5:17, 18.

Sun., Oct. 17.—Behold I am with thee and will keep thee in all places whither thou goest.—Gen. 28:15.

Mon., Oct. 18.—Abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.—1 John 2:28.

Tues., Oct. 19.—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—John 15:8.

Wed., Oct. 20.—Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.—Ps. 31:24.

A Lutheran Testimony.—Dr. Krauth, of Pennsylvania, one of the leading ministers of the Lutheran church in this country, and president of their General Council, gives this positive condemnation of secret orders:—"It seems hard to understand how Christian men, with the light which is now shed upon the whole question of the secret societies, which are such vast and undefined powers in our time, can remain in them with a quiet mind. They strike at the root of the three divine institutions. They bring disturbance into the family, the church and the state, claiming for themselves what God has conferred on these alone. If the church cannot break down, by the truth, the oath-bound secret societies, they will break her down everywhere, as they have already done, virtually, to a large extent.

—The cable brings from Europe an illustration of the influence of secret societies. In a recent debate in the House of Commons, on the Irish constabulary, Mr. F. H. O'Donnell declared that the system of promotion in that force was founded upon the most gross and unjust partiality and injustice. He claimed that Freemasonry prevailed in the government of the force, and that no member of it who was not a Free mason or an Orangeman, stood the slightest chance of promotion. Masonry is widely extended in Great Britain, and, under the patronage of the Prince of Wales, it flourishes almost without opposition. The Roman Catholic members from Ireland seem to be the only persons who dare to rebuke the rank injustice of the lodge. It is worthy of mention, also, that the Irish constabulary, which is said to be ruled by Freemasonry and kindred secret plans, is notorious for cold-blooded cruelty. It is a standing army imposed upon the Irish people under the guise of a police force.—*Free Methodist.*

Talmage preached on Mormonism lately, and declared that Sodom and Salt Lake City were synonymous, and that the one would meet the fate of the other. "Both are in fertile valleys; both are near a salt, offensive, fishless dead sea; both are famous capitals of the most accursed impurity; both are doomed."

He is unworthy to be a physician who will be driven away from a frantic patient by foul words. If we tell them that natural men savor not of the things of the Spirit and are beside themselves in matters of salvation, we must measure our expectations accordingly and not look that fools should make us as grateful a return as wise men.

The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 14, 1880.

DR. A. H. QUINT, "Sovereign Prince of the Royal Secret, thirty-third degree Ancient and Accepted Scottish Rite," also secretary of the National Congregational Council soon to meet in St. Louis, has removed from New Bedford, Mass., to Dover, N. H. He spoke lately at a meeting of the Free-will Baptists, congratulating himself on a close relationship with the brethren of that communion, since, as he claimed, his grandfather was founder of it. The Free Baptists should beware of this wolf in sheep's clothing, who, although at the head of a great organization of churches, by his actions subordinates all other considerations to the lodge. It would not be unwise to inquire respecting this removal to Dover, the headquarters of the Free Baptists, among whom the discussion of the lodge is leading many to the truth, and under God might result in emancipating the whole denomination, unless prevented by Quint and men like him.

THE LUTHERANS AT FARWELL HALL.

Among the great meetings that have been held in Chicago in the interest of Christian reform against heathenism, was that of Monday evening the 4th inst., in Farwell Hall. As intimated last week it occurred in this way. A special meeting of the pastors of the German Evangelical Lutheran Synod of Missouri, Ohio and other States, was held in their church on 19th street near Halstead for about a week, adjourning on the 5th inst. This Synod forms part of the great Synodical Conference of Lutheran churches, the largest organization under the Lutheran name, and which is fully committed against the lodge, allowing no taint of it in the membership of its churches. This special meeting of pastors was held to consider and settle some doctrinal points about which there existed some misunderstanding. A body of ministers of more substantial appearance was seldom or never convened in the city in so great number—some five or six hundred. It was at the invitation of this august body that the lecture and exposition was provided in Farwell Hall. The conference attended almost in a body, and notice having been given in the Lutheran churches of the city on the Sabbath, about one thousand were seated in the audience, which had the unusual feature of being almost entirely of men, not more than a dozen ladies being seen. An audience of this size of more intelligence, more heartily in sympathy with the speakers, and more profitably affected by the arguments presented we do not remember as having come together during the revival of our reform.

Prof. H. A. Fischer of Wheaton College, was invited by Secretary Stoddard to make a few introductory remarks in German and offer prayer. This brief speech, which was heard with interest and attention, was lost to our readers for lack of an interpreter. As he concluded, Mr. Ronayne was introduced to work and explain the third degree of Freemasonry. Thousands of our readers have heard this master workman, but seldom, if ever, has Bro. Ronayne shown more versatility and power before an audience, or been better appreciated. A large proportion of his hearers were familiar with the mythology and religious systems of Greece, Rome, Syria and Egypt, and took in all the force of every argument proving the identity of Masonic worship with the sun-worship of those remote ages.

This great meeting, while without a counterpart in its leading characteristics, we yet hope to see reproduced again and again among other large gatherings of pastors in other denominations. Nothing can prevent such an expectation but the unbelief of Christians.

LODGERY IN SCOTLAND.

On account of the brevity of his visit across the water, Prof. Blanchard will probably be unable to fully meet our request of him to study the influence and character of the secret orders in the European countries through which he will travel. So careful an observer of the lodge system in this country would not fail to note any developments of this nature among other nations. A short letter, mailed in York, England, on the 23rd ult., speaks thus of the orders, as he has observed them in Scotland:

"I have been only two days in England and do not know how it will be here, but in Scotland Masonry is at a very low ebb. I have found almost no one who has a good word to say of it and no place where the lodges have regular meetings. I presume that it is stronger here. At Durham, the verger who guided me [through the cathedral] told me that he was an Odd-fellow, and on my asking, he said that the Odd-fellows had discontinued the masks, scene, etc., in fact, all artificial terrors. He said that they did not blind the candidate. This seems hardly credible, but may be true."

These, and statements of like nature from other competent observers, taken in connection with the well known prevalence of the lodges in our own country, point to important conclusions respecting the future of America as a battle-ground of principles. The inflow of all nations and all religious and all social customs points to this. So does the fearful havoc of intemperance in comparison with other nations. Like the storm-driven clouds of November, the years are hastening on either side those unseen forces of Christ and of the devil, which are preparing for the battle day of God.

DEA. GURNEY AND THE ILLINOIS GRAND LODGE.

On Tuesday of last week the Masonic Grand Lodge of Illinois met in Central Music Hall in this city, a few blocks from the place where the character and folly of that order had been exposed in withering logic the evening before. Of the external Masonic appearance, a gentleman who had occasion to pass through the crowd several times during their three days of meeting, says that it was as hard a looking set of men as he had seen for a long time. A stylish millinery establishment in the same building was holding a "fall opening" as the Masons met, but customers and visitors were driven off by the tobacco puddles and rough crowd, and the opening broken up.

But this is of little importance compared with the principles enunciated and facts reported during this meeting. Grand Master T. T. Gurney, formerly deacon of Tabernacle church and member of the First Congregational church, made a report of great length, the preparation of which must have drawn heavily upon the time for which he is paid by the city as its comptroller. Some points must not pass unnoticed. Attention is given at length to the case of the Swedish Lutheran Masons of Red Wing, Minnesota, who appealed to the lodges last year for help to build a Masonic church for a Samarian religion. Every generous mind, says the report, will be in sympathy with "these persecuted Masons," "but we must not lose sight of the fact that a church organization implies a settled and avowed belief in some doctrine or particular phase of theology. The glory of the craft rests in its freedom from all restraints or influences that contravene our right to pay that respectful homage to the deity which personal belief enjoins." We would respectfully call the attention of our metaphysical theologians to this declaration. Will they not allow us a rest from discussions of Ingersollism, and explain what relation the lodge system bears to the church of the living God according to this authority. The committee to whom the address was referred, were very emphatic in their commendation of the remarks on contributing for sectarian purposes in any official manner. The same committee used the following sarcasm in referring to the late Knight Templar conclave:

"Under the head of 'Grand Encampment of Knights Templar,' we think the Grand Master has paid a dignified tribute to the 'late lamented' triennial conclave. Your committee is in full accord with the sentiment of the Grand Master in saying the demonstration was without parallel in the history of such occasions, and that almost everybody present was so deeply impressed that time will not eradicate the memory thereof. We think that the Grand Master is, in the main, correct, still we have great faith in fraternal forgetfulness, and therefore hope that the lapse of time, and a change of heart and a forgiving disposition, may eradicate some of the impressions so deeply made on the occasion referred to."

But the most important Masonic doctrine explained in the report we have placed in large type at the beginning of this paper. Let every free man or woman who has any business relations with Freemasonry, civil, legal, or commercial, study carefully these words of the Grand Master of Illinois, endorsed by his Grand Lodge. They may possibly have conceptions of the relations they are sustaining which may surprise them. If members of the Masonic lodge must judge, not as citizens, but "as Masons," of fraud or other "offenses in business transactions," by what rule shall they be restrained from so judging of every violation of law? This decision, which is now Masonic law, confirms what has been charged against the order, as an institution alien to our government in its fundamental principles and constant practice.

The report was largely taken up in discussing the relations of some of the Grand Lodges which are heartily quarelling with one another. The number of lodges reported is 691; initiations, 1,900; raised to 3rd degree, 1,629; admitted, 667; reinstated, 338; total increase, 2,634. Died, 366; demitted, 1,273; suspended, 1,057; expelled, 39; total loss, 2,735; net loss, 101. Total membership, 36,570. General fund of the Grand Lodge, $34,128.04; charity fund, $212.90. The statistics of 1877 provide an agreeable contrast. There were then reported 40,472 Masons in the State, and 2,461 were made Master Masons during the year previous. Freemasonry is thus surely falling into disfavor in Illinois. What effect the great conclave will have in restoring the lodge to popular favor, will be learned from next year's report.

—Bro. M. N. Butler allows no one to despise his youth in his work as State Lecturer in Missouri. During his first trip he gave sixteen lectures, working the Entered Apprentice degree several times, and receiving much encouragement from men who had been in the lodge. On one occasion two demitted Masons and two Odd-fellows assisted in working this degree.

—The finely-painted mottoes, expressing some of the salient features of lodgery, which were hung in Farwell Hall at the meeting on Monday of last week, and also during the August meeting, were made and presented to the National Christian Association by Schoenberger Brothers, of 34 Blue Island avenue.

—Prof. C. A. Blanchard in a private letter writes of his expectation of returning from Europe about the middle of November. He is using voice as well as eyes where he

can be understood in English, having preached in Blantyre, Scotland, on Sabbath the 19th of September, and at Sterling a second time on the 22nd. At Perth he met the evangelist Maj. D. W. Whittle, whom he mentions with pleasure.

—Bro. Mathews is working up a new field in Michigan. He writes that God has been with him in special power since the August convention and institute in this city. While lately preaching at Gains, in Monroe county, he spoke with great freedom against popular evils, and a Freemason agreed to furnish a hall on Wednesday night of this week for Bro. Mathews to discuss the question: "*Resolved*, That Masonic oaths are wicked, and men must break them or be damned." On Monday and Tuesday evenings he speaks in the Baptist church at Mundy Center. He asks all to pray for him in his efforts for the truth as it is in Christ, that the word of God may have power and be glorified among the people.

—On account of the crowded state of our columns last week we had to forego the pleasure of noticing the enlargement and change of form of the *Religious Telescope*, which came in 16 page form, five columns to a page, and set up in fair, new type. The paper thus enters upon its forty-seventh volume under exterior conditions of a most favorable nature.

—Bro. J. D. Nutting, managing editor of the *American Freeman*, has used his columns faithfully against the rum-holes of Albany, Mo., and, as too often follows when the agents of Satan are handled without fear or favor, they turn to fight. The other day Bro. Nutting was attacked by a burly ruffian from a saloon, but as he maintained himself well for a small man the attacking party was prevented from doing much damage until he was taken in hand by an official and fined $5. There are some characters either so brutalized or stultified that they can only learn good behavior when they get worsted in such an attack as this. The *Freeman* and its editors will be more than ever respected by the good and feared by the evil in northwestern Missouri for this episode.

—On Monday, the 4th inst., father Isaac Preston and his wife celebrated their sixty-fifth wedding day at their home in Lockport, in this State, surrounded by children and children's children to the fourth generation. We presume that it will be difficult to find a comparison in the country, for age, vigor of mind and body, and a clear apprehension and acceptance of the religion of Jesus Christ and opposition to its counterfeits. In spite of her severe accident some time ago Mrs. Preston enjoys at present comparative good health.

—Bro. J. P. Stoddard started on Monday for the Iowa State Convention at Birmingham. Next week he will be at Westfield, Indiana.

Breaking Immoral Oaths.

Continued from 4th page.

Yet they were to do one or the other, if the oath imposed in their secret society was not to be broken, as some men now teach that the oaths of secret orders are inviolable.

Catholic priests, converted to the Protestant faith, may, and do, frequently break their solemn vows of celibacy, by marrying, as Martin Luther both did and taught, and as Pere Hyacinthe did a few years ago, and no Protestant thinks the less but the more of them for their independence. Was not George Washington a British officer before he became the commander of our armies in the Revolution? Did he not break his oath of fealty to George III., and take up arms against the mother country? Do people now speak or think of Washington as a "perjurer" when he became a patriot? Immoral oaths should not be kept, but immediately broken, the sooner the better. They cannot bind the conscience of a Christian. Those of secret orders are not imposed by either the church or the State. They are not administered in the courts of Christ or Cæsar; not only not sacred, but sacrilegious and bring those who take them under no moral obligation to keep them. They have no more sacredness than the profane and blasphemous oath of the drunken man in the street.—*Sandy Lake, Pa, News.*

Morgan Monument.

D. B. Heckert, Ogden Center, Michigan: "I want to do something for the Morgan monument fund. I hope the monument will be put up of lasting material."

A. C. Bundy writes: "The *Cynosure* is my best paper. I propose to vote [the American party ticket] even if I am alone. Please find enclosed four stamps as a beginning from my family. I will also pledge $1 more, and try to get it or more from others."

Received for Morgan monument during week ending Oct. 9th, from A. Andre, $1; E. Clay, J. W. Knestrick, 50 cents each; J. Miller, A. Benedict, L. Powers, 25 cents each; Mrs. S. A. Proctor, 24 cents; A. C. Bundy, D. B. Heckert, 12 cents each; J. R. Johnson, 10 cents; J. E. Verkler, 6 cents; A. Comer, J. Comer, 3 cents each. Total, $3.45. Grand total to date, $80 56.

—At a corner-stone laying in Lexington county, South Carolina, there were some strange combinations. The building was a Lutheran church, of the lodge-loving order, and the Saluda lodge of Knights of Honor and Sinclair lodge of Freemasons attended the ceremony in procession and deposited in the stone some of their lodge documents. Some Dr. Weisse of a century or two hence will claim that church for a Masonic temple.

News of the Week.

—Gold continues to flow into this country, and it is estimated that $4,000,000 in coin and bullion arrived last week from Europe.

—Telegrams report that the epizootic is raging among the horses at Milwaukee and Detroit. At the latter city the disease is especially virulent.

—The recent tornado near Battle Creek, Mich., was very destructive to life and property. It extended over a tract of country twenty miles long by one mile wide, and performed as only a western hurricane can. Several persons were killed outright and a great many injured.

—One of the steel-works at Pittsburgh has just cast the largest anvil block ever made in this country. It is eleven feet high and eight by ten wide, and weighs one hundred had sixty tons. It took seven hours to run the metal into the mould, and it will be four months before the metal is cool enough to move.

—Prof. Benj Pierce, the celebrated mathematician and professor at Harvard College, is dead.

—The centennial of the battle of King's Mountain, at Charlotte, N. C., was celebrated last week in an appropriate manner, many officers of the United States army participating. There was a sham battle in the afternoon.

—The election in Georgia last week resulted in the re-election of Governor Colquitt by a majority estimated at from 25,000 to 40,000.

—A party of armed men, wearing black masks and robes, and riding horses covered with white sheets, recaptured a lot of property seized by government officers for violation of the revenue laws of Dalton, Ga.

—The Italian minister of justice is preparing a circular to the procurators general, and the minister of interior is preparing another to the prefects, recalling into vigor the legal dispositions regarding the Jesuits, which forms part of the bill for the suppression of religious orders passed in 1873, and which has been allowed to into fall disuse. These measures have been taken in consequence of the French Jesuits taking rufuge in Italy.

—A telegram from Breslau reports that an accident occurred the 6th inst. in a mine near Kattowitz. Fifty-four workmen were overwhelmed. It is feared that fifty were suffocated.

—An ex-governor of the State of Sinaloa, Mexico, captured in a recent battle, has been shot by the authorities, and a colonel who was chief in the last revolution in that province, is surrouded by troops in a patch of woods, and will be executed if taken alive.

—A periodical entitled the *The Annals of the Fatherland* publishes the internal programme of the government for the next seven years, as communicated by Gen. Loris Melikoff, chief of the executive government, to the editors of the St. Petersburg press. The chief measures of the programme are to secure the stability of social institutions by giving the people free scope to avail themselves of the rights they already possess; to investigate the wants of the population, for which object senators are already appointed, and to give the press the liberty of discussing the government measures.

—The reports of death and poverty fill the Russian press from all parts of the interior, particularly from the governments of Tver, Vladimir, Samara and Sarator. The granaries at Taganrog are rapidly emptying their stores for consumption in the interior of the country.

—The government has convened a conference of Russian cotton manufacturers at Moscow, to discuss the threatened crisis in industry. At many of the Moscow mills the wages of operatives has been reduced 15 per cent. The recent reduction of 10 per cent. at Khludoff's great mill at Smolensk, produced a four days' strike and riot there. Similar outbreaks are apprehended elsewhere if wages are reduced, as the failure of the harvest has doubled the price of food.

Notices.

Indiana.

The Indiana State Association opposed to secret societies, will meet at Westfield, Hamiton Co., October 19th, 1880, at 4 P. M., and continue to the evening of the 21st. We expect to have J. P. Stoddard and other good speakers present, also an experienced hand to open and turn the Masonic lodge inside out. We invite all to come to the help of the Lord against this malignant foe of church and state. Come in the name and power of the God of Israel.

Those coming on the trains will be met at Noblesville on the 19th. Free entertainment for all. By direction of Executive Committee. Peter Rich.

Wisconsin Work

Eld. Browne, D. V., after preaching at West Bend, Oct. 10, will attend the Wisconsin Wesleyan Annual Conference near Waupun, Oct. 13, and preach in Waupun, Oct. 17. He will then return to Green county, lecture in Brodhead, Oct. 18, in Attica, Oct. 19 and 20, and spend the rest of the week in the southern part of the county. Oct. 25-29 he will attend the Monroe Convention, and Nov. 2-5 work with Thos. Lowe in Juda and Brodhead. The rest of November he hopes to spend in Nebraska, Kansas, and Missouri, in attending the Annual Conventions of those State Associations.

Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, Phillipsburg, N. J.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa

Home Circle.

"*Draw Near to Me, O Lord.*"

Draw near to me, O Lord!
And let me lean my head upon thy breast;
'Tis promised in thy Word
That there the troubled soul shall find its rest.

And mine is tempest-tossed;
And, drifting o'er this stormy sea of life,
I fear it will be lost;
O shield me from its dangers—from its strife!

Keep me from every sin
My wayward heart is prone to linger o'er,
That I may enter in
And share thy rest with loved ones "gone before."

I yield to thee, dear Lord,
My earthly hopes, my idols, every one;
I crave but one reward—
The grace to feel and say, "Thy will be done."

—Selected.

Tribulation.

We all know that this word, which occurs not seldom in Scripture and in the Liturgy, means affliction, sorrow, anguish; but it is quite worth our while to know *how* it means this, and to question the word a little closer.

It is derived from the Latin *tribulum* which was the threshing instrument or roller, whereby the Roman husbandmen separated the corn from the husks; and *tribulatio*, in its primary significance, was the act of this separation. But some Latin writer of the Christian church appropriated the word and image for the setting forth of a higher truth; and sorrow, distress and adversity, being the appointed means for the separating in men of whatever in them was light, trivial and poor, from the solid and the true, their chaff from their wheat, therefore he called these sorrows and trials *tribulations*, threshings, that is, of the inner, spiritual man, without which there could be no fitting him for the heavenly garner.

Now, in proof of my assertion that a single word is often a concentrated poem, a little grain of pure gold capable of being beaten out into a broad extent of gold leaf, I will quote, in reference to this very word *tribulation*, a graceful composition by George Wither, an early English poet (1588–1667), which you will at once perceive is all wrapped up in this word, being from first to last only the expanding of the image and thought which this word has implicitly given; these are his lines—

"Till from the straw the flail the corn doth beat,
The richness of the flour will scarce appear.
So, till men's persons great afflictions touch,
If worth be found, their worth is not so much,
Because, like wheat in straw, they have not yet
That value which in threshing they may get.
For till the bruising flails of God's corrections
Have threshed out of us our vain affections;
Till those corruptions which do misbecome us
Are by thy sacred Spirit winnowed from us;
Until from us the straw of worldly treasures,
Till all the dusty chaff of empty pleasures,
Yea, till his flail upon us he doth lay,
To thresh the husk of this our flesh away,
And leave the soul uncovered: nay, yet more,
Till God shall make our very spirit poor,
We shall not up to highest wealth aspire;
But then we shall; and that is my desire."

This deeper religious use of the word *tribulation* was unknown to classical, that is, to heathen antiquity, and belongs exclusively to the Christian writers, and the fact that the same deepening and elevating use of words recurs in a multitude of other, and many of them far more signal instances, is one well deserving to be followed up. Nothing, I am persuaded, could more strongly bring before us what a new power Christianity was in the world than to compare the meaning so many words possessed before its rise, and the deeper meaning which they obtained so soon as they were assumed by it as the vehicles of its life, the new thought and feeling enlarging, purifying and ennobling the very words which they employed. —*Dean Trench.*

Church Independency.

There is no fact more palpable to the careful reader of the New Testament than the fact of the entire independency of each of the primitive churches of Christ, so far as the control of any other church or churches was concerned. The very terms by which they were designated show this. We never read of a church taking its name from the *country* where it is located, as "the Church of England," "the Church of Germany," or "the Church of France," or "the Church of Rome," or "the Church of Asia." On the other hand, we read of the "*churches* of Galatia," and the "*churches* in Judea," and the "*churches* in Asia." Consequently it appears that there was in the beginning no great organization, presided over by some hierarchy, and aiming to mass the followers of Christ in one great unwieldy organization.

Nor do we read of any instance in the New Testament, where the members of one church sought to control or rule the actions of the members of another church. When there were disorders in the church at Corinth, Paul did not write to the churches of Galatia, or the church at Rome, or at Philippi, to come together and pass judgment upon the offences of offenders at Corinth; nor did he even go himself, or send some bishop or ecclesiastic to exercise official authority there. He bade the churches themselves to "put away that wicked person" from among them, and while they gathered together in the name of the Lord Jesus Christ, he declared that his Spirit was with them, thus giving his sanction to their act.

In writing to "the seven churches which are in Asia" the great head of the church addressed each according to its character and deservings. The church of Ephesus had left their first love; the church in Sardis had a name to live, but were dead; the church at Laodicea had become lukewarm. He did not tax Ephesus with the sins of Laodicea, nor ask Laodicea to correct the faults that existed at Ephesus, nor did he ask a general convocation of the churches in Asia to decide what to do in any of these cases. The Master of assemblies himself walked in the midst of the seven golden candlesticks, personally inspecting, warning, reproving and quickening his disciples; he was their Lord, and he suffered no one to usurp his place.

The apostle Paul, in writing to distant churches, expressly disclaimed any "dominion over" their faith, but counted himself simply as a helper of their joy. Wherever two or three were assembled, there the Master himself was present by his Spirit, and ready to manifest his power. The church was his house, over which none but himself might rule. It was his body which could know no head but Jesus Christ. Hence every church throughout the broad world has the right, not to make laws, rules or regulations which shall conflict with or supercede those which Christ has made, but rather the right to observe all things which Christ has commanded and do all things which he has appointed for them to do.

When this principle is fully understood many of the ecclesiastical leaders, guides and rulers of Christendom will find their occupation gone, and the church of Christ itself, conscious of its privileges and its responsibilities, will turn aside from much of the worldly mismanagement which perplexes and misleads the true disciples of the Lord, and will give attention to the voice of the great Shepherd, who knows his sheep and is known of them.

The path in which the church is called to tread is a plain path. The good Shepherd leads his flock in green pastures and beside still waters. It is only when men are installed as leaders that the sheep are forced to drink from streams made foul by intruding feet, and so are turned away from the ways of peace and pleasantness.

Let the flock of God inquire of the great Shepherd and wait to hear his voice and obey his will; and let those who would "feed the flock of God" turn from the devices and traditions of men and carefully and patiently and devoutly study to know the Master's pleasure, and, instead of proclaiming the laws and rules and contrivances and inventions of men, let them teach the disciples to observe all things which Christ has commanded, and he will be with them always, even unto the end of the world.—*Bible Banner.*

A Paradox and its Solution.

Two persons were born at the same place, at the same moment of time. After an age of fifty years they both died, also at the same spot, and at the same instant, yet one had lived one hundred days more than the other. How was this possible? Not to keep our friends in suspense, the solution turns on a curious, but with a little reflection, a very obvious point in circumnavigation. A person going round the world toward the west loses a day, and toward the east, he gains one. Supposing, then, two persons born together at the Cape of Good Hope, whence a voyage round the world may be performed in a year; if one performs this constantly toward the west, in fifty years he will be fifty days behind the stationary inhabitants; and the other sail equally toward the east, he will be fifty days in advance of them. One then will have seen one hundred days more than the other, though they were born and died in the same place, at the same moment, and even lived continually in the same latitudes, and reckoned by the same calendar.

Gems from Old Richard Baxter.

So I have observed that God seldom blesses any man's work so much as his whose heart is set upon success.

We must be very studious of union and communion among ourselves and of the unity and peace of the churches that we oversee.

One proud, lordly word, one needless contention, one covetous action may cut the throat of many a sermon and blast the fruit of all that you have been doing.

The fame of a godly man is as great a snare as the fame of a learned man, and woe to him who takes up with the fame of godliness instead of godliness! Verily I say unto you, they have their reward.

He that will let a sinner go to hell for want of speaking to him sets less by souls than the Redeemer of souls did, and less by his neighbor than rational charity will allow him to do by his greatest enemy.

Even the world observes some among us, that they have aspiring minds and seek for the highest rooms and must be rulers and bear the sway wherever they come, or else there is no standing before them.

Truly, brethren, a man may as certainly, and more slyly and dangerously, make haste to hell in a way of profession and earnest preaching of the Gospel and seeming zeal for a holy life, as in a way of drunkenness and filthiness.

Of all preaching in the world that speaks not absolute falsehood, I hate that preaching which tends to make the hearers laugh, or to move their minds with levity and affect them as stage plays do, instead of affecting them with a holy reverence for the name of God.

We must study how to convince and get within men and how to bring each truth to the quick, and not leave all this to our extemporary promptitude, unless it be in cases of necessity. Certainly, brethren, experience will teach you that men are not made learned or wise without hard study and unwearied labors and experience.

It is very easy to mistake ignorant piety for profound piety, just as the stream often appears to be deep because the water is so muddy that one cannot see the bottom.

Childrens' Corner.

The Creation.

All things bright and beautiful,
All things great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings,
He made their glowing colors,
He made their tiny wings.

The rich man in his castle,
The poor man at his gate,
God made them, high or lowly,
And ordered their estate.

The purple-headed mountain,
The river running by,
The sunset, and the morning
That brightens up the sky;

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden—
He made them every one.

The tall trees in the greenwood,
The meadows where we play,
The rushes by the water
We gather every day;

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

—Selected.

Usefulness.

That the children may better understand what we mean by usefulness, we give them the following story just as it occurred:

A gentleman was asked to address some children, and, taking out his watch, he asked them what it was for.

"To keep time," answered the children.

"Well, suppose it won't keep time and can't be made to keep time, what is it good for?"

"It is good for nothing," they replied.

He then took out a lead pencil and asked what it was for.

"It is to mark with," was the answer.

"But suppose the lead is out and it won't mark, what is it good for?"

"It is good for nothing."

He then took out a pocket-knife and asked what was its use.

"To whittle with," said some. "To cut with," said others.

"Suppose that it has no blade, then what is it good for?"

"Good for nothing," they all cried.

"Then a watch, a pencil or a knife is good for nothing unless it can do the thing for which it was made?"

"Yes, sir," the children all answered.

"Well, children, what is a boy or girl made for?"

They hesitated; didn't know exactly what to say. Then he put the question:

"What is the chief end of man?"

This they answered at once: "To glorify God and enjoy him forever."

"Well done," said the gentleman. "That is right. Now, then, if a boy or girl does not do what he or she was made for, and glorify God, what is he good for?"

And the children all answered at the top of their voices, without seeming to think how it would sound:

"Good for nothing."

That was it exactly. But if this be so there must be a great many boys and girls and grown up people, too, who are just good for nothing. We trust that none of our boys and girls will ever be of that number. Let them take Christ as their king and obey him. Then they will be good for something.—*Presbyterian Journal.*

God's Bird.

Miss La Flesche, the educated daughter of an Omaha chief, who has been writing and speaking on behalf of her race in the East, this winter, told to a friend lately this little story, to illustrate the methods by which the red man trains his children. "I remember," she said, "the first time I ever heard the name of God. I was a very little girl, playing about the tents one summer day, when I found a hurt bird lying on the ground. It was a fledgling that had fallen from the tree and fluttered some distance from the nest.

"'Ah!' I thought, 'now this is mine. I was delighted, and ran about with it in my hands.

"'What have you there, Lugette?' said one of the men who was at work in the field.

"'It is a bird. It is mine,' I said.

"He looked at it. 'No, it is not yours. You must not hurt it. You have no right to it.'

"'Not mine?' I said. 'I found it. Whose is it, then?'

"'It is God's. If you keep it, it will die. He will cure it. Go, and give it back to him.'

"I did not dare to disobey. 'Where is God?' I said. 'How shall I give it back to him?'

"'He is here. Go to the high grass yonder, near its nest, and lay it down, and say, "God, here is thy bird again." He will hear you.'

"I went into the tall grass crying and awed, and did as he bade me. I laid it down on the grass in a warm, sunny spot, and said, 'God, here is thy little bird again.'

"I never shall forget that lesson."
—*Youth's Companion.*

Curious Things.

1. To apparently burn water, fill a glass lamp with water and put into it for a wick a piece of gum camphor. The lamp should not be quite full, and the camphor may be left to float upon the surface of the water. On touching a lighted match to the camphor, up shoots a clear, steady flame, and seems to sink below the surface of the water, so that the flame is surrounded by the liquid. It will burn for a long time. If the camphor be ignited in a large dish of water it will commonly float about while it burns.

2. To change the faces of a group to a livid, deathly whiteness, and to destroy colors, wet a half teacupful of common salt in alcohol, and burn it on a plate in a dark room. Let the salt soak a few minutes before igniting. The flame will deaden the brightest colors in the room and the dresses of the company will seem to be changed. Let each one put his face behind the flame and it will present a most ghastly spectacle to those who stand before it. This is serviceable in tableaux where terror or death is to be represented. The change wrought by the flame, when the materials are properly prepared, is very surprising.

3. To produce a spectrum, burn magnesium wire in a dark room, and as soon as the flame is extinguished let each one try to look into the others' faces. The spectrum of the extinguished light is clearly seen.

4. Wet a piece of thick wrapping paper, then dry near the stove. While warm lay it down upon a varnished table or dry woolen cloth and rub it briskly with a piece of india rubber. It will soon become strongly electrified, and if tossed against the wall or the looking-glass will stick some time. Tear tissue paper into bits one-eighth of an inch square and this piece of electrified paper will draw them. Or take a smooth tea tray and put it on three dry tumblers. Lay the electric paper on it, and on touching the tray you will get a little spark. Lift the paper out of the tray, and on touching the tray again you will get another spark, but of the opposite kind of electricity. Replace the paper and you get another, and so on.—*Illustrated Weekly.*

A little girl, named Kirchof, was buried at Paterson, N. J., recently, whose death came about in a singular manner. About two weeks before her death, she fell from a swing and broke her shoulder-blade. She feared that, if she told her mother, she would be chastised for getting into the swing without permission, so she went uncomplainingly to her work, and remained at her employment for a week, until a violent fever resulted from the injury, and then the facts came out. But it was too late to save her from the effects of the neglect of the wound, and she died because she was afraid to tell her mother.

An anecdote is told of a physician who was called to a family to prescribe for a case of incipient consumption. He gave them a prescription for pills, and wrote the directions—"One pill to be taken three times a day in any convenient vehicle." The family looked into the dictionary to get at the meaning of the prescription. They got on well till they got to the word vehicle. They found "cart, wagon, carriage, buggy, wheelbarrow." After grave consideration they came to the conclusion that the doctor meant the patient should ride out, and while in the vehicle take the pill. He followed the advice to the letter, and in a few weeks the fresh air and exercise secured the advantage which otherwise might not have come.

Home and Farm.

Pay as You Go.

The best of all rules for successful housekeeping and making both ends of the year meet is "Pay as you go." Beyond all countries in the world, ours is the one in which the credit is the most used and abused. Pass-books are the bane and pest of domestic economy, a perpetual plague, vexation and swindle. Abused by servants at the store and the house, disputed constantly by housekeepers and dealers, they are temptations to both parties to do wrong. "I never had that;" "We neglected to enter this;" "I forgot to bring the book;" "Never mind, we'll make a note of it;" and so it goes. But the worst of it is that housekeepers are tempted to order what they have not the means to pay for, and when the month or quarter comes for settlement they are straitened. A family can live respectably on a very moderate income if they always take the cash in hand and buy where they can buy to the best advantage. Then they will be careful first to get what is necessary. Extra comforts will be had if they can afford them. But it is bad policy to buy on credit. No wise dealer sells so cheaply on credit as for cash.

The table is the place for economy. Good wholesome food costs little compared with unwholesome luxuries.

The dress of a family is so much a matter of taste that it need hardly be said it is just as easy to be respectable in clothing that costs little as in that which is expensive. To dress according to one's means is the only respectable style.

One must have a home, and in every place there are dwellings suited to the ability of the tenant or the purchaser. When the rent, the food and the clothing are kept within one's income, the margin for benevolence, for luxury and for pleasure may be measured and used. In these, as in other matters, "Pay as you go."—*Selected.*

The Necessity of Plenty of Sleep.

A writer in *Scribner* considering "The Relations of Insanity to Modern Civilization," speaks of the loss of sleep as a prominent cause of insanity. He says:

During every moment of consciousness the brain is in activity. The peculiar process of cerebration, whatever that may consist of, is taking place, thought after thought comes forth, nor can we help it. It is only when the peculiar connection or chain of connection of one brain cell with another is broken, and consciousness fades away into the dreamless land of perfect sleep, that the brain is at rest. In this state it recuperates its exhausted energy and power, and stores them up for future need. The period of wakefulness is one of constant wear. Every thought is generated at the expense of brain cells, which can be fully replaced only by periods of properly regulated repose. If, therefore, these are not secured by sleep; if the brain, through over-stimulation, is not left to recuperate, its energy becomes exhausted; debility, disease, and finally disintegration supervene. Hence the story is almost always the same; for weeks and months before the indications of active insanity appear, the patient has been anxious, worried and wakeful, not sleeping more than four or five hours out of the twenty-four. The poor brain, unable to do its constant work, begins to waver, to show signs of weakness or aberration; hallucinations or delusions hover around like floating shadows in the air, until finally disease comes and

"plants his siege
Against the mind, the which he pricks and wounds
With many legions of strange fantasies,
Which in their throng and press to that last hold
Confound themselves."

The Sap of Wood.—The sap strength of different woods is as follows: Ash, 3,200 pounds per square inch; elm, 2,200 pounds; hickory, 2,200; maple, 2,000; white oak, 2,000; pine, 2,000; walnut, 1,600, and poplar, 1,400.

First Crop.—Indian corn was first grown by Europeans in this country at the James River settlement, in Virginia, in 1608; and history informs us that the increase was immense, more than a thousand fold. In 1609, more than forty acres were grown by the Virginia planters.

Postal Card Ink.—An excellent invisible ink for postal cards can be made by diluting sulphuric acid with fifty times its volume of water. A slightly acid fluid is the result, which does not injure a quill pen. The message is developed by holding the card over any convenient flame—that of gas or spirits for example, or by laying it on a hot plate.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$361 62
Eli Tapley..... 195 54

Received at this office for H. H. Hinman $2 00, from Sarah A. Proctor, also from Jared Rutty, July 13, $4.00, all paid over, with $1.00 in small undesignated sums. For Eli Tapley, $40.00 from "a friend" in Forest Port, N. Y., forwarded.

There has also been received for Bro. A. D. Zaraphonithes from Reformed church S. S., Colt's Neck, N. J., $12.00: John Crawford, La Prairie Center, Ill., $36.00. These sums, with what has been previously acknowledged, were forwarded on Tuesday; in all $52.50.

—Bro. Tapley of Columbus, Mississippi, reports that in September he preached three times, attended eight prayer-meetings, taught in three Sabbath-schools, made six visits, and has distributed some two hundred religious papers and tracts. He is continuing to labor as he has opportunity, and asks all our readers to remember him especially in prayer, and also the proposed Southern trip, that the power of God may be manifested in sending the men and blessing their labor.

—During the coming winter and spring Mr. Ronayne will be engaged exclusively in study and doing Christian work in this city. He has already organized a large Bible class for old people—men and women—in the Chicago Avenue (Moody) church. He will also have charge of the evening school to be opened soon by the pastor, Geo. C. Needham. He proposes to work by personal visitation from house to house, bringing the claims of the "glorious Gospel of the blessed God" before those who are now sitting in darkness and in the shadow of death. He earnestly desires the prayers of all his Christian friends throughout the country, and hopes to meet them at some future time, when he shall be able, by the grace of God, to do better work for our coming Lord than ever before.

—In a late letter to Bro. Hinman, Mrs. E. Tapley says: "My husband is very thankful to you for the book and tracts. We are glad that you still expect to come South. If you come in the power of the Spirit, doubtless you will accomplish great things. I have found that any other trust than in God is vain. I thank you for the particulars in your letter. May the Lord be with you in all your journeys. My motto is, 'I can do all things through Christ which strengtheneth me;' my marching song, though I am now mostly at home. 'By whom was David taught to aim the fatal blow?' I sometimes think I must change to endure in my motto. I find great comfort in the history of Job. He was tried, not for his sins, but for the glory of God. A few of us met for prayer for the baptism of the Spirit in connection with the Northfield convention. We were only a very few, but it was good to be there, and now I think I see, as it were, the cloud, small as the hand, rising. Pray that a glorious work of grace may be enjoyed here. We rejoice at the success of the Chicago meeting. I felt sure that the Lord would be there. We would have thoroughly enjoyed being there, but the Lord willed it otherwise. * * * I can not devote my whole time to this work, but if I had the means I could set other faithful laborers at posts unoccupied, and would, in many ways, further the work as I can not now. Pray for my husband, that his faith may be strengthened, and that he may be upheld by the power of God. Still pray for the restoration of our daughter's health. We feel greatly indebted to you for your former kindness."

Mission Meeting.

A few friends associated with the free mission work called a meeting of the committee at the home of President Blanchard last Wednesday evening, and after prayer by Bro. Hinman the following business was transacted:

The editorial in the organ of the American Missionary Association commending the lodges to the colored churches of the South was a source of deep grief to President Blanchard, who was one of the founders of the society, and its second Vice President until the lodge influence began to control it and cast him out; and also to Bro. Hinman, who was one of its early missionaries to Africa, and for years an earnest supporter. The following resolution, drawn by the latter, was adopted:

Whereas, The A. M. Association at its annual meeting at Mount Vernon, Ohio, in 1869, did condemn the secret orders and warn its missionaries and churches to refrain from all connection with them; and

Whereas, The "American Missionary," in a recent editorial, commends these secret orders as calculated to improve the condition of the freedmen; therefore,

Resolved, That we view with sorrow and alarm this apostacy from righteous principles, and we earnestly remonstrate against a course so calculated to destroy the good work the Association has done for the colored race, and to bring dishonor on the cause of the Redeemer.

The following communication was also read and considered, and it was voted to recommend Bro. Galloway to Christians who were in favor of a pure Gospel opposed to the secret lodge, that such a share of their means as they may be able be sent him:

Okahumpkee, Sumpter Co., Fla.

To the Christian Commission for missions divorced from secret lodges:

We, the undersigned, respectfully apply to your committee in behalf of the Rev. J. F. Galloway, who desires to labor in the vineyard of the Lord. "The field is indeed white unto the harvest, but the laborers are few." This is a place that calls loudly for earnest mission work. Our country here, as far as our acquaintance extends, is greatly destitute of religious privileges. Many are traveling the broad road, only for want of some friendly hand to lead them into the narrow way that leads to life eternal. We believe an earnest and competent Christian worker might accomplish much here for the kingdom of Christ.

Since Mr. Galloway has been in Florida, he has been able to preach but little; partly on account of his feeble health, but greatly on account of having to work with his hands for the support of his family. The people here are generally poor, and some are very poor. The land in many places is so poor there is but little to be made by farming. Prices are so high that the honest poor man's lot is often a pitiable one. Some who would gladly pay something for the Gospel, are driven to their wits end to get bread for their families. There are many who desire to have Mr. Galloway preach. Many seem willing and anxious to hear preaching if the preacher will go to them. They are requesting him from different points to come and preach for them, and from here and there the Macedonian cry is calling, "Come over and help us." But he cannot afford to lay down his work and go to preach without aid from some other source than the people. Some of your committee are acquainted with Mr. Galloway and know that his sentiments are in harmony with all your requirements.

We, therefore, respectfully submit these lines, hoping you will consider our necessities; then, if your committee can do any thing for the supply of Mr. Galloway's temporal wants while he labors for the poor, we will thank you heartily.

Respectfully yours,
M. B. Holly,
M. J. Randall,
M. E. Bullock.

Bro. Hinman signified his purpose to travel toward the South if the way should be opened in God's providence, and presented the name of Elder Rufus Smith, of Maryville, Missouri, as a brother of experience and faith, who would engage in the Southern mission tour at his own expense. The recommendation was favorably considered by vote.

Bro. Hinman was advised to visit places in Ohio from whence invitations had come to him, and awaken a deeper interest among the churches whose members oppose the lodge, yet support missionary societies whose influence sustains the heathenish system.

—The total transactions of the New York clearing-house for the year ending Oct. 1 amounted to $38,898,667,252.38, the largest figure ever reached in one year.

The Illinois Wesleyan Conference on Christian Reform.

Wyanet, Bureau Co., Ill.

Editor Cynosure:—The late session of the Illinois Annual Conference of the Wesleyan Methodist connection of America desired to send you a copy of the report on reforms as passed by it; which I do, and if you think best, give it a place in your columns. Yours in Christian love, Wm Pinkney.

Report on Reforms, as passed by the Illinois Annual Conference of the Wesleyan Methodist connection of America, at its late session in Chelsea Wesleyan Methodist church, near Nora, Jo Daviess county, Ill., Sept. 18, 1880.

We believe our mission is not ended. Although the principal apparent cause of our separation from the mother church has passed away, yet we believe the underlying cause still exists, viz., opposition to free speech in matters of reform. And associate causes have grown to such importance that if there were no other we consider we are fully justified in continuing our existence. The associate causes were:

1st. The Episcopal form of government in the M. E. church. We reaffirm our love for our republican form of church government, and as a conference our earnest, active efforts will be given to its continuance, and in opposition to centralization of church government.

2nd. The second associate cause was the tampering with the use of and traffic in intoxicants as a beverage. We would emphasize with all our weight our testimony upon this question, not agreeing with those Biblical interpreters who say that the Bible does not teach total abstinence from intoxicants; but believing that it does teach, plainly and clearly, that Christians should "Look not upon the wine when it is red, when it giveth its color, when it moveth itself aright," etc. For if we are not to look upon it, we certainly are not to handle it, nor drink it. We believe also that temperance work never should be separated from Gospel work; and it should forever be free from the cloak of secrecy.

3rd. Opposition to secret societies, although not a factor in the cause of our existence, yet was brought in with the hope that it might be a plank in our platform, which hope is now fully realized, and we stand opposed to all secret societies, believing it the only safe position for the followers of Jesus to take to "keep unspotted from the world." We will stand by our rule unflinchingly, at the same time following the line of Christian labor laid down by the Saviour, in love with those who have or may err in this direction. And we will labor and pray and vote to bring about the day when not only the churches of our land may be separated from worldly fellowship in secret societies, but our beloved America rescued and saved from their tyrannous and ruinous grasp.

4th. We believe that the Lord Jesus Christ is "King of kings and Lord of lords" and that he and his Word should be obeyed by Presidents and acknowledged by us in our National existence. Hence, we are in sympathy and will co-operate with the national Reform Association, to the extent of our opportunity in its efforts to raise a standard against the tide of infidelity,

which would sweep away all the Christian features of our government in its usages and laws.

5th. Believing in the divine ordination of Christian marriage, we will endeavor to be diligent in our instruction to the people, that all severance of the marriage relation except for the one cause and marrying again is adultery, according to God's Word.

6th. We will endeavor to guard the sanctity of the Lord's day by all means in our power, believing that Sabbath desecration is a road to swift destruction. We exhort all our members to abstain from Sabbath visitation, as practiced by many professing Christians, and mere pleasure-riding, and so far as possible make preparation for the proper observance of the Sabbath on the Saturday, and to refrain from patronizing, so far as practical, all Sabbath-breaking corporations.

7th. It is lamentable to what an extent the Lord's money is being squandered and the Lord's people injured in their power for good, by the use of and traffic in tobacco. In harmony with our General Conference recommendation, we would urge all our members to cleanse themselves from the use of and traffic in tobacco, either by buying and selling, or raising for the general market.

8th. It becomes our duty as followers of Jesus, to see to it that we form ourselves in every respect after the model of our Master, for in that way only can we show clearly light to the world and be in the fullest sense, the "salt of the earth."

9th. We love our country, but deplore the general corruption of politicians, and utter our earnest protest against the so prevalent custom of political mud-throwing. We pray God to guide us all in our duties to our common country; that he will take the helm and guide the ship of state through the storm of human passions arising from conflicting interests. We would coerce none as to party affiliations. The safe course seems to be, if we would have safety from wicked, rebellious hands, to continue our strength with those who undid the heavy burdens and let the oppressed go free, and have under God given us financial prosperity. We acknowledge, however, with confusion of face that the glory has departed from the Republican party, in that it has departed from the "Higher Law" as its polestar, and is looking to, and courting the self-seeking classes of our country. And it may be that the finger of Jesus in providence is pointing to the door which leads out of the Republican into the American party, and saying as it said in 1840, '44, etc., to the lovers of the slave in reference to the then existing parties, "Depart ye; depart ye; and be not partaker of their sins lest ye be partakers of their plagues." The Lord Jesus, by the Spirit, help us to act wisely in respect to our duties to our beloved country.

WM. PINKNEY,
J. P. SPAULDING,
A. BURLING. } *Committee.*

GENERAL

—Rev. George Muller, founder of the great orphan asylums at Bristol, England, arrived at Quebec Sept. 25, per steamer Sardinian, on his third tour of evangelization through the United States. Pastors and congregations desirous of inviting him will please address Leo Aigeltinger, P. O. box 2927, New York City.

—The annual meeting of the Baptists of Illinois is to be held this week in Decatur, commencing Oct. 13. There will be 200 or 300 delegates present, among them some of the most able ministers of the denomination.

—The Presbyterian church of Fagg's Manor, Cochranville, Pa., recently celebrated its 150th anniversary. The first minister was Rev. Samuel Blair, who was settled in Sept. 1730. He established the Log College, in which many of the Presbyterian ministers of a century ago were educated, and which was afterward merged into Princeton College. The church has had a number of influential pastors. The second pastor was Rev. John Blair, the great grandfather of the Hon. Montgomery Blair. The additions to the church during the last eight years have been 251, and during the last seventy years, 1,350. The number of members at present is 410.

—The clergymen of New York have selected November 1st as a day of prayer for a right result from the election.

SEVENTH-DAY BAPTIST.

—The General Conference of this denomination met for its sixty-sixth session in Little Genesee, New York, September 22. The president, A. E. Main, opened the conference with an address on the mission of the denomination. Three churches, Norwich, N. Y.; Pleasant Hill, Ill.; and Harvard, Neb., were admitted to the conference. The whole number of churches reported is 90; net increase of members during the year, 61. Number of Sabbath-schools, 87, with 551 teachers and 5,366 scholars, 2,374 of whom are members of the church. The next conference is to be held in Farina, Illinois.

CONGREGATIONAL.

—Miss Helen S. Norton, principal of the ladies' department of Wheaton College in 1865–7, sails from San Francisco, Oct. 19, as missionary teacher for Honolulu, under the employ of the American Board.

—A council was held at Nora, Ill., lately, for the ordination of Rev. James Wassall, but found him unfit for the work of a minister, since he denies the inspiration of the Bible, placing it no higher than the Koran and other religious books of that class; he also taught that there would be probation after death. This man, for professing what is good Masonic doctrine, is rejected and published all over the country, while home missionaries are sent to Congregational churches in the Northwest who *practice* these same doctrines with impunity because they do it in the lodge.

—Bro. C. F. Hawley is holding Gospel meetings at Chelsea church, near Nora, Ill., and the blessing of the Lord is resting upon his efforts. Numbers of impenitent persons have found Christ and the zeal of believers is much revived.

—Commander Huntington, of the United States Navy, has discovered in the South Pacific a submarine volcano, and his description of it reads like Jules Verne's "Thousand Leagues Under the Sea." As the ship approached, black masses thrown up were distinguished as mud and ashes. The upheavals were accompanied by dull reports, like those from submarine mines, and by an odor of sulphur. Commander Huntington did not think it prudent to approach near in his vessel, but a boat was lowered and pulled within a hundred yards of it.

Sabbath School.

LESSON IV.—Oct. 24, 1880—JACOB'S PREVAILING PRAYER.

SCRIPTURE.—Gen. 32: 9-12; 22-30

GOLDEN TEXT.—"Men ought always to pray, and not faint."—Luke 18:1.

[From the Evangelical Repository.]

INTRODUCTION.

After the experience recorded in our last lesson, Jacob pursued his way to Mesopotamia; served Laban, as a shepherd, fourteen years for his two daughters—Leah and Rachel—whom he married (29: 1-35); served six years longer (or perhaps twenty-six years) for wages; got a family of eleven sons and one daughter—six sons by Leah, one by Rachel, and two each by their maids, Bilhah and Zilpah (29: 31—30: 25); brought great riches to his master and became wealthy himself (30: 25-43); incurred the envy and hatred of Laban and his sons (31: 1, 2); was moved by this fact and the command of God to take his departure for Canaan (31: 3-18); was pursued and overtaken by Laban in Mount Gilead after seven days' journey, but kept from harm by divine interference (31: 19-42); made a covenant of peace with his father-in-law (31: 43-55); met the angels of God at Mahanaim (32: 1, 2); sent messengers to secure the favor of Esau, who lived in the land of Seir (32: 3-5;) received an unwelcome report of his brother's approach with four hundred men (32: 6); divided his company into two bands, so as to save one or the other should he be attacked (32: 7, 8): and then in his extremity betook himself to prayer. An account of the prayer we have in our lesson to-day.

EXPOSITION.

1. The invocation, which is very appropriate as an introduction to his plea (v. 9). He addressed God as a covenant God—the God of his fathers—Jehovah—the one who had directed his return to Canaan, and had promised to bless him (31: 3, 13). Each word is significant as a means of securing a favorable notice.

2. The confession, immediately following, possesses a similar character, and is made for a like end (v. 10). (1) He acknowledges his own unworthiness. Such a confession lies at the basis of all successful prayer (1 John 1: 9; Prov. 28: 13). (2) Next, and in immediate contrast with this, he acknowledges God's goodness—his "mercies," the least of which surpassed any claims possessed by the recipient, and his "truth" (or faithfulness in the fulfillment of promises), and proves his assertion by the remarkable prosperity which had attended his sojourn in the East. In his flight from Esau he had crossed Jordan with nothing but a cane (chap. 28); and now he returns with two great companies of wives, children, servants, flocks, and herds (vs. 5-8).

3. The petition proper comes next (v. 11). He pleads for deliverance from his brother Esau. This brother, whom he had once grievously wronged (27: 1-40), had threatened his life (27: 41-46), and was now approaching him with a large body of men, and apparently with hostile intent. He fears lest they should smite him—the whole family, indeed, not excepting mother and children.

4. The ground of his plea is then clearly stated to be the promise of God—made to him at Bethel (28: 13-15), and to Abraham in the land of Moriah (22: 17). How could this promise be fulfilled if he and his household should now be destroyed?

His powerful wrestling in renewed prayer (vs. 24-26). Jacob was on the north side of the brook Jabbok, alone. Doubtless he remained to pray, feeling that a crisis was at hand. While thus engaged a man wrestled with him until dawn. This man is called by Hosea "the angel," and even "God" (Hos. 12: 3, 4), and such he is recognized to be by Jacob (vs. 26, 28, 30). Doubtless it was "the angel of the covenant—Christ himself in human form.

The struggle was two-fold in its character—corporeal and spiritual. Its aim also was two-fold—first, on God's part to humble Jacob; and secondly, on Jacob's part to secure a blessing. The patriarch in his previous life had not only sinned greatly, but he had trusted too much in his own strength and craftiness in his conflicts with Esau, Laban and others. In other words he was rightly named Jacob, the Supplanter. God would teach him reliance on a higher strength (Hos. 12: 2) So, after allowing a measure of success to Jacob in the physical contest, he "touched the hollow of his thigh" (the upper extremity of the femur) and put it out of joint (v. 25). This at once disabled the patriarch and revealed his impotence. It also led him (as intended) to cling more tenaciously to his divine companion for help—thus ministering directly to the second object in view, Jacob's desire for a blessing, without which he could not hope to overcome Esau and enter on his promised inheritance (v. 26). In the latter contest, therefore, he was more successful than in the former; for here, as in the case of the Syrophenician woman (Mat. 15: 21-28), resistance is made by the divine contestant only long enough to reveal faith and call forth earnest entreaties (v. 26; Hos. 12: 4.)

His princely triumph. This is acknowledged by the God-man in various ways. (1) First, by the communication of a new name to the patriarch (vs. 27-28). After calling attention to his old name—a reminder of much evil—the "angel" now calls him Israel—which means "prince of God," or "soldier of God"—indicating that he had "power with God" (and consequently "with men") and had "prevailed"—and would prevail. As in the case of Abraham, chap. 17, Peter, John 1: 42, and others, this change also shows a new stage in his religious life. [2] Again, Jacob's triumph is acknowledged by the actual communication of the favor desired, vs. 26, 29. Though not willing to gratify a sudden outburst of forbidden, or at least, premature, curiosity in the revelation of his own "name," or full character, the stranger "blessed him there." See Ex. 6: 4; Judg. 13: 16-18; Job 9: 7; Prov. 30: 4; Ex. 33: 18-23.

Jacob's triumph was also commemorated by him, as at Bethel, Gen. 28: 19, by giving a new and significant name to the place. He called it Peniel, or Penuel, v. 31; Judg. 8: 8, 17, which means "face of God," because he had seen God, in a sense, face to face, and, contrary to expectation under such circumstances, he had survived the interview, Ex. 33: 20; Deut. 5: 26.

NOTE.—This struggle, in its rise, progress and issue, is a type of the experience of every believer, and reminds us of God's controversy with Isaiah, Isa. 38: 12-14, Jeremiah, Lam. 3: 8-10, and especially Job, Job 10: 16-20; 42: 4-6. To grow in grace we must suffer chastisement; to secure heaven we must take it by violence; to become an "Israelite indeed" we must lose our "guile."

—A Constantinople dispatch says: "As soon as the Sultan learned that Admiral Seymour had gone to Cettinje to concert combined action with the Montenegrins, Riza Pasha was instructed to warn the Montenegrins that if they advanced on Dulcigno he would attack Antivar."

—A girl betrothed to a young clergyman at Laurenburg, N. C., having refused to go with him on a missionary tour to China, became deranged when he announced his intention of going without her.

Temperance.

—The production of malt liquors in Cincinnati, this year, is expected to run up to about $6,000,000, against $5,753,000 in 1870 for the whole State.

—Dr. Charles Jewett, while arguing for prohibition, once said: "Why not pour whisky in the gutter? It is destined for the gutter at last; why not pour it there at once, and not strain it through a man and spoil the strainer in the work?"

—In the last six years the Women's National Christian Temperance Union has grown from eight to twenty-three fully organized states, including the District of Columbia and one territory. The number of its members is about 50,000.

—No liquor licenses have been granted in Potter county, Pennsylvania, since 1860, and here are the effects: "At a recent term of the court, the District Attorney informed the court that he had no indictments to present to the grand jury; the sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the county's charge."

—The striking decrease in the sum spent by Great Britain on intoxicating liquors during the year 1879 is variously explained, but the fact itself can not be disputed. The British public spent on beer and spirits last year £14,045,036 less than in 1878. No doubt most of this falling off is due to the temporary diminution of means, but it can not be wholly attributed to this cause, for the consumption of tea, coffee and cocoa for the past year gives an average increase of 2 3 per cent.

—A German paper relates that at Biberich recently quite a crowd gathered to witness the novel spectacle of a drunken driver being taken home by his horse. The man was so intoxicated that he could scarcely stand, but the faithful animal pushed him onward with its head. Now and then the driver attempted to turn into the side streets, but the horse seized him by the coat with its teeth and thus piloted him to the stable. The horse had a great deal of trouble with its master, but finally got him home safe. It is said that this valuable animal had acted the good Samaritan for his master repeatedly before.

—If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the wind.—*Jeremy Taylor.*

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To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Books and Tracts sent during the week ending Oct. 9, 1880.

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MARKET REPORTS.

CHICAGO, Oct. 11, 1880.

GRAIN—Wheat—No. 2		96¾ 98
No. 3		92½
Rejected		67
Winter	97½	1 00
Corn—No. 2		39⅝
Rejected		38¾
Oats—No. 2		30¾
Rye—No. 2		83
Bran per ton		10 50
Flour—Winter	3 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	14 50
Prairie	8 50	11 50
Mess Beef	7 00	8 25
Tallow		5½
Lard per cwt		8 40
Mess pork per brl		18 25
Butter medium to best	16	20
Cheese	7	13
Beans	1 00	1 60
Eggs	15½	17
Potatoes, per bu	35	48
Seeds—Timothy	2 15	2 30
Clover	4 00	4 75
Flax	1 30	1 24
Broom corn	2	6½
Hides—Green to dry flint	6¾	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	20	42
Unwashed	18	28
LIVE STOCK—Cattle choice	4 80	5 75
Good	4 30	4 60
Medium	4 00	4 25
Common	2 25	3 90
Hogs	4 45	5 25
Sheep	3 00	4 10

New York Market.

Flour	$3 40	8 25
Wheat—Spring		1 18½
Winter	1 10	1 20
Corn	58¾	58
Oats	39	44
Lard		8 90
Mess pork		16 25
Butter	22	29
Cheese	10	13
Eggs	21	22
Wool	15	50

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CHICAGO, THURSDAY OCTOBER 21, 1880.

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Topics of the Time.

A dreadful report was last Wednesday brought to San Francisco by the United States revenue cutter Corwin, returned from an Arctic cruise. The vessel stopped at St. Lawrence Island and found, that of the seven hundred natives living there, no less than five hundred were dead of starvation. And the deplorable cause of this terrible condition is attributed to the whisky sold them by traders, from the effects of which they neglected to provide their usual supplies, and so wretchedly perished.

Jules Ferry, the president of the reorganized French cabinet seems to be disappointing Gambetta and his following of radicals. Though author of the bill which brought all this trouble upon the Jesuits, he seems unwilling to go farther than his wise and moderate predecessors, Waddington and De Freycinet, in driving the Catholic orders to an extremity. There are 13,000 unauthorized monks whom he delays to proceed against because there are 112,000 who cannot be touched, since they are recognized and are under authority, therefore, he hesitates about making a ridiculous move against them. The whole question is to be discussed at the next cabinet meeting.

The great wind storm which swept over the country from the plains west of the Missouri did its terrible work on the lakes. The meager news of Monday last was enough to confirm the prophecies of disaster. One vessel, perhaps two, sunk a few miles from this city and none have escaped; while a staunch steamer of the Goodrich Line had not reported on Monday. The damage to life and property threatens to be great. The temperature of the storm may be judged since it covered Iowa with snow, and in northern Nebraska filled the valleys with drifts, the reports have it eleven feet deep.

The election of last week Tuesday in Indiana and Ohio in favor of the Republican nominees by about five and eighteen thousand majority respectively. The result is regarded with especial satisfaction by the successful party throughout the country, since it renders their victory more certain on the 2nd of November, and already secures them additional strength in Congress. It is also significant that, although great numbers of roughs and repeaters were run into these States from Eastern cities, yet the precaution taken to have them arrested if they attempted to practice their trade, prevented fraud, and furnished a quiet day, though one of intense exertion by both the leading parties. The result proves that a change from bad to worse is not desired, and that the Republican party will continue in power until men of principle and integrity shall supercede what has become little else than a political machine.

The visits of Mr. Moody to this city are always welcomed as were those of Paul among the early churches. It was the wickedness of Chicago that developed his giant-like energy for the salvation of men, while for many years his home was here. So last week when he came without notice to stop for a day while on his way to San Francisco, he was welcomed by Christian workers of every name, who crowded Farwell Hall to hear again his burning appeals. His brief address was to professing Christians, and was full of warning against the assaults of the devil through worldliness and pride and urging to humiliation and lives consecrated wholly to God. Mr. Sankey goes with him to California, and the two evangelists will spend the winter upon that coast where worldliness and infidelity seem entrenched behind triple walls. May the Word of God prevail against the mighty through them.

Dr. Thomas, celebrated in Methodism and Masonry, is about closing his record in the former. On Sabbath before his conference, the 10th inst., he preached a sermon in which his evident intention was to bring his lingering case to a crisis. He fully declared his disbelief in the eternal punishment of the wicked, in the accepted inspiration of the Bible, and in the view of the atonement held by most Christians. He said he had been 20 years a Mason yet had never known the lodge to be more secret than the Methodist councils that had sat on his case. His conference met in Rockford last week, and on Saturday after a long and acrimonious debate, voted to request Mr. Thomas to withdraw from their company, 110 to 47. He is probably supported by the sympathy of a dozen ministers in the body, the others disagree on measures; but from the position he has taken a trial and expulsion will be necessary.

—It is related that recently a secret societyist, who was also a member of a Christian congregation, died in Wheeling and was buried. But as he belonged to two religious societies, there were two who claimed rights at burial. As soon as the grave was reached, the society chaplain commenced his ritual and rigmarole about the great architect and great lodge. The Christian preacher, presuming that the church was not a secondary affair on such occasions and that the Christian minister should not be expected to stand aside until the lodge minister chose to give him a chance, commenced also. But the lodge priest did not allow himself to be disturbed, and went on with his business. Then the Christian minister commenced to sing a funeral hymn, and the congregation joined heartily in the singing. This was too much for the secretist priest, and he gave up the business in disgust. Such scenes are sad and bad, but they may serve to open the eyes of some people to the abominations of secretism.—*Lutheran Standard.*

Our Letter from Europe.

I have spent a day or two more than three weeks in Scotland. This is a very short time to use in looking on the monuments of two thousand years of history, and so short a time that one should be very modest about offering opinions as to the present condition and prospects of the people. Still men must form opinions on such data as they have, be the same less or more. Nor is this wrong if we are careful to distinguish the proved from the probable, the surmised from the known.

This northern series of peninsulas is inhabited by about three millions of people, a population about equal to that of Illinois. The coast line is so broken and cut up by the ocean that it is said that no Scotsman lives when at home more than forty miles from the sea. The people are industrious, religious and intelligent, and by consequence usually prosperous. The great drawback to this statement, which is generally true, is caused by the rum trade. Of course the victims of this traffic are as miserable and degraded in Scotland as everywhere else.

The main industries are mining, agriculture, and ship-building. The Clyde river, from Greenock to Glasgow, is lined on either side with ship-yards, where all day long is heard the rattle of hammers riveting the plates which are making the sides of iron ships. Glasgow is the Chicago of this country, having over half a million of inhabitants, and doing the greater part of the business of the country. On the east coast, Dundee and Aberdeen are the principal business cities, trading with Europe across the German ocean.

The coal and iron mines and furnaces arise on every hand. The eye is confused and dazzled in attempting to count them. This is the source of a great part of the wealth of the country, and the occasion of many broken hearts. Last Sabbath I preached near High Blantyre, and perhaps one hundred and fifty rods from my window rose the smoke-stack of a mine where a year or two since two hundred men perished in one explosion. They were days and weeks getting out the bodies, all burned and scarred with the terrible fire-damp. A similar explosion, involving a loss of life nearly as great, has just taken place in Durham, England, at a little village called Seaham. There all this past week funeral processions have been fol-

lowing one another to the burial-ground in quick succession, each one consisting of the hearse and a company of wailing, stricken women and children. The most terrible part of the mining accidents is that the slaughter is concentrated on one small village. In ordinary accidents by land or sea the slain are collected from a wide area; here they are taken from a single hamlet, so that you can truly say of the place that there is not a house where there is not one dead. Women often lose reason, and sometimes life, at seeing the husband or father whose morning kiss is yet warm upon their lips, brought to bank all stark in death.

Many of these families are, of course, condemned to the work-house or poor-house, or union. The miners earn at best only five or six dollars a week, and this will no more than support their families. When death comes they are cast out from home. The system of relief is, so far as I can judge, good. I have not visited any institution of the sort here, but at Ripon, England, I had an opportunity to see quite fully what we should call a poor-house, but what is here called a Union. Aged men had their place; aged women theirs; middle aged men and women also had each a special place; and the children over seven had a room to themselves, while those under seven had another. The children have a school, the older people a reading room, and the sick an infirmary. The last is of necessity the weak place in any system of caring for the poor. When sickness and death comes, there is no possible way of making a public establishment what they need. As I saw at Ripon two young women lying on their little cots, in the last stages of consumption, and an old gentleman who for thirty years has lain helpless upon his bed, it seemed to me that stones in the wall might shed tears.

I have eady said that the Scots are a religious people: this is true. The Sabbath is well observed, the churches are well attended, the preaching is good. There are many things in which we at home would do well to learn of them. There are not wanting, however, many signs that should lead the people of this beautiful land to faith and works. Ritualism in religion and toryism in politics, both which are lineal descendants of Strafford, Laud and Graham, are growing unquestionably stronger, while the dark and deadly power that sits on the banks of the Tiber, whose robes are already scarlet with the blood of God's saints, is laying the foundation for a new mission to the Scots in every county. Take an example: on the east coast the Catholics have just secured an estate and are about to found a religious establishment. There are three hundred acres of ground and *twelve acres of buildings*. It will be ill for the doves if the rooks come back to rebuild their nests.

There are many other matters of interest here, but your readers are already familiar with them. The story of Burns and Scott, and the places rendered immortal by their genius; the struggles for liberty around this castled hill of Stirling, "the key to the highlands;" the martyrs whose blood has consecrated almost every blade of grass and stone of the street—all these are a thrice-told, yet ever new tale. I am to-day to bid good bye to Scotland, "Land of the mountain and the flood." It seems to me like going from home, though four weeks since for the first time, I put foot upon her shores.

VIATOR.

Stirling, Sept. 27, 1880.

A RUMINATION.

There are many sects, religious and otherwise, and there are many people who are not joined with any of them. They are wanderers, sometimes getting into corners, sometimes on the hill tops, and again into the dark valleys. Men of this class are found in every rank and degree of our social life, and they form large floating bodies which give attendance to every pretender to new light on every conceivable subject. They think themselves Athenians seeking for some new thing; but many of them are rather of the drift class, which is ever learning, and never able to come to the truth. It is Lo here! and Lo there! and off they go on a run like children at play, or like the staring, open-mouthed wonderers when the vaunting Knights Templar paraded the streets. It was to them delightful, but if a reason for their delight had been asked they would have been surprised and nonplussed.

So it is, we fancy, when the columns of some of our newspapers parade the fleeting fancies of fools or of philosophers on the all-absorbing topic of man's eternal destiny, and flippantly deride the sacred truths revealed by our merciful Creator, who is also the God and Father of our Lord Jesus Christ, the Way, the Truth, and the Life of all who obey him.

The great trouble of our time is the hurry-scurry of our habits of life. Men rise early, bolt their breakfast, scan their newspaper as they go to their places of business, work with much intensity, return home with minds like machinery in motion, talk about the elections, take supper, dream and rise again to their hurried routine. Our country is too much governed by such men; men who are superficial, who take no time for reflection, and in whom patience for investigation is wanting. What are our people doing? Why will they not pause and consider before they "go ahead?" To go ahead is not enough. It is all important to be *right* before they do so. If not, then like engines on the railway when mistakes are made, collision, crash and destruction is the result. Hence the necessity for the voice of warning, even where the prospect or probability of its success is small. Hence the onerous duty devolves upon the few who see to "cry aloud" and warn of the dangers ahead.

Thus when our country was prospering with unprecedented rapidity before the war, a few seers risked their very lives to call attention to the dangers which were nursed in the institution of slavery. But, alas! their warnings were unheeded, and the nation hurried to the precipice which engulphed hundreds of thousands of lives, and thousands of millions of dollars.

Will not this one awful lesson suffice to teach our people wisdom? We fear not. As men find wisdom by line upon line, and precept upon precept, so nations also too often need the lessons of experience repeated. Would that we could have more hope for the future than we have, but while there are very many admirable plans in active operation for the improvement and instruction of our ever-increasing and heterogenious masses, we fear that the active instrumentalities may fail to mould them quickly enough into that kinship which is necessary for our safety as a nation and as a free country.

Not the least alarming symptom of danger, is the fact that some of our best men are found advocating political resort to the lowest forms of chicanery and deceit; nay, of absolute fraud in the exercise of that sacred trust of the ballot, in order to obtain men worthy of being public servants. But what honorable man would serve if he knew that by such base means he was elected? Hence, the risk that the offices of public trust may be filled by men of inferior moral character, a calamity in itself, and fraught with portents of the darkest and most melancholy character.

Let our readers look around and tell if they can where they have any immediate hope of the right course being pursued. John Brown saw none when he seized slavery by the throat. In every era martyrs seem necessary. Idolatry obstructs Christianity at home and abroad. Its grand commander, Satan, feels the power of the missionary in its dark homes, and is exercising all his energy to obtain control at the source of its danger. Thus, while the Christian is busy in church and Sunday-school, this seeming "Angel of Light" smilingly comes along and professes to be the willing "handmaid of religion," and deceives many as our Lord foretold.

A glance at the politics of our country tells the influence of the lodge in both parties. When the candidates on both sides are so-called "oath-bound" members of the lodge, the Grand Commander may gleefully exclaim, "Heads, I win; tails, you lose!" As in Europe when the Pope was supreme the church was sure of the support of any of the many contending factions for political sway; so now in our country, while the delusions of lodgery abound, we find our political parties hurrying to obtain its support—a power which is in reality the greatest enemy of our freedom. Must it be that our people shall remain blinded or helpless, as when slavery existed, until dire calamity in some shape shall again overwhelm our beloved land?

But we would not despond so much over this if we saw the churches of Christ awake to the danger of this great deceiver, this great anti-Christ. There seems to be a malaria abroad which infects the Christian mind of the nation, there is drowsiness instead of watchfulness, as when an army had successfully resisted the enemy it slept fearing not the danger of a successful rally of the foe. Slavery is overthrown, the nation is preserved, but, alas! there is not the vigilance against the new forms of danger which have been in existence, and are multiplying with locust fecundity.

One of the greatest evils in Europe has been the patronage of the church by the state, but what shall we say of its patronage by the lodge? Christ's kingdom is not of this world, but the states of Europe corrupted the professed servants of Christ, and then persecuted the true followers of the despised Redeemer. Actual church and state connexion, an adulterous connexion, was rejected by this country at first, but are we certain that we have not such a connexion, *de facto*, in several of our States? And still worse, are we not certain that many of the churches throughout our land do actually fellowship men who are also members of secret brotherhoods, some of which are identical in principle and practice with the ancient sun-worshipers and other idolators? The evidence is conclusive, because so abundant and overwhelming, and still our churches are saying, "a little more sleep, a little more slumber," before we investigate this matter! After the horse is stolen they may lock the door!

What do our churches need that they do not already have, to enable them to form a sound judgment on this subject? Like the Jewish church when Christ himself came, they reject the plainest evidence, and we may expect that, like it, the churches which fellowship such "unfruitful works of darkness," must, in God's Providence, be rejected and new and better churches —churches purer and more loyal to Christ, must be organized to carry forward his glorious cause in the world.

TH.

The only cure for indolence is work; the only cure for selfishness is sacrifice; the only cure for unbelief is to shake off the ague of doubt by *doing* Christ's bidding; the only cure for timidity is to plunge into some dreaded duty before the chill comes on.—*Rutherford.*

Storm the Forts!

BY J. L. BARLOW.

[TUNE "HOLD THE FORT."]

I.

Ho, my compeers! List the trumpet!
Heed its clanging blare!
Freemen all, to combat calling—
Armed with special care.

CHORUS—

"Storm the forts, by lodgmen guarded!"
Cries our Leader still;
"All their Christless altars spoiling!"
"Yes, dear Lord, we will!"

II.

On each hill-top light the beacons!
Flash their blaze on high!
Till the friends of Truth, awaken'd,
To our succor fly.

CHORUS—

III.

Lo, our sleeping Nation's waking—
E'en from shore to shore;
Into line the States are falling,
Slumbering nevermore.

CHORUS—

IV.

All along the lines we're charging,
Driving back the foe,—
Boston mobs nor Templars' conclaves,
Stays the gathering woe.

CHORUS—

V.

We've no time for laggard halting,
Till the strong-holds fall.
On then, Freemen! God assuring
Victory o'er all.

CHORUS—

Odd-Fellows—Their Arguments Reviewed.

NO. THREE.

Rev. F. W. Evans, in his address at Fairfield, Iowa, seemed animated "because in the Odd-fellows society there was fraternity for men of all religious creeds and parties."

This seems at first plausible, but we notice that the Christianity of the New Testament furnishes the commandments, precepts and examples to bring men into "the unity of the spirit and the bond of peace." [The Author prayed that all who believed on him through their word should be one (John 18), and Christians are commanded to all speak the same thing, and divisions among them are forbidden. (1 Cor. 1: 10.) Therefore, when men make or accept creeds and divide off into rival sects or parties, they at once lose the fraternity that existed among the first Christians, because they have left the divine pattern and adopted a human creed as their bond of union. Now, as shown in our second article, Odd-fellowship, with the kindred societies, calls to those in disobedience to God to come to its folds. Its claim to superiority, or even equality with sectarianism, whether true or false, merits nothing, since sectarianism exists contrary to the spirit and teaching of the Gospel. As they propose to unite men without the Gospel, it follows that such union is contrary to the New Testament, and is therefore neither superior nor equal to it for the purpose of associating men in fraternal relations such as their condition and responsibilities demand.

The best proof that can be offered against the sinfulness of secret societies, as well as the sectarianism of men, is for men everywhere to follow the precepts and examples of Christ and the apostles. And when this is done to the ordinary extent of our privilege and duty, it will bring the union for which Jesus prayed and will destroy the opportunity to foster human sects of whatever cast. When men take to creeds and parties, rather than the Bible as their rule of life, it is not strange that they should accept Odd-fellowship, or any other secular society.

We, therefore, oppose both as a departure from ancient Christianity. We seek no fraternity with any church that requires us to subscribe to articles of religion, disciplines, or confessions of faith made by men and not authorized by the Word of God, and no fraternity with any society that demands of us obligations and duties beyond or aside from those found in the New Testament. Beyond this we can offer to no man friendship, love, or truth, or any thing else that will make either of us better in this, and prepare us for the world to come. We are ready to meet all on the Bible alone, to believe its facts, obey its commandments in all things, and confide in its promises to the end, to do all this with every faculty of our souls; and just to the extent that brethren in Christ do this they will have fraternal joy, comfort and peace. If, then, in our weakness we fail to do this fully, we more than stultify ourselves and insult our Lord by seeking such companions among men as an apology for our neglect and disobedience.

In conclusion, here stands a host of preachers and churches, the Bible in one hand and their human creeds in the other; to lay aside the latter and accept and practice the Bible they would be as Jesus prayed and Paul taught they should be, and as a consequence, they would have every element of friendship, love and truth, joy, comfort and peace that the soul can enjoy. The world stands by and will not accept either the Bible or the man-made creed; and now comes Odd-fellowship with its *ritual*, with men of all religions and of none, they take up that ritual and they are "*fraternal!*"

Fellow Christians who have fallen into this snare, the outsider neither accepts your creed or Bible, but sees the Odd-fellows ritual as the only bond of union and fraternity among you. Did you not as Christians to a dangerous extent ignore both Bible and creed to take this ritual and obtain fraternity with the unbeliever? All met upon the ritual of a secret society. What a picture! O, my soul, God forbid that I should overdraw it, or make it look worse than it really is. I do not wonder that the outsider and disobedient church member give glory to the ritual. They can all hold onto it so easy. But how much better to let creeds and rituals go to the moles and bats, and with the Bible as the only rule of faith and practice, say to the wicked to forsake his way and the unrighteous man his thoughts, and turn to the Lord.

S. H. HEDRIX.

Fairfield, Iowa.

Some Fundamental Principles of Christian Worship.

Prof. J. R. W. Sloane, of the Reformed Presbyterian Theological Seminary, contributes an article to *Our Banner* of New York on "Instrumental Music in the Worship of God." In his argument occurs the following passage, which is of wide application to all religious ceremonies of the lodge, of popery, or of Protestant churches, as Christmas and Easter festivals, etc. The whole article cannot be introduced here; all who desire to read it are referred to the *Banner* of Sept. 15th last:

"The question of what is to be offered to God as worship, is one of very great importance. The devout mind will ask with deep concern, 'Wherewith shall I come before the Lord and bow myself before the high God?' It is as *really idolatry*, though not of so aggravated a character, to worship God in any way not appointed in his Word, as to make an idol and bow down to it. No sin is more sternly condemned in the Word of God, none has been more surely followed by the severest judgments, and it may be added that there is none to which the natural heart is more inclined, as the corrupt worship of popery and the Baal worship of Masonry may testify, to say nothing of the almost universal practice of the heathen world. A second consideration is, that the question is not at all what is pleasing to ourselves, but what is acceptable to God, in the matter of his worship. 'What doth the Lord require of thee, O man?' Not wherewith shall I please a human ear; but wherewith shall I come before the Lord? This point seems to be entirely overlooked in the majority of instances. Any one who pays attention to the current conversation on this subject, will soon perceive that it does not at all turn upon what will most properly express the devout sentiments of the regenerate heart, or be most worthy of Him to whom it is offered; but what will best please a certain class of worshipers, or more properly, attendants upon the worship—a class, for the most part, utterly disqualified to give any opinion upon a matter so grave.

Another consideration of the highest importance is, that we must keep steadily in view the principle which must regulate New Testament worship; that principle is, that what is not *appointed* in the worship of God, is *forbidden*. The question so frequently asked, 'Well, where is your Scripture against it?' manifests an utter ignorance of Reformation principles. There is nothing in the Scriptures directly forbidding 'confession,' 'absolution,' 'use of the cross in baptism,' 'vestments,' 'incense,' etc. On the principle implied in the question, no one could make a stand against any of the corruptions in worship practiced by the Romish church. The question of 'ritualism' in the Episcopal church, as waged among themselves, has always seemed to us to be of little importance—a mere question of degree, not of principle. The war has no defined lines; it is a contest as to how far men may go in introducing their own inventions into the worship of God. Who has a right to say, 'Hitherto shalt thou come and no farther?' The question is not, as we have before laid down, what is *forbidden*, but what is REQUIRED?"

Martin Luther Claimed as a "Masonic" Knight!

A layman writes to us that a sectarian preacher says: "Historical facts prove Martin Luther to have been a member of a moral secret society and also a Sir Knight of the Masonic order. He was seized by the Sir Knights within six leagues of the Wartburg, was saved from death by the Sir Knights, and went under the name of Sir Knight George for nearly a year." The charge only makes the sectarian preacher's ignorance conspicuous and ridiculous. But he is confident, and cites D'Aubigne in proof. Possibly it is this statement in D'Aubigne that is meant: "One of the horsemen, Burkhardt of Hund, lord of Altenstein, withdraw; another, John of Bulepseb, provost of the Wartburg, led the doctor into the chamber that was to be his prison and where he found a knight's uniform and sword. The three other cavaliers, the provost's attendants, took away his ecclesiastical robes, and dressed him in the military garments that had been prepared for him, enjoining him to let his beard and hair grow in order that no one in the castle might know who he was. The people in the Wartburg were to know the prisoner only by the name of Knight George." So in these enlightened times Luther must suffer the obloquy of having been a Mason, because in the Wartburg he was disguised as a knight, and some Masons are also called knights!—*Lutheran Standard.*

One of the best ways to get clear of intellectual doubt is to bring oneself into close heart contact with a real believer. In the presence of his faith, patience, charity, and under the influence of his high spiritual courage, all the trouble of rising disbelief will flee away. If the reason is not thoroughly satisfied, it is remanded to its right position and told to be silent there.

When no one expects to hear anything about personal religion is often the best time to make a deep and salutary impression.

Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as abeverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th acd 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

WISCONSIN ELECTORAL TICKET.

At Large.

E. L. Harris and Jos. L. Barlow.

Districts.

1. M. R. Britten, Vienna.
2. Riley Wilder, Baraboo.
3. Rev. Isaac Bancroft, Monroe.
4. Wm. Hamlyn, West Bend.
5. L. Sperry, Waupun.
6. C. R. Morsman, Bluffton.
7. Josiah Shaw, Eau Claire.
8. Enos Collins, Plover.

ELECTORS FOR MICHIGAN.

At Large.

Philip Phelps, Holland.
Reuben D. Nichols, Jonesville.

Districts.

1. Charles C. Foote, Detroit.
2. Chas. Derbyshire, Ypsilanti.
3. Sidney P. Poole, Bellevue.
4. Jacob B. Crall, Berrien Center.
5. William Wing, Allendale.
6. Joel Martin, Brighton.
7. Richard Finch, Imlay City.
8. Richard Faurot, St. Louis.
9. Isaac J. Gray, Negaunee.

OHIO ELECTORAL TICKET.

At Large.

John Finney, Mansfield.
George Richey, Pataskala.

Districts.

1. S. H. Randall, Cincinnati.
2. George Henry, Cincinnati.
3. Peter Minton, Millville.
4. W. W. Templeton, Huntsville.
5. W. A. Kindel, Celina.
6. J. G. Mattoon, West Unity.
7. T. P. Hitchcock, Toledo.
8. James Auten, Galion.
9. John Swickard, Hope.
10. Albert Crowell, Wilkesville.
11. John Milner, Greenfield.
12. D. G. Coyner, Lyndon.
13. Isaac Marlow, Kennonsburg.
14. Warren Taylor, Milnersville.
15. David Yant, Bolivar.
16. Charles Landis, Albion.
17. R. S. Ball, Huron.
18. A. D Carter, Deersville.
19. Edward Bascom, Greensburg.
20. C. W. Sanborn, Berea.

MASSACHUSETTS ELECTORAL TICKET.

At Large.

Moses Morse, Reading.
Henry T. Cheever, Worcester.

Districts.

1. Lot T. Sears, Fall River.
2. Seth Bryant, New Bedford.
3. John Tanner, Boston.
4. Samuel D. Greene, Chelsea.
5. Lewis E. Lincoln, Boston.
6. ———.
7. Joshua Freeman, Lancaster.
8. Edward Pierce, Wayland.
9. Darwin Brooks, Shrewsbury.
10. G. W. Jenks, Shelburn Falls.
11. David Prince, Cheshire.

SEND ORDERS FOR ELECTORAL TICKETS.

Electoral tickets for New Hampshire, Vermont, Rhode Island, Connecticut Kansas, Nebraska, New Jersey, Minnesota and West Virginia are prepared. They will be furnished at fifteen cents per hundred or $1 25 per thousand, post paid.

Electoral tickets for New York, Illinois, Ohio, Indiana, Pennsylvania, Michigan, Wisconsin and Massachusetts are prepared. They will be furnished at twenty cents per hundred or $1 50 per thousand, post paid. Ten cents additional on large or small packages, to pay for registering, will insure their safe delivery. Send orders to Ezra A. Cook, 13 Wabash avenue, Chicago.

Michigan State and electoral tickets can be obtained at the drug store of Jacob O. Doesburg, Holland, Mich.

Rhode Island electoral tickets can be obtained by addressing Albert M. Paull, Providence, R. I.

California electoral tickets we believe can be obtained of Otis Smith, Woodland, Yolo Co., Cal.

Addison Baldridge writes at request of the Phelps and Pomeroy club of Varick about electoral tickets. He adds: "We expect to get quite a vote this fall if everything works right."

Ho! Minnesotians!

Our State is always largely Republican. Why "throw away our votes,"—sink them in the surplus majority of a large party? Why "lose" them in any party controlled by the anti-Christian, despotic power of the lodge? He, alone, saves his vote who uses it to uphold his principles. Why not vote as we pray?

Let every one who will vote and distribute American party tickets, send his name and post office to E. A. Cook, 13 Wabash Ave., Chicago, Ill., stating how many tickets he can use. The electoral ticket for Minnesota will be ready next week. Also, let those who can spare a dime or more for the expense of these tickets, send with their addresses. But send the names any way. Scatter the platform of the American party—a platform that contains more ideas, more sound politics, more live issues, than all the other platforms together. Our candidate proposes the only feasible plan for "bridging the bloody chasm." (See Gen. Phelps' letter of acceptance.) Scatter the light. Distribute the ballots. Get them voted. See that they are counted, and reported, at least, in the *Christian Cynosure.*

Rev. J. B. Knappenberger,
Chairman Com. for Minnesota.

Political Notes.

—Mr. Hobson, of Leesville, Ind., corrects a mistake in the Indiana State electoral ticket. His first name is Jonathan instead of John. Any one who corrects a mistake is entitled to and receives our thanks.

—W. Wing, Allendale, Mich., secretary of the Michigan State meeting, writes: "It is hoped all friends of reform will be consistent and vote as they pray. Let there be a grand rally of true reform workers, who dare to stand alone, if need be. But why say stand alone? God is with the right, and it must prevail."

—Prof. E. G. Paine, Wasioja, Minn., writes: "W. F. Hillman may be right in the facts as they come to the surface. [See *Cynosure* of Sept. 30, p. 13.] But who bring up these new issues, which one by one divide the dominant political parties? Yes! who but self-sacrificing, conscientious reformers—men who have back-bone enough to always stay in a minority for the future good of their country, and by their agitation prepare the public mind so that a moral reform question can come to the surface?"

Of Gerard M. Emmerson, Oakland City, Ind., recommended by Dr. Leister for one of the American party electors at large in that State in place of himself, Dr. Leister writes: "Mr. Emmerson is a young man of thirty-eight years, a classical scholar, fine integrity, broad brain, firm as a bronze statue, of large acquaintance, etc. This perfect gentleman voted for Walker and Kirkpatrick four years ago. The only man who did to my knowledge."

Dr. Leister adds: "The State election is just over and after examining the crucible, we see seven names—seven immortal names, which did not turn to dross when the fires had burned. Rev. Levois Wilson, Rev. J. Beers, James T. Elwyn, Dr. O. G. Walker, R. B. Creek, Edward H. Barrett and W. L. Leister had the moral courage, thank God, to vote as they covenanted. We scratched the name of every candidate whom we knew to belong to a secret society."

Michigan Makes a Good Selection.

The Adrian *Times*, Republican, has this to say in regard to the nominee of the American party in Michigan for governor:

"Some men are born great, others have greatness thrust upon them. Some men figure around conventions, and plot and contrive and scheme to get nominations, while to others these favors come unsought, and blushing honors are thrust thick upon them. Of the latter class is our friend C. Quick, of Fairfield. He is a candidate for governor of Michigan, on a ticket called "The American." He was put in nomination at a state convention in Grand Rapids, at which he was not in attendance, and at which he had no wirepullers to influence the action of the delegates.

The party which has nominated Mr. Quick will be better known as the anti-secret society party, though the platform contains many other things, some of them new and some of them good. We are authorized to state that Mr. Quick will not take the stump in his own behalf. Political strikers need not roost on his front fence, for he will not open a bar'l for campaign expenses. But the convention made the selection of an excellent man when it named Mr. Quick.

No Anti-masonic Banner.

Bro. C. G. Fait of Millersburg, Indiana, writes of his experiences in maintaining his political convictions:

"This town has at least ten political or party poles standing now that have been put up this fall. I am the only one here who can not have his principles represented by his flag. I had a pole hoisted, with a flag and streamer with Phelps and Pomeroy painted on it, but it was taken down and destroyed, and left lying in the dirt, torn to pieces, the first night after it was put up."

Phelps and Pomeroy.—These standard-bearers in the good cause of anti-secretism in general, and the reform and purification of our political system, ought to have the wholehearted support of every voter who reads the *Cynosure.* Whatever may be largest in the public eye just now that would lead one to suppose that the cause they represent is of secondary importance, ought to be discarded at once, and as a matter of the most transcendant importance, every one should light up the signal of loyalty to freedom, and warning against the dangers that necessarily await any other course, by voting for Phelps and Pomeroy.

Senex.

How it Strikes an Honest Voter.

Baraboo, Wis., Oct. 8, 1880.

E. A. Cook, Chairman.

Dear Sir:—I received your letter some time ago, but have felt too uncertain as to what might be my duty, to write to you definitely until now. General Brisbin's testimony as to Garfield's Masonry is very explicit, and is given by a friend to increase his chances of election, and it will doubtless do so; but in my opinion a man who is so terribly bound by the oaths of a secret order, whose members swarm around him, choking off access to him by those who can make no sign which he is sworn to obey, is not fit to be the ruler of a free people.

I will not vote for a man as President unless I can as a citizen, stand in equal relationship to him with my fellow-citizens. When he swears under penalty of death, that he will obey signs which others are taught to make, but which are kept carefully concealed from me, he passes away from me, and I will surrender him to his clansmen.

As a man opposed to all secret societies, I may be regarded as an enemy of Masonry. How can I vote for a man who has gone so far as to swear to "take vengeance on the enemies of Masonry."

So far as I know, the election ticket nominated at the Wisconsin State meeting is an excellent one.

Respectfully, J. W. Wood.

—The New Hampshire friends have nominated Ebenezer Smith of Center Strafford, who will receive their votes for governor of that State.

—The liquor interest in Michigan having arrayed itself an the side of the Democracy, Mr. Jerome, the Republican candidate for Governor, is said to have written a letter making a bid for the support of the saloon element. This document is in the hands of a friend at Detroit who will make it public at an early day. It is expected that the opposition of the liquor-dealers' association will cause a material reduction in the Republican majority next month.—*Times.*

Campaign Documents.

Platforms of the American Party will be sent, post paid, at ten cents per hundred; 75 cents per thousand.

Tract No. 25, revised, contains the platform, a brief history of its adoption, letters of acceptance of Walker and Kirkpatrick in 1876, and Gen. J. W. Phelps in 1880, with a clear and forcible argument by Pres. J. Blanchard on the importance of political action. An eight page tract; price at office 50 cents per hundred, $4.00 per thousand. By mail, 60 cents per hundred, $6.00 per thousand.

Contributions are solicited to aid in the free circulation of the above, and electoral tickets for most of the Northern States will be furnished at 15 to 20 cents per hundred, and where 10 cents extra is sent will be sent by registered mail and safe delivery guaranteed.

Address Ezra A. Cook,
13 Wabash Ave., Chicago.

Subscribe for the *Cynosure*.

Reform News.

A Request.

"I think it is high time that there was a notice in the *Cynosure* for the time and place of the Nebraska State meeting. I hope that brothers Austin and Caldwell have found a good place, and will have it announced in good time to have it thoroughly advertised, so as to make it a grand success."

Philo Elzea.

Creston, Platte Co., Neb.

Secretary Stoddard on the Iowa Convention.

A brief note will prepare the way for Secretary Hall's report of the Iowa State meeting at Birmingham, on the 12-14 inst. The local attendance was large, but the delegations from other parts of the State were less than could have been desired. Much of the time and wisdom of the convention was expended on finance and constitutional revision. Rev. Graham delivered the opening address to an appreciative audience who were edified, instructed and sometimes amused by his pungent way of putting the argument. The address richly deserves a place in the printed literature of our reform and a wide circulation. Bros. Rathbun, Good and Starry, gave the first and third degrees of Masonry, the latter in the park in presence of a quiet and thoroughly attentive audience.

There has been makred progress in Birmingham and in Van Buren county since Bro. Hinman gave his first lectures there three or four years ago. With Dr. Norris as a veteran leader, whose efforts are seconded by his family, and now by a majority of his neighbors, the cause "goes marching on." The reformers have a majority in one or two townships, and have shown their strength at the polls sufficiently to serve a notice on Masonic officials in the county to keep their claws well under the fur or they will lose more than they gain by the mystic art.

By the way, there was one mistake in Bro. Good's report of Bro. Hinman's first visit to Birmingham. Speaking of Bro. H.'s discouragements, he said after his labors he was allowed to depart without compensation, which is so commonly the case that Bro. Good is quite excusable; but the fact is he received $15, and went on his way rejoicing. Judging from the hospitable provisions made for the convention, and the cheerful, untiring efforts of friends to anticipate and supply every want of their invited guests, I can conceive of nothing less than generosity possible with such coworkers. I felt quite at home while in Birmingham, and brought with me many pleasant recollections of the convention, of the place, and of the people, and the hope that at some future time I may return to speak of other features of the great evil against which we can only contend successfully by the help of Him who "is mighty to save."

J. P. Stoddard.

Morgan Monument.

Received for the week ending 18th:

T. Carmis, T. Beers, M. Rosavelt, 1 cent each.

Mrs. E. Bridgeman, Mrs. Francisco, 3 cents each.

J. T. Hobson, J. W. Hobson, M. Allen, Ely M. Patterson, J. Dawson, J. W. McClelland, E. S. Stevenson, J. L. Stevenson, 5 cents each.

Mrs. Andrus, Mrs. Menin, Mrs Spencer, S. More, Susannah G. Reed, 6 cents.

J. K. Parks, D. Amshaker, C. M. Livesay, Mrs. J. W. Livesay, Mrs. B. Williams, 10 cents each.

G. C. Clark and Mrs. T. Delong, 15 cents.

James Barnett, 16 cents.

Edward Walker, T. Shirk, B. Williams and J. M. Stevenson, 25 cents each.

Stephen Waite, Crary B. Waite, 30 cents each.

A. A. Baker, 39c.

Mrs. J. C. Tyson, Mrs. C. G. Webb, Dea. John W. Campbell, Wm. Parker, Aaron Brigham, L. K. Waterman, M. A. Waterman, S. E. Waterman, 50 cents each.

Samuel Y. Miller, J. T. Brooks, J. T. Brooks, Alvah Fenton, John Brigham, Geo. Brokaw, $1.00 each. Total, $12.78. Grand total, $93.26.

Stephen Wright, Glens Falls, New York writes: "I have the promise of half a dollar from a friend for the Morgan monument to which I will add something and secure a little more, if possible, from some others when I can see them and forward soon. I think the best place for it will be at Batavia, N. Y., where he did his work and is buried. Let us not disagree, however, about the place nor the material, but ask the committee to wisely consider *all* claims for the place; and the cash also, and have it erected before long, a speaking lesson to the American people for their instruction and profit. Possibly, hereafter, it may be well to erect another one somewhere in Boston, New York—or even in Chicago, when the interest has grown in our reform to warrant the expense."

John Brigham, Goodrich, Mich., has collected $1.50 for the Morgan Monument and adds one dollar himself and writes: "Father Foote says the Masons would not allow the monument to remain an hour. They would blow it up. I say let them. That would add ten Anti-masons to our cause where it would make one Mason."

White Bronze.

Seeing a proposition of C. D. Brooks on the Morgan monument I think is first rate. Let it be made of iron or bronze that will stand for thousands of years; so the people of America can see that this man was under obligation to give his life that the people of America could see the hidden things of midnight doing by a set of men calling themselves Freemasons. Let this game be exposed everywhere. Adam Andre.

Tedrow, Ohio.

Granite and Marble.

I have examined the communication of Mr. C. D. Brooks, in the *Cynosure* of Sept. 30, respecting his design of a monument to Capt. Wm. Morgan, and think it to be precarious, as it has not been sufficiently tested.

Let it be composed of granite and marble, and if it is defaced by the finger of time or malevolence it can be rebuilt. If the Masons interfere, it will prove the destruction of their institution. Let the tragic story of the whole affair be inscribed on the monument, and the names of three living witnesses be added thereto. Let the committee do this as they choose. Respectfully,

W. W. Chapman.

Sarpy Center, Neb.

Where to Place the Monument.

This day brings me to my seventy-first birth-day. Of course, I am too feeble in mind and body to suggest, much less to dictate in any matter, for the wise and well-informed readers of the *Christian Cynosure;* but I would just say that it seems to me a Morgan monument in the Masonic mob city of Boston would be too far out among the Masonic billows. It strikes me that our guardian angel does not preside in Boston. Why not erect the proposed monument in Chicago, among our friends, where the interests of our glorious reform have been centered and we may trust ever will be protected?

Soon after the slaveholders' rebellion, the citizens of this (Fulton) county made an effort to erect a soldier's monument in this place. When a considerable portion of the material was provided, the Masons stepped in and laid the corner stone according to their heathen ritual. Soldiers of this county who outlived the Masonic slaveholders' rebellion, who suffered so much on account of Masonic outrage, were disgusted at this heathenish cornerstone laying. Every effort made to complete this monument has resulted in failure. Now in view of the great victories on the part of our anti-secret workers over the dark orders, I may hope to live to see the day when the Anti-masons of this county, with a little help elsewhere, may complete this monument and cover it all over with Anti-masonic inscriptions.

John Miller.

Wauseon, Ohio.

—Apples were never before so plentiful, of such fine quality, and so cheap. In Wisconsin they are reported worth 10 cents per bushel. In Boston, choice Baldwins sell in the open market at 50 cents per bushel.

Correspondence.

Testimony of an Old Methodist.

Eaton Rapids, Mich.

Editor Cynosure:—I am a man 68 years of age, and was living in New York State when William Morgan was murdered by the Masons, and some of his relatives were my near neighbors, which caused me to be a warm Anti-mason all my life; and yet Masons still claim it to be a good institution, and date it back to the days of patriarchs and prophets. How absurd, when no man living can trace it farther back than A. D. 1717, in London, England, and first introduced in the United States by Voltare's school and the Jews in 1760. Would that make it a God-ordered institution if it was? Cain killed his brother in old times, and God put his mark on him, and it really seems that God has put his mark on some people in latter days. Where are our great revivals, as in former days? Something seems wrong.

I belonged to the Methodist church about twenty years. I left them five years since on account of secret societies; for the Word of God teaches me to have no fellowship with the unfruitful works of darkness, but to reprove them.

Rev. Mr. Rolf preached here in 1873, 1874 and 1875, when I left the church. In conversation I had with him I asked him how he came to join the Masons. He said it helped him to get better positions. When he said that I could not help thinking of the poet, when he said:

O wretched state of keen despair, to see my God remove!

Now is it not a ruinous thing to our churches, as well as our government? For my part, I mean to do what God calls me to do, the remainder of my life, and this is one of the most important that is made known to me. My heart is in the work, hoping that the blood of my fellow mortals will not be found in the skirts of my garments.

I had a conversation with a M. E. minister a few days since who was a Master Mason. He said he had not met with the lodge since he was converted. He must have left them because it was sinful; now I would sooner trust my soul with an adhering Mason, than one that was convinced of sin and did not give alarm. May God speed the time when I can go into the church and feel that heavenly atmosphere that I felt in former days, when secret society men were not known in our churches, and would say to all, cling to that Saviour who shed his blood for us.

N. G. Northup.

When Christianity has a dwelling in a man's heart it can not be hid in his life. It must make character, and character can no more live without expression than a tree can retain vitality and put forth no foliage.

Iowa Grand Lodge.

Pella, Iowa.

Editor Cynosure:—Having before me the Grand ▭ report I thought perhaps the friends of reform would like to know a little of their workings, as all can not have the proceedings. The Grand ▭ was held in the city of Des Moines, June 2nd. On page 138, I find the following:

Lodges enrolled	398
" under dispensation	1
" represented at present session	277
" organized by dispensation the past year	5
" chartered at present session	6
" extinct	36
" working	363
Initiated	991
Passed	908
Raised	845
Admitted	516
Reinstated	93
Demitted	854
Died	175
Suspended for "Masonic offences"	10
Expelled	17
Members	18,207
Grand Lodge receipts	$11,003 38
Disbursements, exclusive of mileage	6,102 03
Mileage to members	3,664 40

Last year there were 18,491 Freemasons in Iowa. From this it will be seen that there are 284 Baal-worshipers less than last year. Surely God is blessing our efforts, and may God so bless this work, and open the hearts of the people, to see the hellish workings of secret societies, that in the coming year there may be a thousand less to report to the Grand Lodge. I hope to see the day when the charters shall be revoked, and that all who are now blind to the evil of lodgery will be as free as the mountain air. God hasten the day when the church will be free from this terrible sin, for we will never succeed till the churches are cleansed.

There is then a great work for us to do who are opposed to and see the sin of secret societies. Let us be up and doing then while it is day, for the night cometh when no man can work. We can not all leave home to lecture, but we can work at home by sowing the seed, in keeping the lecturers in the field, and scattering tracts whenever opportunity allows. Yours for the fight. Henry F. Johnson.

Note.—There seems to be some mistake in the figures quoted above. The increase from newly-made Master Masons and readmitted and reinstated members is 1454. The loss from demits, death, expulsion, and suspensions is 1056; showing a net gain of nearly 400, instead of a loss, which is hardly compatable with the fact that 36 lodges have died out during the past year.—Ed.

Patent Medicines.

Should a church member or pastor be proprietor or vender of a patent medicine?

1. These medicines are more or less lying and deceptive. With little or no exception they possess no power over ordinary agents of the materia medica; with little exception they are compounds of the same. In order to insure an extensive sale they are too highly recommended, not only for one complaint, but often for a great many. The vender must be ignorant, or otherwise not scrupulous regarding his responsibility.

2. They profess to be vastly superior to ordinary preparations in the cure of disease. They make no exceptions to cases of imminent danger or absolute uncertainty. They are sold at high price considering the small value of the articles used.

3. They involve the abominable principle of secrecy, contrary to the principles of Christ. His plans and means to benefit suffering humanity were not secret or disguised.

4. A good thing may be as necessary to the poor as to the rich. Patent medicines extort money from the poor, and are very often without benefit. Is Christ's Gospel administered to the poor after this manner? Is it Christ like? Did you ever know of any church members and preacher who acted in the capacity of secret medicine proprietors and venders? I think I have, but as I am almost a recluse, and know, perhaps, too little about the great world, I want information. I learn from the *Cynosure* that many preachers and members are Freemasons, Odd-fellows, etc. Is this on account of ignorance or unscrupulousness to which I alluded above? I hope the time is rapidly coming when such will evince shame from their very eyes. Adam and Eve tried the merits of a secret lodge in the garden. The Lord would have none of it, neither will he in the paradise above. The little abominable gods which the Israelites worshiped in secret places brought curses. Do we expect better of the square, the compass, the gavel, the cable-tow, and all the lying and deceptive paraphernalia of lodgery.

Quaker Boy.

Our Mail.

Robert W. Chapman, Gilroy, Santa Clara Co., Cal., writes:

"I was at a Masonic funeral several months ago, and I found our Episcopal Methodist minister acting as chaplain. I was at a grand Odd-fellows picnic, not long ago, and this same minister acted as chaplain and orator. I have seen a Methodist minister stand up at a temperance meeting and say that he belonged to the Good Templars, Odd-fellows and Freemasons. All this looks very strange to a person that knows as much as I do about it."

S. S. Rice, Marshalltown, Iowa, sends for tracts and books, and writes:

"We want them to wake up the deaf and dumb in the church. Our brothers and sisters entreat us not to say any more about it. But 'Is there not a cause?' as young David said to his angry brother when he was thinking of going fight to Goliah."

Wm. Fenton, Brooklyn, N. Y., writes:

"Freemasonry here indicates that the morals of the churches and the pulpits are at a low ebb."

A. J. Loudenback, Glidden, Ia., writes:

"I have been very busy this week putting up handbills. Brother Rathbun intends to be with us Oct. 4th, two nights in Scranton, two in Glidden, and two ten miles north of Glidden. If I am not shut out of the halls as I have been before, I expect to have a large turn out all around. Hope that there will be a large amount of good done. The cause is gaining ground in our county, and we thank the Lord for it."

Freeman Bunker, North Royalton, O., sends a contribution for the Morgan monument, and writes:

"If the Masons deface the monument it would be almost as bad for them as it was to kill Morgan. I cannot vote for a Mason for any office, or pay money to a Freemason for preaching. I bid you God speed, hoping and praying that you and those laboring with you, may see the reward of their labor and be the means in the hands of God of putting down the giant evil Masonry."

Wm. H. Showalter, Stribling Springs, Va., writes:

"We have a strong anti-secrecy element in the valley of Virginia; all we want is to have some good lecturers here to develop it. I hope we will be better organized [politically] and equipped for the contest in 1884."

Miss F. M. Mitchell, Pittston, Maine, writes:

"I see the need of each one interested in the reform movement doing what they can. * * I know several anti-secretists in our church, our minister included, who are dumb with fear. A vigorous stirring up by lecturers is just what is needed to encourage such ones. Our home is free to lecturers any time."

Joshua Miller, Collinsville, Texas, writes:

"May the God of light and truth bless every effort to remove the galling chains of error and darkness from the hearts and minds of his children."

D. B. Heckert, Ogden Center, Mich., writes:

"I am well pleased with candidates for the presidency, and I think Ogden will give them a little lift on election day. The cause is not losing any ground here. The people are getting their eyes open some, and every little while there is a case coming up in our courts of justice that opens the eyes wider. There is a case on trial now that is watched very closely. A man by the name of Aiken for the murder of a policeman in the city of Adrian. They have exhausted three sets of jurymen, and have not got a jury yet."

A. S. Boyd, Boomer, Fillmore Co., Minn., writes:

"I have been fighting Masonry for the last fifty years."

Wm. D. Johnson, Lexington, Illinois, writes:

"Please allow me, through your most excellent paper, to express my gratitude to the friend who so generously sent me by subscription the Christian Cynosure. I have been trying and hoping every week to make up a club of at least five. Have secured two, with some prospects of others."

H. Avery, College Springs, Ia., writes:

"We are still holding on our way. We are fighting evil. Have but little opposition here now, and we are in danger of growing cold."

Rev. J. C. Robbins, Rio, Columbia Co., Wis., writes:

"I believe that Masonry is one of the most corrupt and diabolical institutions on earth. * * May God save the churches from this scourge."

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., Oct. 21.—Be not afraid, only believe.—Mark 5:36.

Fri., Oct. 22.—This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.—John 17:3.

Sat., Oct. 23.—He that endureth to the end shall be saved.—Mat. 10:22.

Sun., Oct. 24.—Men ought always to pray and not to faint.—Luke 18:1.

Mon., Oct. 25.—I know whom I have believed.—2 Tim. 1:12.

Tues., Oct. 26.—God commendeth his love toward us, in that while we were yet sinners Christ died for us.—Rom. 5:8.

Wed., Oct. 27.—The Lord is my light and my salvation; whom shall I fear?—Ps. 27:1.

Protest against Receiving a Freemason to Church Fellowship.

BY ISAAC PRESTON.

To the Pastor and Members of the Congregational Church in Lockport, Ill.

Dear Brethren and Friends:—My position, views and principles on the subject of speculative Freemasonry are so well known to you all I need make no explanation of them here; and as the first case that has ever occurred of an adhering Mason applying for admission to any church of which I was a member within the last fifty-four years (the time of the kidnapping and murder of Capt. Wm. Morgan of Batavia, N. Y., a citizen of the county where I then resided), is now before our church, I consider it a duty I owe the church, and also to myself, to give you fully and plainly my reasons for not voting to receive such candidate; and in the following lines you will in substance find them. They rest on the oaths and penalties, claims and teaching.

THE OATHS.

1. "I, A. B., of my own free will and accord, in presence of Almighty God and this worshipful lodge of Free and Accepted Masons, dedicated to God and held forth to the holy order of St. John, do hereby and hereon, most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any part or parts, art or arts, point or points of the secret arts and mysteries of ancient Freemasonry which I have received—am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother Mason, or within the lodge of a just and lawfully constituted lodge of such; and not to him or to them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination, or lawful information.....To all of which I do most solemnly and sincerely promise and swear without the least equivocation, mental reservation, or self-evasion of mind in me whatever, binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours. So help me God and keep me steadfast in the due performance of the same."

2. "My left breast torn open, and my heart and vitals taken from thence and thrown over my left shoulder, and carried into the valley of Jehosaphat, there to become a prey to the wild beasts of the field and vultures of the air, if I ever shall prove willfully guilty of violating any part of this, my solemn oath or obligation of a Fellow Craft Mason. So help me God and keep me steadfast in the performance of the same."

Friends, did you ever see or hear such language, such phraseology from civilized men? But we will proceed to the third, the Master Mason's degree:

3. "I, A .B—, of m yown free will and accord, in the presence of Almighty God and this worshipful lodge of Master Masons, dedicated to God and the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear.... that I will not violate the chastity of a brother Master Mason's mother, wife, sister or daughter, I knowing them to be such, or suffer it to be done by another if in my power to prevent it."

What are we to infer from this clause in this obligation? What do we infer from the old election law in South Carolina, which reads in substance that every free, white male citizen is entitled to the elective franchise. Of course, we infer that women and negroes could not vote. That paragraph in this obligation of the third degree is a most flagrant and gross insult to every woman alive who is not a near relative of a Master Mason.

But the candidate proceeds:

"And further do I promise and swear, that I will obey all regular signs, summonses or tokens, given, handed, sent or thrown to me from the hand of a brother Master Mason, or from the body of a lawfully constituted lodge of such, provided it be within the length of my cable-tow. Furthermore do I promise and swear, that a Master Mason's secrets given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as in his own when communicated to me, murder and treason excepted, and they left to my own election. Furthermore do I promise and swear, that I will always remember a brother Master Mason when on my knees offering up my devotions to Almighty God. Furthermore do I promise and swear, that if any part of this my solemn oath or obligation be omitted at this time, that I will hold myself amenable thereto whenever informed. To all of which I do most sincerely promise and swear, with a fixed and steady purpose of mind in me to keep and perform the same, binding myself under no less penalty than to have my body severed in two in the midst and divided to the north and south, my bowels burned to ashes in the center and the ashes scattered before the four winds of heaven, that there might not the least track or trace of remembrance remain among men or Masons of so vile and perjured a wretch as I should be, were I ever to prove willfully guilty of violating any part of this, my solemn oath or obligation of a Master Mason. So help me God and keep me steadfast in the due performance of the same."

In the foregoing I have only quoted those portions of the Masonic obligations which most directly apply to this case, without referring to those of higher degrees in which the candidate is made to swear to keep a brother's secrets without any exception whatever; is made to drink wine out of a human skull and invoke, as a penalty, the punishment of another's sins upon himself; is made to swear to point out an offender as a vagabond, to oppose his interest, derange his business, and to follow him with evil report.

If any of our friends would inquire as to what evidence we have of the truth of the foregoing statements, our answer is, that we have the testimony of hundreds of the best men that can be named among the living or the dead for the last half century, and among them men of the very first moral and Christian character and standing in the nation. We know them to be true just as well as we know there are such places as London, Edinburg and Paris; or as we know the existence of anything we have not seen.

The language of all these oaths, obligations and penalties seem to be imperative, and the Christian men who take them mean to live by and fulfill them, or they do not. If they do intend to do what they have most "solemnly and sincerely" sworn to do, we are in charity bound to suppose they honestly and sincerely believe the institution of speculative Freemasonry to be one of so pure and holy a nature, and so essential to the interests of mankind as to justify the execution of all who violate any part of the numerous pledges in the terrible and revolting ways prescribed. But if they do not believe the oaths and obligations to mean what they say, and do not mean to meet them, what can we think or say of the character of the transaction where the *Christian* candidate, on his *naked* knee, implores God to "help and keep him steadfast in the performance of the same," when he has no intention of doing any such thing?" What is it but solemn mockery? I put the question to each member of our church, and wish you to answer it to your own conscience.

These oaths, obligations and penalties are in direct conflict with the Constitution of the United States, and with all laws, human and divine. The Constitution says: "Excessive bail shall not be required, excessive fines shall not be imposed, or *cruel or unreasonable* punishments inflicted on the citizens of the United States." The punishments to be inflicted on the offenders against the laws of Masonry are not only cruel and unreasonable, but they are perfectly savage and heathenish, and are the relics of heathen mythology as existing in heathen lands more than two thousand years ago. Just look at the executioner, cutting a man's throat from ear to ear and pulling out his tongue by the roots; or tearing open his breast, taking from them his heart and vitals and throwing them over his left shoulder and carrying them into the Valley of Jehoshaphat for a prey to wild beasts and vultures; or severing his brother's body in twain in the midst and dividing it to the north and south, taking out his bowels and burning them to ashes in the center and scattering the ashes to the four winds of heaven; or smiting off his brother's skull and exposing his naked brains to the scorching rays of the sun. Or contemplate the Christian candidate drinking wine from a human skull or invoking a double damnation on his own soul if he ever violates this solemn oath, or reveals any part of these sublime secrets which have been just as common as the public square to all the world for the last fifty years.

Then Freemasonry declares itself to be a religious institution and asserts that it teaches piety; that the meeting of the lodge is strictly a religious ceremony; that no lodge can be regularly opened or closed without prayer; that every candidate stands before its portals seeking the new birth; that the new birth is accomplished by the ceremonies of the initiation; that strict obedience to its precepts renders its members free from sin; that it purifies man's nature and rescues him from the world; that it erects a spiritual temple in the heart, pure and spotless; that it fits a mortal nature for that building not made with hands eternal in the heavens; that it can stoutly inculcate divine truth; that having taken its three degrees it cannot be conceived that anything can be suggested more, that the soul of man requires. The above are doctrines from some half dozen of the most eminent Masonic authors in America and Europe, of which I will give the name with chapter and page to any one who will apply. But is it the Christian religion? Freemasonry in the Blue Lodge utterly rejects the Lord Jesus Christ and his name from all its rites and ceremonies. This I can show from further quotations from the highest Masonic authorities, but cannot encumber this article with them.

Brethren and friends, you now have the foundation on which my reasons rest for not voting to receive adhering Masons to the fellowship and communion of the Christian church. Freemasonry is an avowed system of religion; but *it is a false religion*, professes to save men on other conditions than those revealed in the Gospel of Christ. If any of our Masonic brethren deny the truth of the statements I have made, I will meet them at a time and place that we may agree upon, and will endeavor to prove to them and to the world that all of them are strictly within the truth, and they will have the opportunity to prove they are not. My great desire is that the truth may be known and understood, and I think if the membership of our church, and of the churches of Christ generally, should become convinced that the above sketch of the oaths, obligations, penalties and requirements of the fraternity is substantially correct, that a very large majority would agree with me and millions of others, that the institution of Freemasonry is not entitled to cognizance or fellowship in the Christian church. With my convictions of the principles and practices of the lodge I cannot vote to receive an applicant whom I know to be an adhering Mason, and it is due to the church and to myself that you should know my reasons for my course of action. It is the first case of the kind that has ever occurred in any church to which I belonged since the murder of Capt. Morgan by the Masonic fraternity, over fifty-four years ago; and here I leave the subject for the consideration of the church.

Fraternally yours in Christ,

Isaac Preston.

To deliberate on useful things is a prudent delay.

The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 21, 1880.

EXPERIENCES IN THE DEVELOPMENT OF A TRULY SUCCESSFUL LIFE.

Regeneration,
Separation,
Consecration,
Concentration.

Help for the South.

The letters lately published from the South, and another from New Orleans on the 12th page of this paper, need no word to emphasize the urgency of the situation. In the last we may almost read between the lines the work of Dr. Healey, Knight Templar, who was for years representing the American Missionary Association at Straight University for colored students. Brethren who have a conscience against the devices of the devil manifested in the lodge, and who stand for God though alone among the colored people, deserve to be sustained by those of like faith at the North. While the Reformed and United Presbyterians, United Brethren, Wesleyans and Free Methodists are maintaining these principles more or less efficiently at various points, the brethren noticed in the *Cynosure* have no denominational body to back them. Let aid and a blessing be given them by those not under obligations to other missionaries who maintain the truth in righteousness.

Cleopatra's Needle as a Monument to Freemasonry.

The obelisk, which has been such a disturber of the Masonic equilibrium in this country, seems by a peculiar providence to have been given a new vocation, which in time will prove of use in establishing in the popular conviction the fact that lodgery is but a revival of ancient sun-worship such a form as to be attractive and deluding to the ignorant and faithless of our own time.

Some weeks since the purpose of the lodge to lay the foundation for the obelisk in Central Park, New York, was mentioned in these columns, and the necessary inference pointed out, that this religious ceremony would be an acknowledgment, by the order, of its association with Egyptian theology. On Saturday, October 9th, several thousand Masons of the Blue Lodge and Knight Templar organizations marched to the park and proceeded with their religious rites over the foundation, and especially its central stone, which for the nonce they called a corner-stone. These ceremonies are thus described in the New York *Times:*

"The chaplain of the Grand Lodge offered a short prayer, and Grand Master Jesse B. Anthony stepped forward with a silver trowel in his hand and spread a little mortar on top of the stone and dropped a small piece into the hole in which it was to fit. He then took up a wooden square and tried the corners of the stone. Finding that they were as true as could be expected, he stepped back, and Acting Grand Senior Warden Edward H. Simmons stepped forward with a level. Then the Grand Junior Warden tried the stone with a plumb, Grand Master Anthony put on a little more mortar, and at 5 o'clock the stone was lowered into the place prepared for it. The hole was several inches larger on every side than the stone, and room was thus left for the articles that are hereafter to be deposited. Grand Master Anthony then approached the stone again, and said: "I, Jesse B. Anthony, Grand Master of Masons of the State of New York, do find this stone plumb, level, and square, well formed, true, and trusty, and duly laid." Deputy Grand Master Taylor then advanced and poured a quantity of grain on the stone, the emblem of plenty; the Grand Senior Warden poured on wine, the emblem of joy and gladness; the Junior Warden poured on oil, the emblem of peace, and Grand Master Anthony made a short prayer, asking for Divine protection for the workmen against accident. Lieut. Commander Gorringe was then presented to the Grand Master by the Grand Marshal, and the Grand Marshal announced, "In the name of the Grand Lodge of the State of New York I now proclaim the corner-stone of this obelisk, known as Cleopatra's Needle, duly laid in ample form." These words he repeated on three sides of the stone—the south, the west, and the east. The Masons then clapped their hands three times, and the 5,000 or 6,000 persons within sight of the foundations cheered.

But of especial interest was the address of Grand Master Anthony, on the occasion of which the *Times* remarks:

"The most remarkable part of the Grand Master's address was that in which he disclaimed any Masonic origin for the hieroglyphics found upon the obelisk, and this was a part of his oration, coming from such high Masonic authority, that could not have been peculiarly edifying to those persons who have found, as they professed to believe, evidences of the existence of the Masonic order at the time this obelisk was first erected."

These are the words:

"We find delineated there certain emblems which are to be found in common use among the operative craftsmen of the Middle Ages, and it is an evidence that these marks are definitive mementoes of a systematic labor. They are suggestive of a connection which may have existed by regular sequence between the eastern and western builders. I do not, however, consider that we should regard these marks as being symbolic, for while such an inference may be drawn, yet the geometrical outlines should not be accepted without qualification. We find that they labored with the same tools that are preserved in our society, and regarded by us in a symbolic sense as teaching moral lessons. Now, brethren, let us consider for a few moments these discoveries with reference to Masonic history. I touch upon the point because it has been so prominently brought before the public in connection with this obelisk, and especially because, in the judgment of many, they seem to have a direct allusion to our fraternity. In considering these discoveries from a Masonic stand-point, we must eliminate from our minds the Masonry of to-day as now organized. Although many events, or rather the minute circumstances of such events, are uncertain, the most valuable part of history rests upon visible monuments, such as pillars, edifices, heaps of stones, etc., erected upon the occasion of remarkable events. These monuments, attracting the attention of the rising generation, would naturally cause such inquiries concerning their origin and use as would long preserve the knowledge of the transactions to which they refer. It is questionable to my mind whether we are to confine ourselves to the historical rule—that is, to limit our views to that which can only be proved by indisputable facts and consecutive links to be true. Should we not take a broader ground, and look to the principles which antedate the time assumed for the origin of Masonry as at present constituted? There can be no question but that in the secret societies of Egypt are to be found some elements now embraced in the principles or symbolism of Masonry of the present; and yet, notwithstanding this, I am not prepared to state that we should consider that Freemasonry existed in those days.

"We can not honestly claim because of such traces that those societies or institutions were Masonic in their nature. In the annals of our craft there have been handed down to us much that is mythical and traditionary in its nature, and many of the old writers on Masonic history have, in the support of their theories, given us much that is visionary. We all know that when we enter the field of speculation there is really no limit to the extent it may be carried. Do not understand me as detracting in the least degree from the importance of these discoveries. They may have within them elements which may prove much, but I do not think we should hastily decide that they are conclusive."

The careful reader will notice that this speech confirms the conclusions maintained by the *Cynosure*, that the Egyptian mysteries and heathenism, of which the obelisk must be taken as a representative, are not the Freemasonry of our day, brought forth in 1817, any more than France and ancient Rome are one. Yet as both these governments were Republican so the religion, the ceremonies, and the divinities of the lodge correspond with those of all heathen systems. The significance of this Masonic stone-laying must, therefore, be clear. Had Cardinal McCloskey performed the rites of Catholicism on the occasion, it would have been an endorsement by the papal chuch. The performance described in the first quotation needs no comment to make more clear and forcible the application.

—The Indiana State Convention at Westfield is the business of the week. Brethren Stoddard and Rathbun are to be present.

—Bro. Stoddard, who returned from Iowa State Convention on Saturday, received a cordial letter from pastor Obermeyer of Little Rock, Arkansas, stating that the Lutheran conference lately sitting in this city wished him to express the heartfelt thanks of the body to himself and the National Christian Association and also to Mr. Ronayne, for the forcible delineation of the Masonic philosophy. The work done, he assures us, has not been in vain.

—All who are interested in the protest against Masonic politics enough to cast a vote for Phelps and Pomeroy, will see on the fourth page how tickets can be obtained.

—Elder Austin went from the State Convention at Birmingham to Pleasant Plain, Iowa, accompanied by Bro. S. M. Good who will work the degrees. Brethren T. K. Bufkin and Josiah Talbot were also in the company. Washington is their next point of operations. Salem, Iowa, will next be visited, where Bro. Starry has been engaged to work the degrees. We understand that Elder Austin received a unanimous endorsement as lecturer against lodgery.

—Bro. J. D. Nutting of the Albany, Missouri, *Freeman*, has again been attacked by the same grog-seller who was reported last week as having shamefully assailed him for a fearless opposition to the liquor-traffic in the columns of the *Freeman*. By a good providence Bro. Nutting was not severely injured, though the violence of the ruffian would have justified him in the eyes of the bystanders in using a revolver in self-defense. Another trivial fine of $5.00 and the obligation of a bond of $500 to keep the peace, were placed upon the owner of the "murder-mill," but the protection of God in whom our brother trusts will be better than such restrictions.

—Father Preston, of Lockport, in this State, writes: "I called on a neighbor, a working man, the other day, and asked him to subscribe for the *Cynosure*. He said, "I can not, and if you were in my place, you would not." I asked him why? He said, 'If I should take that paper, and it was known that I approved its teachings, I would lose one-half or two-thirds of my business in less

than two weeks. I could not earn bread for my family.' Such is the power of the lodge in the quiet little village of Lockport."

—The liquor dealers know how to appreciate Knight Templarism as the following advertisement from a Chicago daily attests:

"If you wish to drink the best wine produced on this or any other continent, drink the "Eclipse" brand of Landsberger champagne. The California commandery of Knights Templar used this brand exclusively while here recently, and we think the community generally can follow their example, for 'tis a well known fact that that body of gentlemen are wealthy enough to drink any kind they might desire. The only house where this wine can be procured in Chicago is," etc.

Resolutions of 1830.

The following were among the resolutions presented by Henry Dana Ward, Samuel St. John and Henry Cotheal in the National Anti-masonic convention and adopted:

"Freemasonry was instituted to dupe the simple for the benefit of the crafty. The object it has steadily pursued, until its members have attained mitres and crowns of Masonry; and also to a political influence corresponding with their claims to imperial power."

"It [Masonry] has a ritual, an altar, a priesthood and worshipers. It is an unhallowed temple, whose votaries are admitted in attire for a gallows. It has a government and laws, an empire and crowned heads, and a book of constitutions and a sword. It is a temple of tyranny where young men swear fealty to an unknown prince."

As the years go by Christmas has more and more influence on the minds of the people. Last year an unusual number of our exchanges were given up to Christmas articles and illustrations. This year some of them come in, like the plethoric mother of the *Christian Advocates* with a green cover and angels, and trumpets and a Merry Christmas in a huge wood cut with wings. Next year or the year after, we may look for it two weeks before hand, and it would not at that ratio be difficult to determine how long it would take to get back to the other side of the slope, and have wishes for a merry Christmas all the year. Stores were never so full of holiday presents as they seem to be this year; "and the people are glad to have it so." But Christ never had a mass all the same. The Catholics would like to bring him to the level of the Virgin and the saints to whom they pray. So they have Candlemas, Michaelmas, Christmas, and masses for all the saints, as well as for their distinguished priests, bishops, archbishops, cardinals and popes. We take issue, for conscience sake, with the whole bagatelle of senseless ceremonies. We would extol Christ as the head of the church and Saviour of the world, and put all the good of the earth on a like plain before his judgment seat.—*Wesleyan.*

The American Missionary Association and Freemasonry.

No one of our benevolent societies has contributed so much to the elevation of the oppressed races and for the vindication of the Gospel from the charge of complicity with oppression as the American Missionary Association. Born amidst the throes of the great anti-slavery struggle, it expressed the purest, the most earnest, and the best Christian sentiment in the nation. Its founders were reformers in the best sense of the word, consistent with themselves and with the Gospel of Christ.

It was not slavery alone that occupied their attention. Intemperance (including the use of narcotics), war, and organized secretism were most clearly condemned. Lewis Tappan, who did more than any one man to give being and character to this Association, was a seceded Mason, and an earnest opponent of the lodge. Secretary Whipple wrote me that for more than forty years he had on every appropriate occasion used his voice and pen in condemnation of secretism. In 1869, at the annual meeting of the Association at Mt. Vernon, Ohio, the missionaries and churches were faithfully warned of allurements of the lodge, and this advice was repeated at the annual meeting in 1874. Their former field secretary, Cravath, and their present field superintendent, Rev. J. E. Roy, of Atlanta, Ga., are pronounced Anti-masons, the latter a corporate member of the N. C. A.

How strange then, how passing strange, that right in Atlanta, under the immediate supervision of Dr. Roy, there should be a colored lodge membership of 1250, and that the *American Missionary* should say editorially that "These institutions have encouraged them (the freedmen) to form habits of sobriety and economy, and embued them with feelings of charity and benevolence." Did not the secretary who wrote that article know that he was doing violence to the most sacred convictions of the founders of the A. M. A. and many of its missionaries and supporters? Did he not know that in commending Freemasonry and Odd-fellowship he was undoing the work of the A. M. A. and endorsing the lowest and worst phase of public sentiment in the nation? The average moral sense of the nation says that a freedman is eligible to a seat in Congress, or even to the Presidency, but he cannot sit in a white man's lodge. By the laws of Freemasonry no colored man can be recognized as a Mason, nor can a white Mason visit a colored lodge or converse on Masonry with a colored Mason, under no less penalty than having "his body severed in two, his bowels torn out and burnt to ashes." The same rule (except the penalty) applies to Odd-Fellowship.

No institution in the land so fully expresses and so effectually promotes that spirit of caste, against which the A. M. A. has so untiringly labored, as Masonry and Odd-fellowship. Does not the editor of the *Missionary* know that lodge charity is only intense selfishness, without an element of either charity or economy? Odd-fellowship, by its official reports, shows that not one-third of its receipts go for the relief of any body. Not ten per cent. of the receipts of Masonry are used for anything but running expenses. Does not the editor know that Freemasonry professes to teach a regular system of science including every form of polite learning (Sickels' Monitor, p. 62), and yet swears its members to always conceal it. Does he not know that it proposes to regenerate men and take them into the holy of the holies (see Mackey's Ritualist, p 24,) to "save him from the grave of iniquity and raise to the faith of salvation, and inspire him with a most cheering hope of that life and immortality that belong to the just made perfect" (Mackey's Lexicon, Art. M. Mason), and yet binds him under death penalties not to tell even his wife and children what he has learned in the lodge? Is this the charity that the secretary of the American Missionary Association desires to commend? Does he not know that Freemasonry is but a revival of the old Baal-worship and that the pagan tribes of Africa have a precisely similar institution? I speak from knowledge when I say that Freemasonry and the African Purroh have a common origin and the same essential characteristics. Has the A. M. A. become the avowed defender of Paganism? Does the editor not know that the worship taught in lodge is a Christless worship, and all its prayers and Scripture quotations carefully exclude the name of Christ our Lord? Is this the religion he desires the freedmen to possess? Has it come to this that the A. M. A. places itself across the pathway of Christian reform and becomes the supporter of one of the mightiest systems of iniquity that curses our land?

I have done and suffered somewhat for the A. M. A., and must say with the psalmist, "Had it been an enemy that had done this, then I could have borne it; but thou, a man mine equal. We took sweet counsel and walked to the house of God in company." May the Lord forgive and save the American Missionary Association.

H. H. Hinman.

Mallet Creek, O., Oct. 14, 1880.

—A brother writes of a Christmas-tree performance connected with a certain church. An officer of the church received as a present a bottle of beer, with a request to return the bottle to the saloon-keeper, of whom he was affirmed to be in the habit of buying his beer. This, we suppose, as a derision. But what a disgrace to the professed body of Christ, to have the world see such a thing! Christmas trees are built on a worldly basis, pretty generally; but here was an extra touch of the evil one. Away with the whole thing! Let it alone!—*Christian Harvester.*

News of the Week.

—Secretary Sherman addressed a large and enthusiastic audience in McCormick Hall in this city, on political issues.

—On Friday evening the boilers of the Garden City distillery in this city, blew up and six souls were hurried into eternity.

—Last Friday closed the processions in celebration of the settlement of Baltimore. The parade consisted of Odd-fellows, Knights of Pythias, Knights of the Golden Eagle, American Mechanics, Heptasophs, etc. The celebration closes Tuesday, the anniversary of the surrender of Yorktown, by a grand illumination.

—A line of pipe 350 miles in length, extending up hill and down dale from Duke Center, McKean county, Pa, to Communipaw, just below Jersey City, on the Hudson river, will be laid in a short time. It is to be used for the self-conveyance of oil from the oil regions of Pennsylvania, and will be capable of delivering nearly 15,000 barrels daily.

—The New York *Herald* shows that in the year ending Aug. 31 last, 409 people were killed and 826 injured by cars at railroad crossings in the State, and it demands the enactment of a law compelling the railroad companies to erect viaducts at every place where a public highway crosses their tracks.

—The full returns from the town elections of Connecticut are in, and show large Republican gains, such as take that State out of the doubtful list at the forthcoming election.

—The Bishop of Liverpool was mobbed by a crowd of rowdies a fortnight ago while driving from a suburban chapel in a populous Roman Catholic district. Several stones were thrown at the carriage, and the Bishop's coachman was struck.

—A dispatch from Pera on Tuesday last says: "The Sultan last night signed the irade, ordering the surrender of Dulcigno. A convention will be concluded with Montenegro assuring the rights of the Mussulman inhabitants of that district.

—The members of the Albanian League have declared their determination to resist the cession of Dulcigno to Montenegro, says a dispatch from Scutari on Friday, but word from Constantinople says that no serious resistance is apprehended.

—A Dublin correspondent says: "It is now conceded that a breach has been created between the priesthood and Land League, which will soon widen into a complete rupture, owing to Archbishop McCabe's denunciations, which will have great weight throughout the country. A new element in the land controversy of Ireland is thus likely to spring up if the reformers push their case against the priests.

Home Circle.

Heaven.

Since o'er thy footstool, here below,
Such radiant gems are strewn,
Oh! what magnificence must glow,
My God! about thy throne!
So brilliant here those drops of light—
There the full ocean rolls, how bright!

If night's blue curtain of the sky,
With thousand stars in-wrought,
Hung like a royal canopy,
With glittering diamonds fraught—
Be, Lord, Thy temple's outer veil;
What splendor at the shrine must dwell!

The dazzling sun at noontide hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze—
But shows, O Lord! one beam of thine;
What, then, the day where thou dost shine!

Ah, how shall these dim eyes endure
That noon of living rays,
Or, how my spirit, so impure,
Upon thy glory gaze!
Anoint, O Lord, anoint my sight,
And robe me for the world of light.

—Dr. Muhlenburgh.

John Ploughman's Pictures.

ONE HUNCHBACK LAUGHS AT ANOTHER.

What is the good of spying holes in people's coats when we can't mend them? Talk of my debts if you mean to pay them; if not, keep your red rag behind your ivory ridge. A friend's faults should not be advertised, and even a stranger's should not be published. He who brays at an ass is an ass himself, and he who makes a fool of another is a fool himself. Don't get into the habit of laughing at people, for the old saying is, "Hanging's stretching and mocking's catching." Jesting is too apt to turn into jeering, and what was meant to tickle a man wound's. It is a pity when my mirth is another man's misery. Before a man cracks a joke he should consider how he would like it himself, for many who give rough blows have very thin skins. Give only what you would be willing to take; some men throw salt on others, but they smart if a pinch of it falls on their raw places. When they get a Roland for their Oliver, a tit for their tat, they don't like it; yet nothing is more just. Biters deserve to be bitten.

EMPTY SACKS.

The world is a ladder for some to go up and some to go down, but there is no need to lose your character because you lose you money. Some people jump out of the frying-pan into the fire; for fear of becoming paupers they become rogues. You find them slippery customers; you can't bind them to anything; you think you have got them, but you can't hold them any longer than you can keep a cat in a wheel-barrow. They can jump over nine hedges, and nine more after that. They always deceive you, and then plead the badness of the times, or the sickness of their family. You cannot help them, for there's no telling where they are. It is always best to let them come to the end of their tether, for when they are cleaned out of their rubbish they may perhaps begin in a better fashion. You cannot get out of a sack what is not in it, and when a man's purse is as bare as the back of your hand, the longer you patch him up the barer he will become, like Bill Bones, who cut up his coat to patch his waistcoat, and then used his trowsers to mend his coat, and at last had to lie in bed for want of a rag to cover him. Christ and a crust is riches, but a broken character is the worst bankruptcy. All is not lost while uprightness remains; but still it is hard to make an empty sack sit upright.

MINDING ONE'S OWN BUSINESS.

A man who does not look well to his own concerns is not fit to be trusted with other people's. Lots of folks are so busy abroad that they have no time to look at home. They say the cobbler's wife goes barefooted, and the baker's children gets no buns, and the sweep's house has sooty chimneys. This comes from a man's thinking that he is everybody except himself. All the wit in the world is not in one head, and therefore the wisest man living is not bound to look after all his neighbor's matters. There are wonderful people about, whose wisdom would beat Solomon into fits; and yet they have not sense enough to keep their own kettle from boiling over. They could manage the nation, and yet can't keep their boys out of the farmer's orchard; they could teach the parson, but they can't learn themselves. They poke their noses into other people's concerns, where they are as welcome as water in one's shoes, but as for setting their own house to rights, they like the job about as much as a pig likes having a ring put in his nose. The meddlesome man will not begin to darn his own stockings because he has left his needle sticking in his cousin's socks; he will be as gray as granum's cat before he improves, and yet he struts like a crow in a gutter, and thinks himself cock of the walk.

BEND THE SAPLING.

They say a daft nurse makes a wise child, but I do not believe it; nobody needs so much common sense as a mother or governess. It does not do to be always thwarting; and yet remember if you give a child his will and whelp his fill, both will surely turn out ill. A child's back must be made to bend, but it must not be broken. He must be ruled, but not with a rod of iron. His spirit must be conquered but not crushed. In these days children have a deal too much of their own way, and often make their mothers and fathers their slaves. It has come to a fine pass when the goslings teach the geese, and the kittens rule the cat: it is the upsetting of everything, and no parent ought to put up with it. It is as bad for the boys and girls as it is for the grown folk, and it brings out the worst side of their characters. I would sooner be a cat on hot bricks, or a toad under a harrow, than let my own children be my masters. No, the head should be the head, or it will hurt the whole body.—*Spurgeon.*

How the Pyramids were Built.

From the far distance you see the giant forms of the pyramids, as if they were regularly crystalized mountains, which the ever-creating nature has called forth from the rock, to lift themselves up toward the vault of heaven. And yet they are but tombs built by the hands of men, which have been the admiration and astonishment alike of the ancient and modern world. Perfectly adjusted to the cardinal points of the horizon, they differ in breadth and height, as shown by the measurement of the three oldest, as follows: 1. The pyramid of Khufa, height 450 75 feet; breadth 746 feet. 2. Pyramid of Khafra, height 447.5 feet; breadth 690.75 feet. 3. Pyramid of Menkara, height 203 feet, breadth 352 78 feet.

The construction of these enormous masses has long been an insoluble mystery, but later generations have succeeded in solving the problem. According to their ancient usages and customs, the Egyptians, while they still sojourned in health and spirits, were ever mindful to turn their looks to the region where the departing Ra took leave of life, where the door of the grave opened, where the body, well concealed, at length found rest, to rise again to a new existence, after an appointed time of long, long years; while the soul, though bound to the body, was at liberty to leave the grave and return to it during the daytime, in any form it chose.

In such a belief, it was the custom betimes to dig the grave in the form of a deep shaft in the rock, and above this eternal dwelling to raise a superstructure of sacrificial chambers, sometimes only a hall, sometimes several apartments, and to adorn them richly with colored writings and painted sculptures, as was becoming to a house of pleasure and joy.

The king began his work from his accession. As soon as he mounted the throne the sovereign gave orders to a nobleman, the master of all the buildings of his land, to plan the work and cut the stone. The kernel of the future edifice was raised on the limestone soil of the desert, in the form of a small pyramid built in steps, of which the well-constructed and finished interior formed the king's eternal dwelling, with his stone sarcophagus lying on the rocky floor.

Let us suppose that this first building was finished while the Pharaoh still lived in the bright sunlight. A second covering was added, stone by stone, on the outside of the kernel; a third to this second, and to this even a fourth; and the mass of the giant building grew greater the longer the king enjoyed existence. And then, at last, when it became almost impossible to extend the area of the pyramid further, a casing of hard stone, polished like glass, and fitted accurately into the angles of the steps, covered the vast mass of the sepulchre, presenting a gigantic triangle on each of its four faces.

More than seventy such pyramids once rose on the margin of the desert, each telling of a king of whom it was at once the tomb and monument. Had not the greater number of these sepulchres of the Pharaohs been destroyed almost to the foundation, and had the names of the builders of these which still stand been accurately preserved, it would have been easy for the inquirer to prove and make clear by calculation what was originally and of necessity the proportion between the masses of the pyramids and the the years of the reigns of their respective builders.—*Brugsch's Egypt.*

Sectarian Unsectarianism.

It is hard for a man to go in two opposite directions at the same time, so it is hard for persons who are sectarian in spirit and position, to be really unsectarian. There are those who claim and try to be unsectarian, when in fact they know that they are still sectarian. They reject each other, not upon Scriptural, but upon sectarian grounds. There are unsectarian societies to which no person can belong unless he is a member of some sect. There are unsectarian associations in which only members of sects are permitted. There are unsectarian meetings which must be guided and controlled by members of certain selected sects, or which are controlled by persons who have separated from all sects to be yet more sectarian than any of them. Men who are actually unsectarian, and who hold no allegiance to any sect whatever, are often virtually and actually rejected from unsectarian societies, and unsectarian Christian work.

One of the difficulties in the management of unsectarian enterprises is that all sects must be pacified, represented, and kept quiet, and all the prominent men in all the different sects must be honored and brought forward without special regard to their fitness for the work, lest members of one sect should be jealous of the ascendancy of those who are more thoroughly fitted for the work, but who belong to another sect. Hence in united efforts for the salvation of men, persons who are eminent, wealthy, or prominent, must be put forward, though they may know no more about the work in hand than a cow does about catching mice. The apostle said, "We know no man after the flesh," and he certainly was quite as ignorant of the schisms and divisions which have grown up to separate those whom the Lord has called into the unity of his grace and love. When men have learned what a sin it is to divide those whom God hath joined

together, when they have learned how utterly wrong are all their divisions and strifes and bickerings, then the way may be opened for them to confess their faults, and enter into a unity which shall be real and hearty, which shall be spiritual and eternal.—*The Christian.*

Childrens' Corner.

Clover.

Bessie Moore was out in her father's pasture, back of the barn, picking blackberries, when she was startled by the blast of a horn. A look of anxiety came over her sweet face as she ran quickly and climbed the fence to see if Mr. Thyson, the "meat-man," who blew his horn twice a week to announce his coming, was to stop. She watched the horses climbing the hill; and when she saw her mother come to the back door and swing a towel she threw herself on the ground and sobbed as though her heart would break. She knew full well that it was not to buy meat that her mother had signaled for Mr. Thyson to stop; for, although she was but ten years old, she was aware of the fact that there was no money with which to buy it. Oh, no! She realized that the event she had been dreading so long was to happen now—that her pet calf, Clover, her only playmate, so white and so fond of her, was to be sold. Week after week she had heard her parents discuss the subject of selling Clover, but week after week they had heard the butcher's horn blow and had let the wagon go by. But affairs had been coming to a crisis lately. Her father, who had been sick all summer, was still too feeble to work, and the small stock of money he had saved was rapidly going. She knew that he could not afford to feed the calf through the winter, and she knew that Mr. Thyson wanted her, and had offered a large price for her. Mr. Thyson was a man who wanted to possess all the rarest specimens of cattle, and he had been very anxious to buy this calf, which was said to be the handsomest creature in color and shape ever seen in Loudon county. He was a selfish man, withal, and was very ready to take advantage of Mr. Moore's misfortunes to get her. He was known throughout the county as a man who always got the best of a bargain, who thought more of making money than of anything else, and who never worried himself about his neighbors' troubles or felt it his duty to share or relieve them. He had one child, a boy about fourteen years old, named Tom, and he was determined, if possible, to teach him to be as shrewd in business matters as himself; but so far Tom had not shown much progress in that direction. He often went with his father as he rode through the country with his meat, and was advised by him to "look sharp," for he would soon be old enough to take the business himself. And Tom did "watch sharp," and his large brown eyes grew moist with tears to see his father take Bessie's calf away, for he knew how Bessie loved Clover, and that it was only necessity that made Mr. Moore sell her. Meantime Bessie had climbed the pasture fence and crept quietly behind the barn, where through a big crack she saw and heard all that passed. Then as the wagon turned to go out of the yard she went back, and running across the pasture with all her might, climbed the fence on the other side, ran along the road to the corner of the fence which she knew the wagon must pass, and waited for it. As she saw it coming she waved her hand for it to stop, and in a trembling voice cried:

"Oh, please stop a minute. I want to ask you something."

Mr. Thyson drew up his horses, wondering what child it was in such apparent distress, for he didn't recognize Bessie at first, as in her haste to reach the turn in the road before the wagon came along, she had fallen down in the dust, and then wiping her tears with her stained hand, had smeared her face so as to be hardly recognizable. Her long flaxen hair was blowing in every direction, and her hat was lying on the other side of the pasture fence, where it had fallen when she climbed over.

"Oh, please, *please*, Mr. Thyson," she screamed, "you won't kill my calf, will you?"

"Father," said Tom, "that's Bessie Moore. Why, Bessie, what's the matter?"

"Oh, I am so afraid your father will kill my Clover. You don't know how I love her, and I can't help crying;" and here the poor child broke down, and sobbed bitterly. Then as she saw Mr. Thyson draw up the reins to start, she continued:

"Perhaps if papa gets well he can buy her back, you know. So you won't kill her, will you?"

"No, no child; I won't kill her. She's too pretty to kill. I will take good care of her, and you can come and see her whenever you want to."

"Then I guess I can stand it better. I came out here so that papa could not see me cry, for that would make him worse. I knew I should cry when I said 'good-by' to Clover."

And sure enough, when the horses started her tears started again too, and there she stood in the dusty road, weeping and watching the wagon until it disappeared behind the next hill.

"Queer," said Mr. Thyson, as they drove along, "that she should feel so. Well, 'I can't help it. If I hadn't bought her somebody else would. Well, its the way of the world. It don't do to give way to your feelings for little things like this, you know, Tom. If you did you will never get ahead. They couldn't afford to keep her and had to sell her, and that's all there is about it."

But if it was "all there was about it" it made him very uncomfortable. In spite of all his reasoning he couldn't help thinking how easily he could spare feed enough from the loads of hay and stacks of grain with which his barns would soon be overflowing to keep the calf for a time. How happy that would make Bessie, and how it would lighten her parent's hearts! He couldn't get the sick countenance of Mr. Moore out of his mind, or the tired, worn face of his wife, and more than all little Bessie standing alone in the dusty turnpike, watching him as he took away the only pet and playmate she had.

It annoyed him, and it was something new for him to be annoyed in this way. He was glad when he found himself approaching another farm-house, and if he blew a louder blast than usual on his horn, nobody but himself knew that it was to give vent, if possible, to emotions that were getting too strong for him to manage.

Tom was very quiet all the way home. He seemed to be thinking very deeply about something, but when, occasionally, he did speak, it was sure to be some innocent remark about Bessie or her father, which only gave his father's conscience a fresh prick and served to irritate him still more. So by the time they got home he was, as his wife said, "dreadful grouty."

As they were sitting at supper that evening, Tom burst out suddenly:

"Father, would you sell that calf?"

"Yes, and be glad to get rid of her, if I can get my price."

"Well, I'd like to buy her if I've got money enough in my bank."

"You! What do you want of her?"

"Oh! something. Will you sell her to me?"

"Yes, I suppose so. Yes, you may have her for ten dollars, just what I paid."

"And do exactly as I please with her, father?"

His father hesitated. He suspected what Tom was going to do and he saw a difficulty in it for him. However, he replied, at last:

"Yes, Tom, you may buy her and do exactly as you please with her, upon one condition; and that is, if by buying her you get yourself into a hard scrape you will work yourself out of it without help."

Mr. Thyson thought, by binding Tom to that promise that he should have a good chance to teach him a valuable lesson in shrewdness and foresight about making a bargain.

Tom readily promised, for he couldn't imagine what scrape he could possibly get into by buying Clover. So the bargain was soon concluded and the money paid.

Meantime, Bessie had dried her tears and gone home, trying very hard to be cheerful; but as soon as she had eaten her supper she crept up to her little bed and sobbed herself to sleep. The next morning she felt braver, and thought she would try very hard to forget Clover. Her father usually lay on a lounge by the sitting-room window through the day, and for several mornings Clover had been in the habit of coming there and putting her head in to be caressed. So Bessie made a point of getting a basket of fresh clover-blossoms, with which her father would feed the calf while Bessie and her mother were at breakfast. But the morning after Clover left, Bessie sat down to the breakfast table with a heavy heart, for she missed Clover more than ever. She had hardly taken a mouthful, though before her father called out—

"Bessie, just bring me a basket of clover, won't you? Clover wants her breakfast."

Bessie sprang from her chair with a bound, exclaiming, "Why, papa, you've forgotten! Clover's gone!"

But no! there was her sweet, white face peering in at the window and there holding her by a cord stood Tom Thyson, his face covered with smiles.

"Why, Tom!" screamed Bessie "did she run away?"

"No, I bought her of father, and now I'm going to give her back to you. She's yours again, now. Good by;" and before Bessie could express her thanks Tom was gone.

Concluded next week.

A Wonderful Horse.

In the year 1609 an Englishman named Banks had a horse which he had trained to follow him wherever he went, even over fences and to the roofs of buildings. He and his horse went to the top of that immensely high structure, St. Paul's church. After many extraordinary performances at home the horse and his master went to Rome, where they performed feats equally astonishing. But the result was that both Banks and his horse were burned, by order of the Pope, as enchanters. Sir Walter Raleigh observes that had Banks lived in olden times he would have shamed all the enchanters of the world, for no beast ever performed such wonders as his.

Home and Farm.

Parental Duties.

Careful attention to manners and behavior of children is among the most important parental duties; because so much of the comfort and happiness of a family and of friends depends upon the deportment of the younger members. Only the most gentle firmness will restrain and guide without making the teaching galling, and a bondage that leads to deceit.

Respectful demeanor to elders, loving attention to the wishes of the parents, the thousand small courtesies that are claimed for superiors extended to their young associates and to the servants, which can only come as the result of careful parental guidance, are much less strictly attended to among a large proportion of families, than is desirable. This neglect, so annoying to all who are compelled to endure or witness it, is most injurious to the young.

The beginning of the evil can be traced to the fact that parents and teachers seldom realize that they are under any obligations to treat children politely. If our children do not see us practice the politeness which we inculcate, why should they believe our precepts are of any great importance? Children have as strong claims for civil, polite attention as their elders have.

We see many children who act as if they thought it of no consequence how they behave at home. They talk loud, are boisterous when they enter a room, race up and down stairs, and call with loud voices from one story to another, slamming every door after them until the noise is like the report of a cannon, regardless of the great annoyance and discomfort they inflict upon all in the house. A visitor at a house where such behavior in children is tolerated would scarcely recognize them if he met them away from home, they can then be so quiet and unobtrusive. But that is not being refined and polished. True politeness and good manners can not be taken on or put off at pleasure. They must be home-made, instilled into the minds of the children from the cradle, to be the pure article. But if it is not—to be sure, even a spurious article is better than none. At least it will be some relief to those who must witness the boorishness of their home manners.

Now if parents can teach their children that they must not enter a friend's house and throw off hats, cloaks, or rubbers anywhere—on the floor, on chairs, sofas, etc., instead of putting them in their appropriate places—that they must not rush noisily about, talking loudly or calling from one end of the room to the other, that they must be respectful and deferential to all when visiting, they surely can teach them that rude conduct at home is offensive and reprehensible to the last degree and in no wise to be tolerated. Parents can train their children to be

polite at home as well as abroad, and they are guilty of a great wrong if they do not accomplish it.

Well-bred persons—young or old—will respect the taste, comfort and pleasure of others, and be quite as solicitous of securing it as their own. They will be ashamed to allow any habit that would offend the taste or delicacy of anyone to have control over them. They are watchful to use no annoying expressions, to guard or overcome any propensity that will make another uncomfortable, such as sharp words, sarcasm, or repartees that give pain, and many other little but troublesome habits. A well-bred person will not indulge in anything of this kind at home or abroad, when there is danger of giving offense to any member of the family, or friend, who is fastidious and likely to be hurt by it. In fact, no book or code for good manners has ever been written that is so safe to follow as the Bible. At home and among friends or strangers good manners are simply those actions which spring from that spirit that "suffereth long and is kind," which "envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil." If parents will so teach their children they will not only add to their own comfort a thousand fold, while the little ones are maturing, but will prepare them to go out from their home, when they arrive at man's and woman's estate, useful and respected members of society, blessing and being blessed by all.—*The Christian Union.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$380 62
Eli Tapley..... 200 54

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—The brethren at Ennis, Texas, of whom good word has been frequently heard respecting their faithful testimony for Christ against all the popular agencies that oppose him, are building a small church. They need help to maintain the truth amid the surrounding darkness. The publishers of the *Free Methodist*, or of the *Cynosure*, will forward contributions. Bro. G. W. Harvey is located there.

United Brethren in Christ.

—The Alleghany conference meeting in Cambria county, Pa., Bishop Glossbrenner presiding, passed the following resolution upon the church rule against the lodge:

"*Resolved*, That we hereby respectfully and earnestly memoralize the next General Conference to repeal this law or make it merely advisory, or so reconstruct and amend it as to allow the classes authority to deal with their own members who may happen to join secret societies as they may deem best, the same as with other offenders, thus rendering the law constitutional, equitable, and scriptural."

—On the other hand the River conference held in Adams county, Wis., resolved strongly in favor of a Christian maintenance of the law, and to teach the people the reasons for their position.

General.

—One of the murderers of Dr. Parsons, the American missionary, has been condemned to death, and the two others have been sentenced to fifteen years penal servitude.

—At the recent meeting of the Moravian "Society for the Propagation of the Gospel among the Heathen," at Bethlehem, Pa, the receipts of the year were reported at $11,280, of which $10,000 was used in the General Mission Fund for Foreign Missions.

—Tremont Temple, Dr. Nathaniel Colver's old church on Tremont St., Boston, which was burned on August 14, 1879, was reopened last Sunday evening, having been practically rebuilt. The property is controlled by the Evangelical Baptist Benevolent and Missionary Society, and is held subject to a mortgage of $175,000, about $100,000 of this amount having been expended in the reconstruction.

Sabbath School.

LESSON V.—Oct. 31, 1880.—JOSEPH SOLD INTO EGYPT.

SCRIPTURE.—Gen. 37: 1-5; 23-36.

1. And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.
2. These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.
3. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.
4. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.
5. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.
23. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him;
24. And they took him, and cast him into a pit: and the pit was empty, there was no water in it.
25. And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.
26. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?
27. Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.
28. Then there passed by Midianites, merchantmen: and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.
29. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.
30. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?
31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:
32. And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.
33. And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.
34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.
35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.
36. And the Midianites sold him into Egypt unto Potiphar, and officer of Pharaoh's, and captain of the guard.

[From the Lesson Commentary.]

INTRODUCTION.

Eleven years have passed away since the return of Jacob from Padan-Aram. The patriarch's tent is pitched at Hebron, where are the graves of his ancestors, and where soon he will lay his venerable father Isaac beside them. A crushing sorrow has come upon him, in the loss of his beloved Rachel, whose grave was hastily dug on the wayside, near Bethlehem. But he is consoled by the presence of her two sons: Joseph, the genile, noble boy, already marked by integrity and capacity, and Benjamin, a child of four years playing by his side. Over the hills of Canaan roam his vast flocks, watched by his ten sons. The descendants of Jacob now number more than sixty souls.

"Joseph being seventeen years old"—Joseph figures as a chief among the branches on account of the singular incidents of his life, and the new turn which these gave to the destiny of the great and numerous family, to their training for the divine purposes, and to the advancement and final realization of the plan of the kingdom of God.—Barth.

The unsophisticated child of home is prompt in the disapproval of evil, and frank in the avowal of his feelings. What the evil was we are not informed; but Jacob's full grown sons were now far from the paternal eye, and prone, as it seems, to give way to temptation. Many scandals come out to view in the chosen family.—Murphy.

"The son of his old age"—Being born when Jacob was ninety-one years old. According to some accounts Benjamin, Joseph's youngest brother, was four years old; according to others, ten years old.—Browne.

Another reason for his partiality was the fact that Joseph was the child of his best loved wife, Rachel, who had died only a few years before. There were, also, according to the nature of the case, co operating moral causes. Joseph was, in a religious and moral aspect, the most amiable of them all.—Barth.

It has been thought by some that Jacob in his anger at the sins of his elder sons, especially of Reuben his first born, and in his partiality for Joseph, the first born of Rachel, designed to give him the right of primogeniture; that his robe was the token of birthright, and perhaps even designated the priestly office of the head of the family.—E. H. Browne.

Now we distinguish between two things, jealousy and envy. Jealousy is that state of mind which repines at the happiness of another, the diminution of which would increase our own. Envy, on the contrary, is that state of mind in which we mourn over the advantage of another, though the taking it away from them will not do us the least good. Envy is that terrible state in which it is impossible to admire any thing that is not our own. We can pardon the jealsousy of the poor man who repines over the advantages wrung from him by the false customs of society; but we cannot sympathize with him when he hates all that is above him simply because it is above him.—F. W. Robertson.

It is common for friendly monitors to be looked upon as enemies. They that hate to be reformed, hate those who would reform them. Prov. 9: 8. It is common for those that are beloved of God to be hated by the world; whom heaven blesses, hell curses; whom God speaks comfortably to, wicked men will not speak peaceably to.—M. Henry.

"Unto his brethren"—Shechem is about twenty-five leagues from Hebron. Joseph's mission to this remote and dangerous country is a proof at the same time that Jacob did not treat him with too much indulgence, and that he did not keep him home from any feelings of tenderness. Joseph's willing obedience, too, and his going alone, an inexperienced youth, upon such a dangerous journey, is a proof that he was accustomed to obey cheerfully—a habit not acquired in an effeminate bringing up.—Heim.

"Stripped...of his coat"—His robe, the evidence of Jacob's tender regard, might have reminded them that to murder Joseph was in effect to murder their father. If it would not deprive him of life, it would deprive him of the comfort of life, and fill up the rest of his days with bitterness and sorrow.—Bush.

"They cast him"—Observe here the blood-guiltiness of these brothers; they did not take Joseph's life, but they intended to take it; they were therefore murderers. Let us make a distinction; for when we are told that the thought is as bad as the crime, sometimes we are tempted to to argue thus—I have indulged the thought; I will, therefore, do the deed, it will be no worse. This sophistry can scarcely deceive the heart that uses it; yet, merely to put the thing verbally right, let us strip it of its casuistry. The thought is as bad as the act, because the act would be committed if it could. But if these brethren of Joseph had mourned over and repented of their sin, would we dare to say that the thought would have been as bad as the act? But we do say that the thought in this case was as bad as the act, because it was not restrained or prevented by any regret or repentant feeling; it was merely prevented by the coming in of another passion, it was the triumph of avarice over malice. There is many a man who has not taken away a brother's life, but who by an indulgence of malevolence is in the sight of God a more sinful man than many who have expatiated their guilt on the scaffold.—F. W. Robertson.

"Into a pit"—A term applied to hollow reservoirs excavated out of the solid rock for the purpose of holding rain-water, or to natural cavities containing fountains which were often walled up with stone to prevent the water from escaping. These cisterns, from earthquakes or other accidents, were sometimes broken, so they could no longer answer the end for which they were constructed.—Bush.

Ishmaelites, afterwards called Midianites in v. 28, and Medanim in v. 36. Medan and Midian were sons of Abraham by Keturah; Ishmael his son by Hagar. The Ishmaelites and Midianites were near neighbors, and very probably joined together in caravans, and commercial enterprises. Very probably, too, the Ishmaelites, being the more powerful tribe, may have by this time become a general name for several smaller and associated tribes.—E. H. Browne.

If Joseph had not been sold to the Midianites, he never would have been exalted to be governor of Egypt. If Christ had not been persecuted, and at last crucified, he would not have worked out redemption for us, have risen from the dead and ascended up into his glory.—E. H. Browne.

"What profit"—"What benefit to us, if we leave him to die, and conceal his death, when we can sell him to advantage." He proposed at once to ease their consciences, gratify their hatred, and benefit their purses—a truly selfish plan.—Barth.

"Come and let us sell him"—Their consciences and their feelings told them that they ought not to kill Joseph. But their envy told them that they must at least sell him, that they might remove him to a distance from themselves and their father's house. Their consciences had leave to dictate as far as their envy would permit, and no further.—Barth.

"Twenty pieces of silver"—The value of this sum was about five dollars of our money. A goodly price at which to value the son of a patriarch.—Bush.

"Whither shall I go"—Either to find the child or flee from his father He is more solicitous than the rest, because, being the oldest brother, his father would require Joseph at his hand.—Pool.

Recent Publications.

Canon Kingsley's researches into ancient and medieval history have given the world nearly all it cares to know respecting those pietists whose excentricities, or devotion, or genius, have won them a name in history. His biographical sketches entitled "The Hermits" will be found interesting reading for those who are curious to know how men have devoted themselves to things not of this world, with a self-abnegation which all should attain to, if not so wisely as to commend their life to us. I. K. Funk & Co. furnish the book in their standard series for 15 cents.

They have also added to their list of reproduced classical works, the "Thoughts of the Emperor Aurelius," the adopted son of the successor of Hadrian, who came to the throne A. D. 161. Aurelius is called "the flower of the stoical philosophy" and his character is described as one of the most pure and gentle, an example of humanity, as the records of heathen history afford. Yet in singular inconsistency he lent himself to severe persecutions of the early Christians. His character has been closely studied by such men as John Stuart Mill and Renan. The present translation furnishes to American readers the thoughts of one of the purest of Roman emperors and philosophers, and gives an insight into the ethics of that age from the most favorable stand-point.

MAGAZINES

—The *Preacher* and *Homiletic Monthly* for October has sermons by Drs. Skinner, Phillips Brooks, Justin D. Fulton, Joseph Parker, Theo. Monod, Kittredge and others. Dr. Howard Crosby has a paper giving Light on Important Texts. Hints on Exegesis, Criticism, Data in Current Literature, etc, are full of suggestion to every Christian worker, for to us all Christ has given the "ministry of reconciliation." Religious Newspaper Agency, 10 Dey street, New York.

—The *Young Scientist* has matter of interest to students in its articles on "How to Learn to Draw," "Home-made Telescopes and Microscopes," "Science in Common-place Things," and "One of our Pond-dwellers."

—*Vick's Monthly*, with its beautiful colored plate, gives its October readers many choice bits on the garden, birds, flowers, and vegetables—utility, philosophy, taste, pleasure, are here gently drawn from nature to make happy hearts and homes. James Vick, Rochester, N. Y.

—Roberts' *Miscellany* for young people continues to be among the best journals for lads and lasses about the evening lamp. No fine type to strain and injure young eyes, and no sensation literature to work like evil with the tender mind. B. H. Roberts, Rochester, N. Y.

NOTICES.

—The Rollins Publishing Co., of this city, have in press the widely-known lecture by Prof. Frank I. Jervis, entitled, "Robert G. Ingersoll, the Champion Plagiarist of the Nineteenth Century."

—A. Craig & Co., of Chicago, have now in press, and will issue Oct. 12, a work entitled, "The Priest, the Woman, and the Confessional," by the venerable Father Chiniquy, who for thirty years was a priest in the Church of Rome. It will contain a fine steel engraving of the author.

—"Good Literature" is the name of a new weekly paper, about the size of the New York Daily *Sun*, the first number of which appeared Sept. 23. It aims to be more a literary *news*paper than any of its contemporaries (or than any of its numerous dead predecessors), and proposes to depend upon its readers for support instead of upon the advertising patronage of publishers, which is supposed to have been the life-blood (or poison) of literary papers heretofore. No advertisements will be admitted, and no gratuitous specimen copies of books for notice accepted. The editors propose to *buy* the books they write about, and "will try to tell the readers of good books what they want to know, that is worth knowing, about books and about living literary workers." The price is quite as astonishing as the scheme—50 cents a year—and it is hardly necessary to add that the paper emanates from "The Literary Revolution" headquarters, the American Book Exchange, Tribune Building, New York.

polite at home as well as abroad, and they are guilty of a great wrong if they do not accomplish it.

Well-bred persons—young or old—will respect the taste, comfort and pleasure of others, and be quite as solicitous of securing it as their own. They will be ashamed to allow any habit that would offend the taste or delicacy of anyone to have control over them. They are watchful to use no annoying expressions, to guard or overcome any propensity that will make another uncomfortable, such as sharp words, sarcasm, or repartees that give pain, and many other little but troublesome habits. A well-bred person will not indulge in anything of this kind at home or abroad, when there is danger of giving offense to any member of the family, or friend, who is fastidious and likely to be hurt by it. In fact, no book or code for good manners has ever been written that is so safe to follow as the Bible. At home and among friends or strangers good manners are simply those actions which spring from that spirit that "suffereth long and is kind," which "envieth not; vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil." If parents will so teach their children they will not only add to their own comfort a thousand fold, while the little ones are maturing, but will prepare them to go out from their home, when they arrive at man's and woman's estate, useful and respected members of society, blessing and being blessed by all.—*The Christian Union.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

☞ The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

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—At the late meeting of the Genesse Conference the question of the Morgan monument received a very favorable consideration, and the conference voted its co-operation by appointing the editor of the *Free Methodist* in this city to receive funds for the purpose. The conference also spake a good word for the *Cynosure* in their recognition of the papers which are aiming to promote a holy church against a crafty adversary.

—Rev. Edward Matthews was appointed conference missionary at the last Michigan conference.

—The brethren at Ennis, Texas, of whom good word has been frequently heard respecting their faithful testimony for Christ against all the popular agencies that oppose him, are building a small church. They need help to maintain the truth amid the surrounding darkness. The publishers of the *Free Methodist*, or of the *Cynosure*, will forward contributions. Bro. G. W. Harvey is located there.

United Brethren in Christ.

—The Alleghany conference meeting in Cambria county, Pa., Bishop Glossbrenner presiding, passed the following resolution upon the church rule against the lodge:

"*Resolved*, That we hereby respectfully and earnestly memoralize the next General Conference to repeal this law or make it merely advisory, or so reconstruct and amend it as to allow the classes authority to deal with their own members who may happen to join secret societies as they may deem best, the same as with other offenders, thus rendering the law constitutional, equitable, and scriptural."

—On the other hand the River conference held in Adams county, Wis., resolved strongly in favor of a Christian maintenance of the law, and to teach the people the reasons for their position.

General.

—One of the murderers of Dr. Parsons, the American missionary, has been condemned to death, and the two others have been sentenced to fifteen years penal servitude.

—At the recent meeting of the Moravian "Society for the Propagation of the Gospel among the Heathen," at Bethlehem, Pa, the receipts of the year were reported at $11,280, of which $10,000 was used in the General Mission Fund for Foreign Missions.

—Tremont Temple, Dr. Nathaniel Colver's old church on Tremont St., Boston, which was burned on August 14, 1879, was reopened last Sunday evening, having been practically rebuilt. The property is controlled by the Evangelical Baptist Benevolent and Missionary Society, and is held subject to a mortgage of $175,000, about $100,000 of this amount having been expended in the reconstruction.

Sabbath School.

LESSON V.—Oct. 31, 1880.—JOSEPH SOLD INTO EGYPT.

SCRIPTURE.—Gen. 37: 1-5; 23-36.

1. And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.
2. These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren; and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report.
3. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors.
4. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.
5. And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.
23. And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colors that was on him;
24. And they took him, and cast him into a pit: and the pit was empty, there was no water in it.
25. And they sat down to eat bread; and they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.
26. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood?
27. Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content.
28. Then there passed by Midianites, merchantmen: and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.
29. And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes.
30. And he returned unto his brethren, and said, The child is not; and I, whither shall I go?
31. And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:
32. And they sent the coat of many colors, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no.
33. And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces.
34. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.
35. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him.
36. And the Midianites sold him into Egypt unto Potiphar, and officer of Pharaoh's, and captain of the guard.

[From the Lesson Commentary.]

INTRODUCTION.

Eleven years have passed away since the return of Jacob from Padan-Aram. The patriarch's tent is pitched at Hebron, where are the graves of his ancestors, and where soon he will lay his venerable father Isaac beside them. A crushing sorrow has come upon him, in the loss of his beloved Rachel, whose grave was hastily dug on the wayside, near Bethlehem. But he is consoled by the presence of her two sons: Joseph, the gentle, noble boy, already marked by integrity and capacity, and Benjamin, a child of four years playing by his side. Over the hills of Canaan roam his vast flocks, watched by his ten sons. The descendants of Jacob now number more than sixty souls.

"Joseph being seventeen years old"—Joseph figures as a chief among the branches on account of the singular incidents of his life, and the new turn which these gave to the destiny of the great and numerous family, to their training for the divine purposes, and to the advancement and final realization of the plan of the kingdom of God.—Barth.

The unsophisticated child of home is prompt in the disapproval of evil, and frank in the avowal of his feelings. What the evil was we are not informed; but Jacob's full grown sons were now far from the paternal eye, and prone, as it seems, to give way to temptation. Many scandals come out to view in the chosen family.—Murphy.

"The son of his old age"—Being born when Jacob was ninety-one years old. According to some accounts Benjamin, Joseph's youngest brother, was four years old; according to others, ten years old.—Browne.

Another reason for his partiality was the fact that Joseph was the child of his best loved wife, Rachel, who had died only a few years before. There were, also, according to the nature of the case, co operating moral causes. Joseph was, in a religious and moral aspect, the most amiable of them all.—Barth.

It has been thought by some that Jacob in his anger at the sins of his elder sons, especially of Reuben his first born, and in his partiality for Joseph, the first born of Rachel, designed to give him the right of primogeniture; that his robe was the token of birthright, and perhaps even designated the priestly office of the head of the family.—E. H. Browne.

Now we distinguish between two things, jealousy and envy. Jealousy is that state of mind which repines at the happiness of another, the diminution of which would increase our own. Envy, on the contrary, is that state of mind in which we mourn over the advantage of another, though the taking it away from them will not do us the least good. Envy is that terrible state in which it is impossible to admire any thing that is not our own. We can pardon the jealsousy of the poor man who repines over the advantages wrung from him by the false customs of society; but we cannot sympathize with him when he hates all that is above him simply because it is above him.—F. W. Robertson.

It is common for friendly monitors to be looked upon as enemies. They that hate to be reformed, hate those who would reform them. Prov. 9: 8. It is common for those that are beloved of God to be hated by the world; whom heaven blesses, hell curses; whom God speaks comfortably to, wicked men will not speak peaceably to.—M. Henry.

"Unto his brethren"—Shechem is about twenty-five leagues from Hebron. Joseph's mission to this remote and dangerous country is a proof at the same time that Jacob did not treat him with too much indulgence, and that he did not keep him home from any feelings of tenderness. Joseph's willing obedience, too, and his going alone, an inexperienced youth, upon such a dangerous journey, is a proof that he was accustomed to obey cheerfully—a habit not acquired in an effeminate bringing up.—Heim.

"Stripped...of his coat"—His robe, the evidence of Jacob's tender regard, might have reminded them that to murder Joseph was in effect to murder their father. If it would not deprive him of life, it would deprive him of the comfort of life, and fill up the rest of his days with bitterness and sorrow.—Bush.

"They cast him"—Observe here the blood-guiltiness of these brothers; they did not take Joseph's life, but they intended to take it; they were therefore murderers. Let us make a distinction; for when we are told that the thought is as bad as the crime, sometimes we are tempted to to argue thus—I have indulged the thought; I will, therefore, do the deed, it will be no worse. This sophistry can scarcely deceive the heart that uses it; yet, merely to put the thing verbally right, let us strip it of its casuistry. The thought is as bad as the act, because the act would be committed if it could. But if these brethren of Joseph had mourned over and repented of their sin, would we dare to say that the thought would have been as bad as the act? But we do say that the thought in this case was as bad as the act, because it was not restrained or prevented by any regret or repentant feeling; it was merely prevented by the coming in of another passion, it was the triumph of avarice over malice. There is many a man who has not taken away a brother's life, but who by an indulgence of malevolence is in the sight of God a more sinful man than many who have expatiated their guilt on the scaffold.—F. W. Robertson.

"Into a pit"—A term applied to hollow reservoirs excavated out of the solid rock for the purpose of holding rain-water, or to natural cavities containing fountains which were often walled up with stone to prevent the water from escaping. These cisterns, from earthquakes or other accidents, were sometimes broken, so they could no longer answer the end for which they were constructed.—Bush.

Ishmaelites, afterwards called Midianites in v. 28, and Medanim in v. 36. Medan and Midian were sons of Abraham by Keturah; Ishmael his son by Hagar. The Ishmaelites and Midianites were near neighbors, and very probably joined together in caravans, and commercial enterprises. Very probably, too, the Ishmaelites, being the more powerful tribe, may have by this time become a general name for several smaller and associated tribes.—E. H. Browne.

If Joseph had not been sold to the Midianites, he never would have been exalted to be governor of Egypt. If Christ had not been persecuted, and at last crucified, he would not have worked out redemption for us, have risen from the dead and ascended up into his glory.—E. H. Browne.

"What profit"—"What benefit to us, if we leave him to die, and conceal his death, when we can sell him to advantage." He proposed at once to ease their consciences, gratify their hatred, and benefit their purses—a truly selfish plan.—Barth.

"Come and let us sell him"—Their consciences and their feelings told them that they ought not to kill Joseph. But their envy told them that they must at least sell him, that they might remove him to a distance from themselves and their father's house. Their consciences had leave to dictate as far as their envy would permit, and no further.—Barth.

"Twenty pieces of silver"—The value of this sum was about five dollars of our money. A goodly price at which to value the son of a patriarch.—Bush.

"Whither shall I go"—Either to find the child or flee from his father He is more solicitous than the rest, because, being the oldest brother, his father would require Joseph at his hand.—Pool.

Recent Publications.

Canon Kingsley's researches into ancient and medieval history have given the world nearly all it cares to know respecting those pietists whose excentricities, or devotion, or genius, have won them a name in history. His biographical sketches entitled "The Hermits" will be found interesting reading for those who are curious to know how men have devoted themselves to things not of this world, with a self-abnegation which all should attain to, if not so wisely as to commend their life to us. I. K. Funk & Co. furnish the book in their standard series for 15 cents.

They have also added to their list of reproduced classical works, the "Thoughts of the Emperor Aurelius," the adopted son of the successor of Hadrian, who came to the throne A. D. 161. Aurelius is called "the flower of the stoical philosophy" and his character is described as one of the most pure and gentle, an example of humanity, as the records of heathen history afford. Yet in singular inconsistency he lent himself to severe persecutions of the early Christians. His character has been closely studied by such men as John Stuart Mill and Renan. The present translation furnishes to American readers the thoughts of one of the purest of Roman emperors and philosophers, and gives an insight into the ethics of that age from the most favorable stand-point.

MAGAZINES

—The *Preacher* and *Homiletic Monthly* for October has sermons by Drs. Skinner, Phillips Brooks, Justin D. Fulton, Joseph Parker, Theo. Monod, Kittredge and others. Dr. Howard Crosby has a paper giving Light on Important Texts. Hints on Exegesis, Criticism, Data in Current Literature, etc, are full of suggestion to every Christian worker, for to us all Christ has given the "ministry of reconciliation." Religious Newspaper Agency, 10 Dey street, New York.

—The *Young Scientist* has matter of interest to students in its articles on "How to Learn to Draw," "Home-made Telescopes and Microscopes," "Science in Common-place Things," and "One of our Pond-dwellers."

—*Vick's Monthly*, with its beautiful colored plate, gives its October readers many choice bits on the garden, birds, flowers, and vegetables—utility, philosophy, taste, pleasure, are here gently drawn from nature to make happy hearts and homes. James Vick, Rochester, N. Y.

—Roberts' *Miscellany* for young people continues to be among the best journals for lads and lasses about the evening lamp. No fine type to strain and injure young eyes, and no sensation literature to work like evil with the tender mind. B. H. Roberts, Rochester, N. Y.

NOTICES.

—The Rollins Publishing Co., of this city, have in press the widely-known lecture by Prof. Frank I. Jervis, entitled, "Robert G. Ingersoll, the Champion Plagiarist of the Nineteenth Century."

—A. Craig & Co., of Chicago, have now in press, and will issue Oct. 12, a work entitled, "The Priest, the Woman, and the Confessional," by the venerable Father Chiniquy, who for thirty years was a priest in the Church of Rome. It will contain a fine steel engraving of the author.

—"Good Literature" is the name of a new weekly paper, about the size of the New York Daily *Sun*, the first number of which appeared Sept. 23. It aims to be more a literary *news*paper than any of its contemporaries (or than any of its numerous dead predecessors), and proposes to depend upon its readers for support instead of upon the advertising patronage of publishers, which is supposed to have been the life-blood (or poison) of literary papers heretofore. No advertisements will be admitted, and no gratuitous specimen copies of books for notice accepted. The editors propose to *buy* the books they write about, and "will try to tell the readers of good books what they want to know, that is worth knowing, about books and about living literary workers." The price is quite as astonishing as the scheme—50 cents a year—and it is hardly necessary to add that the paper emanates from "The Literary Revolution" headquarters, the American Book Exchange, Tribune Building, New York.

Miscellany.

--There is still living at Gloucester, England, four people who, when children, were pupils in Robert Raikes' Sunday-school.

—The last transit of Venus for one hundred years will occur in 1882, and the astronomers are making ready for the usual observations.

—Dr. Charles Elam says that one pair of herrings, if unchecked, would in a few years stock the Atlantic ocean so that there would be no room to move.

--Measurements show that the level of the Caspian sea is gradually lowering. A part of the eastern shore is now transformed into a series of lagoons separated by muddy spaces. In 1861 the level was 3 9 feet lower than in 1837. These facts about the Caspian are in complete accord with the general diminution of water in all Asiatic lakes.

—One curious item in the statistics of Japan shows that of the total number of newspapers sold --amounting to over 33,000,000--39,517 were purchased by foreigners. Taking all the year round, an average of 91,507 papers are sold daily; and, taking into consideration the population of the country, on the average every 10,000 persons purchase 26 newspapers. The Japan book publishers are a very industrious class. The number of new books published during the year was 5,317; of these 1,495 were copyrighted.

—There are, we believe, only two suicides recorded in the Bible; both bad men. Ahithopel the rebel, and Judas the traitor. This is due to the fact that the Jews were a very religious people. The most prone to suicide are those who are atheistic, or wanting in faith. It increases in proportion to the decay of religion, and those nations will be found to have the largest number who are most skeptical. This is shown in the rapid increase of suicide in certain countries of Europe. In German countries the increase has been from 90 to 100 per cent. For each million of inhabitants there are now 300 cases of suicide in Saxony; 280 in Denmark; 180 in Wurtemburg; 167 in Mecklenburg; 156 in Baden; 133 in Prussia; 122 in Austria; 103 in Bavaria; 81 in Sweden; 73 in Belgium; and only 40 in Norway. It is claimed that the increase may be mainly attributed to the financial, commercial and agricultural depression, especially to the failure of the crops, which has been so marked and so widespread.—*Evangelist.*

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Rejected	72	77
Winter		99
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Rejected		38¾
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Rye—No. 2		84
Bran per ton		10 50
Flour—Winter	3 75	5 75
Spring	2 50	5 50
Hay—Timothy	10 50	14 50
Prairie	8 50	11 50
Mess Beef	7 00	8 25
Tallow		5¼
Lard per cwt		8 30
Mess pork, per brl		18 25
Butter medium to best	16	30
Cheese	7	13
Beans	1 00	1 60
Eggs	15¼	17
Potatoes, per bu	35	48
Seeds—Timothy	2 15	2 30
Clover	4 00	4 75
Flax	1 20	1 24
Broom corn	2	6½
Hides—Green to dry flint	6¾	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	20	42
Unwashed	18	28
LIVE STOCK—Cattle choice	4 80	5 75
Good	4 30	4 60
Medium	4 00	4 25
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Hogs	4 50	5 10
Sheep	3 00	3 85

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Wheat—Spring		1 20
Winter	1 04	1 21
Corn		56
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Topics of the Time.

A while since a Virginian, one of the class who used to be known as "F. F. V." was suddenly cured a while since of his repugnance to negro jurors. He was drawn to serve on a panel on which was also an unfortunate black man. He came into court and refused to serve. The judge quietly fined the man two hundred and fifty dollars and ordered him to prison for ten days for contempt. The severe remedy was master of the disease, and the antipathy to color suddenly vanished, as the fellow begged the privilege of submitting to the first indignity.

Catholic opposition to our public school system is meeting success in some quarters, undeserved, yet not surprising, when there is such general indifference to their insinuating and dangerous attacks upon our institutions. In Lowell, Masssachusetts, the priests have opened a private school with six grey nuns from New York as teachers. By the measures peculiar to the papacy six hundred children have been brought into the school, and one of the public schools of this city will have to be closed from want of scholars. The next move will be for public support. In Charleston, South Carolina, the Romish Bishop Lynch has secured from the board of education a separate school for Catholic children, in which the teachers are exclusively appointed by the Catholic authorities.

One of the most remarkable railroad wars ever known in the West terminated on Friday. The immediate occasion was the effort of what is known as the "Wabash" Line attempting to get a footing in this city. This line has been formed from a combination of numerous small roads with its main points at Toledo, Chicago, Peoria, St. Louis, Kansas City and Omaha, under the control of Jay Gould, who is determined to make it, with the Union Pacific and other roads, a part of the railroad system between the oceans of which he shall be the head. The entry of this line to Chicago has been bitterly fought for months in the courts, until its officers determined to begin business from outside the city, dropping a dollar from the rate to southwestern points. Other roads soon took up the challenge, and in St. Louis there occurred some remarkable scenes about the ticket offices In that city the Wabash road sold $175,000 worth of tickets in a short time, chiefly bought by speculators for future advance. Here, the battle was carried on by four or five lines having southwestern connections until tickets were sold to Chenoa, over a hundred miles distant, for five cents, and to Kansas City for fifty cents. The cutting of rates to points in Indiana had begun when the presidents of the roads interested, put a stop to the lively scramble. The roads all claim advantages from the increase of travel, but this is nothing to the advertisement of the Wabash line, by which it has gained in a week a position before the traveling public which would in ordinary circumstances have taken a year's time and great outlay. All the roads have now settled down, and will get back as soon as possible from the public whatever they have lost by this "spree."

A great demonstration and parade of workingmen took place upon the streets of Chicago on Saturday last under the management of the Republican party leaders. In contrast with the Knights of Pythias and Knight Templar parades the result was most satisfactory. The mechanics and workingmen showed n enthusiasm that was genuine compared with the sham of the others; and the honest and open expression of their faces was no less noticeable when remembering the supercilious bearing of the leaders and the boyish conceit of the rank and file of the lodgeites. A marked feature of the great five-mile procession of eighteen thousand men was the numerous mottoes and sentiments displayed against free trade. It is safe to say they were not at all prepared by the working men themselves. "Protection and prosperity, we understand it," said one banner, though it is safe to say that the hard-handed men who bore it have no very profound ideas respecting tariff for protection and tariff for revenue.

The fears of last week as to the fatal effects of the great storm of the 16th and 17th insts. have become a dreadful reality. The long lists of lost and disabled vessels can hardly be equalled by any previous two days in the history of lake navigation. The greatest of these losses was of the side-wheel steamer "Alpena," of the Goodrich line, plying between this city and Muskegon, Michigan. She went to pieces in the storm with the loss of every soul on board, and hardly a hint of the reasons of her loss; the number of souls aboard her is even unknown, but is believed to have been about sixty-eight, of whom twenty-seven were the crew. It is supposed the captain persisted in endeavoring to reach this port, being at one time only thirty miles away, instead of putting about in time. Only one vessel is known to have lived through the storm without seeking a friendly harbor. Among the lost passengers the deepest interest centers about the case of Farel Hart and his wife. He was a young Presbyterian minister, who, after several years service, had undertaken editorial labor on the extensive Sabbath-school literature of Mr. D. C. Cook of this city, and was also preaching in the lately organized independent church, closely connected with the same establishment in Lake View, just north of the city limits. He was returning from White Pigeon, Michigan, where he just wedded a Miss Davis. But storm and night were careless alike of human joy and human gain.

Dr. H. W. Thomas barely escaped a "Liberal" martyrdom by the Rock River Methodist Episcopal conference last week. The resolutions carried by a vote of 110 to 47 requesting him to withdraw, were answered by him by a refusal to be so accommodating. Perhaps he saw in the names of the forty-seven, promise of Masonic support. It is enough to say that nearly all the men known to the public generally as patrons of the lodge, were among that number. His determination to force a trial and prolong the case until a sufficient company of men weak in faith should join him, was accepted by the conference; the trial was turned over to presiding elder Willing and Drs. Hatfield and Jewett, were instructed to prepare the charges. Thomas cannot be charged with the stupid pretense that he is unaware of the radical differences between his preaching and the belief of the denomination. He is no doubt as well aware that the views he upholds falsify the position of the Methodist ministry. But should he quietly "withdraw," the crowd that runs to Ingersollism would not be roused, their sympathies would not be sufficiently awakened, and Dr. Thomas would soon be forgotten. His present course of taking a "superannuated" relation and getting up a long and exasperating trial is his only salvation from oblivion. There is already a response to this indirect appeal, and a subscription is on foot to set him to preaching along with Swing, one in the evening, the latter in the morning.

—M. Reveillaud says that there are churches in France to-day where fifty years ago the name Protestant was hardly known. In the province of Ain, in 1870 there was only one church with one minister, and a single school of 36 pupils. In 1880 there were 14 churches, 4 ministers, 5 evangelists, 8 schools of 400 pupils, and a Sunday-school with 380 members. In fact, the Protestants there were in the same position to-day which Peter, the Apostle, occupied when God granted him the wonderful draught of fishes which filled his net until it broke, and he called upon his companions to help him. Mr. Reveillaud's companion, the Rev. G. T. Dodds, is a son-in-law of Rev. Horatius Bonar, who is as well known in this country as in Europe. He has been engaged in the French mission field about three years, and now has charge of the Paris Protestant mission. These gentlemen will remain in this country two months, visiting the most prominent cities. They will present their claims in the larger churches.

Our Letter from Europe—Lincoln.

Here we have a beautiful little cathedral city, and a beautiful cathedral to be, as all the books and guides and photographs tell you, its "pride and glory." To come to the old minster from the town you are compelled to climb a sharp hill. Surmounting this you are almost at once in front of the west end of the building which alone would render any city noted. These two towers just before you are nearly two hundred feet in height. That central tower, that stands two hundred and fifty feet further on, is three hundred feet high, and in it hangs a bell which weighs over twelve thousand pounds; a sweet-toned bell it is, too, whose pulsations linger on the ear like the tones of a lover's voice. But do not stand outside; enter that west door—you can do so in imagination. I could not do so in fact, for it was closed, and I had to go in at the side; but as the west is the principal door, and I wish to treat my friends with all due respect, you shall go in there. Look up at this stone-arched ceiling; it is eighty feet above your head. Look right forward now to the farther end of the building; it is nearly five hundred feet east of you. Come along between these slender, clustered pillars; they are only four feet square, or something like that, and seem quite small in so great a building. You are standing now where the church opens out to right and left. Look up again and see those circular windows on either side filled with many-hued glass. They are very beautiful, are they not?—and they are each twenty-five feet in diameter.

Stop now a moment and remember that on this very spot where you are standing men have been worshiping our Lord Jesus Christ for more than a thousand years. The heavy tread of Roman legions has been heard in yonder street, and their eagles have stooped to go under that blackened arch which stands yonder. It is Newport Gate, and was built eighteen hundred and forty years ago. In early times rude walls and worshipers were here, men whose knees were unaccustomed to kneel, and whose hands were accustomed to lance and sword and battle-axe. Ages past and this dream of a post, hardened into stone, arose. It has stood here now for six hundred years, or nearly that, and has met both friend and foe in these slow-circling years. Cromwell's men stabled their horses where you are standing. They thought that a space two hundred and fifty feet long by eighty wide and eighty high ought to be put to some use. In that space, about as long, just before you, they slept themselves. They built fires on that stone floor to cook their food, and they used the carved oak for their fires. Ah! every stone here has its story; and sometimes the story is sad, and sometimes it is glad, for both come to all, and together they make up what we call life.

PETERBORO.

This little city is remarkable for nothing except its cathedral. Let us pass to that at once. Look carefully as you go along for the streets are crowded with sheep being driven in to the market, housewives with rolls of butter, picked and dressed poultry, various sorts of vegetables, and butchers with all kinds of meats for sale—all are going your way. You see the minster fronts the market. Pass on under that arched gate way and then rest. You have now before you the finest sight of an outside sort that I have seen in Great Britain. There is a porch on the west front of this cathedral, and the entrance to this porch is by three arches, each of them eighty-one feet high. Over each sharp-pointed arch there is a lofty gable, and on the face of that gable there are arcades, niches and statues. Flanking these three archways on either side are towers, massive, yet airy and light in effect. Going in, you see at once that here is something that you have not yet seen. The pillars are not clustered but are rather oblong in form; the arches are not pointed, but are round. They are Norman; they belong to the eleventh, not to the thirteenth century. And how does it happen that this monument of that far away time is standing, when its fellows all over the kingdom were beaten down by that monarch who robbed the churches and cut off his wives' heads? Come and I will show you the reason. Do you see this stone in the floor containing a brass plate? Yes. Can you read the name? It is sadly blurred by the tread of thousands of feet. Is it not Catherine? Yes. Under that stone lie the ashes of that Catherine of Arragon, who came among strangers to be the wife of a man, who, after near twenty years of wedded life, with no excuse save his own lusts, cast her away from her own home and her throne. When the destruction of the abbeys of England was going on, Henry, the eighth of the name, spared Peterboro because in it reposed the ashes of his first wife. But there is another grave just over the way. It is empty now, but for twenty-five years it held its sleeper safe and sound. There was buried Mary Queen of Scots. Her body was brought here from Fotheringay, where she was beheaded, and which is only nine miles away. When her weak, conceited, treacherous son came to the throne as James I. of England and Scotland, among the few good things which he did was the honor he showed to his mother. He razed Fotheringay castle to the foundation, took the body of his beautiful, unfortunate, unprincipled mother to Westminster, and erected over it a monument far superior to that of Elizabeth, who sleeps on the other side of the same hall.

This brings us to

LONDON,

for Westminster Abbey is in that city and its history is a condensed record of the history, not only of the city but of the kingdom. Some years since a friend said to me: "London is the center; when you see that you will realize that we, here in America, are way out on the outskirts of the world." I did not believe him, but he told me the truth. All roads led to Rome, and all those streams of intellectual, commercial and religious life which are now holding their stately course through the English-speaking world, had their source in or near the great city where I write. There are four millions of people here. There are one hundred and sixty square miles of houses. There are thousands of miles of streets. The bank yonder covers four acres of ground; the various departments of government have buildings covering, probably, more than five times as many. Day before yesterday, when church time came, you would have thought that a thousand bells were sounding in your ears. In the regalia room at the tower are jewels estimated worth over twenty millions of dollars. In the Parliament houses are over five hundred rooms. The government offices control the destinies of over two hundred millions of human beings. I am afraid to begin on particulars for I am weary, perhaps I may in another letter invite you to take some walks with me about the city.

VIATOR.

The Lodge Begs for the Government.

BY A. M. PAULL.

At the constituting of a new lodge in Providence, R. I., Sept. 30, the following toast was given: "The Grand Lodge of Rhode Island and Providence Plantations," to which the Hon. Nelson W. Aldrich responded, and gave expression to the following: "If I could speak worthily of the Grand Lodge, I should say it was one of the most important organizations in this country. If this form of government was adopted in the country, would it not be better than any now in existence?"

These are bold words. They insinuate that a republican form of government, such as now is, and for over a hundred years has been in existence in this country is, after all, not the best form of government, but, in some measure at least, is inferior to that form of government represented by the Masonic Grand Lodge, and hint that a change would be better.

Observe that these words come from no obscure lips. Nelson W. Aldrich is Representative to Congress from Rhode Island and Grand Commander of the Grand Commandery of Knights Templar for Massachusetts and Rhode Island. It is to be supposed he knew what he was saying, and meant what he said, and that as far as possible he is bending all his energies to the accomplishment of this object. Just now he is stumping the State for Knight Templar Garfield. Putting this and that together, may we not fairly infer that Mr. Aldrich believes the election of Mr. Garfield to be in the direct line of the ultimate triumph of the lodge over republican principles?

"The government of Grand Lodges," says Mackey, "is completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate lodges!"

I can not believe the American people desire to be placed under such a rule to-day, yet what may be the public sentiment on this question in the near future, unless the pernicious influence of the lodge is suppressed, it is not difficult to foreshadow, and the dim outline is anything but pleasant.

Our honored representative coolly asks us to quietly relinquish all we have gained through the sacrifice of blood and treasure in all these hundred years past, and to accept a government infinitely more despotic and unendurable than the bitterest oppression of foreign powers, or the wildest dreams of secession's designs; and to make this bitter pill palatable he sugar-coats it over with the ever-repeated, stale bombast: "In the Grand Lodge all political and sectarian differences are forgotten in one loving union around its altar." A loving union indeed! Rather a forced union guarded by death penalties without number. I do not believe Americans, as a people, desire to be coerced into a loving union at the mouth of a pistol yet. It savors too much of Southern bull-dozing.

But let us not lose sight of this fact or sentiment so often expressed in Masonic gatherings. All party lines fade away before the glory of the lodge; and when we add to that the sentiment of Hon. Nelson W. Aldrich—it were better to adopt the form of government of Grand Lodges in preference to any now in existence—we hold the key to much hidden mystery in politics.

Remember the three days' Masonic convention at the same time and in the same place as the Republican convention, when James A. Garfield was nominated, and the conferring of degrees to office-seeking strangers. Bear in mind how suddenly the Republican convention became unanimous in favor of one who, up to the last moment, had received the fewest number of votes. Does any one doubt the presence of Freemasonry at that time? And does no one suspect the agency of Freemasonry in developing the treasonable element of the Southern States? Treason and Freemasonry go hand in hand. They are inseparable.

Let us not hide our eyes in the sand, and vainly imagine that we

are safe from our enemies. If we are assured of anything, it is that the Republican party (and the Democratic party also) is the complete tool of Freemasonry. Under cover of these two great parties, apparently antagonistic, the lodge is quietly, steadily pushing its way to political power.

We who were in Boston last March felt in our very bones what Masonic government would be if ever it should obtain the power. Those trying times, when free speech was denied us, and our lives threatened, are still fresh in our memories. We will not be so strangely inconsistent as to vote for the very selfsame oppression under which then we were groaning.

We are told that the issues at stake are too great to bolt the Republican party at this crisis. Financial ruin would follow and personal liberty be a thing of the past. But where is financial prosperity? Surely not in a lodge-governed party. Will Freemasons hesitate to disburse the nation's funds to forward the ends of the craft? Will they, when it is their universal custom to resort to artifice, trickery and deceit to accomplish their purpose? I speak of them as Masons. Where is personal liberty? Will those who murdered Morgan, Forgie, Miller and others, respect it? Where the rights of the colored freedman? Will Freemasons tenderly care for him whom they will not fraternize with, nor heed his signal of distress?

Americans! shall our free votes go to help forward the manifest designs of this despotic institution—to make glad the heart of the Grand Commander of the Grand Commandery of Rhode Island and Massachusetts? Never!

This is no time for dallying. The time has passed when our glorious reform should be dropped for other issues. To maintain free speech; to defend our free government from the despotic, grasping, blood-stained hands of Freemasonry is paramount to all other duties, and if we fail to act in the time of our opportunity, if we fail to send the full force of our consolidated strength in the face of our country's foe at this time, I fear we may live to regret it.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., Oct. 28.—His anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning.—Ps. 30:5.

Fri., Oct. 29.—Teach me thy way, O Lord, and lead me in a plain path.—Ps. 27:11.

Sat., Oct. 30.—Rejoice in the Lord always; and again I say, Rejoice.—Phil. 4:4.

Sun., Oct. 31.—Who is able to stand before envy?—Prov. 27:4.

Mon., Nov. 1.—If God be for us, who can be against us?—Rom. 8:31.

Tues., Nov. 2.—The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered.—Rom. 8:26.

Wed, Nov. 3.—We are more than conquerors through him that loved us.—Rom. 8:37.

Under Orders.

We know not what is expedient,
But we may know what is right;
And we never need grope in darkness,
If we look to heaven for light.

Down deep in the hold of the vessel
The ponderous engine lies,
And faithfully there the engineer
His labor steadily plies.

He knows not the course of the vessel
He knows not the way he should go;
He minds his simple duty
And keeps the fire aglow.

He knows not whether the billows
The bark may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.

And so, in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.

I see not the rocks and the quicksands,
For my sight is dull and dim;
But I know that Christ is my captain,
And I take my orders from him.

And so, when wearied and baffled
And I know not which way to go,
I know that he can guide me,
And 'tis all that I need to know.

—Selected.

The Two Secrets, God's and the Devil's.

"The secret of the Lord is with them that fear him and he will shew them his covenant." Psalms, 25:14. In this beautiful psalm we have some of the peculiar rights and privileges of the children of God set forth, and his covenant referred to in this verse is, no doubt, the covenant of salvation through Jesus Christ, hence, in another place it is written, "he will shew them his salvation," and the Psalmist glories in this salvation by faith, and the people of God in all ages have been let into this grand secret. The patriarchs, Enoch, Noah, Abraham, Moses, and all the holy prophets belonged to this company. The apostles gloried in the same, and were willing to forfeit their lives rather than prove false to their divine obligation. Paul says, "This is the stone that was set at naught by you builders, which has become the head of the corner, neither is there salvation in any other; for there is no other name given under heaven among men, whereby we must be saved." The secrets of the Lord are only revealed to those who have been adopted into the divine household. They may tell others about it; none can know its divine sweetness until they have felt for themselves the touch of the Holy Spirit upon their hearts, and are made children of God indeed and in truth. Then, only, can they feel the truth of the text, "The secret of the Lord is with them that fear him."

Now let us consider the other side of this secret subject, and the Scirpture upon this subject is found in Ezekiel 8: 7–18. The secret lodges of Satan could not be more truthfully described by any seceding Mason of modern times. No lodge is sufficiently tyled to prevent the Almighty from beholding the abominations practiced there, and he permitted the prophet Ezekiel to see some of them as described in the verses referred to above. How fully verse 7 describes the entrance to the secret chamber, first through a hole, then a door; then he describes the pictures upon the walls, which, doubtless have been changed somewhat since, but even then having the horror of antiquity. In many households to-day there are weeping women for their Tammuz; or husbands, perhaps, who are church members, but like these apostate men of Israel have turned their back towards God's sanctuary, with their face towards the Worshipful Master in the east, and have turned sun worshipers rather than of him who created the universe; and they have caused the land to mourn because of their violence and threats. Capt. Morgan was not the first to suffer at their hands, nor was he the last; and the threats and intimdations with which they attempt to control the courts of justice and the politics of our land, is unmistakable evidence of the lodge spirit. Even many of our churches are held spellbound by its terrible power, and most of our pulpits are silenced upon this sin as being too sacred a subject even to be discussed or warned against. But the Apostle Paul was not so silenced, for we hear him admonishing the early disciples not to have any fellowship with the works of darkness, but rather reprove them, for it is a shame to speak of those things that are done of them in secret. Now, it is very evident that no one can consistently give allegiance to both these great systems at the same time, and it is for each one to choose for himself which he will serve. "If the Lord be God, serve him, but if Baal, then serve him." This was the test in Elijah's day, and it is still the test; "for what fellowship hath light with darkness, or Christ with Belial, or he that believeth with an infidel?" God says, "Come out from among them and be separate and I will receive you."

K. A. O.

WE DO NOT BELIEVE THAT EVERY CONSTRUCTION OF FRAUD AS RECOGNIZED BY CIVIL LAW SHOULD BE GOVERNING IN A FRATERNAL ESTIMATE OF WRONG. OUR RELATIONS TO EACH OTHER AS MASONS ARE NOT TO BE MEASURED BY OUR RELATIONS AS CITIZENS. THE FIRST IS LARGELY IN ADVANCE OF THE SECOND AND COMPREHENDS OBLIGATIONS THAT CANNOT ENTER INTO THE CONSIDERATION OF COURTS OF LAW. AS MASONS WE MUST DETERMINE WHAT CONSTITUTES AN OFFENSE IN BUSINESS TRANSACTIONS."—*From Grand Master T. T. Gurney's Official report 1880.*

—Military parades (with drums and fifes, bands of music, flags, feathers, uniforms and deadly weapons), educate the rising generation in favor of war and prevent the settlement of international difficulties without war. All our parades should be in the interest of peace and peaceful pursuits. If all the governments of the world would agree on a certain day to abolish military parades with deadly weapons would it not be a great advance in the welfare of mankind and substantially end war?

From the Young Reformer.

Rightly Served.

The White River and Indiana conferences, at a joint session held in August, passed a resolution that while they are in sympathy with the anti-secrecy principles advocated by the *Christian Cynosure*, they do not approve of the frequent thrusts made at our church, and the misrepresentations published in said paper, and therefore feel slow to recommend it.

It is a sad affair indeed when men who profess to be men of understanding and honest hearts must labor so hard to find objections in some form or another to a paper against which they really have no just ground for objections, twist and shape things as they may. Against whom or what part of the church does or ever has the *Cynosure* made any thrusts? Against the loyal portion? Never that we have seen. Its thrusts have ever been made against those who profess to be true to the church but every now and then show their claw feet in one way or another. We have never yet known of a man in our church, who is truly loyal to the principles of the church and desires to see its laws carried out to the letter, that has at any time found objections to the *Cynosure*, but has, on the other hand, admired and praised it all along, and delights in perusing its pages. It is only those who are in sympathy with the lodge and would rejoice to see the law of the church on this point riddled to pieces—but are ashamed just to come out in plain terms and say so—that find fault with the *Cynosure;* and we justify the paper for thrusting at such men, and hope it may so continue until their sin is exposed as Christ opened up the sins of the people in his day, that they no longer have a cloak to hide it. Men that profess one thing but act out another, as did the scribes and Pharisees, ought to be published all over the world, as were they, as a warning to "beware of them." They profess to work the work of the Lord, cast out devils, etc., and cast reflections on the loyal portion of the church for finding fault with them simply because they "follow not us," as a noted one among them made a charge through the *Telescope* not long since, yet they sit at home among the devils, receive their money to support their families, will not cast them out themselves nor suffer those that would cast them out to do so, and then growl most fiercely at a paper like the *Cynosure* for disturbing them in their nest and charging them with wrong. We do say such men ought to be few and far between.

Political.

FOR PRESIDENT,
JOHN W. PHELPS,
of Vermont.

FOR VICE PRESIDENT,
SAMUEL C. POMEROY,
of Kansas.

Platform of the American Party.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—Electoral ticket for Minnesota was not received in time for publication in the *Cynosure*. They will be printed, however, and can be had by applying to E. A. Cook, chairman of the Central Committee.

CONNECTICUT ELECTORAL TICKET.

Abner Tuttle,
Isaac J. Gilbert,
David J. Ellsworth,
James Reid,
Samuel Palmer,
Erastus Day.

IOWA ELECTORAL TICKET.

At Large.

W. Pitt Norris, of Van Buren.
D. P. Rathbun, of Cedar.

Districts.

1. George Brokaw, Washington.
2. W. Garrison, Jones.
3. William Morley, Fayette.
4. H. M. Woodford, Bremer.
5. David Gibson, Linn.
6. H. Marcy, Jasper.
7. Samuel M. Good, Polk.
8. H. C. Miller, Ringgold.
9. A. J. Loudenback, Carroll.

This issue of the *Cynosure* closes its work for the present Presidential campaign.

John A. Conant, Willimantic, Conn., in a card received on the 23d inst., expresses a hope for an immediate and thorough political organization for the next campaign.

Silas Hubbell sends for tickets and writes, "Down with the darkness and up with the light."

Jacob O. Doesburg, Holland, Mich., orders 2,000 tickets and writes: "I wish we had a full ticket, Congressional, Legislative, etc. If Anti-masons are industrious during the next four years, there will be many more full tickets then than there are now."

A. Baldridge, New York, orders a thousand tracts and a thousand tickets.

Six hundred tickets and 150 supplements are ordered at Ft. Wayne, Indiana.

—It is late to begin the defense of the candidates of the American party, but an unwarranted attack on ex-Senator Pomeroy by the Delaware *Signal*, a temperance paper of Ohio, which is disturbing the peace of some of our friends. As we published immediately after the nomination, the only basis of attack by Mr. Pomeroy's assailants, are his efforts to develop Kansas by means of railroads, and the circumstances of his defeat when running for Senator, by the Masonic conspiracy of York and Ingalls. The latter has been so thoroughly exposed that only a lodge-striker would mention it; from the former charge time has thoroughly vindicated Mr. Pomeroy in the efforts he made to establish an extensive railroad system, by means of which Kansas is becoming one of the best States of the Union. The land grants which he obtained through acts of Congress, were the only means by which these roads could be built. The abuse which afterward was made of the subsidy business in other States are not chargeable to the original movement.

During his labors in Congress he was always foremost in efforts for the slave and for the spread of Christianity, giving his personal labors in Sabbath-school and other work, at a time when our Christian statesmen were few in Washington.

—In noticing the fact that Rev. A. T. Wolff, of Sandy Lake, Mercer county, Pa., has been nominated for Congress on the temperance ticket, the *Wesleyan* says: "First, he could not, probably, run on a better ticket, and second, they could not, probably, get a better man. Some may for him regret the misfortune of his defeat; but let such remember that it is nobler to be defeated in a good cause than to be successful in a bad one." Without going to the trouble of taking issue on the relative excellencies of different tickets, only to say that Bro. Stratton might find his expression hard to verify, we want to commend Mr. Wolff to all the voters of his district. His convictions and practice upon great questions relating to our country's welfare are sound, and he will maintain them in any position. Vote for him.

Father Greene of Wolcottville, Indiana, wishes to add a word before the question is put to vote, thus:

"How can we be consistent with our principles and vote for Hancock or Garfield? How can we speak against Masonry and vote for Masons to the highest office in the nation. The Masons would laugh us to scorn. We say, too, it is wicked to belong to the Masonic lodge. They would say, you voted for a Mason to rule our nation and you are inconsistent in trying to leave the lodge. Now hurrah for Phelps and Pomeroy. Yours for the war against secret societies."

American Votes.

BY S. H. RANDALL.

No vote of ours for men who've sworn
A swift obedience to clans,
No vote for men of fealty shorn,
To all besides their whispered plans.

No vote for men who fear to bar
A pagan order's ruthless path;
But kneel in homage to its star,
And tremble lest they wake its wrath.

No vote for parties in the toils
Of clans which hail the light with dread.
No vote for parties which for spoils
Do issues don and issues shed.

No vote for men who frame a creed
To watch the liquor-god's desires,
And thus with human victims feed
The greedy monster's groaning fires.

No votes for men who court the strong
And let the poor man's grievance go,
No votes for compromise with wrong,
With slung-shot, lash, or cable-tow.

Our platform fights the laws that will
The ghastly harvests of saloons,
And smile on halls where nightly drill
Masonic treason's strong platoons.

We call for equal faith to all
Be what they may their strength or race,
And for reform, reform, we call
As long as wrongs our land debase.

We want our government to stand
Above the strife for place and pelf;
And steer its course by Christ's command,
"Love thou thy neighbor as thyself."

CINCINNATI.

To Voters.

Along with each envelope of tickets, that have been mailed to nearly every point where they are likely to be used, Mr. E. A. Cook, chairman of the Central Committee, has enclosed the following circular. Let every voter read it:

DEAR FRIEND:—With us you must be aware that for years past both of the leading political parties have been managed in the interest of Freemasonry and intemperance. The present Presidential nominees of those parties are both high Masons, and are, therefore bound by horrible oaths of favoritism instead of justice. You may be anxious for the success of the Republican party in order to rebuke the rebel Brigadiers in Congress and the Solid South, made solid by the "Shot Gun Policy," but we call your attention to the fact that James A. Garfield has, in taking the Scotch Rite Degrees of Freemasonry repeatedly sworn, under the most murderous penalties, that he will obey the orders of the Guerrilla Rebel General, Albert Pike, under whose command Indians murdered Union men at Pea Ridge. Albert Pike is the highest officer of the Scotch Rite, with the title of "Most Puissant Sovereign Grand Commander" and Garfield, as a Mason, is under his orders.

It is notoriously true that temperance men have nothing to hope for from either the Democratic or Republican parties. Shall we not then vote for our principles and and leave the result with God, who holds the nations in the hollow of his hand?

We send you a few tickets of the American party, which has the best platform ever brought before Americans. And so that Masonic post masters may not swindle you out of getting them, as was done in hundreds of instances four years ago, we send them in a sealed envelope, though the postage is three times as much as if sent unsealed.

The preparation and sending out of these tickets to Cynosure subscribers costs over $150, including postage, and all contributions to meet this expense are very thankfully received. Postage stamps are just as acceptable as the cash for small sums, and may be sent in the enclosed envelope.

After the election is over, if you can and will report about the number of American party votes cast in your neighborhood we will be greatly obliged, as we wish to publish a full report of the American party vote in the Cynosure.

Our Candidates.

The number of presidential candidates now before the people is no less than five—Gen. Garfield of Ohio, the Republican candidate; Gen. Hancock of Pennsylvania, the Democratic candidate; Gen. Weaver of Iowa, the Greenback candidate; Gen. Neal Dow of Maine, the Temperance candidate, and Gen. Phelps of Vermont, the Anti-masonic candidate.

As far as we can learn they are all men of good abilities and of respectable moral character. Whether any of them are professors of Christianity, except Gen. Garfield, we do not know. From the interest taken by Gens. Dow and Phelps in questions connected with the welfare of their fellow-citizens, we would infer that they are professors of Christianity, but we have seen no positive statement to that effect.

We need scarcely add that the three last-named candidates have been nominated, not with the expectation of their being elected, but to enable their supporters to assert by their votes the principles which they consider ought to enter into the canvass, but which are either ignored or condemned in the platforms of the two leading parties. Their right to do so must be freely admitted. At the same time, a question arises worthy of calm consideration. Supposing the votes withdrawn from Garfield and given to Phelps and Dow would result in the election of Hancock, would it be right to cast them? Would they not, in this particular epoch of our country's history, be the occasion of greater evil than good? It must be conceded that there are times when new parties must be formed, and possibly the day is near when a temperance party ought to be formed, and its candidates voted for by every temperance man. But the question is, in the present condition of our country, has that time arrived? What is the duty of Christian men at the present time? I have just put the question to a strong temperance man, a minister of the Gospel, and his reply is: "The paramount issue at present is, Can we perpetuate our republican form of government? and, therefore, I can not indirectly vote for Hancock by voting the Temperance ticket. If this question was settled, and the question between the leading parties a question of mere policy respecting tariffs and finances, then I would vote the Temperance ticket, without regard to which of the leading parties would elect their candidate; but, as it is, I dare not aid in crippling, or possibly destroying, our republican government for the

satisfaction of protesting in favor of temperance. Settle this question, and then I will vote the Temperance ticket." Let each one determine this question for himself, in the light of the word of God, taking into account the condition of things around him. We think our duty is to vote for Gen. Garfield, in view of all the circumstances.—*Christian Press.*

REMARKS.—The above editorial is one of the many indications that candid men are turning away from the old parties as too corrupt to be much longer useful. There are some considerations which seem not to have occurred to the writer. Granted that, under the present circumstances, the personal merits of the different candidates aside, in theory the republican features of our government can be best maintained by the Republican party; yet, is it true that they will long be safe under such control, or are even now safe? Washington, since the close of the war, has, under Republican control, become the headquarters of the lodge, and the best men of the party, as Mr. Garfield is considered, have lent themselves to the extension of the Secret Empire (see *Cynosure* of Oct. 14). Our inquiries have revealed the fact that it is next to impossible for an ordinary government employe to keep his place without joining some secret order, so infested is the whole party with the loathsome disease. Notice, too, the remarks of a high Masonic official, Grand Commander of the Grand Commandery of Rhode Island and Massachusetts, and representative in Congress, on the second page of this paper. What safety for republican institutions, when such sentiments control? The executive department of the great State of Illinois was dragged to this city in August to render obeisance to the Templar conclave, and now our Governor Cullom is allowing a militia company to be raised *who shall be exclusively Knight Templars.*

Remember, also, that on the great issue now maintained by the Republican party, the establishment of civil rights and social order in the South, that the Republican party is standing on an unsafe platform, since the secret lodges which control it will never force their brother secretists at the South at the expense of the negro outsiders. The Knight Templar order, or Masonic aristocracy, have already endorsed the White League, and the Oddfellow Grand Lodge of the United States has officially remarried the States severed by rebellion. They will not repudiate their record for the sake of a race which to them is only a lot of ignorant black men.

For these and other reasons, we believe it is high time there should be a party of testimony. Such the American party aims to be, not only against lodgery, but other evils endorsed by the Republican party. In thus arraigning the Republican party we by no means endorse its great antagonist, whose rule, by ordinary judgment, would be the destruction of those principles which are most dear to every patriotic American. Such true men need not hesitate to refuse making any choice between two evils. They may safely reject both and leave the result with the omnipotent God whose power is not yet broken from the necks of nations.

$329!

VOTERS! The Freemason, the Ku-klux, and the Mormon, each alike owes God a confession, Christian society an apology, and our republic an open renunciation. Not one of this trinity of the devil is fit to be President of the United States until he has frankly paid that debt. It is the most burdensome debt under which the country labors. The tax that we have to pay for it comes from our moral strength, in comparison with which dollars and cents are nothing. We shall never pay the national moneyed debt until that moral debt is fully liquidated. It is the debt of that prodigal son for whom that fatted calf, once so much talked of in favor of the Democracy, has yet to be slain.

Send for ballots of the American party to No. 13 Wabash avenue, Chicago, Illinois, or write them yourselves.

THE RIGHT RING!

Please say to the readers of the *Cynosure*, procure tickets and stand by the polls from eight A. M. until the votes are counted, and continue that for four years, with tracts and public speeches, and victory is ours. Vote your principles if you are the only one in your town, county, or even State.

ADDISON BALDRIDGE,
Kendia, N. Y.

CAMPAIGN NOTES.

Silas H. Randall of Cincinnati, writes: "I despair of reform from the Republican party, and it is exceedingly improbable that it will ever have my vote again. I did not vote at the election here last week, and regretted that we did not have an American State ticket in the field. Shall vote the American ticket next November."

Geo. Anderson, Ellington, Chaut. Co., N. Y., writes: "I wish I could exhort every reader of the *Cynosure* personally, to stand firm and vote as he prays."

A friend in Saegertown, Pa., writes: "I do not want to hinder any man from voting as he chooses." We hope, however, that he wants to lead every man to make the wisest possible choice. As he sends for 100 copies of the platform and a hundred votes, it is fair to presume he means to do all he can for the American party.

PLAYING INTO EACH OTHERS' HANDS.

The partisans of the Ku-klux lodge commit one of their assassinations, and the partisans of the Masonic lodge raise a great outcry about it. And what are the Christians of the country doing meantime?

The Christians of the United States stand and look on, and make ready their ballots to vote.

For what does the thinking reader suppose that the Christians are going to vote? Why, for the least of the two evils, Ku kluxism and Masonry!

Is it so? LOOK AND SEE.

—The "Konesaw Route" from Washington to New Orleans, via Atlanta, has printed the time-table of its road on a card containing pictures of Jeff Davis and the confederate cabinet.

Reform News.

—Elder Austin has visited Washington, Iowa, with Bro. Good, speaking to large audiences for three evenings. The next points to be visited are State Center, Cedar Rapids, Mount Pleasant and Salem.

FROM INDIANA STATE MEETING.

Bro. Stoddard, in company with Elder Rathbun, started for Westfield, Indiana, and the State convention on Tuesday of last week. The following word, dated at Peru on Saturday morning, informs us of the progress of affairs in that State:

"I am at the house of friend Isaac Crane. The State meeting at Westfield was a success. The attendance from abroad was not large, but the local interest was excellent. Bro. Rathbun lectured and worked the first and third degrees to the satisfaction of all except the secretists, who were greatly troubled. The last evening was a perfect ovation. The house was packed and jammed with as orderly a crowd as could be expected under the circumstances. Bro. R. went from Westfield to Boxley, where he was to lecture and spend the Sabbath. I came here with Bro. Crane to see what can be done in Peru. Bro. R. comes on Monday, and if we can get a hall he will work the degrees. Political feeling runs high.

J. P. STODDARD.

TO FRIENDS OF ANTI-SECRET REFORM IN IOWA.

By order of the late Convention it becomes my duty to have printed a heading of a subscription to raise money to carry on our reform work. They are ready, and any one willing to take an interest in circulating a subscription will please send a card to the subscriber at Shiloh, Cedar county, Iowa, and one or more will be sent as may be directed. There are two forms, one an open and indefinite one, the other, a fixed and certain one, that is in amount and time. The first is made payable to the treasurer of the Anti-secret Christian Association of Iowa, and is an ordinary subscription. The other is made payable to the treasurer of the Christian Association of Iowa (which is the body corporate in this reform work, as adopted at the late meeting), and says, "pay five dollars annually for five years." First payment to be on or before the first day of January, 1881.

JOHN DORCAS.

ELDER BROWNE'S WISCONSIN WORK.

WEST BEND, Oct. 17, 1880.

DEAR CYNOSURE:—I take pleasure in giving you a short report of Bro. Browne's visit at West Bend on the 6th and 7th of September, and also from the 8th to the 9th of October. In his first visit he preached two sermons on Sabbath, one in the Baptist church in the morning and at a school-house in the afternoon. He lectured in the court house Monday and Tuesday evenings to a full house of intelligent hearers and good attention was paid. Surely, he is a master worker as a lecturer. During his October visit he preached two sermons, one in the Baptist church, the other in the school-house three miles from the village. We think him as good in the church as he is in the lecture room. His two visits here have made many friends, and I hope it will not be long before he will come again and make one Mason in West Bend.

Yours truly, W. HAMLYN.

—Colportage has been made free by a recent French law, so that it is now only necessary to make a declaration of intention to the prefect of the department in which the colporteur resides.

Correspondence.

REFORM GOSPEL IN NORTHERN MICHIGAN.

SOUTH FRANKFORT, Mich.,
Oct. 13, 1880.

DEAR CYNOSURE:—Soon after the seceders' convention at Chicago in August, myself and wife came to Kalkaska Co., Mich., on a visit to our daughter. I am, perhaps, under obligation to give some account of myself in the organ of the National Christian Association. On the way to Traverse City I preached twice on board the boat "City of Traverse," to a goodly number of attentive hearers, and was thankful for the privilege of preaching the Word.

Soon after setting foot on the Michigan shore, which I had left four years ago, I began distributing Anti-masonic literature, and on the train for Kalkaska fell into conversation with quite a gentlemanly Mason, who in course of the conversation asked, "Do you believe the

Masons killed Morgan?" I answered, "Of course I do; the evidence is too strong to admit of reasonable doubt." He denied, and after a little more talk said he never knew of Masons killing but one person, and that was a woman who disguised herself in mens' clothes and was initiated in the lodge; "and," said he, "she ought to be killed."

At South Boardman station a wagon was in waiting to take us twelve miles to our beloved daughter's home in the woods, from whence with her lantern and her two small children she came some little distance in the night to meet us. Desiring to improve my time in the best manner, and finding occasion for missionary work, I soon had out appointments for preaching and lecturing at two different points in the county. I am confident some good was accomplished on the plan, not of "perverting the Gospel of Christ," but by declaring the counsel of God against popular sins, and urging the claims of Jesus upon all.

Since then I have spent already some weeks in a protracted meeting in this (Benzie) county, in the township of Blaine, to which I came sixty miles on foot with quite a pack of books; and I can not regret my pains, for the Lord at once set his seal of approbation upon the preaching of the Word. Wanderers returned from their backslidings, and sinners have been led to Christ, and believing they rejoice in his salvation. There are more who are in trouble on account of their sins, and the meetings will continue for a while yet.

My friends at different points in southwest Missouri will wonder why I am not back with them; but it is believed by many here that my coming is providential. Last night I contrasted the religion of Christ with the religion of Masonry, and at least one Mason seems ready to renounce, and himself proposed to join, if one shall be organized here, a church embracing the principles of opposition to secretism. Entire holiness to the Lord is being urged upon Christians here, and some—yes, quite a number—are saying in substance, Oh! that is what I want. My heart responds, Glory to Christ for his purifying grace, and for the privilege of preaching a pure Gospel and suffering for the name of Jesus. God bless the kind friends in Chicago whose hospitality and prayers we shared while there at the convention. C. POWERS.

CAST OUT.

THE EXPERIENCES OF A METHODIST BROTHER AND HIS WIFE.

MARSHALLTOWN, Iowa.

EDITOR CHRISTIAN CYNOSURE:—We have been readers of your valuable paper for a long time and feel to indorse its sentiments fully. After investigating the works of Masonry we saw that truly it was a great evil, and took a decided stand against it; so that my husband refused to hear or help support a Mason minister. One Sabbath a minister just sent to the church, whose position we could not find out, in his sermon quoted the text that if his eating meat caused his brother to offend he would eat no more while the world stood. He spoke in a touching manner of the care we should have not to offend a brother. In the evening he preached upon the difference between the church and the world. My husband said, after hearing it, "We may be sure our minister is not a Mason, as he preached a good Anti-mason sermon." In a day or so our minister called on us and during the visit I told him plainly our feelings on the subject, and that my husband had said he would not go to hear a Mason preach; but before I could tell him how glad we were that he was not one, he said, "Is that so! Well, I am a Mason."

I felt somewhat abashed, but as the subject was opened I asked him why he preached such a sermon as he did Sabbath evening, and if he believed any intelligent Christian man could live in direct communion with God and his Son, and at the same time be a Mason. He said, Yes, he did; for he lived that way, and asked, "Do you doubt that?" I did, for I said, "What agreement has light with darkness, or what concord has Christ with Belial." He seemed offended and said that if we did not wish to hear a hypocrite preach, he would excuse us. On leaving he said, "Mrs. Gray, I want to say one thing more. I do not say it in your case, though. I never knew any one who took a decided stand against Masonry, but what lost their enjoyment. How is that, h–a!" I replied that I did not know, but it was not because there was any good in Masonry.

After he left the most intense anguish took hold upon me, for the possibility of my losing my enjoyment was more than I could bear, for to me my religious enjoyment is my all; but my pastor had refused to give me one word of comfort, but implied that there was danger of losing my enjoyment. I found then there was a doubt still whether I was in the right. I then asked God for the truth to be made plain to me, resolving if wrong had been done to acknowledge it. That prayer was answered. I then made our minister a subject of prayer and asked some of my sisters to join me, which they did.

After a few months my husband asked for a letter. Our pastor said he referred such matters to the official board, and would lay our case before it. Meanwhile we went to a branch meeting of the same church in the country, and quite as near to us in distance. After a time my husband called again for the letter, and learned that it was decided by the official board that we were not worthy members. When asked for what reasons the board had come to their decision, the pastor said, because we had not attended upon the means of grace. We had not been seen at church. Mr. Gray told him that we had attended a branch of the same church, and as they were under the same head it should make no difference. He promised to see the board again and write us their decision. We waited some months and hearing no more we called on him again and were told he had forgotten all about it, but if we would come in an hour he would see the board and have it decided. He was very careful not to allow us the privilege of meeting the board and making our defence; but without ever citing us to appear for trial, they cast us out without any of the church officials ever calling on us to know our Christian standing. He said, "I told the board that they could not refuse to give us a letter according to the discipline." Then he said that on account of our opposition to Masonry, he would not give us a letter, but if the board chose to all right, he would not hinder them. My husband again asked why he refused to give us a letter, and he said because of the spirit that we manifested against Masonry which was stirring up discord and division in the church. We then asked him to explain wherein we had done wrong and we were willing to ask forgiveness, and he refused to explain.

Blessed be God, he has not cast us out; but shows himself to us more precious than ever, and I know he will carry us through. My prayer is for grace and strength to enable me to do what I can to put down this giant evil, Masonry, for we feel that these secret societies are sapping the very life and power from our churches. May God speed the time when these vile institutions shall have disappeared, and when Christ shall reign in and rule over every heart, is the prayer of

STEPHEN T. AND SARAH C. GRAY.

P. S. Since the above was written my dear companion has been called to her home above, where she is now resting from this world of affliction and trial. I say trial—we have been tried almost beyond endurance. We have been driven from our home in the church, and why? Because we believed Masonry to be wrong, and so expressed ourselves. My companion was a very sensitive and delicate woman, and I verily believe that the treatment which we have had to bear was in a measure the means of hastening her to the grave. But the great trial we have passed through caused her to more fully consecrate herself to the Lord. She was an active worker in the Lord's vineyard, always had some kind word for the weary pilgrim, and a word of counsel and advice to the ungodly. All knew her only to love her. The Christian piety she manifested puts me to shame, but I pray God that this my great loss may bring me nearer to Christ.

STEPHEN T. GRAY.

TO A FREE-WILL BAPTIST PASTOR.

SCRANTON, Iowa, Oct. 17, 1880.

An acknowledgment is due from me to Elder Woodruff, formerly of Warren, Ill., pastor of the Free-will Baptist church there, in not using kindness and love in trying to win him from the embrace of Freemasonry. It is only the precious blood of Jesus Christ can cleanse us from sin when in our hearts, by repentence, we turn from sin to God.

The principles and practices of Freemasonry are an abomination to every true Christian when he knows them, and to every Mason if he is an honorable man, when he sees himself as his wife or other outside friend would have seen him if with him on certain occasions. He will despise himself for becoming such a fool, and if a straight-forward man will turn to Lev. 6:5, also, Lev. 5:4, 13, showing that under the old law God forgave the sin of a wicked oath, and in the New Testament turn to 1 John 2:1. If we had kept Christ's admonition, "Swear not at all," and that of James 5:12, no Christian would ever enter the secret chamber of their abominations. But there is hope, if we confess our sins he is "just and faithful to forgive," 1 John 1:9. Then we are to "Come out from among them and touch not the unclean thing," etc., 2 Cor. 6:17, 18. God will lay judgment to the line and righteousness to the plummet, and the waters shall sweep away the refuge of lies. So God hath said.

T. B. BLAKE.

OUR MAIL.

John Hoobler, Fairmount, Ind., only expresses the feeling of many others with his own, when he writes:

"I want our men to publish in our paper time after time, as brother Hinman, brother Stoddard and others do. I like to hear from them all. I paid brothers Browne and Starry $12, and did it freely, but when I pay a man for work I want to know what he is doing."

Cyrus Smith, Shawler, Ia., writes:

"I am trying to do what little I can as a worker with Christ for the upbuilding of Zion, and rooting up of the plants our Father never planted. I am obliged to talk frequently with Masons and members of other secret orders on reform. Some of them get angry at me, so I just trust in Jesus, and the spirit of God helps me every time to talk to them, and Jesus, the light of the world, shines to them through the Cynosure, 'Ye are the light of the world, the salt of the earth.' Since I have been soundly converted, which is but a short time, I see that perfect love casts out fear."

D. Shuck, Woodbridge, Cal., writes:

"The United Brethren in Christ in this conference are advancing on the right principles, some precious revivals during the past two months."

Mrs. Asenath A. Baker, Keeler, Mich., writes (sending $5 00 to the fund for the tour through the Southern States, also, something for supplements and the Morgan monument):

"I will try and do something more if my strength lasts. I have done all in this reform that I could, and think that I am working for Jesus. My days are almost spent, for I have been living on borrowed time almost two years. The Cynosure is the greatest blessing that ever came to me. * * I got D. P. Rathbun to lecture here in spite of great opposition, and paid him out of my own money. That did a great deal of good. Afterwards I

was congratulated and almost half the the bill was given in to me by men of business who were afraid of secretism."

E. P. Townsley, DeKalb, N. Y., renews his subscription and adds:

"I like the paper and the cause it advocates."

H. H. Shepard, Lowell, Kent county, Mich., writes:

"I live in a town of secret societies of every description. What I can say or do is but little; but I will do all I can to get Masonry out of the churches for it is, wrong in every respect."

Mrs. S. G. Reed, North Hannibal, Oswego Co., N. Y., writes:

"I earnestly pray for all who are laboring to pull down the strongholds of Satan. * * I take courage. After lending my paper to one man for three years, he begins to show life. With the aid of my 'Master's Carpet,' he now invites in his neighbors twice a month to discuss the subject with them. I hope and pray that it may be like the grain of mustard seed that our Saviour speaks of. I will still labor on in hopes that the good Lord will bless the small means to the good of his cause and his own glory."

Moses Pettengill, Peoria, Ill., writes:

"I have lately sent out by mail more than one hundred and fifty packages of tracts against secret societies. into many States. We are having delightful autumn weather. This, with the other many mercies of our kind Father, are cause of thankfulness to him who doeth all things well. I hope that when our great, all-absorbing presidential election is over the friends of our good cause will more readily take an interest in this most noble Christian work."

OBITUARY.

Isaac Strong was born Jan. 31, 1796, in Eldridge, Cayuga county, N. Y. His father soon after settled on a farm in Brutus, now Senate, where the neighbors were few and the country was new. He married Miss Huldah Sevally Sept. 22, 1816. He remained here till the death of his wife, March 26, 1865. He married Maria Griffing for his second wife, April 15, 1866. He purchased in South Butler, Wayne county, N. Y., where he resided till his death, June 24, 1880. He had seven children, six sons and one daughter, the latter living but a few days. The sons survive him. He was a soldier in the war of 1812, received an honorable discharge, and died a pensioner.

His mind was awakened while a child at play with other children, struck under conviction with the beauty and fitness of things around him. The voice of God in nature touched the tender impulses of his soul. Led by the goodness of God, he cheerfully submitted all to his service. At the age of nineteen he became a member of the Baptist church. Like all original thinkers, he was sometimes troubled with doubts. He earnestly prayed to God that he would strengthen his faith, increase his evidences, till all would be clear and satisfactory. He struggled heroically against objections. He pursued the study of the Word of God with devotion that could not yield. He added various translations. His interests in sects and human tests weakened. Eventually the Gospel opened to his mind with remarkable clearness—doubts and fears let go their hold. As his spiritualism became enlightened, full assurance of faith took possession of his heart. By profession and practice, in language and life, and in name and reality, *he was simply a Christian.*

He earnestly desired his wife, in the event of his death, to keep up the interest in the anti-secrecy cause. This she most earnestly designs to do. His sons are all professors, and may the death of their father inspire them to hold on to their allegiance to God and continue in the service of Christ through life.

He was radical in constitution, with decided elements of character. These formed in him real Christian manhood and are worthy to be perpetuated. The great question with him was what is right and duty. Industry and integrity, virtue and frugality, reform and religion entered into the theory of practice of his life and work. He had grown into the habit of bringing everything to the test of the unerring standard of the Gospel. He was an early advocate of the anti-slavery movement. He saw the country agitated from center to circumference on the question of American slavery. We rejoiced together over the results which the Providence of God had wrought. That event in our history, as a nation, stirred men's souls with hope. He seemed to gather fresh faith in his interest against secret societies from the results of the rebellion. What the people had done, guided by the Spirit of God, could be done again. Similar wicked principles and practices, he believed, that were working out in slavery, thus were known and out-spoken, were concealed, and therefore, were dangerous in secret societies. Some had a high aim, but in reality toned down those unjust and criminal. A sense of duty against Masonry stimulated all the powers of his mind. A personal religious obligation actuated all his movements against Masonry. No work to educate others in regard to the evils of the system, as he saw it, was too great to be undertaken.

He was an earnest, energetic, upright Christian farmer. Under his direction business thrived. He worked and won his way into position and power. He was respected for his good name by all who knew him. Aided by his capital, men in this and surrounding counties involved in emergencies, and young men of character, were helped into business and encouraged in times of financial pressure to work on and win success. We hardly know which to admire most, that honest simplicity of life which he manifested, or the dignity of character growing out of it, that marked his every work and example. He was a noble representative of both. He was one of the most kind, intelligent, social, and eminently useful citizens in the vicinity where he lived. In devotion to duty, in business and knowledge, in reform and religion, he was true to his position. By personal application to study, careful reading, close observation and a practical experience, he had availed himself of his leisure moments to secure a fund of useful information. On the subjects of farming, social life, reform, religion, and other kindred topics his conversation was fruitful and thrilling with interest. His ability and desire to communicate useful thoughts brought the writer frequently in his association. He never left such an interview without the consciousness of benefit derived from a pure heart and a superior mind. The traits of his character formed the foundation of real Christian usefulness.

This interest in Christianity increased and grew clear down to the close of life. More and more widely was developed the spirit of his benevolence. He exemplified the principle of charity in a Christ-like life. With means, with facts, with counsels, with words of encouragement, and heartfelt sympathy, he aided all, in some way, with whom he came in contact. Not satisfied with the acquisition of property, he sought out channels to increase its value and make it thus administer to the welfare of society. As his capital increased in amount, his benevolence grew in activity. He delighted in the blessedness of Christian charity and sought opportunities to render other hearts and homes more happy. It is more blessed to give than to receive. In the providence of God he has ceased from his labors and his works do follow him.

A. A. Lason.

Home and Farm.

Sorghum in Connecticut.

Mr. D. J. Ellsworth of Windsor, Connecticut, a warm-hearted and enterprising man and zealous Christian reformer, is reviving in the "land of wooden nutmegs," a business that flourished over the country in "war times," and which deserves to be revived as he demonstrates. He has begun sorghum raising experimentally, and with the success noted below. On the 30th of September he had manufactured 139 gallons of syrup which was of such quality as to be worth $1.25 per gallon. He believes that by careful planting he can produce 200 gallons per acre. Counting the cost of manufacture twenty-five cents per gallon, the profit is large enough to attract attention. The improved methods used by Mr. Ellsworth contribute largely to this success. They are thus described in the *Connecticut Farmer* of the 9th:

This season Mr. Ellsworth decided to make something better than crude syrup, which is produced by simply passing the juice direct from the mill to the evaporating pan. Selecting a spot where a splendid spring was at his disposal, he built a sugar house, according to the most approved dimensions, and supplied it with the extra machinery necessary for defecating the syrup, the whole costing about $150, besides his own labor.

On our arrival the mill just outside the building was steadily grinding up the cane, a horse traveling in a circle, brick-yard fashion, being the propelling power. The juice thus expressed is conveyed through iron pipes to a large receiving tank inside the building. From this it is pumped up into two vats of 100 gallons capacity each, and from these is drawn off into the heater which has a capacity of about 125 gallons. Here it is raised to the boiling point, and here it receives its first treatment under the defecating process in the addition of cream of lime at the rate of three pints to 100 gallons of juice, to neutralize the acid. A slip of litmus paper shows when this is satisfactorily accomplished, turning red when acid remains, but holding its color when this is expelled. The lime is sometimes applied in three parts, a portion in the vats, another in the heater and a third in the settling pan, into which it is drawn after reaching the boiling point, but Mr. Ellsworth prefers the application of the whole while in the heater.

Following the process as you would go down a flight of stairs, the vats or boxes before mentioned being at the top, we now have the mass heated and freed from the acid in the settling pan. The operation, by the way, is known as the Clough process. Here the lime in turn is neutralized and the impurities coagulated by the application of a chemical compound prepared by the Clough Refining company, and known as "No. 2." This is diluted with water to 5° Baume, and following it a "No. 1" compound is applied which carries these impurities to the bottom. A rubber swing pipe enables the now clear juice to be drawn off into the feed tank without disturbing the settlings, which no one having looked upon would care to indulge in much crude syrup thereafter. From the feed tank the juice is kept running in a steady stream into the evaporator. The feed tank, settling tank, and heater, each of about the same capacity, are very strongly built of thick plank, with galvanized iron bottom. The boxes which supply the heater are similarly constructed, but of wood only. During the defecating process the temperature must not fall below 150°.

The work comes after the juice has reached the evaporator, where about four hours are occupied in converting it into syrup. This is not, of course, very hard work, but one man must be very busy, and some of the time two, the fire kept in just the right condition that the material may steadily boil, but never burn, and drawn off as fast as the work is complete. Experience and skill largely govern the degree of success, and Mr. Ellsworth and his assistant, Mr. Wells, have found the quality of the syrup improved with each day's work.

Sugar they have not attempted to make, though they have a little, just to see what could be done. The taste was all right, but the grain extremely coarse.

The syrup is all that any man could wish to help down a dish of buckwheats, or for any other purpose which the expensive syrups of the market are applied to. Mr. Ellsworth thinks he should have from ninety cents to one dollar a gallon for it, and we do not think that any one who has tested it will say that he claims too much. His work has proved, we do not hesitate to say, that the defecated syrup of the amber cane will rank with the best of those in the market.

The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 28, 1880.

TEXTS FOR CHRISTMAS, ETC.—All mixed communion in religion with the world under any pretext whatever, is spiritual adultery or fornication, according to my Bible.—*Alexander Campbell.*

LECTURERS who are at work this fall and winter will please note the request of Father John Hoobler in "Our Mail." He speaks for many readers.

ODD FELLOWSHIP HAS A NEW LINK to the dead Southern confederacy in the new "Grand Sire," elected at the general Grand Lodge meeting in Canada a few weeks since. Luther J. Glenn bears the title, a citizen of Atlanta, Georgia, an ex-Confederate colonel of infantry, a Southern Democrat and occasional attendant of the Baptist church. This same Toronto meeting revised the ritual and got up a new oral and written work; and now lecturers are visiting all the local lodges and instructing them in the new performances. The publisher of the *Cynosure* regards this as a direct and intentional attack upon his business, as it will compel a new edition of "Odd-fellowship Illustrated."

MORE KNIGHTS.

The Illinois Grand Lodge, Knights of Pythias, held its annual meeting in Chicago last week. The principal feature of the meeting to the public, notwithstanding one of our daily prints devotes some twelve to fifteen columns to reports, was a street parade. Doubtless the "success" of the Knight Templar affair tempted their youthful imitators. Little advertising was done and little was needed for the three or four hundred men mustered upon the Chicago pavement. Foreigners and young men were largely in the majority, and the pleased expression upon their youthful faces and the self-congratulatory glances cast this way and that upon the on-lookers almost disarmed severe criticism. It was almost uncharitable not to respond in sympathy to expectant glances that were reflected from toy swords; but there seemed to be no enthusiasm lighting up a single eye from the sidewalk, only a curious questioning, "What kind of a show is this?" The grandees of the order following in carriages, propped up behind cigars, and betraying with a peculiar smirk of self-importance their gratification at the privilege of carrying a grand title for a year, were fitting conclusion for a procession that began with full-grown men said to be clothed in armor, which armor was composed of beautiful round bits of tin plate an inch in diameter, dispersed over their clothing.

There are no statistics given by which the condition of this branch of lodgery can be known; some of the States having gained and others lost in membership. An important feature of the order is recognized, however, in the fact that any one who will catch fifteen simpletons and keep them together long enough to get a new lodge charter, will be rewarded with $30 00. That it is necessary to pay $2.00 a head for hunting up and herding this kind of stock, shows that men of ordinary common sense are not rushing up in crowds for the privilege of becoming Knights of Pythias.

HOLY LIVING.

The *Lutheran Standard* gives this warning exhortation to those who lightly esteem the work of the Holy Ghost in sanctifying the heart of man: "When a Christian becomes indifferent about sanctification, matters are going wrong with him. Much more is this the case when he inwardly has a disgust for hearing or reading of holiness, as if this were something about which only fanatics talk and with which a sober Christian has nothing to do. There is great need of self-examination where such a state of mind exists, and not a little ground for alarm. It is all a delusion to suppose that one is an heir of heaven through faith in Christ, when there is no love for righteousness in the soul and no desire to walk in the Lord's ways. Without holiness no one shall see God, and faith that is productive of no love is dead. How can such a dead thing appropriate Christ's righteousness? Where there is true Christian life it will reveal its presence by communion with God and delight in his ways of holiness." Let those who are tempted to indulge in such reflections against a holy life remember that "this is the will of God, even your sanctification," and if those who attempt to confess to the glory of God what great things he hath done for them through grace and according to faith, offend by an appearance of spiritual pride, or by expressions not wholly warranted by the Word, yet let not these things come between any soul and God, to cause any to deny his truth and grieve his Holy Spirit. Show rather the truth in Christian love and meekness, "perfecting holiness in the fear of God," and thus be for a testimony against what may seem erroneous, correcting it by a life of faith and not by cold criticism. A careful study of the Scriptures on such topics as walking with God, blameless living, perfection of faith and love, carrying the truth into the daily life (John 7: 17: "If any man will do his will he shall know of the doctrine"), will soon satisfy any soul wherein there is any spiritual life that the riches of God's grace are inexhaustible and free according to our faith.

TESTIMONIES FROM A CHICAGO PRAYER-MEETING.

At a recent prayer-meeting in Mr. Moody's church, Chicago avenue, a number of interesting experiences were given to the power of divine grace to cleanse from polluting sins of the flesh.

A young man arose and testified to the fact that Christianity enables a man to overcome temptation. When the employes were paid last in the place where he was at work, the pay-master said to him, Your pay is $1 50 short, but I will make it right next week. On examination he found that he had been overpaid $6 50. He stated this fact to a friend saying that he would return it. His friend remonstrated with him, and told him to put it in his pocket. He was tempted to do so, but the grace of God enabled him to return the money. "I mention this fact," said he "not in a boastful spirit, but for the purpose of refuting the statement that Christianity amounts to nothing when it requires one to act contrary to personal interest."

A lady followed stating that she was addicted to the use of tobacco and opium, but the Lord led her to give up those habits five years ago and had kept her since.

A gentleman said that the simple prayer, "Lord help me," sincerely offered to God in time of temptation had often brought strength to resist and overcome.

A young man said there were three sins which it seemed almost impossible for him to give up, when he became a Christian. The first was blasphemy, the second was dancing, the third was the use of tobacco. He has been well-known among God's people for several years as an exemplary and enthusiastic Christian.

Mr. Ronayne next spoke, stating that for thirty years he had used tobacco excessively and loved it, but he became convinced that it was a sin. He gave up the habit for a time and was tempted to return to it again. But the idea of having his body, the temple of God, poisoned with nicotine, the idea of indulging in a habit which should exclude him from the best society, a habit in which it would be improper for him to indulge if Christ were visibly present with him, convinced him that the use of tobacco was a sin against God which must be repented of. He took the matter to God in prayer, and was graciously freed from the vile habit. He felt that all Christians should give up their tobacco and use the money for the support of the Gospel.

He was followed by one who intimated that the use of tobacco might not be in itself sinful, but that since it was so much of a stumbling block in the way of the weak, it should be laid aside on the ground that "If meat make my brother to offend I will eat no meat," etc.

Pastor Needham, apparently unwilling that these persons, strong in the Lord, who were laying aside every weight, should be put into the catalogue of the weak ones, mildly but firmly gave his reasons for regarding the use of tobacco a sin; and exhorted the four or five hundred persons present in the words of Paul, "Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Reformed inebriates who cling to tobacco were oftener overpowered by their old appetites than those who made clean riddance. In closing, he exhorted all to pronounce harsh judgment upon themselves, but not on others; to ask ourselves to what vice of the flesh or spirit we are subject and in the strength of God shake off the viper.

—The *Christian Witness*, of New Market, New Hampshire, is meeting deserved success in New England, its list numbering in all 950.

—The Iowa State Convention unanimously adopted the following resolution at the late meeting in Birmingham: "*Resolved*, That we will make an earnest effort to double the number of subscribers to the *Christian Cynosure* in the State of Iowa during the year."

—Rev. A. Sims, the anti-tobacco worker of Canada, has begun the publication of a new paper monthly, with the name *The Radical Christian*. The make up of the paper is of like character with its name and with the principles of separation from false worships and filthiness of the flesh for which Bro. Sims is becoming well known among us. The paper is published at Kelvin, Ont., price 25.

—Bro. Ronayne has given notice of his engagement at home this winter. He explains more fully in another place what his work will be. He has yet a quantity of his last work, "Masonic Oaths Null and Void," which he will sell at the rate of four copies for a dollar to close out the present edition. Contributions of such supplies as can be spared from many households will be used to good advantage in his work. His address is 104 Milton avenue (formerly Bremer street).

—Brethren Good and Austin opened the lodge at Pleasant Plain on the 16th and 18th, explaining the three degrees. Elder Austin has once before visited this place, and Bro. Stoddard lectured there some years ago. Though there seemed to be a forgetfulness of what had been done, and of the perpetual vigilance always necessary against the lodge foe, yet on this visit the old fires flashed up and the enthusiasm of the people was great. Many said that no longer should they sustain Masonic preaching. The audiences were large, and they received the truth in love of it. While last summer a house could scarcely be had for meetings, now the lecturers are welcome in the meeting-houses either of the United Brethren or the

Friends, and they did not forget that the laborer was worthy of his hire but paid the brethren for their work.

—Lydia Maria Child, the well-known authoress and philanthropist died at her home in Wayland, Mass., on Thursday of last week, at the advanced age of seventy-eight years. She was a very popular writer until 1833, when an appeal for the African slaves in America, startled her friends, and made her hosts of enemies among the patrons of slavery North and South. But she persevered in this great reform and her name will be remembered with that of Garrison.

—A Royal Arch Mason hailed a *Cynosure* subscriber residing in La Salle Co., recently, and inquired if it were true that he could give the signs to the seventh degree. Mr. Verkler, the man inquired of, gave him a supplement and some tracts and the Mason was soon ready to say, that in his opinion, Masonry would be as public as a b c at school.

—Among the participants in the great Knight Templar conclave of 1880, were several gentlemen from Logan county, Ohio. One was Geo. H. Allen, clerk of the court of Common Pleas; another, W. H. Martin, a former preacher in the Disciple church; another, S. L. Robbins, a prominent Methodist preacher and presiding elder; and last, Judge Lawrence, a leading lawyer and Republican politician who has been in Congress and was appointed, during the summer, Comptroller of the Treasury of the United States at Washington. Judge Lawrence is a Methodist and was a delegate to the last General Conference in Cincinnati.

—In Marshall county not long since a member of the Knights of Pythias murdered his brother-in-law, and was sentenced for life. After having been in confinement for two years, he succeeded in obtaining a new trial. A lawyer named Sutton was a leading counsel for the prosecution on his first trial; at the rehearing of the case he had been employed by the defense and succeeded in getting the culprit free and he is now running at large among his lodge friends.

Morgan Monument.

Contributions received last week: Wm. Mathews, Silas Barker, A. E. Alexander, Isaac H. McComber and friends, D. W. Lawrence, Ed. D. Washburne, $1 00 each.

Mrs. Isaac Strong, Isaac Jackson, Mrs. M. T. Jackson, Philip Kribs, Mrs. H. Kribs, H. Washburn, Mrs. H. Washburn, F. Dunbar, 50 cents each.

Joseph Frazier, Mrs. R. Brown, James Cullen, A. L. Hess, Mrs. M. Hess, S. H. Randall, Richard Green, Louisa S. M. Green, W. R. Kee, Rev. R. Logan, Prof. D. Shuck, Rev. A. Lacock, Rev. W. A. Cardwell, Mrs. W. A. Cardwell, 25 cents each. Rev. St. Clair Ross, 20 cents. Theo. Osgood. Silas Hubble, Eli Tapley, Mrs. Eli Tapley, 15 cents each.

Rachel Kellum, Mrs. Joseph Frazier, Rev. Zebriska, Miss Lilly Hess, R. E. Perry, Miss M. J. Rose, Mrs. E. L. Bolinger, Mrs. S. A. Greenslit, Mrs. L. A. Goldsberry, Mrs. N. Evans, James Ross, Mrs. Eliza Ross, St. Clair Ross, Jr., 10c. each.

Mrs. E. Mapes, D. A. Cardwell, Mary E. Cardwell, Mrs. M. E. Cardwell, M. W. Cardwell, W. E. Stone, S. W. Stone, E. W. Cardwell, M. Y. Cark, 5c. each.

Total, $16 05; grand total, $109 31.

Mrs. W. A. Cardwell sends $2 00 (collected from fifteen persons) for the Morgan monument and writes: "May the monument speak in thunder tones of the bloody hands of secrecy."

Elder and Mrs. I. Jackson send fifty cents each for the Morgan monument, and Mr. Jackson expresses a hope that the monument will be large enough to show how they deceived the men in jail, how he cried murder, and to contain some of the names of those who carried him away.

GIVING BY HOUSEHOLDS.

Concerning the Morgan monument, I would love to see it built of imperishable material, broad, strong, and high, so that the ruthless hand of secrecy, from the highest Grand Priest to the lowest Ku-Klux, can neither move it from its base nor pluck a flower from its summit; and, because not one of my family ever belonged to a secret clan, we want to help build the monument. Herewith I send our names and amounts, though small. As a family—nine in all—we all want to contribute. I also send you some other names with the money.

ST. CLAIR ROSS.

A NOBLE MONUMENT.

Several suggestions have been made respecting the kind of monument which should be erected to the memory of William Morgan. It is well enough to view the whole ground before we act, and I would venture to submit another suggestion.

Instead of a mere obituary monument, we might establish a technological school, say in Richmond, Virginia, for the gratuitous instruction of colored youth, with the especial object of fitting them as engineers and scientists for service as pioneers in opening up Liberia to Christian civilization.

The principal building for this school might have a tablet of white bronze or other suitable material, inserted in its facade bearing the following inscription:

FOUNDED IN 1881,
In Memory of
WILLIAM MORGAN,
A distinguished Martyr to the cause
OF FREE INQUIRY,
And the Freedom of the Press;
MURDERED IN 1826,
For revealing the Mysteries of Masonry.

If every voter in the United States outside the Masonic lodge were to give ten cents each towards such a monument, the school would be well endowed, and the civilization of Africa might be given a proper direction.

GEN. J. W. PHELPS.

MORGAN AND JOHN BROWN.

EDITOR CYNOSURE:—Let us as Anti-masons all wake up and have a permanent monument, of material that will stand fire, heat and cold, with a reward of $500 for the arrest of any one defacing it. If there are any two men that have ever lived in the United States that are worthy to be honored for their righteous deeds and example left behind them, they are Capt. Wm. Morgan and John Brown. Both died myrtyrs; the one for the freedom of slaves, and the former to free his fellowmen from devil-worship. Now who has patriotism enough in our beloved American party to make a move in the right direction for a monument for John Brown, our abolitionist brother. In olden times a sacrifice required blood, and it cost his blood shed by rebels to free the slaves. I have sent a little aid for Morgan's monument, and have a little to spare for John Brown's monument if needed. May the time soon come is my desire.

PHILIP KRIBS.

Appeal from Mr. Ronayne.

As has been recently announced through the *Cynosure*, it is my intention, the Lord willing, to devote this winter and the coming spring to the study of God's Word and to Christian work here in Chicago. With these two objects in view I spend a portion of each day in studying the Bible. In the afternoon I visit from house to house giving out tracts and speaking a word or reading where I can. This every day except the Lord's day. On Monday night I have a prayer meeting in my own house for my own tenants and neighbors; on Tuesday night I attend Mr. Needham's Bible school; Wednesday night a prayer meeting on North avenue; Friday night the church prayer meeting. Thursday and Saturday nights I hope to fll in with meetings for prayer or Bible reading in other parts of the city. On Sunday at three o'clock I have charge of a Bible class in our church for *old people*, which I recently organized, and from 5 1-2 o'clock to 7 1 2 o'clock I am engaged with other yoke-fellows in giving out notices for our coming service and in distributing tracts, etc, on the streets.

All this work makes me feel very happy—happier far than when I was killing Hiram Abiff, though my testimony in that direction I believe has been greatly blessed of God.

And now, my dear friends, I need your earnest help and sympathy. In the first place, I want your prayers. I want every reader of the *Cynosure* to pray for me that my own soul may be abundantly blessed, and that the Lord may use me to the glory of his name. I meet poor people every day, some of them having spent their all in the saloons. I meet families without Bibles, and children without clothes. I need tracts, papers, religious pamphlets, Bibles, Testaments, and other means of carrying God's message to the poor. Send me anything you have in the way of clothes for men, women, or children. Our pastor, Bro. Geo. C. Needham, has just started a sewing class in the church, and any clothes you send for women or children can be repaired or fitted there and properly distributed. I have several applications now from destitute men for coats, pants, shoes, etc., but can not give them anything. And if the Lord would direct you to send a little money it would be very needful, and shall be strictly accounted for through the proper channel.

I suppose my lectures and books would bring me considerable income during the next year or so, but I shall give up all my other work for the present, and feel happier than I have ever felt before in working for the Lord. He has abundantly provided for my family, and the very least I can do is now to give a portion of my time to his blessed service. There are enough other men now in the field to operate against Masonry, and I believe the Lord has called me to labor in another part of his vineyard, and to testify for him in another direction. And now, friends, I shall leave this appeal with you. Ask our blessed Redeemer to guide you in the matter, and give as he directs. You all know my address.

From your brother in Christ,

EDMOND RONAYNE.

Notices.

Nebraska.

The State Association of Nebraska will hold its annual convention at Unadilla, Otoe county, on Tuesday, November 9th, to continue to the 11th. Friends from all parts of the State are urged to be presnt.

SIMEON AUSTIN, Pres.

N. E. Pennsylvania Annual Meeting.

Friends of reform are hereby notified that the annual meeting of the Christian Association of N. E. Pennsylvania, opposed to the lodge, will (D. V.) convene at Preston Center, Oct. 29th, 7 o'clock, evening, and continue through Saturday and Sunday, 30 and 31st. Friday evening and Saturday sessions for lectures, conference and business. Sunday for preaching and general spiritual work. Competent speakers will be there to aid in the work of the occasion.

In behalf of the society,

NATHAN CALLENDER, Cor. Sec.

Kansas.

The Kansas State Christian Association is appointed to meet at North Cedar, Jackson county, on the 16th, 17th and 18th of November next. The simple announcement should be enough to bring out the loyal men of that State. By order of J. S. T. MILLIGAN, Pres.

Home Circle.

The Old Grave.

BY L. D. BRYANT.

[Suggested by seeing in Dresden, Me., in the spring, the lone grave of an early settler, a soldier of the Revolution.]

'Tis early spring; the traveler, from the road
To hillside-pasture slowly turns aside;
Among the ferns he stands and looks abroad
On rolling fields and o'er the shining tide.

Upon the ground the withered grass is seen,
That grew and faded with the waning year,
While far and near the tiny blades of green
In sunny places, here and there appear.

How wondrously the heavenly Father makes
The grass to grow and clothe the barren fields!
All, all around, trees, mosses, elders, brakes—
His mighty power and bounUless love reveals.

Now musing still, he passes further on;
Where deeper shadows fall, he stands beside
The grave of one known only to the stone
That fern and brake but vainly seek to hide.

Here, kneeling low, he reads, and few have read
The name, forgotten save as graven here;
And just below the line that speaks the dead,
The friend, the Christian, patriot, pioneer.

And this is all, nor other records tell
Of him who sleeps in silence lying low;
It is enough, that he had lived so well,
May move the heart, 'tis all he need to know.

The thought returns, as grasses grow and fade,
So man in hope, performs his work and dies;
Still, by the hand that every leaflet made,
The living, toiling, o'er the dead arise.

God the Director of Forces.

The Scotch philosopher Beattie once went into his garden and drew in the soft earth the letters C. W. B. He sowed these furrows with garden cresses, smoothed the earth and went away. These were the initials of his little boy, who had never been taught anything concerning God, although he had learned to read. "Ten days later," says Beattie, "the child came running to me in amazement, and said, 'My name has grown in the garden!'" "Well, what if it has?" said the philosopher, "that is nothing," and turned away. But the child took his father by the hand, led him to the garden plat, and said, "What made those letters?" "I see very well," the father replied, "that the initials of your name have grown up here in the garden—that is an accident;" and turned away again. The child followed him, took him by the hand, brought him back to the spot, and said very earnestly, "Some one must have planted the seeds to make the letters." "Do you really believe those letters can not have been produced by chance?" said the father. "I believe somebody planted them," said the son, who probably did not know what chance meant. "Very well," said the father; "look at your hands and feet; consider your eyes and all your members. Are they not skillfully arranged? How did your hand get its shape?" The boy replied: "Somebody must have made my hands for me." "Who is that some one?" said the father. "I do not know," said the child. "Do you feel certain that somebody planted those seeds, and sure that some one made your hands?" "Yes," said the boy, with great earnestness. And then the father communicated to the child the name of the great Being by whom all things are made and the boy never forgot the lesson, nor the circumstances which led to it.

Now I bring the materialist, or any one who doubts the validity of the argument from design to prove the existence of a God possessing intelligence, to this garden plat. I say, "Will you explain for me the letters C. W. B.?" The materialist replies: "I will do so, and can do so very easily, for the letters are explained by the powers in the seeds." "Let us hear your explanation in detail," I reply. "Very well," the materialist goes on to say: "There is a garden cress making the head of the letter C. Is not that garden cress accounted for by the seed from which it grows?" "Yes," I say. And so he goes on through the fifty garden cresses that make up the letter. He accounts for each one of the cresses, and then infers that he has accounted for the letter. I stop him and say, that to account for each one of those garden cresses is not at all to account for the arrangement of the cresses into the shape of the C. Why did they not arrange themselves as a W or a B, or in any form, or in no form at all? Here is the distinction between the existence of the forces of matter and the direction of those forces.—*Joseph Cook.*

More about Madagascar.

King Radama, who was a friend of the missionaries and their work, died in 1828. Notwitstanding his friendship and patronage there was not a single convert to Christianity during his reign. He was succeeded by Queen Ranavalona, who obtained the throne by fraud and violence. At first she did not oppose the work of the missionaries, but when converts began to be baptized and the people began to take more interest in the new religion, she determined to put an end to it. Opposition seemed to foster rather than to check the growth of Christianity. On the first of March, 1835, a decree was issued that all who refused to worship the gods of the natives should be counted as criminals. One month was given them in which to renounce Christianity. After this the persecution began in earnest. The English missionaries were driven away. The native Christians were left to themselves. Some went back to idolatry, but the greater mass of them stood firm as a rock. For twenty years persecution raged fiercely on the island. No people ever passed through such a period more heroically than these islanders did. They endured every kind of torture with a faith and fortitude that was truly amazing. They were compelled to meet secretly for worship, sometimes in private houses, sometimes on lonely mountains far from the dwellings of other men. In these wild and secluded places they read their Bibles, and offered up their prayers. Their quiet, half-hushed songs would sometimes float down on the evening breezes like the music of angels. Many of these devout Christians were put to death with great cruelty. The new found faith enabled them to meet all these persecutions with unfaltering courage. Nothing like it has been known in the history of modern missions. Here was a church, scarcely planted on heathen soil, enduring for a quarter of a century the fiercest persecutions, cut off from all communication with other Christians, receiving no aid or sympathy from human sources, and yet coming out full of spiritual vigor, multiplied in numbers, advanced in Christian graces, firmly rooted amongst the people and even in the royal family itself.

No one can tell the number of victims of this fearful persecution. In 1861 the long and direful reign of Ranavolona I. came to an end. On the next day her son, Radama II., became king, and at once befriended the Christians; missionaries returned and their work went on again without opposition. The young king, however, proved unequal to the task he had undertaken, and in two years was murdered. His queen followed him in the administration of the government, but was compelled to make great concessions of power to the nobles. Many rights were secured to the people during her reign. She died in 1868, and was succeeded by her sister, under the title of Ranavalona II.

The new queen and her husband, who was made prime minister, were known to be strongly in favor of Christianity. They at once manifested their disposition and did all in their power to fully establish the religion of Christ in the island. They ordered all public work to be suspended on Sunday, and that the markets should be held on some other day. In February, 1869, the queen and her husband were publicly baptized, and soon after the image of the chief idol of the nation was burned. Since that time the progress of religion has been steady and gratifying.

The government has taken a decided stand against the importation and use of intoxicating drinks, and against many forms of immorality. There are now nearly seventy thousand church members among the natives.—*Morning Star.*

Cost of War and Drinks.

From an essay furnished by David A. Wells to the Cobden Club, England, upon the expenses, income, and taxes of the United States, we learn that the whole cost of the war of the rebellion, North and South, from 1861 to 1866, is estimated as follows: Lives, 1,000,000; property by destruction, waste, etc., $9,000,000,000. The expenditures of the United States from June, 1861, to July, 1866, $5,792 357,000; of this the actual war expenses were about $5,342,237,000. The expenses of States, counties, cities, and towns in the Northern States, not represented by funded debt, have been estimated at $500,000,000. The increase of State debts on the war account was $123,000,000. The increase of city, town, and county debts is estimated at $200,000,000; the total war expenses of the loyal States and national government, $6,165,237,000. The estimated direct expenses of the confederate States on account of the war were $2,000,000,000. Aggregate expenses of the country, North and South, $8,165,237,000. The total receipts from all sources during the second year of the war were less than $10,000,000. The expenditures were $60,000,000 per month, at the rate of $700,000,000 per annum.

The annual cost of intoxicating drinks in the United States, at Dr. E. Young's estimate, is $600,000,000 a year, in ten years would amount to the total war expenses of the loyal States and the national government. Our drink bill in thirteen and a half years would amount to more than the aggregate war expenses of both the North and South. Every fifteen years we expend more for strong drinks than the value of all the property wasted and destroyed during the five years of the war. And every year it costs our people over one million of dollars more for strong drinks than the expenses, during the war, of all the States, counties, cities, and towns in the Northern States not represented by funded debt.

WHERE THE PROFITS GO.

The cost of liquors for ten years is nearly two-thirds of the assessed value ($9,914,780,825) of all the real estate in the United States, while the assessed value ($4,264,205,907) of all the personal property of the United States is but little more than two-thirds of our ten years' drink-bill. Again, by the census returns of 1870, the value of all our "products of agriculture, betterments, and additions of stock ($2,447,538,658)" and the value of all our manufactures ($4,232,325,442), only $679,864,100 more than is spent every ten years for liquors. Thus our people expend every eleven years for intoxicating drinks more than the value of all the products of agriculture and all our mechanical and manufacturing industries. If in every eleventh year a fire should be kindled in the United States on the first of January, and continue burning until the last moment of December, and every particle of our agricultural and manufactured products, as fast as they are produced, should be cast into the flames and burned up until only the ashes remain, it would not inflict as much injury upon our people as is produced every eleven years by the use and sale of intoxicating drinks. The money expended for those drinks is not only lost, but the drinks entail upon our people the additional evils of vice, wretchedness, crime and de-

moralization, that far, very far, outweigh the value of the money expended for them. If the products of the value of the money spent for drinks were only destroyed by fire or flood, it would not deprive our industrial classes of the mental and physical power to replace them, as do the drinks for which their hard-earned millions are expended. What nation or people, however favored, can long exist and prosper, who expend or waste the value of so much labor for poisonous drinks? Can we wonder that we have money panics, hard times, and stagnation of trade?—*From "Our Wasted Resources," by Wm. Hargreaves, M. D.*

Deaf to an Alarm.

Not many years ago, a student in Princeton Seminary, desiring to arise early in the morning, bought an alarm clock. For a few days it worked well. But one morning, after being aroused by its alarm, he turned over and went to sleep again. On subsequent mornings the clock failed to awake him. He placed it under the head of his bed in close proximity to his ear. There it awoke him till the next time he disobeyed its summons; ever afterwards it was a failure. He slept through its call with perfect regularity.

Yet, on the other hand, many a mother wakes on the faintest voice of her child, and many a watcher on the slightest movement of the patient. They have trained themselves to heed such calls.

In like manner the conscience may be deadened or trained. Let the Christian disregard its voice, and soon it will become unable to arouse him at all. Let him carefully heed its faintest remonstrance, and it will become to him a most valuable mentor. Take good care of your conscience; it is a most delicate apparatus.—*Christian Observer.*

—Some one finds it necessary to say: Laugh, mother. Parlor, nursery and kitchen all feel the effect of your smile or frown. The cheery laugh of a mother goes down through generations, as well as her frown. And when the mother's eyes are closed, and lips and hands are forever still, there is no sweeter epitaph which children and friends can give than, "She was always bright and cheerful at home."—*Christian Secretary.*

—There are 12,000 liquor saloons in New York. Inquiry shows that ninety per cent. of the proprietors are foreigners, fifty per cent. Irish, and forty per cent. German; and it may be truly said that most of these saloons, in a greater or less degree, are in sympathy with corruption and crime. There are close and interdependent relations between these saloons, and law-makers and law-breakers.

Subscribe for the *Cynosure*.

Childrens' Corner.

Clover.

Now, although the return of the calf brought great joy to Bessie, it brought equal concern to her parents, for the question arose how Clover could be fed. Mr. Thyson had foreseen that difficulty from the first, but Tom, in his eagerness to get the calf back to Bessie, had not thought of it. Mr. Thyson said nothing, though. He thought he would see how Tom would manage.

Toward night Bessie's father called her to him and told her that, although Tom was very kind and thoughtful to bring Clover back, she couldn't stay, for he had not feed enough to keep her through the winter, and no money to buy any. So the next morning Bessie started to carry her back to Tom. It was two miles away, but it was a lovely morning, and Bessie enjoyed the walk very much. Tom saw her before she reached the house and ran to meet her.

"I know you've brought her back," said he, laughing heartily, "because you haven't any feed for her. I forgot she would have to eat, but don't you worry, Bess. You shall have this calf for yours, if you have to wait till she is a cow," and then they both laughed to think she wouldn't be much of a calf by that time. "But, you see," he added, "I'm in a scrape, whether I give her to you or keep her myself, for I haven't any feed for her, either, and it never will do to ask father for any. But I'll manage it somehow before to-morrow. I'll go to bed soon after supper and think it out." So Bessie left the calf, and Tom took part of what money he had and went to his father to buy some feed feed for her. He was determined not to ask him to give him any, and his father was pleased to see that Tom was sticking to his promise not to ask his help.

The next morning he said to his father:

"Father, have you anything you could hire me to do this winter? I am going to carry the calf back again this morning. I am not going to give this job up, now that I've started. So I am going to earn money enough to feed her this winter myself."

"Ah! so you are going to work the calf's board, are you? Well, if you want to take Jim's place here, you can earn her board and something beside. You could do this work before and after school, if you were smart and got up early."

"Well, I'll take it and try. I'd like to buy feed enough now to keep her this week, and after this I can earn it and carry it over."

His father smiled at Tom's business-like way, and thought to himself, "Well, I am teaching Tom a good lesson, that's a fact. He'll get sick enough of his bargain before spring, but it will do him good."

Tom filled his hand-cart with the feed, and tying the rope around Clover's neck, started again to carry her back. I don't know what the people along the road thought to see the calf going back and forth so often. But Tom didn't care. He kept straight on and carried the calf to Bessie's door.

"Here she is, Bess, and here's enough to feed her one week, anyway, and I'll see that she has enough all winter, unless I get sick, and I don't feel very sick now. Don't catch me backing out of this scrape. No, sir-ee!"

All winter Tom was up betimes in the morning, fed and watered the cattle, groomed the horses, and did whatever was required. He carried Clover's food over every week or two, and never once complained. His father watched him curiously, and every week congratulated himself on the good lesson he was teaching him.

At last spring came. The tender grass began to sprout, and Clover could keep herself, from the pastures and meadows. The farmers were all plowing and harrowing, and getting the ground ready for planting. Everybody was busy, and in a hurry, as usual. Mr. Moore was improving, but was still very weak. His affairs looked very discouraging to him, and his depressed state of mind did much to retard his recovery. He had bought the farm where he was living only the spring before, after the planting season was over, expecting to earn enough by his trade, that of a carpenter, through the following seasons to enable him to buy seed and to thoroughly plant the whole place in the spring. Instead of that, he was taken sick soon after he bought it, and had been obliged to sell his stock to get money to live upon. And now, right in the busy season, when every hour seemed worth a day at any other time, he was sick, with no money to buy seed or the necessary farming implements, or to hire the needed help. With his mind overwhelmed and discouraged he sat, one evening, in the door-way of his house, and looked hopelessly on his still unemployed land. At the same time Mr. Thyson was riding slowly along, having made an unusually good trip with his meat, and was reviewing in his mind with great satisfaction the prosperous condition of his affairs. As he passed he saw Mr. Moore sitting there, and noticed that he looked very pale and worried. A feeling of sympathy took strong hold of him, and he was tempted to stop and have a talk with him, but those fields waiting to be plowed and sown spoke to him so plainly and reproachfully that he concluded he would better bow and go along.

"I'm sorry for Moore," he said to himself, "that's a fact. I'd be glad to give him a lift, but I've got my own family to look after. If I had always given way to my feelings I wonder where I should be now. Oh, no! it will never do. No!"

But as he drew up to his own house, the sight of his broad acres so carefully planted, and the neat, thrifty appearance of all the surroundings, did not give him the feeling of satisfaction he was enjoying before he met Mr. Moore. As went into the kitchen where his wife was getting supper he said, glancing out of the window at Tom, who was having a grand frolic with his dogs:

"It does me good to see Tom playing. He has had a hard winter of it; but I'm glad I let him go through it. It has taught him a lesson he will never forget, I guess."

"Yes, I think very likely," gently answered his wife; "but I have thought many times, father, that Tom was teaching a more important lesson than the one he was learning. But come, supper's ready. She then stepped to the door and called Tom, and the subject was not continued. As Tom came in breathless from play, his father remarked:

"That's better fun than working for Clover's board and carrying it over to her, isn't it?"

"Yes, sir. But I'm afraid if Mr. Moore doesn't hurry up and plant, Clover will be marching back here in spite of me, next fall. I wish I was a rich man. I'd make things look diff rent over there in no time."

Mr. Thyson made no reply, but finished his supper, and went out into the yard, where he stood leaning on the fence, apparently in deep thought. As Bill, his head man on the farm, came along, he stopped him, and they had quite a talk together.

Meantime Mr. Moore had gone into his house, utterly unable to throw off the gloomy thoughts which filled his mind. He saw no way out of his difficulties. The faith and hope which had kept him up till now seemed gone. He went to bed early, but did not sleep for hours. Toward morning, however, he fell into a deep sleep. His wife quietly darkened the room and left him. The sun was several hours high when he drew aside the curtains to look out. What a sight met his eyes! Men were plowing, harrowing and shouting to their horses. Part of the ground was already prepared for planting, and there, in the barn doorway, sat Tom and Bessie, cutting potatoes and chattering like blackbirds.

"What does it mean, mother? What does it mean?" said he, as he opened the kitchen door.

"It means, father, that the dawn has come. 'Twas very dark, you know, last night. Those are Mr. Thyson's men!'

"Thyson's men! Thyson's men! Why! I don't understand."

"Well, nor I, and the men say that they don't know what has come over him either. But he told Bill to take men and horses, and come over here and plant whatever you wanted, and he'd provide the seed; and they are working like beavers, I tell you."

The next afternoon, when the horn was blown, Mr. Moore was waiting at his gate. As the wagon came along, Mr. Thyson saw him, and did not feel at all like just bowing and passing on. No! he felt like stopping, shaking hands and getting out to see how his men were doing.

"God bless you, sir," said Mr. Moore. "You have given me the best medicine I've had. I believe it is going to save my life. I don't know how to thank you, but I know I feel like a new man."

"So do I, friend Moore. So do I. But don't thank me. It's all Tom's doing. I thought I was teaching him a great lesson, but, bless you! he was teaching me a greater one, all the time. Well, the Lord has great surprises in store for us, some times, hasn't he?" And, with a fervent shake of the hand, Mr. Thyson got back into his wagon and drove home.

From that time, Mr. Moore's health steadily improved, and from that time also, Mr. Thyson was another man. It was the beginning, but not the end, of his kind deeds. —*Selected.*

Left-Handedness. — It is not generally known that left-handedness is due to the fact that in persons possessing that peculiarity the right side of the brain takes the lead in controlling the activities of the body. When once begun in a family it is quite likely to continue through the influence of heredity. By early training children might become ambidextrous, when this peculiarity would disappear.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

☞The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$392 62
Eli Tapley..... 200 54

Received at this office for Southern Tour Fund, from Wm. Mathews and Thos. Brown, $1.00 each. For Bro. Hinman, John Kitchen, $1.00; A E Alexander, $2.00. Paid direct to Bro. Hinman: from College church, Wheaton, $6 00; Mrs. S. Williams, $1 00 Paid H. H. Hinman from this office, $5.00.

Notes by the Way from Bro. Hinman.

Dear Bro. Kellogg:—Leaving Chicago Oct. 7 at 5 P M, I came by the Baltimore and Ohio railroad to Monroeville, and thence to Wakeman, where I made my first stop. The new and elegant Congregational church is supplied by an able and amiable young pastor who, like the proverbial new broom, sweeps clean, so far as popular favor goes. What will be the outcome in the reckoning of the great day, time alone can tell. I was permitted to preach in the evening to a full and intelligent audience, but was saddened to learn that intemperance and lodgeism were both on the increase. This little village has four saloons, and the usual proportion of drunkenness, Sabbath-breaking, etc. The churches keep up the usual dress parade, but show no actual fight, nor gain any real victory. Nor is it strange. When under the full light which this people have had on the question of secretism, they deliberately elect to receive into the church such Freemasons as may offer themselves, and to discountenance all discussion of the subject, we ought to expect that they would be left to judicial blindness and moral helplessness. I was amazed at the views of the pastor and some of the leading members. They thought that, while Freemasonry was doubtless wrong, yet so long as there were some Masons in the church they must continue to receive others, and that it would be unsafe for them to make any change until the great men and the leading city churches set them an example. Like the Jews they exclaim, "Have any of the scribes or Pharisees believed on him?" I could but think that the influence that has done more than anything else to pervert the Congregational churches is an unholy zeal for the denomination, which the the National Council has done much to promote.

At Oberlin I was most kindly received by the faithful brethren, and impressed with the growing conservatism of the place, but the leading influences are not so bad as the workers of iniquity desire to represent them. I enjoyed most sweet council with Dea. O. M. Brown, who, while he does not neglect the home work, yet bears on his heart the burden of two foreign missions (one in Bulgaria and one in India), who are supported by the unasked contributions of those who love Christ.

At York, Medina county, the venerable Dr. Bingham and some few faithful friends maintain a true testimony, but the churches succumb to lodgery, Sabbath-breaking, etc. At Litchfield and Chatham the Lord has witnesses, but the night of spiritual darkness seems to deepen rather than dissipate.

I spent last Sabbath in the pleasant village of Savannah, Ashland county. The leading religious organizations here are Presbyterian and United Presbyterian. I preached in the U P. house in the morning to a large congregation, and in the evening spoke on the religion of secretism in the large and elegant Presbyterian church. I had the sympathy of all the older members in both these churches. I sincerely thank them for their hospitality and fellowship, but regret that they do not more fully comprehend that they are their brothers' keepers, and that this reform is a part of their legitimate work. May the Lord help us all to do our duty. I expect to make one more stop, and go direct to Kentucky. Yours in the Lord,

H. H. Hinman.

United Presbyterian.

—The inauguration of President Spencer of Muskingum College, New Concord, Ohio, took place at the close of the meeting of synod at that place last week. The following was the programme prepared for the occasion: Address of welcome on behalf of citizens, Dr. McClurkin; address on behalf of students, O. P. Norris; address on behalf of faculty, Prof. T. H. Paden; address on behalf of alumni, Rev. W. S. Harper; charge as president of board of trustees, Dr. J. P. Lytle; inaugural address, Rev. F. M. Spencer.

—The *Christian Instructor* asks some pertinent questions respecting the late Pan-Presbyterian council in Philadelphia: "That orthodoxy has been strengthened and knowledge increased and denominational pride quickened by these councils, is undoubtedly true. But has there been any flux or influx of spiritual power? Did the council bring any copious shower of spirituality into its conferences, and did it leave a baptism of it on the church? These are the

—The synod of New York met in Philadelphia in September, Rev. W. M. Gibson of Newark was chosen moderator. The next meeting will be held in Rev. M. S. McCord's church in Providence.

—The fifth of the series of tracts published by the U P. Board of Publication, is entitled "Shall I join a secret society?"

—Rev. Rufus Johnson has been appointed to take charge of the editorial work of the International Sabbath Association in the west and southwest, with headquarters at St. Louis. He goes to his new work November 1st.

Lutheran.

—The twenty-fourth convention of the joint synod of the Evangelical Lutheran church, of Ohio and other States met in St Paul's Evangelical Lutheran church, Dayton, Ohio, Oct. 13. Prof. M. Loy, editor of the Lutheran *Standard*, Columbus, O., was chosen to preside for two years. The territory of the synod embraces congregations in Ohio, Indiana, Michigan, Pennsylvania, West Virginia and Maryland, and has its educational headquarters at Capital University, comprising a preparatory department, college and theological seminary, at Columbus, O, and an orphanage, the "Wernle Orphan Asylum" in Richmond, Ind. Synod is subdivided into six district synods: four German, the northern, southern, eastern and western; and two English, the English district synod of Ohio, and the Concordia district. The joint synod is in synodical fellowship with other Lutheran synods of the West, in "the synodical conference of the Evangelical Lutheran church," the largest general association of the denomination in the United States.

Free Methodist.

—The Michigan Conference in a resolution recommending the *Earnest Christian* and *Free Methodist*, also passed the following: "The National Christian Association, opposed to secret societies, shall have our hearty support, and we recommend their publications to our people."

—Bro. Earnest F. Ward, ordained an elder at the meeting of the Illinois Conference, expects in a few weeks to sail for central India with his wife to engage in missionary effort.

United Brethren in Christ.

—The California Conference has pledged $24 per month to sustain a Chinese mission. Miss M. J. Ross, daughter of Rev. St. Clair Ross of Denver, has volunteered to take charge of the work, believing that God has called her to it.

—Rev. C. W. Witt, an aged and much esteemed minister of the U. B. church, living at Dublin, Indiana, died September 22nd.

Holiness Work.

—The *Harvester* thus reports the prosecution in central Illinois of a Methodist pastor for preaching and laboring to lead members of Christian churches into a life of holiness and acceptance with God. These records are like all others which a worldly, Pharisaical church makes when dealing with those who maintain the truth in righteousness:

"The charges were as follows (though condensed, and the matter in brackets added): For preaching on his [Warner's] work, without his permission [40 souls being saved], and injuring his work, sowing seeds of dissension in his church, [by getting people sanctified], and injuring the cause of Christ

Preaching at Bowen, Ill., July 31 and 4 h, on another man's work, and in the bounds of another conference. For holding a meeting during the last Central Illinois Conference [and getting souls saved], using his ministerial office by organizing a holiness prayer-meeting [terrible crime]!

By publishing tracts, and circulating them.

By publishing articles in holiness papers, and circulating them among our people.

The trial lasted fifteen hours. The church was cleared of all but the parties and witnesses. The brother was found guilty of all the charges and specifications, and promptly suspended till conference time.

At the conference—the Central Illinois—the case came up for adjudication, and Bro. Sherman was pronounced guilty of "unministerial conduct," and condemned to a public reprimand by the bishop, and to promise not to do so again. The case was promptly appealed."

General.

—A selection of Psalms arranged from all versions was the official music of the Pan-Presbyterian council. A large choir, under the charge of Prof. McKee, of Dr. Dale's U P. church, led in the song service, which was very generally satisfactory to all the delegates.

—The gift of $25,000 for the establishment of an institution for boys at Northfield, Mass., announced by Mr. Moody near the close of the consecration meeting, and at the dedication of the fine building just erected for his school for girls, was, it is understood, from Hiram Camp, Esq, of New Haven. The school for boys will be operated on the same plan as the school for girls, which has been for some time in successful operation, and now, with its new building, which is as fine as the theological buildings of Yale in all respects, much greater success is anticipated.

—The seven largest Congregational churches in this country are Plymouth, Brooklyn, 2 549 members; First, Chicago, 1,193; Central, Brooklyn, 1,048; Broadway Tabernacle, New York City, 968; Church of the Pilgrims, Brooklyn, 966; Church of the Disciples, New York City, 847; First, Oberlin, Ohio, 743.

—The Stone bequest of $150,000 to the American Missionary Association will be expended in new buildings at Fisk University, Nashville, Tenn., at Atlanta University, Ga., at Talladega College, Ala., at Tougaloo College, Miss., and at Straight University, New Orleans.

—The International Sunday-school lesson committee, chosen to select the uniform Sunday-school lessons for 1882, will meet at the questions of vital import. Will any man rise up and answer it in the affirmative? We look for such a man; we have a blessing for him when he produces the evidence of his affirmation."

—Dr. D. R. Kerr, editor of the *United Presbyterian*, Pittsburgh, presided in the council on the last day of its meeting.

Grand Pacific Hotel in this city this week Wednesday. The committee is composed of twelve distinguished divines and gentlemen from the United States and Canada. The president is J. H. Vincent, of New York, of the Methodist denomination. There are also others well known as follows: Dr. Warren Randolph, Newport, R. I., Baptist, who is secretary of the commission; Dr. J. A. Warren, a Presbyterian from Princeton, N. J.; Dr. John Hall, of the Fifth avenue Presbyterian church, New York; B. F. Jacobs, Baptist, Chicago; Professor Baugher, Lutheran, Gettysburg, Pa.; Dr. Richard Newton, Protestant Episcopal, Philadelphia; Franklin Fairbanks, Esq., Congregational, St. Johnsbury, Vermont; Dr. Palmer, Presbyterian, South, New Orleans; Dr. Cunningham, M. E. church, South, Nashville, Tenn.; Phillip G. Gillet, L.L. D., Methodist Episcopal, Jacksonville, Ill., deaf and dumb asylum, and Dr. McVicker, a Canadian Presbyterian from Montreal.

THE AMERICAN UNION, a secret, anti-Catholic order, is reported by a Boston organ as numbering some 15,000 in Cincinnati and vicinity, and as quite strong throughout Ohio. The voters in this lodge are all sworn to vote against Catholics for office. This will have some effect upon the Democratic nominees of that religious persuasion, and forcibly reminds us of the improbability of Satan casting out Satan.

Sabbath School.

LESSON VI.—Nov. 7, 1880.—JOSEPH IN PRISON.

SCRIPTURE.—Gen. 39: 31-23; 40:1-8.

GOLDEN TEXT.—Rest in the Lord, and wait patiently for him.—Ps. 37: 7.

[From the Sabbath School Teachers' Quarterly.]

BIBLE LIGHTS.

"And the Lord was with Joseph."—And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him.—Acts 7: 9.

"And gave him favor in the sight of the keeper of the prison."—When a man's ways please the Lord, he maketh even his enemies to be at peace with him.—Prov. 16: 7.

"That which he did, the Lord made it to prosper."—And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian.—Gen. 39: 2.

And he sought God in the days of Zechariah, who had understanding in the vision of God: and as long as he sought the Lord, God made him prosper.—2 Chron. 26: 5.

"And Pharaoh was wroth against two of his officers."—The wrath of a king is as messengers of death: but a wise man will pacify it.—Prov. 16: 14.

"We have dreamed a dream, and there is no interpreter of it."—I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head troubled me.

Therefore made I a decree to bring in all the wise men of Babylon before me, that they might make known unto me the interpretation of the dream.—Dan. 4: 5, 6.

"Do not the interpretations belong to God?"—He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him. Dan. 2: 22.

Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them.—Isa. 48: 6.

[From the Lesson Commentary.]

"The Lord was with Joseph"—Observe the religious tone of this account. We read nothing of Joseph's intellectual superiority, but that "the Lord was with" him, v. 21. The reason of his influence was the God within him. Just so far as a man is Christlike will he have influence. —F. W. Robertson.

"Gave him favor"—In Ps. 105: 17, 18, the imprisonment of Joseph is represented as having been very severe, "whose feet they afflicted with the fetters, the iron entered into his soul." It is almost probable that at first Joseph's treatment may have been of this character, the crime with which he was charged having been such that a slave would most likely have been instantly put to death for it. By degrees, however, he gained, under God's providence, the confidence of the jailer, (v. 22,) when the rigor of his confinement was mitigated.—E. H. Browne.

What multitudes of God's people have thus suffered from a wicked world. Envious princes cast holy Daniel into the lion's den. A vile king thrusts John the Baptist into the fortress of Machaerus. Peter and Paul and Silas, are also in chains for Christ's sake. Luther speaks for Jesus, and finds himself fast held within strong walls on the rocky heights of the Wartburg; and good John Bunyan spends twelve years in Bedford jail, a prisoner for the truth.—S. S. Journal.

We observe here the real nature of human influence. It is not the influence of rank, but of character. Make all men equal in rank to day, and to-morrow there will be found those who have acquired influence over others. These prisoners were all in the same position, but very soon Joseph's character gained him influence. Thus, by the influence of Paul, the jailer at Philippi was converted. Felix trembled before him, and Agrippa was almost persuaded to be a Christian. Let such a man be imprisoned, but he will soon have converted Cæsar's household, for his influence is real.—F. W. Robertson.

Wisdom and virtue will shine in the narrowest spheres. A good man will do good wherever he is, and will be blessing even in bonds and banishments; for the Spirit of the Lord is not bound or banished.—M. Henry.

Prisons, too, with their dark chambers, dungeons, sorrows, secrets, are under the control of God. At all times have they inclosed not only criminals, but the innocent—oftentimes the best and most pious men. Christ says: I was in prison, and ye came unto me; and he speaks thus, not of faithful martyrs only; even among the guilty there is a spark of Christ's kinmanship—that is, belonging to him. —Lange.

"Had offended their lord"—We should not have had this story of Pharaoh's butler and baker recorded in Scripture if it had not been serviceable to Joseph's preferment. The world stands for the sake of the church, and is governed for its good.—M. Henry.

"The place where Joseph was bound" —Here we find two men, who sinned against their lord, the king of Egypt, confined in the prison with Joseph. Yet the same prison is not the same thing to a good man and to a bad man.—Bush.

"Charged Joseph with them"—The captain of the guard himself, who was Potiphar, charged Joseph with them, which intimates that he began now to be reconciled to him, and perhaps to be convinced of his innocence, though he durst not release him for fear of disobliging his wife. John Baptist must lose his head to please Herodias.—M. Henry.

"According to the interpretation"—The expression impiles that the dreams were not vain, empty, and unmeaning, as dreams usually are, but each of them highly significant, and capable of a sound interpretation, which Joseph gave.—Bush.

The Spirit of God may employ dreams as a medium of revelation. He can send dreams and bestow the gift of interpretation. But, in themselves, the most significant dreams of revelation never form ethical decisions, though they may be signs and monitors of the same. Their higher significance, however, is sealed by their great and world-historic consequences for the kingdom of God.—Lange.

"Wherefore look ye so sadly"—Joseph indeed had private griefs of his own of no common character, and we might be prompted to ask why he was not as sad in heart and aspect as the two servants of Pharaoh. But he had a source of calm and even cheerful resignation to the will of God, to which they were strangers.—Bush.

It becomes us to take cognizance of the sorrows of those that are under our care. Joseph was their companion in tribulation. He was now a prisoner with them, and had been a dreamer too.—M. Henry.

"There is no interpreter"—An expression showing that the interpretation of dreams was much in vogue, and that it was one of the wants of persons of rank to have their dreams interpreted —Lange.

"Do not interpretations belong to God" —He admits that there are significant dreams, and that God could bestow on men the gift of interpretation when they are referred back to him. He rejects, indirectly, the heathen art of interpreting dreams, while, at the same time, giving them to understand that it was, perhaps, imparted to himself.—Lange.

Joseph very definitely distinguished between his own and the heathen mode of interpreting dreams; and this he owes to his Israelitish consciousness as opposed to the heathen. The divine certainty of his interpretation is seen in the fact that, notwithstanding the greatest similarity in both dreams, he immediately recognizes the point of dissimilarity, and dares to make the fearful announcment in the assurance that the issue of the affair would be in correspondence. The apparent severity of such frankness could not make him falter in the feeling of what was due to truth. To narrate how he may have sought to mitigate it by expressions of sympathy, lay not within the scope of this narration.—Lange.

News of the Week.

—A strike was in progress at the Union Rolling Mills in this city last week. The men were quiet, and a settlement was soon expected.

—A counterfeiter named Doyle was arrested here last week by the United States secret service officials. In his possession were found spurious United States bonds of the issue of 1861, amounting to $204 000. These were so well executed that they were considered genuine by bank experts. Two or three others of this gang of counterfeiters have been arrested in New York.

—The treasury department last Friday transferred to the bullion fund of the New York assay office $30,000 000 in gold coin, to enable the superintendent to pay for foreign gold bullion and coin which is expected to arrive soon. This makes $60 000,000 transferred for the payment of foreign gold since the 14th of August.

—The Vermont legislature in joint session, last week, re-elected Senator Edmunds.

—T. J. Simpson, a Democratic postmaster at Hartsetle, Ala., has been arrested by Inspector Booth, of the postoffice department, charged with destroying greenback newspapers prior to the August election.

—Three boilers in the distillery of Cox & Fairbanks, in Terre Haute, Ind., the largest establishment of the kind in the United States, exploded last Wednesday, with a report and concussion that was heard and felt miles. Six men were instantly killed and twice as many seriously injured.

—Snow is eighteen inches deep on the level at Brainard, Minn., and a correspondent of the *Inter Ocean*, reports drifts fourteen feet deep in sight of the cars.

—The prices realized for American exports for the past year were about ten per cent. above those for the twelve months previous. The increase was realized on our manufactured as well as agricultural exports.

—Captain Eads will sail from New Orleans for Mexico, Nov. 4, accompanied by a party of engineers, who will examine the Isthmus of Tehuantepec in order to verify the Captain's ideas as to its adaptability to the purposes of a ship railway. Captain Eads will at the same time endeavor to secure government sanction for his proposed survey, and to ascertain what the Mexican Congress will be willing to do if he decides to make the railway.

—The Surgeon General of the army makes the official announcement that the appropriation for supplying artificial limbs during the year ending June 30, 1881, is now so far exhausted that no more orders, either for limbs in kind or for commutation, can be issued until further provisions shall have been made by Congress.

—The harvest in Scotland is completed, and is reported as being above the average in quality and quantity. The extent of wheat culture has diminished, owing to the sharp competition of American producers.

—The articles of the convention which Riza Pasha instructed the Turkish commissioner at Rjeka to propose in regard to the surrender of Dulcigno are as follows: Montenegro to assume a portion of the Turkish debt corresponding to the ceded territory, liberty of emigration for the inhabitants, the maintenance of Turkish laws, guarantee for the property of the Ottoman government, the maintenance of the Turkish flag aboard trading vessels belonging to Dulcigno, and the maintenance of the status quo east of Lake Scutari.

—It is reported from Vienna that in view of the difficulties raised by the Porte, Austria, France and Italy have instructed their ambassadors at Constantinople to remind the Sultan that his promise was that the surrender of Dulcigno should be unconditional.

—A state of feverish unrest now prevails in Constantinople. The entire population is dissatisfied with the present government, and yet have no idea of any definite plan for changing or reforming it. A scheme for the deposition of the Sultan is still talked of. The plan would probably be to depose him and put in his place a member of the royal race who is now at Mecca. No definite plan is yet known to have been agreed upon.

—There is said to be a prospect that the protracted and destructive conflict between Chili and Peru will be brought to a speedy conclusion through the mediation of the United States. Both combatants have accepted the offers of our government to assume that friendly office.

Miscellany.

—The property of that singular community near Pittsburg, Pa., called Rappists, now amounts to about $10,000,000, and is exciting some interest. This community was founded about seventy years ago by a party under the lead of George Rapp, who emigrated from the town of Ispringen, Wurtemburg. All the members of Mr. Rapp's party were celibates, and what shall be done with the money and property accumulated when the last member shuffles off this mortal coil, is a subject of much speculation. Some assert that it is to be used in founding a charitable institution, others say it is to be used for quite a different purpose, but in any event it is certain that ample provision has been made for its distribution under the provisions of a will drafted by Secretary Stanton while he was practicing law in Pittsburg. Recently news reached Ispringen in the old country that all the members were now dead, and that some $100,000,000 worth of their property awaited heirs, and as a matter of course each particular Ispringer was sure he was a relative of some celibate, and as a consequece would partake in the wealth accumulated by the community. There is $10,000,000 instead of $100,000,000; several of the celibates are still alive and none of the property is destined to trouble the German relatives.

—It is said that the work on the Brooklyn bridge will not cease during the winter. It is expected that it will be thrown open to foot passengers and wagons by the first of July next, and that cars will run soon after. Horse cars will not be used, but trains drawn by tramway engines at a speed of six miles an hour, or stationary engines at either end of the bridge. When completed, the total length of the bridge, including approaches, will be 5,989 feet. The New York approach is 1,562 feet 6 inches in length, and the Brooklyn approach 971 feet. The length of each land span is 930 feet, and river span is 1,595 feet 6 inches The clear height of the bridge in the center of the river above high water is 135 feet. The floor of the roadway at the towers will be 119 feet above the water, and the width is 85 feet. The total height of the towers above high water is 278 feet, and the foundation of the New York one rests 78 feet below high water, and that of the Brooklyn one 45 feet. The bridge will swing from four wire cables, each 15¾ inches in diameter. Each cable is tested to the extent of 13,000 tons. The bridge was commenced Jan. 21, 1870, and will be completed at a cost of between $12,000,000 and $18 000 000.

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Topics of the Time.

One step further in the right direction by the present administration. Last week Posmaster General Maynard entered a protest against granting any more licenses to liquor dealers on the street adjacent to the department buildings. The laws of the District provide that a majority of the residents or occupants of the buildings on both sides of the street in the square shall approve the application for license, and in case of a government building that the head of the department shall approve it. In this particular instance the post-office department occupies all of one side of the street, and the saloons all the other, so that the petitioners are tied. Some large liquor establishments have lately been preparing to open in fine buildings on this street, but Mr. Maynard objects to them as immoral places which put unnecessary temptations before his clerks. This is as good news as if "our party" had gained a county election.

The *Alliance* of this city, the organ of Prof. Swing, has become a Sunday paper. It has lately made a change, in harmony with the "broad gauge" religion it professes, and delivers its weekly edition on the Lord's day. The *Inter-Ocean* also looks longingly upon the mammoth Sunday sheets of its contemporaries, the *Times* and *Tribune*, and a short time ago sounded all its city subscribers to get their opinion, and judge whether the majority would be strong enough to back them in publishing on the Sabbath. It was almost as cruel as a joke to see in a few days the letters of those in favor of the plan printed with their names. Let us hope that the brows of many were suffused with the blush of shame upon seeing their hypocritical disloyalty to God, whom before men they profess to serve, made so public. It was significant that the reason for approving a Sunday paper given by most professing Christians, was the same that the saloon-keepers often urge—some one else will do it if you don't. When the New York *Tribune* began a Sunday issue, Rev. D. S. Faris of the Covenanter church, wrote the editor: "I warn you of the evil that is before you. The St. Louis *Democrat* was started with moral principles and a respect for the Lord's day. It gave up the Lord's day and moral principle and was for some time, under the name of the *Globe-Democrat*, edited from the inside of prison walls. God grant that the *Tribune* may never get so low as that. But one step downward justifies another. Downward motion goes with accelerated speed. You defer to the immoral class and issue a Sunday edition. Why not defer to the saloon men? Why not defer to the gambling interests?" The *Inter-Ocean* was good enough to publish also the stalwart protests of an overbalancing majority against the sacrilege.

One of the most extraordinary political sensations was started last week by the publication in a Democratic organ in New York of a letter purporting to be from Garfield to a Mr. Morey, of Lynn, Massachusetts, favoring the importation of Chinese cheap labor. The opposition managers immediately got out *fac simile* plates and sent to Democratic papers about the country, but in a day or two some gross errors, which Garfield would be unlikely to make, having been discovered, a new lot of corrected plates were sent out—all *fac simile!* The letter was a forgery, and the reputed author is now on trial in New York; but as a political trick, worth using close upon election day, the unscrupulous party managers did not hesitate to give it the widest circulation possible. The incident shows the character of this breed of knaves.

For two weeks there has been great excitement among the land reformers of the south of Ireland. Indications that the government was about to move for their suppression has given them great importance in their own eyes, and their speeches have only increased in pathos and denunciation. Among these speakers is Mr. Redpath, a correspondent of the *Inter-ocean* of this city, who has made the tenants' cause his own. Though threatening for some days no arrests were made last week, and there appeared to be a hesitation on the part of officials to begin a course that would rouse to violence the ignorant and besotted yet oppressed people. The Irish question seems to be the most difficult which Mr. Gladstone's cabinet is likely to meet.

The old "Knights of the Golden Circle," or "Sons of Liberty" organization is having a partial revival in Indiana. Last week it came to light that the Democrats were organizing secretly, and in the southern part of the State were quite generally sworn into this new order. The Indianapolis *Journal* of last Saturday speaks plainly on the matter: "The Democrats are attempting to carry this State by secret societies. They hope to overcome a popular uprising by midnight meetings and by grips and passwords. It would seem to be impossible for them to learn by experience. They tried the same game during the war, when they attempted to inaugurate rebellion through the Sons of Liberty and Knights of the Golden Circle. They came to grief then, and they will now. The loyal men of Indiana will spurn their midnight methods. A State which numbers two millions of people can not be governed by grips and passwords. The time has not come for our liberties to be trifled with in this way. Hoosiers are not ready to be made slaves. The secret political parties now being organized by the Democrats are an insult to the people, and the people will resent it at the polls."

Each separate death is an undisclosed secret between the Creator and the creature.

Be a philosopher; but amidst all your phisophy, be still a man.

The Pan-Presbyterian Council.

BY A. M. MILLIGAN, D.D.

Mr. Editor:—You ask me for my impression of the Presbyterian Council. In reply I can only give you a very general answer. In the first place the Council made a very deep impression on the community. It had neither legislative nor judicial authority; yet its moral influence was manifestly very great. The Mayor of Philadelphia and the Governor of Pennsylvania, together with distinguished citizens of surrounding States, assembled in the Academy of Fine Arts to extend a magnificent welcome to the distinguished delegates, and great crowds of intelligent and deeply interested people attended all the sessions of the Conference with ever increasing attention. The press, both secular and religious, showed the deepest interest in all the discussions, publishing large extracts from nearly all the papers read.

There were represented in the Council a great many different denominations and many nationalities and languages, yet there was, in some very important particulars, an essential unity. They were all agreed in the general consensus of Reformed doctrines, the great Calvinistic system of faith. Then they were all agreed in the Presbyterian form of church government, a form which, like the republican civil government, expresses at once plurality and unity, "*E Pluribus Unum.*" They were, moreover, in the main agreed in the manner of worship. To the doctrine that all the essentials of worship should have a divine warrant, and "that what is not commanded is forbidden" in the worship of God, all, or nearly all, were agreed. Those who were not in harmony with that view were but three or four and they as much at variance with their own denominations as with the Council.

In the matter of praise, the greatest diversity in the manner of worship would occur, and yet all believe that the Psalms of inspiration furnish suitable matter for praise, and that they were given to the church to be used in the worship of God. A large part of the council would accept and use uninspired human compositions along with the inspired songs of Zion; while others, prominently the United Presbyterians of this country and the Reformed Presbyterians, are conscientiously opposed to the use of any songs in the worship of God which have not

a distinct appointment to that purpose in the Word of God. This diversity, however, did not prevent the Council from "singing with a voice together" in the worship of God, as a selection of suitable psalms from a number of literal versions was prepared and used by the whole assembly with grand effect. So that it may be fairly said, that in doctrine, government and worship the Council was in the main a unit.

Another prominent feature of the Council was its stalwart orthodoxy. There were a few utterances in favor of letting down the standard both of doctrine and worship, but they met the most distinct and telling answers from leading speakers whose most radical utterances were most loudly applauded both by delegates and spectators. One man especially, Prof. Grant from Kingston, Canada, took very lax and liberal positions, and tried heroically to defend them, but he was fairly "snuffed out."

I noticed the criticism in the *Cynosure:* "We fail to see in the press reports wherein the work of Christian reform was directly advanced in any way. * * * Nothing practical and business-like appears on the temperance or Sabbath reforms, or against war, or the lodge, or in favor of a national confession of Christ." Your criticism is just and pertinent, and yet something by way of apology may be said, and 1st, it was not so much the fault of the Council as of its programme committee who laid out the subjects and appointed the persons who should prepare the papers, and it was more than hinted that there was a studied effort on their part to avoid anything that might excite controversy. And then there were so many papers and so long time occupied in reading them that almost no time remained for general discussion; this was largely lamented by the greater portion of the Council.

2d. There were a number of subjects, such as "Religion and Education," "Religion and Politics," "Presbyterianism and Civil Liberty," "Sabbath Observance," and "Temperance," that brought out some principles of reform; but in some unaccountable way discussion of them was crowded out by occupying so much time on other subjects, and besides only five minutes were allowed to any of the speakers. It was hardly possible to get the platform, and when obtained one had hardly got his guns in position till the time was up.

But I must say that as far as such questions were before the assembly, the utterances were plainly and strongly on the right side with very few and small exceptions. Still it was very evident that it was not President Blanchard and some other men I could name who were running the machine, or it would not have been so "quiet along the Potomac."

—Subscribe for the *Cynosure.*

Remarks on Father Preston's Protest

AGAINST FELLOWSHIPING MASONRY IN CHURCHES.

Without love and obedience to Christ we can not have good conscience toward God, and lack the strongest motive of doing our full duty to man. To the Christian, the supreme law-giver is Jesus, the Christ, the Son of the living God, who "fulfilled all righteousness," who "magnified the law and made it honorable," and who is "wisdom and righteousness and sanctification and redemption." If we at all apprehend the force of these truths we shall feel the utter impossibility of allowing any competitor to the sole, rightful claim of Christ to the throne of the heart.

Those of you who have read the "protest" of father Isaac Preston, whose more than four-score years are honored by all who know him, have seen his calmly-stated reasons "against receiving a Freemason to church fellowship." As one who can not see any way of escape from the facts he brings forward, I would call on you, brother, and you, sister, to consider them seriously and prayerfully, and if the church you are in persists to fellowship Masonry after the subject is brought before it, what course remains for you but to "come out and be separate?"

Let us briefly repeat the facts stated by father Preston:

1st, He quotes the several oaths taken to attain the three first degrees of Masonry, being those necessary to constitute a Master Mason. I need not quote their atrocious penalties, but may state that each and all of these oaths are gross violations of the law of God, and at variance with the oaths administered by the laws of our country. They are akin to those of utter barbarism or of other secret societies, some of which are known chiefly by their crimes against our communities. Father Preston reminds us that Freemasonry is a "religious institution;" that its lodges are opened with *prayer* (but not in the name of Christ); that it teaches "the new birth; that strict obedience to its precepts renders its members "*free from sin*," and fits them for the "building not made with hands, eternal in the heavens," and that after taking the three degrees there is nothing more "*that the soul of man requires.*"

After such arrogant and sacrilegious declarations by its writers, it is evident, as father Preston says, that Freemasonry in the Blue Lodge utterly rejects the Lord Jesus Christ." Thus Freemasonry teaches salvation by itself, and Christianity teaches salvation by itself. Both cannot be true, neither can Christianity hold fellowship with Masonry without changing itsnature.

It is remarkable that in the long experience of father Preston he has only now had occasion to bear his protest against fellowshiping Masonry in the case of one adhering Mason. Some of our city churches are blighted with them. If those who have been adhering Masons for years continue also their church connection, they are apt to become cold and formal, while the honor of their good deeds is often ascribed to Masonry instead of the church. When ministers continue their admiration of the rites, ceremonies and teachings of Masonry, they are apt to try to harmonize them with those of Christianity, and the result necessarily is the dilution and pollution of Christianity. Their new conceits are found to be but the repetition of ancient aberrations from that full and unqualified obedience which God has ever required to his own revealed will.

Brethren, can we hold fellowship with this anti-Christ—this pretended ally, but cunning subverter of the gospel of Christ? No. No more now than could the Jews march onward to the Promised Land, and by so doing march backward to Egypt. Let us now attend to what our Lord himself saith: "Many false prophets shall rise and deceive many, and because iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end shall be saved. . . . I say unto all, Watch."

SENEX.

Masonic Meanness and Miss Carroll.

BY D. B. TURNEY.

The Tennessee campaign of 1862, according to the evidence on file in this city of Washington, was undoubtedly planned by Miss Anna E. Carroll, of Maryland; and yet this woman, whose great military genius was so serviceable to the government, has so far been unable to obtain the simple recognition of a moderate pension for her vast services to the nation. The report of the Military Commission of the United States Senate in 1870, establishes beyond the possibility of successful contradition the fact, that on the 30th of November, 1861, Miss Carroll presented to the War Department at Washington an elaborate plan of the campaign, accompanying it by a map fully illustrating the same; that the government adopted the plan proposed by her, abandoned the Mississippi expedition, and regarding her plan as the first clear solution of the difficult military problem, carried it out in detail, thus saving the country millions of dollars and accomplishing more for the Union than could have been gained by a hundred battles. But Miss Carroll, being a woman, could not be a Freemason, of course, and the Freemasons who fatten in power and place still deny her the simple justice of a moderate pension for her services. It was her military genius, and not his own, which first gave Gen. Grant his fame. Grant, who merely followed her directions in a plan which he was incapable of making, is honored for his military skill, while the very person to whom the real honor belongs is neglected by the nation that owes to her its salvation. As the result of her brilliant plan, Fort McHenry was captured, the enemy's lines were cut in twain, formidable fortifications were abandoned by the rebels, and the downfall of the Southern Confederacy made certain.

But the author of the plan of that illustrious Tennessee campaign belonged to the sex which has no rights that Freemasons are bound to respect; and the Freemason congressmen of the Union have been so "mean," in their lodge-begotten craftiness, as to neglect this woman and give her no remuneration. This stirred the just indignation of Hon. B. F. Wade, who, accordingly, in a letter dated Jefferson, Ohio, Sept. 9, 1874, wrote to Miss Carroll:

"This Congress may be mean enough to refuse to remunerate you for your services, but, thank heaven, they can not deprive you of the honor and consciousness of having done greater and more efficient services for the country in the time of her greatest peril than any other person in the Republic, and a knowledge of this can not long be suppressed, though I do not underrate the mighty powers that may be arrayed against you."

The Freemason elements among the government officials seem determined to refuse justice to this woman. It might detract fearfully from Masonic prestige for lodgery to be forced to admit that a woman possessed more generalship than all the Freemasons in America, and did more to save the Union. To pay Miss Carroll a small pension for her services in originating the most brilliant and successful campaign of the war, when she is a "cowan," and incapable of doing any honor to the craft of Ancient and Accepted Masons, would hardly harmonize with the lessons of the lodge, by which all women are refused the recognition of any rights.

311 E. Capitol st., Washinaton.

Moral Integrity.

BY JAMES BARNETT.

Truth, to be powerful, must speak in her own words.

It is of the individual giving utterance to the irrepressible convictions of his own moved spirit, and not the shout of a crowd which carries truth far into other souls, and insures it a stable empire on earth.

The progress of reformation depends chiefly on the honest inquiry of the individual into the particular work required of him by God, and on his simplicity in following out his convictions thus acquired. This moral independence has more power and more holiness than an impulse from multitudes.

The moment a man parts with moral independence, the moment he judges of duty, not from moral principles, but from the will and inter-

ests of a party, that moment he commits himself to a leader, or a body, and winks at evils because division would hurt the cause. The moment he imagines himself clear of a particular responsibility, because he is but one of a thousand by whom the evil is done, that moment he is lacking in moral power. He has not the energy of single hearted faith.

He hopes to accomplish by *man's* policy, what nothing but loyalty to God can accomplish.

The Duty of the Christian Church in Respect to War.

[The following is the paper by Prof. Geo. P. Fisher, D. D., of Andover, Mass., in the *Independent*, calling the attention of the Presbyterian Council to the duties and responsibilities of the churches regarding war]

M. Gambetta has lately made a speech, in which he intimates that the time may come for France to give vent to its resentment against the conquerors at Sedan. This sentiment, expressed in obscure, carefully-chosen words, has naturally startled Germany, which had been hoping for better things from the party of the Republicans. Let the Christian readers of this journal contemplate the attitude of these two leading nations of the European continent. In common with other principal powers, they are maintaining vast standing armies, furnished with the most destructive weapons which inventive genius has been able to devise. The bulk of the male population in the two countries named above are withdrawn, for several years in each man's life, from peaceful industry, to undergo the drill of the camp. Immense numbers are soldiers by profession, and spend all the active years of their lives in preparing for war. The cost of these tremendous armaments, including the munitions of war, the instruments of death (frequently rendered obsolete in consequence of modifications in the construction of them), the forts, arsennals, barracks, ships, military and naval schools, is so prodigious that the nations subjected to such a drain, if not strictly impoverished, are necessarily prevented from securing for the mass of the people any considerable degree of physical comfort and prosperity. In estimating this almost incalculable tax upon property we must, of course, take into account the loss resulting from the conversion of so many laborers from producers into consumers, and the absorption of such an incredible amount of labor and raw material in channels which yield no profit. As long as this ruinous system of expenditure goes on it is vain for the Christian peoples to look for that measure of diffused comfort which is essential to contentment, and the lack of which affords to communism and socialism the most plausible pretext.

And what is all this stupendous outlay for? It is for for purposes of coercion, either in the way of attack or defense. The aggrandizement of one at the cost of the other, or protection against aggression of this sort, is the motive. Often the object contended for is a strip of territory, the inhabitants of which care little or nothing on which side of the line they are placed; whose wishes, at any rate, have not the slightest real influence on either combatant. Hundreds of thousands of men stand ready to be marshaled at an hour's notice, to be transported over railways made specially to serve this end, and to engage in mutual slaughter. The recent wars in Europe have sent countless men, most of them in the flower of youth, to bloody graves, and desolated innumerable families, robbed of their sons and fathers. Multitudes of those who survive the campaigns of the late Franco-German war drag out their existence as cripples and invalids.

The unspeakable sufferings incident to such struggles are far from being the worst feature in them. "Whence come wars and fightings among you? Come they not from hence, even of your lusts?" Wars spring out of base selfishness, on one side or on both, out of a want of justice or a want of forbearance on the part of nations—qualities which among individuals are counted iniquitous. Honesty, fairness, magnanimity, a willingness to refer disputes, where it is practicable, to umpires, would prevent the occurrence of these sanguinary contests. Our civil war is no exception. Inevitable though it was, the passions of men being what they were, who can avoid the reflection that all the slaves in the South might have been purchased at a liberal appraisal, and set free for less than the pecuniary cost of the war, not to speak of the terrible sacrifice of life. Wars are certainly unjust on one side or both, and so are unnecessary. We are speaking of the pride and greed and ambition out of which they arise. It is needless to expatiate on the passions which they kindle, which do more to make a battle-field a scene of horror than the carnage and the moans of the wounded and the dying. Nor is it requisite to dwell on the raven and the vices of conduct which they leave in their train. It is bad enough for savages to know no other resort, in case of discord, but the crude arbitrament of force. It is shameful enough that civilized nations, which had never learned from Christ the sacredness of man and the law of love, should have sought for dominion and glory in war and conquest. But that the foremost of nations of Christendom should still equip great armies, and hold them in readiness for the work of death, sending them forth with supplications addressed from both sides to the same God, and that this should be done in an age of enlightenment like the present, is passing strange.

It seems, then, that France and Germany are jealously watching one another, and silently making ready for another conflict in which thousands and perhaps hundreds of thousands of men must perish before the time, and fair territories be given up to fire and sword. The French Revolution brought on a series of wars, terminating in 1815, when of the male population of French few but boys and old men survived, and when most of the other countries of Europe had experienced a destruction of life, less in degree, yet ghastly and terrible beyond conception. Men had become weary of victories, as well as defeats. Their ears were tired of the din of battle and the tramp of armed men. The enthusiasm for war was chilled. But now that a long interval has elapsed, and we approach the close of the century, we hear once more the clash of arms. The horrors of war appear to be partially forgotten. The military fever is again excited. New generations have appeared on the stage, and in their full ranks multitudinous victims are ready for the altar.

Meantime, the question arises: What is the Christian church doing to prevent this threatened collision of the two foremost nations of Europe? What voices are lifted to protest against this gigantic iniquity which is said to be imminent? Is the church crying out against the military system—the system of standing armies—which is eating up the resources of the European people? In the middle ages, the ages of comparative barbarism, there were "truces of God" and other methods devised by Christian men for interrupting the sway of brutality and allaying the spirit of violence. The Church, except in the case of crusades against the infidel, on the whole, planted itself on the side of peace. If there were pontiffs who fomented strife for unrighteous ends, there were other pontiffs who made the awful voice rebuke and warning resound through Europe. What is the present successor of those august bishops doing to check the war spirit in France and among his own adherents in Germany? If Leo XIII. can issue Encyclicals to recommend the study of Thomas Aquinas, has he no authoritative word to utter against projects and practices which trample under foot the precepts of Jesus Christ, and almost make the profession of Christianity a mockery? There are ecclesiastical bodies meeting from time to time, and delivering their judgments on more or less weighty matters of doctrine and duty. Why have they nothing to say, and no measures to recommend for the purpose of removing and preventing crimes, the enormity of which no language can adequately depict? We are to have a Presbyterian Council in Philadelphia, comprising distinguished representatives from different countries. Here is a state of things in Christian society; here is an anticipated calamity, of immeasurable interest to all who know what the kingdom of Christ means. It may be important for such a body to advert to the speculations of skeptical students of physical science, or of innovating critics in biblical theology; but is it not of some importance to consider what can be done by Christian people, to whom Christianity is something more than a name and a dogma, to prevent the outbreaking of devastating wars among Christians and to deliver the Christian nations from the intolerable burden of vast military establishments? Why, a tithe of the cost of military institutions in Christendom for a single year would support Christian preachers in every portion of the globe and carry the Bible to every town and hamlet habitation on earth. What Christian people are doing for the evangelizing of the world is as nothing, it is the dust in the balance, compared with what they are doing every month and every day in providing the means of destroying one another. Verily, the reign of righteousness and love seems to be far distant.

The One Pattern.

What a glorious fact it is that there is one life that can be held up before the eyes of humanity as a pattern! There were lips that never spake unkindness, that never uttered an untruth; there were eyes that never looked aught but love and purity and bliss; there were arms that never closed against wretchedness or penitence; there was a bosom that never throbbed with sin, nor ever was excited by an unholy impulse; there was a man free from all undue selfishness, and whose life was spent in going about doing good. There was one who loved all mankind, and loved them more than himself, and gave himself to die that they might live; there was one who went into the gates of death, that the gates might never hold us in; there was one who lay in the grave to take its damp, its coldness, its chill and its horror, and taught humanity how it might ascend above the grave; there was one who, though he walked on earth, had his conversation in heaven, and took away the curtain that hid immortality from view, and presented us the father—God in all his love. Such an one is the standard held up in the church of Christ; it is a church that rallies around the cross and that gathers around Jesus; and it is because he is attractive and lovely and glorious that they are coming from the ends of the earth to see the salvation of God.—*Selected.*

—There is no such thing as a menial office when you put a true man in it. A menial office is an office with a mean man in it.

Vermont National Reform Convention.

The National Reform Association has been formed by many eminent citizens of the United States to resist the encroachments of secularism, and to maintain existing Christian features of the American government, such as the Bible in the schools, the Christian law of marriage, our Sabbath laws, the oath, national and State thanksgiving and fasts, etc. As a means to this end, such an amendment to the national Constitution is desired as will indicate that this is a Christian nation, and provide a legal basis for the Christian institutions referred to. The movement does not look in the direction of a union of church and state, and its promoters are all emphatic opponents of State establishments of religion, which have wrought such unhappy results in the old world. The amendment which they seek would bring the national constitution into harmony with the constitutions of the several States, in more than thirty of which acknowledgements, more or less explicit, of God and the Christian religion are to be found.

A convention has just been held, under the auspices of this Association, at St. Johnsbury, Vt. One hundred and forty-eight persons enrolled their names as members. Addresses were delivered by the Rev. D. M'Allister, professor of political science in Geneva College, Pa.; by the Rev. T. P. Stevenson, secretary of the National Reform Association; by the Rev. R. A. M'Ayeal, D.D., of Lawrence, Mass., on the "Historical Connection of the American Government with Christianity"; by the Rev. R. A. Rittenhouse, of the M. E. Church, Philadelphia, on "The American Fathers and the Christian Principles of Government"; by the Rev. D. McFall, of Boston, on "Secular Education;" and by the Rev. W. J. Maxwell, of Liverpool, England, on "Kindred Issues in Britain." A State association, auxiliary to the National Reform Association, was organized with the Hon. Luke P. Poland as President, and the Rev. W. R. Laird, of St. Johnsbury as secretary. The following resolutions were adopted:

Whereas, Almighty God is the God of nations, who gives them being and prosperity, who rewards them for obedience and punishes and destroys them for rebellion against him, and who is the source of all authority and power in civil government, and

Whereas, The government of the world has been committed by the Father to the Lord Jesus Christ, who is "King of kings and Lord of lords," and "Prince of the kings of the earth;" and

Whereas, This country was settled by Christian men with Christian ends in view, who impressed a distinctively Christian character on the institutions they established, and this character, in many important features, has been preserved to the present time; and

Whereas, Persistent and often successful assaults, from many quarters, are directed against all that is Christian in the usage or administration of the American government; therefore,

Resolved, That it is the duty of all Christian citizens vigilantly to guard and earnestly to maintain our Sabbath laws, the use of the Bible in our schools and other Christian elements in our public education, the Christian law of marriage, and all other imperiled Christian features of our political institutions, and to develop these into a consistent national Christianity.

Resolved, That the welfare, and the very existence, of the American government depend on the fidelity and success with which American Christians discharge this great trust.

Resolved, That inasmuch as the omission from our national Constitution of any acknowledgment of Almighty God, of our Lord Jesus Christ, or of the law of God, has been and is employed as an argument against all that is Christian in the nation's character and life, it is necessary that this great defect be remedied by such an amendment as will indicate that this is a Christian nation, and will place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land.

Resolved, That such an acknowledgment in the national Constitution, like similar acknowledgments in our State constitutions, and notably in that of Vermont, would be no infringement of the rights of any citizen, but the exercise of the undeniable right of a people to acknowledge and worship their God.

Reform News.

Nebraska.

The State Association of Nebraska will hold its annual convention at Unadilla, Otoe county, on Tuesday, November 9th, to continue to the 11th. Friends from all parts of the State are urged to be presnt.

Simeon Austin, Pres.

Kansas.

The Kansas State Christian Association is appointed to meet at North Cedar, Jackson county, on the 16th, 17th and 18th of November next. The simple announcement should be enough to bring out the loyal men of that State. By order of J. S. T. Milligan, Pres.

Moving on in Iowa.

masonic arguments addressed to the nose.

Editor Cynosure:—By your permission I will make a brief statement of our late experience: On the 10th inst. I went with D. P. Rathbun on a trip to Greene and Carroll counties, to Des Moines, and on to the State meeting at Birmingham. Bro. R. held two meetings in Scranton with, we think, good results. No disturbance, except a little muttering. The Masons did not accept a challenge to deny under oath that the initiations were correct; and as to the arguments and conclusions presented by Bro. R. in reference to Masonic religion, and also the proof that Masonry is a religion, and that the highest Masonic authority claims that it will raise men from sin, they were so conclusive that none could doubt their correctness. I think hereafter Masonry and Masons will be considerably discounted at Scranton and Glidden on account of the light that was let in upon the dark order.

At the latter place the lecture and degree work was gone through with as at Scranton, with no especial dissatisfaction on the part of the Masons till after the close. When we were outside the house the first evening there were a few eggs thrown, but no one hit. The second evening, just after leaving the house, Bro. R. says he heard the click of a revolver and saw it glisten, when he started on double quick and passed the writer, who was struck, leaving the marks of eggs on hat and overcoat.

The next morning there was considerable excitement about the town on account of the egging, and there was an effort made to have it appear that boys did the work; but we learned subsequently that *men, and Masons*, threw the eggs. One thing is certain, that it will add no credit to the order or members of it, as one thing is certain, that it was not Anti-masons, though it has been charged that we had arranged for the egging, and then charged it on the Masons. But this is too thin a covering under which to hide the true inwardness of an order having death penalties for those who will open the door and expose the iniquity of the fraternity.

We went to Birmingham to attend the State meeting, and as Bro. Stoddard has given some notice of the meeting, and as the secretary will doubtless give a full report, I will not attempt to say anything about it now, but will give notice that, at some future time, I shall have something to say about the manner of conducting our State gatherings, so as I think to make them more effectual, and leave a more favorable impression with those who meet from time to time with us.

Should Bro. Rathbun see this, will he please take notice that I would like him to be prepared to attend our next quarterly meeting for Cedar county, for which I am arranging (all parties concerned being agreed) to be held at Pleasant Hill Chapel, in Sugar Creek township, a few miles southeast of Rochester. John Dorcas.

More Work in Iowa.

by austin and good.

Tuesday morning we sought to take passage on a freight train that was due to stop at Pleasant Plain, for Washington. The train came ahead of time, yet we were at the depot waiting, with our baggage, on the platform. We also signaled them to stop, but they went whizzing by, leaving us to the derision of Masons and Odd-fellows. In consequence we did not arrive in Washington until 2 p. m. The town was imperfectly posted, and we had had no dinner, but could not stop. Our baggage was soon brought into town among kind friends, and we went out for about two hours putting up posters and talking to the people on the streets. The time for meeting at Music Hall came. It was nearly filled with a very attentive audience, most of whom seemed to enjoy the ridiculous appearance of the candidate.

We had no trouble in getting candid men to officer the lodge, and we showed them the first degree of Masonry. We always open these meetings with prayer, and close with the benediction. Perfect order prevailed throughout.

obligations of christians.

Oct. 20th we had an Anti-masonic meeting at 2 p. m. I gave a lecture on the obligations of Christians in regard to secretists in the churches, showing the duty of individuals and the church, from these texts: Deut. 13: 6-11; 17: 2-7; Lev. 5: 4, 5; 1st Cor. 5: 9-13; 2d Cor. 6: 14-18; Ezekiel, 8th chapter, the lodge exposed; and Rev. 13: 11-18, the appocalyptic beast and the mark of the beast in the hand and the forehead, or Masonic signs and grips.

the holy degree opened.

Then Bro. Good opened up a chapter of Companion Royal Arch Masons (as he also did at Pleasant Plain). We had a good audience for the daytime. The people looked on with astonishment at the blasphemy and idolatry of this degree of (so called) Freemasonry, called the "Holy Royal Arch."

To-night we showed up the Fellow Craft degree of Masonry. Bro. Good gave a most effectual exposition of the oaths and penalties of the higher (he calls it lower) degrees of Masonry, and showed in a most convincing manner that Knight Templarism was a terribly blasphemous institution. He explained how, in the lectures of higher Masonry, that the religion of Jesus Christ was regarded as a serpent of ignorance, which, if a man would be a *good* Mason, he must crush out of existence, and to seek to establish a universal religion of Masonry. The second degree was worked before a very large audience, most of them remaining to a late hour.

the religion of freemasonry.

Thursday came and fine weather, and at 2 p. m. I gave my lecture by special request on the religion of Freemasonry. The audience seemed to realize the gross idolatry that was covered up by the secrecy of Masonry. Evening came, and a densely crowded house to hear and see the third degree in Masonry. It was judged that at least five hundred people were present, and we had at least three ministers of the Gospel helping to officer our lodge and work the degree on the platform.

Bro. Good showed himself fully master of the occasion. I think most persons can do better when they expect to be paid for service a little more than a cold "thank ye," accompanied by a hollow smile.

Joel H. Austin.

Political.

AN APPEAL to the Iowa voters reached us after the last week's *Cynosure* had gone to press from Hon. J. M. Kent. The latter part is yet timely. He says:

"See that the votes are counted and reported correctly. Now, friends, if needs be, "Dare to be like Daniel," and do not despise the day of small things. We well remember the day when, at a little log schoolhouse, near where Plano, Ill., now stands, we, with twelve others, cast our votes for James G. Birney in 1844; at which election he received 1,600 votes. Can not we cast as many for Phelps and Pomeroy?"

IOWA STATE POLITICS.—A brief report of the political meeting held at Birmingham, Iowa, in connection with the State Christian Convention, was received last week too late for publication. Hon. J. M. Kent was chosen chairman, and S. E. Starry secretary. Prayer was offered by Rev. W. S. May. The electors nominated by the meeting have been published. The following is the State ticket: Secretary of State, A. W. Hall, College Springs; Treasurer, S. P. Loomis; Auditor, S. E. Starry, Clarence; Register of State Land-office, M. S. Drury, Western; Attorney General, Wm. P. Wolf.

REBELDOM IN PENNSYLVANIA.—Friend Chalfant, of York, Pa., writes as follows of a Democratic rally in that city:

"On the evening of Oct. 21, the Democrats of York county had a torchlight procession in this borough. They carried a transparency having on one side a rebel aiming a gun, and on the other side a prostrate Union soldier with blood flowing from his wound. This is rather too rebellish for even a strong Cophead county. It is worse than Beltzhoover or rebel flags. The procession was engineered by Royal Arch Masons. *Down with Royalty.*"

As the *Cynosure* goes to press the votes for the chief executive are being cast all over the United States; and while they are being counted, we will entertain ourselves with the last words received before election.

R. I. Hill, Adams Center, Jefferson county, N. Y.—"The leaven of truth is working here, as I am glad to know it is in other places, and men are beginning to vote as they pray. May God bless you and all who are loyal to the truth and hasten the time when oath-bound secretism and all other unrighteousness shall be blotted out of the land."

A. Holt, Carthage, N. Y.—"I am in for Phelps and Pomeroy. I am going to get as many to vote that ticket as I can. * * I, for one, intend to vote as I pray. To ask God to do away with sin and wickedness, and go to the polls and vote into office these very men who uphold this wickedness, is downright blasphemy."

Rev. H. Siemiller, Mormontown, Iowa.—"We are still for Phelps and Pomeroy."

Hope Davis, Huntley, McHenry county, Ill.—"I must vote as I pray. I cannot vote for a Mason if I know it. The influence of ministers who belong to secret societies is on the side of Baal. They must repent of the sin before they enter heaven."

Thomas White, Brooklyn, N. Y.—"I wish you to inclose to me five of the electoral tickets for the State of New York, of which I think I can get into the ballot box twenty per cent. Further than that, deponent saith not."

L. C. Gaskill, Newark Valley, N. Y.—"I am determined that Phelps and Pomeroy shall have one vote in Masonic-ridden Newark Valley."

James Wilkison, Quincy, O.—"I voted the Prohibition State ticket at the State election, but I want an American ticket for November. I may have to vote alone (and yet not alone, God will be with those who vote right). I voted alone in 1845 in the anti-slavery struggle, but God gave us the victory in due time."

D. W. Abrams, Paw Paw, Mich.—"I believe the Anti-masonic vote in Michigan ought to be polled, and it would be considerable. If it was but small it would be the 'handwriting on the wall' against this monster evil."

W. H. Figg, Reno, Ind.—"I am going to vote the American party ticket if not another man votes it."

John Thompson, Sabetha, Kan.—"With a few others am determined to vote no more for Mason or man of any secret order, but have determined to start the ball a-rolling that is destined to roll on and over these dark, damning secret conclaves, till it grinds them to powder and scatters them to the four winds."

D. J. Belmont, Byron, Ill.—"We wish to make a mark for the right."

J. Hammond, Elgin, Iowa.—"I want to put a little wholesome leaven into politics; and never before in the history of our nation has such an opportunity been offered. I think the present year should be regarded as the year of jubilee in American politics, as right-minded men are no longer forced to a choice between two evils—if they wish to act the part of American citizens. Hurrah for Phelps and Pomeroy."

S. E. Starry, Clarence, Iowa.—"I shall vote the American ticket myself, and do all in my power to get others to vote it."

E. B. Bell, Syracuse, Ind.—"As in the days of slavery, so now I want to vote as I pray."

A. Osgood, Lostant, Ill.—"At an ordinary election we [American party men] can poll about twenty-five votes, and these the best men in the township."

J. I. Potter, Secor, Ill.—"I intend to vote my true principles hereafter, and strike one blow for Phelps and reform."

E. S. Livingston, Reynoldsburg, O.—"I voted for Walker four years ago, and I do not want to go back. 'He that putteth his hand to the plow and looketh back is not fit for the kingdom of heaven."

H. M. Woodford, Waverly, Iowa. "I now think the chances are favorable to Garfield's election. I intend to vote for Phelps and Pomeroy, if I can get the names."

Nathan Callender, Starrucca, Pa.—"The Lord of Glory would not get a heavy vote were he here in person and at the head of a reform party. How many *did* stand up for him when on trial 1800 years ago?"

John Dorcas, Tipton, Iowa.—"I am talking American party principles on the street as best I can."

Mrs. H. Upton, Decatur, Mich.—"My husband, for whom I write, greatly desires to vote for the principles Gen. Phelps represents, but has promised to vote for Neal Dow, Prohibition and woman's suffrage. If the latter measures were secured, your cause would thereby gain numerous and powerful allies. Masonry in many of its features is a standing insult to womanhood, and I can but wish that your admirable platform endorsed the principles of equal rights without regard to sex."

POLITICAL RETROSPECT.

When this number of the *Cynosure* reaches its readers the battle will be over, and we hope all can then think calmly. We ask every person who has voted the "American Ticket," and is sorry for doing so, to report that fact to us. We would like, also, to know how many of those who have earnestly labored and prayed for the overthrow of the lodge power, yet have just this once more voted for Freemasonry in voting either the Democratic or Republican tickets, feel sorry for so doing. We would also like to know the present feeling of those excellent Christian brethren who have almost savagely censured us for calling attention to the fact that the Republican party has *become* in fact the "whisky party;" has been for years managed in the interest of Freemasonry; and puts in the highest office of the nation a man not only foresworn to favoritism, but sworn under the most horrible penalties to obey the orders of the guerrilla rebel general Albert Pike, who is the Most Puissant Sovereign Grand Inspector General of the Southern jurisdiction of the United States, in which jurisdiction Garfield holds Masonic membership, not only as a Knight Templar, but as a Scotch Rite Mason. Some have even intimated that we were lacking in love for the freedmen, and others that we sought to aid rebels to secure national power. The latter class probably belonged to the "valiant(?) home guards," while, *with a musket*, we were fighting rebels on their own ground; and are now fighting the most powerful foe of the freedmen and voting exactly as we labor and pray.

POLITICAL CORRUPTION

is found everywhere. Postmasters (Republicans, of course,) even in the Northern States, hundreds of them, seem ready to stoop to the lowest villainy to aid the party. Brother J. A. Conant, of Connecticut, wrote us in 1876 that he mailed American party tickets in unsealed packages, from Willimantic, in time to reach any part of the State, several days before election, yet in scores of instances they were either never received or arrived after election day. Our own experience was of the same kind, only worse, so that this year we felt compelled to send out three-fourths of the 75,000 tickets in sealed envelopes, at letter postage, at a cost on small lots of three times, and on large lots of six times the rate on unsealed packages. But sealed letters even appear to be tampered with by Masonic postmasters and clerks. Letters asking about electors' full names were frequently four times the usual time in reaching them.

THE POSTMASTER AT CLARENCE, IOWA,

disobeyed a positive order of the Postmaster General (order No. 7 of Aug. 15, 1879) in holding for nine days a letter containing the report of the Iowa political meeting, said letter having one three-cent stamp on it. S. E. Starry writes under date of Oct. 25th:

"I am surprised to hear that you have not received copy of the Iowa ticket. On the 16th of this month I sent you the minutes in full of the State political convention held on the 13th at Birmingham, requesting you to acknowledge receipt of the same. Not hearing from you I again, on the 20th sent you a partial report of the convention with copy of the Iowa ticket, which I do hope you have received before this time. I will send to-day again."

This letter of the 25th reached us the 26th, and the letter of the 16th came by the same mail and *was also postmarked Oct. 25th*, showing it had been held at Clarense nine days. Meantime we had written to John Dorcas, of Shiloh, and Dr. Norris, of Birmingham, and, learning that Hon. S. A. Flanders, of Burlington, had a copy of the ticket, we telegraphed him to send the names by telegraph, and also telegraphed the Burlington office to find Bro. Flanders, and we would pay the expense. This was done on the 25th, and about 6 o'clock of that day the names of the electors came by telegraph, and matter was taken from the forms of the *Cynosure* so as to get in the Iowa electors. The next day most of the Iowa voters on our *Cynosure* mail list in Iowa were sent from ten to two hundred tickets by mail; 13,500 tickets being sent to Iowa.

EZRA A. COOK,
Chairman Central Committee Am. Party.

Correspondence.

"An Enemy hath Done This."

Dear Cynosure:—I thought to have written no more for either the *Cynosure* or any other periodical, but just as I was about to inclose my usual *mite* of annual contribution to our beloved American Missionary Association, my attention was called to the October number of the *Magazine*, and to the 29th page of that number. To say that all present were astonished does but poorly describe the sensation produced by the reading of that editorial. There were some twelve secret societies fully indorsed, and commended as institutions to promote among the freedmen of Atlanta, Georgia, habits of sobriety and economy, and to embue them with feelings of charity and benevolence. Abominable!

Was this written for burlesque? No, never; the *American Missionary Magazine* is too earnest a Christian periodical to indulge in trifling. Then it must be to endorse those societies and make them popular! Who does not know that the very opposite of what is here recommended is the true status of these and similar combinations! Certainly the pioneers of reform who inaugurated and sustained the American Missionary Association know it. Surely our corresponding Secretary and editor, Bro. Strieby, never lent his pen to such a paragraph! There is apostacy enough flowing through the churches and contaminating the institutions of learning without the aid of our beloved Association. That has been kept pure of this defilement thus far, and we trust that with appropriate vigilance it will continue to be.

Our faithful missionary, Bro. H. H. Hinman, is now on his way to the Southern field to save the nation's wards and Christ's little ones, the freedmen, from these traps which Satan has spread for them.

Here has come a letter from Bro. Strieby, showing clearly enough that the enemy has been on the watch to sow tares. What shall be done with him? Shall he be retained? Nay, turn him out.

J. A. Bingham.

The School of Dr. Thomas.

Chicago, Ill.

Editor Cynosure: In view of prosecuting a certain line of investigation, to which my mind has recently been directed, I have concluded to confer with the *Cynosure*. It has only been about six weeks since the subject of Masonry has arrested my attention; first, accidentally, by dropping in at 221 W. Madison street, while attending to some business, while the Anti-masons were having their convention. One of the leading features that has concerned me has been the proposition by Finney, that "Masonry is a virtual conspiracy against both church and state." And I may say, that in my opinion, one of the most stubborn questions with which the church has to deal, is the prevailing, avowedly sincere latitudinarianism that exists not only in our midst, but over the world; and to me this otherwise insolvable problem is daily being brought to a happy solution by a plunge into this appalling system of organized ruin.

To my former suspicion, the proceedings at the late Methodist conference have added very materially. And it seems to me that Christians cannot too soon become informed of the necessity of ascertaining the extent a minister is steeped in Masonry, in determining his actions, and the force of his vote in ecclesiastical affairs.

From what I have been able to learn the same application can be made with dreadful force to the case of Prof. Swing in 1874. And what is more to the point and terribly significant, is the extent that Masonry is chargeable for the fostering and producing of this very latitudinarianism which now seeks to impose on the church, by characterizing it as "progression," and the production of an advanced age. Fie! and for shame at such dust throwing! Now, Mr. Editor, what I want to do is to confer with you, and by your paper, with such of your readers as can give me information, that I may trace up, in the course of several years, the cause, perhaps, of the shameful apostasy of many clergymen and Christians, by means of having been associated in such dens, with believers of every name, whereby *indifferentism* has been induced, and the religion of Christ brought on a par with every ordinary belief, I will not say religion. I see more and more why the injunction is given, "Be ye not unequally yoked with unbelievers." If history proves anything, it does prove, to a clear demonstration, that Universalism, Unitarianism, and the broad church generally may be traced largely to this God-defying institution, Masonry.

If Thomas, as he says, has been a Mason for twenty years, how can he, except by judging Anti-masons as ignoramuses and stupid blockheads, expect us to take off our hats to his last weapon, that of "honest sincerity?" Sincerity! What does an intelligent man, not to say a Christian, want with sincerity nurtured and pounded out in such an institution? To the Anti-masons, I say, *go on; God speed your work.* With this monster of an iceberg removed, Christianity could move on with glorious results. The work is a glorious one, and one in which I hope to lend a hand as soon as prepared to launch, in the hope of benefitting others, as I have been, in these few weeks of enlightenment, on a subject on which hangs the destiny, it seems to me, of many human souls.

J. C. Schoenberger.

Progress, or Retrogression?

In the late Pan-Presbyterian Council at Philadelphia, as reported in the New York *Witness*, "the Rev. Mr. Beatty, missionary from Syria, described the difficulties attending mission work in that country, in which, he said, there were classes of people as degraded, morally, socially, and politically, as any to be found in Africa or India. He spoke of the religion of the country as one of secrecy and mysticism, confined to the males, and divulgence of its secrets punished with death."

How much does this religion differ from that of the Masonic order, as described by its own accredited writers, in this Christian age and country? And why should not our good Presbyterian brethren employ some of their funds and labors for the overthrow of substantially the same religion in their own country, beginning at their own Jerusalem? I could furnish them a single subject to start with, a young man who has been pastor of the Presbyterian church at ——, Iowa, only about three years, during which time he has been initiated into three or four different secret societies, and is about to dedicate a new church building, the funds for the construction of which he is understood to be largely indebted to his brethren who worship, not the God of the Bible, but the god of natural religion, the G. A. O. T. U!

"O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united!"

Blank.

Who shall Execute this Masonic "Perjurer?"

Brooklyn, N. Y., Oct. 13, '80.
476 Adelphi street.

Dear Bro. Kellogg:—In a Masonic publishing house of New York City, lately, the salesman asked me if I had a copy of the new ritual. I answered in the negative. He then showed me one; and stating that it would make a Mason "bright," and keep him "bright," he proceeded to explain and read it to me. It contains the secret work of the lodge-room, two or three letters of a word standing for the full word. He also showed me a key, or glossary, which accompanies the ritual, and it gives the abbreviated words of the ritual in full, so that the dullest Mason may become a "bright Mason" by means of it in connection with the ritual.

He also showed me a chart, or diagram, of the lodge-room. This diagram is very complete; it has lines drawn upon it showing the route traveled by, and the various positions of the candidate as he goes through the process of initiation. The salesman explained it to me and pointed out what is done to the candidate at various positions. For instance, he said, "Here is where the candidate is received on the point of a sharp instrument;" and "Here is where he is taught how to take the step;" and "Here is where he is taught how to wear his apron;" and "Here is where he is raised," etc. He offered to sell me the whole thing, including the Blue Lodge, the Chapter, and the Commandery at a discount if I would take the set. He never asked me if I was a Mason; and I did not tell him that I was not a Mason, but listened to his exposition in profound silence.

Now, if the reader will turn to page 108 "*Freemasonry Illustrated*," it will be seen that the candidate is made to promise and swear as follows: "That I will not write, print, stamp, stain, cut, carve, mark, or engrave them, nor cause the same to be done, on anything movable or immovable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to any person or persons under the canopy of heaven, and the secrets of Freemasonry unlawfully obtained through my unworthiness," etc., etc., under the penalty of having his throat cut, etc. Therefore, the Masonic fraternity by writing and printing that ritual, its glossary and the chart, break their own obligation; and, therefore, in the language of one of their late Grand Chaplains, a doctor of divinity, and learned doctor of laws, they are justly liable to all the pains and penalties of their degree." They, themselves are doing just what they murdered Captain William Morgan and others for doing, namely, "writing the secrets of Masonry." What bloodshed and slaughter there would be throughout the land if Masons were to be true to their obligations and carry out their diabolical principles! That late Grand Chaplain of the Grand Lodge of Minnesota, and LL.D., must have got his sense of justice from Satan, certainly not from God. He got it from Satan in a Masonic lodge.

While at the Northfield convocation, called by brother Moody, I was quartered with a Boston Knight Templar and professing Christian. He told me that he was present at the national anti-secret convention held in Music Hall, Boston, last March. He professes to keep the secret of Freemasonry, although he does not now affiliate with the Masonic fraternity; and yet he unsuspectingly said he wondered how outsiders could get the inside work of the lodge so accurately, and give the degree work so well. Another, a Baptist minister, wore three links (that mark of the Beat) on his sleeve buttons. I talked with him about it, and showed him some Odd-Fellow signs; whereupon he innocently remarked, "Somebody has been telling the secrets." I showed him the exposition published by E. A. Cook & Co. He pronounced that untrue. I offered him $10 if he would make affidavit to that effect

He declined the $10, but he subsequently purchased the book. I would suggest to Freemasons who read this that they purchase "*Freemasonry Illustrated*," if they are determined to continue their diabolism. It is much better than their own exposition, and only about one-fifth of the price; besides they would have the benefit of President Blanchard's excellent analysis of each degree in connection therewith.

Yours truly,

WM. FENTON.

LET THE CRIMINAL GO FREE!

CINCINNATI, Ohio.

EDITOR CYNOSURE:—In passing through Springfield, in this State, I found some history of the doings of the Masonic fraternity in that place. A few years ago a prominent Mason of Springfield robbed the postoffice, was arrested and taken to Cincinnati, where he was bailed out, and after shuffling the trial he was let go by the influence of the lodge. Not long after this another official was found robbing the same office. He was bailed out, and that was the end of the prosecution.

I heard a citizen say that most of the saloon-keepers in the city were members of some of the secret orders, and consequently are spared the trouble of being prosecuted and fined. Whisky and secretism runs nearly every town I stop in. When will the Christian church expel from her communion all such misguided professors?

Go on, brother. Cry aloud and spare not. Your paper is what the *Liberator* was in the anti-slavery movement? You may expect mobs and opposition in every way possible for the putting down of the truth.

Another incident I learned in Springfield. A prominent Mason robbed the county treasury of a large sum and depended on the Masons to clear him; but he finally was sentenced to one year, and was pardoned out before the year expired. Had he not been a Mason, in all probability he would have served twenty years or more, or until released by death from his ignominious confinement.

Such is Masonry.

Yours for God and humanity,

PHILO PATTON.

OUR MAIL.

Pastor Jos. D. Millard, Frankfort, Mich. writes:

"I have been receiving for a few months the Christian Cynosure, and cannot tell you how much I enjoy it. It stirs my blood as few things have done since the brave words and deeds of the pioneer in the modern anti-slavery cause. I joined the anti-slavery ranks, casting aside whatever could not, in my judgment, be harmonized with the chosen cause, as early as the year 1842, when I was only a boy, and am still working away at the partially finished work then so well begun. But the Cynosure is sounding the onset against another giant wrong, hoary with age and entrenched in its fastnesses, and I must, with such strength and wisdom as are given, join in this struggle also. God be with you, rather with us, in the coming struggle, giving grace, wisdom, strength and perseverance."

Wm. Matthews, Ambrose, Pa., writes:

"Every man we talk with laments the condition of things and acknowledges Masonry to be at the bottom of all the trouble. * * I will try and collect something for the monument."

John S. Amidon, Corry, Pa., writes:

"My daily prayer is that God through our Lord Jesus Christ, by the power of the Holy Ghost may infuse new life and power into our reform and reformers, that the reform may receive a new impetus this year."

RECENT LITERATURE.

THE PRIEST, THE WOMAN AND THE CONFESSIONAL. — Charles Chiniquy is, among Protestants in America, as well known as any who ever took the vows of the Romish priesthood. He has for years been traveling in this and other countries lecturing against Romanism. We have never heard these lectures and know not his method of dealing with the subject presented in this book; yet if its revelations be true it is surprising that they were not before published in book form, and that the whole land has not been aroused against such an infamous system as we have here presented.

The estimate of the author's character while a priest by his associates begins the book, and is followed by a declaration signed by forty-nine wives and daughters of Montreal, addressed to Bishop Bourget. As this declaration forms a kind of text for the whole work it is herewith mainly presented:

"SIR:—Since God has, in his infinite mercy, been pleased to show us the errors of Rome, and has given us strength to abandon them and follow Christ, we deem it our duty to say a word on the abominations of the confessional. You well know that these abominations are of such a nature that it is impossible for a woman to speak of them without a blush. How is it among civilized Christian men, one has so far forgotten the rule of common decency, as to force women to reveal to unmarried men, under the pains of eternal damnation, their most secret thoughts, their most sinful desires, and their most private actions?

"How, unless there be a brazen mask on your priests' face, dare they go out into the world having heard the tales of many which cannot but defile the hearer, and which the woman cannot relate without having laid aside modesty, and all sense of shame? The harm would not be so great should the church allow no one but the woman to accuse herself. But what shall we say of the abominable questions that are put to them and which they must answer?

"Here, the laws of common decency strictly forbid us to enter into details. Suffice it to say, were husbands cognizant of one-tenth of what is going on between the confessor and their wives, they would rather see them dead than degraded to such a degree."

The book is an amplification of this declaration, treating only of this one result of the sin of putting a mortal man in the place of God in the secret confessional of Rome. Father Chiniquy of course draws largely upon his own experiences for illustrations of the infamy thus practiced, yet all is given with such minuteness and candor as to impress the ordinary reader with its truth. The closing chapter gives us the instructions which must be followed by the young priest when in the confessor's chair. These are in Latin, and it is enough to say that they had best remain so as a partial covering for their shamelessness. The facts presented in this book should be understood by every husband and father in our country as a protection to the purity and peace of his household. The great difficulty, as with the lodge, is, that so great is the enormity revealed that the mind shrinks from accepting it as true. For sale by Wm. G. Holmes, Chicago. Price, $1.25.

Work on the new large type edition of Chambers' Encyclopædia, to be published by the American Book Exchange, New York, is being carried forward with greater rapidity than ever before attained in a similar work, over seventy pages a day being put into type. This new edition, upon which a large corps of competent specialists is constantly engaged, will include everything contained in the last (1880) edition of Chambers' Encyclopædia, with copious additions by the American editors, on omitted American and foreign topics, especially in biography, geography, and science, the three departments in which a cyclopædia should be specially strong. The revision will be comprised in fifteen volumes, and its price will be one dollar a volume, with special reductions to early purchasers. Volume XI. of the smaller edition has been received and placed within easy reach for frequent reference in our office. The care and good judgment characterizing Chambers' work is almost unfailing and inspires thorough reliance upon its statements.

The Standard Series sends out three more valuable publications, "Pulpit Table-Talk," "The Bible and the Newspaper," and "Lacon." The first is a revision of lectures on the Pulpit, containing remarks and anecdotes on preachers and their preaching, by Edward B. Ramsay, Dean of Edinburgh. On the immense number of sermons weekly promulgated in the United Kingdom, the first lecture speaks of 37,520 Protestant churches with an average of two sermons in each, or 75,040 sermons in Great Britain every Lord's day, or near four million each year, or one to every ten or eleven persons. "In "The Bible and the Newspaper" Spurgeon gives us another instance of the versatility of his genius in a large number of brief articles suggested by newspaper topics, and which have grown under his hand into short sermons with a text or two of Scripture for a bright background. Such books as this make excellent reading for reflective Sabbath hours, and train the mind to note the hand of God in the thousand incidents of daily life. The last work is the old favorite of the student, and many thanks are due the publishers for reproducing it in such form that none need fail of owning a copy. It can not be opened without finding a choice thought presented in appropriate style. Published by I. K. Funk & Co, New York, for 10, 15 and 20 cents, respectively.

The *North American Review* for October is heavily loaded with political matter in preparation for the election. "The Monarchical Principle in our Constitution," by William Beach Lawrence, is the longest and most labored of these articles. It is an exhaustive argument upon the power now exercised by the chief executive and its tendency to destroy republicanism. This tendency has long been observed, and is one of the strongest arguments of the Democratic opposition. But it is singularly short-sighted in all these writers that they do not see that this monarchical principle is being continually instilled into the people, the voters, by the ten thousand secret lodges, with flaming titles and oaths of allegiance to unknown superiors. The influence of a single man, with all the popularity of Washington or Grant, must be insignificant compared with these night schools of lodge despotism. Space is also given to Montgomery Blair for a diatribe, entitled, "Republicanism as it Was and Is," and also for a forcible presentation of the argument in favor of the dominant party drawn from financial reasons and signed by a number of New York business men whose names are national. "The Ruins of Central America" is continued and Commodore Ammen gives a brief description of a new Nicaraguan canal project, which will bring the expenses down to about $40,000,000. Dr. Howard Crosby writes on the Bible Revision, and Bishop Doane of Albany, on the advantages of free discussion of religious topics.

WORDS OF LIFE FOR EVERY DAY.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURS., Nov. 4.—We know that all things work together for good to them that love God, to them who are the called according to his purpose.—Rom. 8:28.

FRI., Nov. 5.—Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily, I say unto you, he shall not lose his reward.—Mark 9:41.

SAT., Nov. 6.—I will instruct thee, and teach thee in the way thou shalt go; I will guide thee with mine eye.—Ps. 32:8.

SUN., Nov. 7.—Rest in the Lord and wait patiently for him.—Ps. 37:7.

MON., Nov. 8.—Take heed, and beware of covetousness.—Luke 12:15.

TUES., Nov. 9.—Be glad in the Lord, and rejoice, ye righteous, and shout for joy, all ye that are upright.—Ps. 32:11.

WED., Nov. 10.—If we suffer, we shall also reign with him.—2 Tim. 2:12.

—A Jesuit father, named Curci, who several years since published a volume of lectures on the four Gospels, for which he was censured by his superiors, has now published the whole New Testament, with notes. He says of his work and the Romanists: "The New Testament is the book of all others the least studied and least read among us; so much so that the bulk of the laity—even of those who believe they have been instructed and profess religion—are not aware that such a book exists in the world; and the greater part of the clergy themselves scarcely know more of it than what they are compelled to read in the Breviary and the Missal."

—It is now most propitious that divers regenerating forces are converging for the elevation of Africa: commerce and science and religion are bringing their combined resources to bear upon it. There is no conflict between science and religion there, except to see which shall most heartily welcome and cheer on and co-operate with the other.

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 4, 1880.

TEXTS FOR CHRISTMAS, ETC.—"And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition."—Mark 7: 7.

"THE PEOPLE'S CHURCH" is the name assumed by those who called on Dr. Thomas to preach for them. Our readers know that he was requested by his Methodist conference to leave that body, which, however, forbore to cut the connection at once and kindly granted the petition of the doctor to be placed on their list of supernumeraries. This allows him to preach where he may have a chance, and so he has accepted this first offer, and thus the Rev. Dr. Thomas and "The People's Church" start on an independent ticket.

But if Dr. Thomas had been requested by the Freemasons instead of the Methodists to leave them, we would have been far more hopeful of his success in preaching the Gospel of Christ. While he continues as a Mason he is danger of attempting to harmonize Masonry and Christianity, or in other words, of trying to preach two gospels, one without Christ, the other with him, but both professing to give to men eternal life.

MASONIC MILITIA.—"Sir Knight" H. W. Thomas, D. D., was last week elected chaplain of the First regiment, Illinois State militia. This is a "crack" regiment, composed of Chicago clerks and young aristocracy. Into the same boby were sworn on Saturday, Oct. 23, a lot of Knight Templars, who are to form "Company H" of the regiment. This is hardly the beginning and we fear is far from the end of the prostitution of public institutions of this sort to the lodge. But in this case there has been a step taken by our State government full of terrible significance. For the first time Freemasonry in arms is sanctioned by a State, and is backed by its authority. What shall the harvest be?

A SPECIMEN of political lodge work, such as the secret organizations so suddenly sprung up in Indiana are capable of, appears in a dispatch to the daily press of this city printed Monday morning. It says that letters purporting to be from the editor of the *Cynosure* have been sent to Anti-masons in Indiana urging them to vote for Hancock, since Garfield is a Mason. These letters were to be kept secret. Mr. O. H. Woodruff, postmaster of Columbia City, Ind., kindly brought one of these letters to this office. It is signed not by the editor of the *Cynosure*, but by a different, yet similar name, and is so bungling a fraud that no one but an illiterate person, who would vote for any one he was told to, could be deceived by it.

THE MONUMENT FUND.

The success of the enterprise of building this monument is assured; $140 sent by cheerful givers are already in hand. But the general opinion seems to be that a much larger sum must be secured. The best way to secure it is, first, to give all you can; second, to collect all you can from others and forward to this office, or direct to Rev. J. P. Stoddard, 221 West Madison street, Chicago, treasurer of the Morgan Monument committee, or to J. A. Conant, Willimantic, Conn., chairman of the committee.

We are glad to see the president of the Michigan State Christian Association taking so deep an interest in this matter. We trust that in connection with others in his State he will have the monument enterprise brought before the people generally throughout the State, and that other State Associations will will catch his enthusiasm and imitate his example.

Let not one wait for another. We admire the style of the Boston lady who had $50 to give, and instead of writing, "I will give $50, if—if—if," sent the cash right on. Do you not all agree that this is a lovely way of giving, freely, promptly, cheerfully?

Those who can write articles on the subject for local papers, or others which have a more general circulation, we hope will do so. Be sure to tell the people where to send the money. We are pleased to see that the Free Methodists are paying special attention to this subject, and hope that Presbyterians, Wesleyans, Lutherans, and Christians and patriots generally will send in their pennies, dimes and dollars to aid in the erection of this important memorial.

—A letter of great interest from Bro. Hinman has been received, and has been reluctantly laid aside till next week. He was cordially welcomed at Berea by the veteran John G. Fee and President Fairchild of Berea College, and lectured there on Thursday and Friday evenings. On the last evening several hundred came out through rain and mud. Bro. Hinman was much cheered by this visit. He has gone on to Camp Nelson and Nashville, Tenn.

—The secret work of Odd-fellowship, which was worked over at the late "Sovereign Grand Lodge" meeting in Toronto, will not be given to the local lodges until January 1st, 1881. The number of degrees has been reduced from five to three, and new oral and written work adopted. The lodges will be instructed by lecturers sent out by the Grand Lodge of each State.

FRANCE FOR CHRIST.

A brief statement appeared last week in these columns noting the visit of M. Revillaud, a young French Protestant, to this country with the purpose of visiting our large cities and awakening a deeper interest among American Christians for the evangelization of France. The simple statement of the personal experience of this interesting young man will show that his labor is authorized of God, by whose Spirit he has been sent out as a chosen laborer.

In the early part of 1878 a remarkable pamphlet appeared in France, entitled "The Religious Question and the Protestant Solution." It immediately obtained a wide circulation among the thoughtful and intelligent, for it was a serious appeal to the patriotism of his countrymen by Eugene Revellaud, a brilliant young journalist and lawyer, urging them to renounce Rome and accept Protestantism as the only way to deliver France from the intrigues and moral enslavement of the priests. In the preface he says: "The writer is not a believer, though he would fain be one. He belongs to no church. Born and educated in the Catholic church, he early abjured its pomp and works. He is what is called a 'free thinker.' He is one of the great multitude of enthusiasts for freedom of conscience, the progress of the human mind, the honor and glory of his country. His testimony for Protestantism is spontaneous and disinterested. His book is not for the propagation of a creed, but for the preservation of society."

The Protestant pastors themselves seemed to present a bar to the appeals of the young advocate, for they declared boldly that simply joining the Protestant party did not make one a Protestant, but a change of heart and life through the operation of the Holy Spirit. About four months after the publication of the pamphlet there occurred a remarkable scene in the Protestant meeting-house of the city of Troves. The work of the Holy Spirit was indeed being accomplished, and he who had written that though not a believer yet he would fain be one, made his first confession of his Master before men. The sermon, upon the vision of the dying Stephen, was concluded, and the congregation was about to depart, when a young man rose suddenly and came toward the pulpit. The thrilling words that followed are thus told by the pastor himself:

"I turned quickly, and perceived that the intelligent and educated young man who was coming toward me, and whom I well knew, desired to be heard. 'Would you suffer me,' he said, 'to bear witness to the Holy Ghost?' I gave him leave, and standing before the communion table below the pulpit he spoke nearly as follows:

"'My brethren, I desire to bear witness to the Holy Ghost, and do declare, with our pastor, that there is an invisible and supernatural world, not known by the senses, but apprehended by faith and heavenly grace. Last night it pleased the Holy Spirit to reveal himself to me and gave me that baptisism in which, according to the promise of the Scriptures, we become the children of the Father, and joint heirs with Jesus Christ. By this baptism I have been born again, and have put off the old man with the lusts of the flesh. I feel the grace, the power, the love of God. I have entered into the invisible church of Christ. I am converted. I am saved.

"'I was the most unworthy of the children of sin and of the world; and when I think of my old life, so corrupt and impure, I wonder that God should deign to make choice of my soul as a temple of the Holy Ghost. Formerly I had nothing but a wish for good, a lively feeling of my misery, with a vague, indefinite desire to make my peace with God, and enjoy his favor. I remember that some days ago I expressed in prayer the desire that God would bestow on me the grace of the Holy Spirit. I have been answered a hundred-fold more than I could have dared to hope.

"'I fell asleep yesterday in an atmosphere of worldy thoughts, and I do not remember that during the whole day I ever lifted up my heart to God. In the night I had a dream. I thought I was arguing with a Catholic lady. She said to me, "Yours is no religion; you believe nothing!" "What!" said I (still in my dream), "believe nothing? On the contrary we have the same creed with the Catholic;" and I went on to repeat to her the Apostle's Creed—"I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord," etc. I continued thus in my dream, making an effort sometimes to remember the words; and my conviction of their truth grew stronger as I proceeded. I came to that part of the creed, "From thence he shall come to judge the quick and the dead," when it seemed as if the earth quaked and a gulf opened; and the stars fell from heaven—as if the last day had come. The impression was instantaneous, and I expected to be swallowed up in the universal convulsion, when I remembered the part of the creed I had recited the moment before, "I believe in the Holy Ghost." At this moment it seemed I was set beyond the open gulf, and that the Holy Ghost took possession of me. "Saved," I thought to myself, and I repeated, as if to reassure myself of my salvation, "I believe; yes, I believe in the Holy Ghost."

"'From that moment I had the assurance that I was was no longer dreaming. What followed might have seemed an hallucination, had I not tested it thoroughly and found it to be the conviction of a waking

man whose pulse was calm (I counted it repeatedly) and who was fully conscious of his own personality, knowing himself to be in his room, and perceiving, when he opened his eyes, the light of dawn creeping through the windows.

" 'As I repeated, still under the influence of the dream and the vision, "I believe—I believe in the Holy Ghost," a tender emotion filled my whole being. I had from this moment the persuasion that the Holy Spirit had come to me. I had a perfect feeling of happiness and a most lively impression of the infinitude of the love of God. I repeated the Apostles' creed from the beginning, and a new meaning seemed to shine out from it and make all its assertions self-evidencing. I was full of deep emotion. I was filled with a rushing flood of divine love. It is impossible to express in words my experience and the happiness it brought.

" 'I owe it to you, my brethren, members with me of this Christian church, the first expression of my new-born and living faith . . . Glory to God in the highest, on earth peace, and good will toward men! Christ has come to redeem us, to save us, to bear the burden of our sins, to be our ransom before the Father. Christ reigns and has fellowship with us by the Holy Spirit. Oh, love the Lord Jesus; love God, that God may work his work in you, that you may be filled with the grace of the Spirit, and thus may have peace and the communion of the Holy Ghost, joy of heart, and assurance of eternal life."

This was the anointing which Revellaud received for his work in the evangelization of France; and in forwarding this mission he is now in this country. He has made a number of addresses in New York and before such religious gatherings as the American Board and the American Missionary Association. He is obliged to speak to Americans through an interpreter, but even this disadvantage can not quench all the fire and force of his moving enthusiasm. He affirms that not a tenth of the French people are really Catholic; that the peasantry are not in sympathy with that system; and that the whole country is now open to the Gospel. In a single town three hundred men, heads of families, approved by their wives, have signed a declaration abjuring Romanism. Into this great work the Christians of this country may enter with a zeal and sympathy unshared by any other nationality. According to the greatness of our faith shall the hope and reward of the harvest be.

—Bro. Stoddard spent all last week in Indiana, holding meetings at Peru with Elder Rathbun on Monday and Tuesday evenings. He reported everybody busy with politics, and this prevented an early completion of his business. He had not returned to Chicago Monday night.

THANKSGIVING DAY.—President Hayes has issued a proclamation for general thanksgiving in these terms: "At no period in their history, since the United States became a nation, has this people had so abundant and so universal reasons for joy and gratitude at the favor of Almighty God, or been subject to so profound an obigation to give thanks for His loving kindness, and humbly to implore His continued care and affection. Health, wealth and prosperity throughout all our borders; peace, honor, and friendship with all the world; firm and faithful adherence by the great body of our population to the principles of liberty and justice, which have made our greatness as a nation, and to the wise institutions and strong frame of government and society which perpetuate it. For all these let the thanks of a happy and united people, as with one voice, ascend in devout homage to the giver of all good.

"I therefore recommend that on Thursday, the 25th day of November next, the people meet in their respective places of worship to make the acknowledgement to Almighty God for his bounties and his protection, and to offer to prayer for their continuance."

—Mr. Moody never said a truer thing than, when commenting on the lessons of Lot's life in Sodom, he remarked: "Men tell us they want to get influence over the world, and are going to reach the world in that way. Do they reach it in that way? Do worldly Christians reach the world? The world reaches them and pulls them down. We don't pull the world up. Separation is what we want to-day. We want the men of God to come out from the world.—*Baptist Weekly.*

—The proper name of God's people is any name given by the Heavenly Father to his children. He had the right to name his own, and he never called them Baptists, or Methodists, or Presbyterians, or Campbelites, or Reformers, but he styled them brethren, saints, disciples, Christians. All these names names are proper, and none others. —*Ex.*

The International Sabbath-school committee, meeting in this city last week, selected the lessons for the year 1882 from the Gospel of Mark, giving the whole year the one book with the excellent additional recommendation that the whole Gospel be committed to memory. This is one of the best suggestions ever made by the Lesson committee.

—Neal Dow, the Prohibition candidate, was reported last week by the *Advance* and the daily press as advising all temperance men to vote for Garfield as he should do himself.

—The *American Wesleyan* has, with a commendable reluctance, refused to acknowledge that Garfield was a Freemason. Last week Bro. Stratton yielded to unwelcome testimony from Ohio, stating that the name of James A. Garfield appeared on the lodge roll of Magnolia Lodge No. 20,

LETTER FROM PROFESSOR PHELPS.

ALBANY, N. Y., Oct. 27, 1880.

Dear Brethren of the Cynosure:—As my return to my home in Holland, Mich., has been unexpectedly delayed, there has been sent me a copy of your paper of the 7th inst., in which I see that my name is on the list of Presidential Electors nominated at the recent meeting of the Michigan State Christian Association. In view of this public announcement, allow me a little space in your columns to define, as publicly, my individual position with reference to the great reform work represented by the National Christian Association and its State auxiliaries.

In the first place, since I have been led into a knowledge of Freemasonry, I have realized that, as a system, it is virtually a menace to Church and State, needing only opportunity to be carried into effect for the ruin of both. I can now adopt the language of Dr. Fisch of Paris, an eminent member of the Evangelical Alliance of 1873 in New York city, whom the *Cynosure* states to have declared that "The church in America must stand as one man against Masonry, or be destroyed by it." I am able also to perceive the truthful force of the opinion expressed by that chief among American jurists, Daniel Webster, with regard to the bond of union among secret associations, especially the Masonic, that "The future administration of all such oaths and the formation of all such obligations should be prohibited by law."

But, in the next place, I find even among my personal acquaintances, adhering or at least nominal Masons, the sincerity of whose patriotism or piety I do not call in question, some of them occupying distinguished positions in social, civil and ecclesiastical relations. And this fact, while it does not in the slightest degree affect my judgment as to the dangerous and sinful nature of Freemasonry, shows me that for the accomplishment of the best results in this connection, there must be a practical discrimination between the system and its blinded votaries. This has been illustrated at the late Presbyterian Alliance in Philadelphia, to which I had the honor of being a delegate. Among its members the *Cynosure* mentions the names of "Drs. Milligan, Sloane, Stevenson, Barr and Wallace." The churches which these excellent brethren represent, like the Holland churches, among whom my own lot has been cast for more than a score of years, exclude from their membership those who belong to secret Orders. Yet this did not prevent the representation of such churches in a great assembly of the "Reformed Churches holding the Presbyterial system." All union that does involve the surrender of conscientious convictions on any point, is to be sought; and all separation not demanded by the principles of the Gospel, is to be shunned.

In the last place, I recognize in such a society as the National Christian Association, of which the *Christian Cynosure* is the able organ, a legitimate and indispensable instrument for resisting the monster evil of Secretism. It was my privilege to be one of the Western representatives at its Convention in Boston last March, and to make the acquaintance of many earnest workers of different Denominations; and I may say that I have seldom attended a meeting characterized by so high a degree of real unity or so great a fervor of devotional spirit.

And now, after these explicit statements, surely none of the friends can misinterpret my intentions, when I respectfully add that the electoral nomination which was made without my knowledge or consent, must not be used as any precedent for the future. This is not said through any failure to appreciate the honor intended, since as such I regard it very highly; nor through any disapproval of the candidates, for I believe that our chief magistracy could be more safely intrusted to General John W. Phelps than to either of the other nominees, but simply because a regard for my most effectual usefulness in the Gospel ministry, including anti-secretism as an essential element, calls on me to continue my course of keeping free from all possibilities of political complication.

Praying that the Divine blessing may attend your labors in this reform, which I am persuaded, is an important part of Christian work, I remain, sincerely yours,

PHILIP PHELPS, JR.

ANTI-MASONIC LECTURERS.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 927 L St., N. W. Washington, D. C.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.

DEGREE WORKERS.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa.

Home Circle.

THE SACRIFICE OF THE WILL

"THY WILL BE DONE."

Laid on thine altar, Oh my Lord Divine,
Accept this gift to-day for Jesus' sake;
I have no jewels to adorn thy shrine,
Nor any world-famed sacrifice to make.

But here I bring within my trembling hand
This will of mine, a thing that seemeth small,
And thou alone, Oh Lord, canst understand
How, when I yield thee this, I yield mine all.

Hidden therein, thy searching gaze can't see
Struggles of passion, visions of delight;
All that I have, or am, or fain would be—
Deep loves, fond hopes and longings infinite.

It hath been wet with tears and dimmed with sighs,
Clinched in my grasp till beauty hath it none;
Now from thy footstool where it vanquished lies,
The prayer ascendeth, "May thy will be done."

Take it, Oh Father, ere my courage fail,
And merge it so in thine own will that e'en
If, in some desperate hour, my cries prevail,
And thou give back my gift, it may have

So changed, so purified, so fair have grown,
So one with thee, so filled with peace divine,
I may not know or feel it as mine now,
But gaining back my will may find it thine.

—Selected.

JOHN OF BARNEVELD

During a large part of the sixteenth and the earlier portions of the seventeenth centuries, Holland was the great battle ground of freedom, in the best sense of the word. Its thoughtful and sturdy people, that had been drilled in their strife with the elements to snatch and defend their land from the ocean, and in their commerce with the world to know what self-reliance can do, and what the benefits of true independence are, were prepared to act the most eventful part of any of the nations of Europe. With all its old hatred of civil and religious liberty, the Church of Rome, in the person of almost every monarch and leading power on the continent, glared with an evil eye on the slightest rising spirit of freedom, and stood ready at almost any point to crush it out by deeds of little less than fiendish atrocity. Emperors and kings who, like Charles the Fifth and Philip, his infamous son, were ever willing to be the emissaries and instruments of Rome to do her will, were equally bitter against any assertions of human rights, and ready to bathe their hands in the blood of any who would dare to strike for their country and for the best interests of their people. Single-handed and alone, though enjoying often the sympathy of both England and France, Holland stood up against the onslaughts of the fiercest foes; and though often, as in the terrible siege of Leyden, and in many other bitter scenes, the very life of her republic hung by a single thread, yet God never failed to be their very present help.

Signally was his interposition in raising up the men that were called on—and thus no country in Europe bears upon its national roll a list of nobler men in all the walks of life than Holland. Her naval commanders swept the ocean; her Grotius and others challenged the attention of the scholars of all time; and her Barneveld and other true men like him, gave some of the finest and sublimest instances of genuine patriotism and statesmanship; while in theological attainments and works her ministers and professors had the admiration and attention of the Protestant world.

In the early course of the great awakening or Reformation, which may be dated as fully begun on the 31st of October, 1517, when Luther nailed his ninety-five propositions to the doors of the church in Wittenberg, and flung his defiance to the Pope, the subject of this notice was born, in the year 1547, one year after the death of Luther in 1546, and seventeen previous to that of Calvin in 1564. Of a noble family and with ample means, he studied at the highest institutions of learning in Holland, France, Italy, and Germany; and entering upon his profession as a civilian he attained almost at once such eminence in the eyes of the country at large, that, at the comparatively early age of 29 he was made Chief Pensionary at Rotterdam. This was in 1576, and thenceforward for over forty years he spent one of the most active public lives, often as an ambassador to foreign courts, especially those of England and France, always called on to resist the unscrupulous and often nefarious schemes of the Church of Rome, not unfrequently aspersed and vilified by bitter rivals or more bitter enemies of the public liberties, and at length betrayed and falsely accused and unrighteously condemned to die as a traitor. The barbarous and most wicked sentence was carried out at the Hague, May 13, 1619.

The last scene is thus graphically told by the historian in the volume before us:

"The old statesman, leaning on his staff, walked out on the scaffold and calmly surveyed the scene. Lifting his eyes to heaven, he was heard to murmur, 'O God, what does man come to!' Then he said bitterly once more, 'This then is the reward of forty years' service to the State.'

"Lamotte, who attended him, said fervently, 'It is no longer time to think of this; let us prepare your coming before God.'

"'Is there no cushion or stool to kneel upon?' said Barneveld, looking around him.

"The provost said he would send for one, but the old man knelt at once upon the bare planks. His servant, who waited upon him as calmly and composedly as if he had been serving at dinner, held him by the arm. It was remarked that neither master nor man, true stoics and Hollanders both, shed a single tear upon the scaffold.

"Lamotte prayed for a quarter of an hour, the advocate remaining on his knees. He then rose and said to John Frauken, 'See that he does not come near me,' pointing to the executioner, who stood in the background, grasping his long double-handed sword. Barneveld then rapidly unbottoned his doublet with his own hands, and the valet helped him off with it. 'Make haste! make haste!' said his master.

"The statesman then came forward and said in a loud, firm voice to the people: 'Men, do not believe that I am a traitor to the country. I have ever acted uprightly and loyally as a good patriot, and as such I shall die.'

"The crowd was perfectly silent. He then took his cap from John Frauken, drew it over his eyes, and went forward towards the stand, saying, 'Christ shall be my guide. O Lord, my heavenly Father, receive my spirit.'

"As he was about to kneel with his face to the south, the provost said, 'My lord will be pleased to move to the other side, not where the sun is in his face.'

"He knelt accordingly with his face to his own house; the servant took farewell of him, and Barneveld said to the executioner, 'Be quick about it—be quick.' The executioner then struck off his head with a single blow."

So concludes the historian's account of this truly great man—one of the truest men and purest and ablest statesmen that ever lived.—*Dr. Dales in the Ev. Repository.*

HOW A MISER'S PURSE WAS OPENED.

Robert Carrick was one of the earliest bankers of Glasgow; he came to Glasgow a poor boy; he became the chief and leading partner of the old Ship Bank; he lived and died a grim, penurious old bachelor, and he left not a penny to any benevolent institution in the city in which all his wealth had been accumulated; but on one occasion, the old miser was waited on by a respectable delegation of three fellow-citizens for a subsciption to the Royal Infirmary, then in its infancy; he was requested to head the subscription, and, to their mortification and surprise, he would only put down his name for two guineas; and when they earnestly besought him to increase his miserable pittance, he talked even of drawing it back. He told them he could not really even afford that sum, and bowed them out of the room, encased with hoards of money, represented by bills and other documents.

The deputation then proceeded to Mr. M'Ilquham, one of the early manufacturers of Glasgow, to ask his help. He looked down the list of subscribers, but exclaimed, "Bless me, what's this? Banker Carrick only two guineas!" They told the manufacturer that the banker said he really could not afford any more. "What's that you say, Jamie?"—to his faithful cash keeper, James Davidson—"Jamie, bring me the bank book, and a check, and the ink bottle, and a pen;" and he wrote a check on the Ship Bank for £10,000. Some reports give a much larger sum; no matter, it was large. "Now, Jamie, run down as fast as your legs will carry you to the bank and bring that money to me."

The check was presented. Old Robin stared. "Go back," said he, "there's some mistake." And presently he came running into M'Ilquham's counting-house in a high state of fever. "What's wrong wi' ye the day?" said the banker. "Nothing in the least degree wrong. I only suspect there's surely something very far wrong with yourself and the bank, for my friends, these douse gentlemen sitting there yonder have assured me that, in your own premises and out of your own mouth, you declared you could only afford them scrimp two guineas for the purpose; and, if that is the case, I think it is high time I remove some of my deposits out of your hands."

With some reluctance, Robin had to put his name down for fifty guineas before Mr. M'Ilquham would cancel his check for £10,000. The deputation went away, scarce less amazed than they were delighted.—*Exchange.*

"LABORERS TOGETHER WITH GOD."

What a thrill of joy and pride must have passed through the heart of Paul as he wrote these words. God has taken me in partnership with him. He has a grand work to accomplish, and he says to me: "I want your help. I want you to enter into my plans and to join me in their accomplishment. I might bring down a legion of angels, but I prefer to have you work with me." Suppose a man were gazing up into the sky, and God should come to him and say: "I want to kindle a new star and set it to shine beside Orion or the Pleiades, and I have chosen you as my co-laborer. Come, let us gather the necessary material, I have it all ready, and will show you where. Let us put it in place and order. I will teach you and give you needed strength. Together we will shape, and polish, and light up the new star, and it shall be known as your star. All who behold it shall honor you as its builder." Would not the man rejoice in such a summons? Would he not feel that he could be called to no more glorious work than star-building, with God for his teacher and helper? Yet, like Paul's case, and like that I have supposed, is his who works in any sphere to extend the kingdom of God among men. Our Heavenly Father wants a redeemed soul to shine yonder in his firmament. He says to a minister, to a Sabbath-school teacher, to a pious mother: "There is the soul that I want. It is in the sphere of your influence. I have endowed it with capacities for shining and glorifying me. I have provided means and agencies for making it pure and holy. You may apply these agencies. You may bring it under the influences of truth and the Holy Spirit. I choose you to be my co-worker in this new creation—in this lighting up of a

soul that shall radiate truth and love after every star has gone out. Help me to save that soul, and it shall be a diamond in your crown of rejoicing forever and ever." Who will not respond to this divine summons and joyfully unite with God in work so noble and beneficent? The humblest Christian worker occupies a position that archangels might envy, if such a passion could enter their holy hearts.—*Occident.*

Childrens' Corner.

A Frolic that was not Funny.

George Emery is my nephew. He isn't exactly the kind of a boy I would like for my nephew; yet he is not a bad fellow. His mother calls him her "precious boy;" a noble fellow, with just a little naughtiness; but I hear that some people do not think so well of him.

Reports have reached us that he does not behave in school as a little gentleman ought to. The truth is, George is more fond of fun than of study; and, worse yet, he has no reverence—that is, he has no respect for those who are older and wiser than himself. That, my dear children, is a very sad lack. If you have no reverence in your characters you are very poor, though your fathers may be worth millions of dollars.

How I know that George has no reverence is because one day I heard him say to a white-haired old gentleman, who asked him the way to some place: "Follow your nose, old fellow, and you'll get there." His mother insisted that he must have said, "Follow the road;" but I heard him very distinctly, and George did not deny saying "old fellow," though he tried to get around the "nose." This shook my faith in George, and I resolved to inquire into the stories I had heard about his conduct in school. I am sorry to say I learned that he threw spit balls at his schoolmates; and pinned papers on their coats; and marked their backs with chalk; and tripped them when they passed him; and talked aloud in a growling way, to disturb the school; and that his teacher had been so tormented by him that she not only scolded and punished him, but even threatened to expel him.

I asked George about these things. "It was all just so," he said; "but school was so dull, and he wanted some fun. He didn't care a fig," he said, "for Miss Adams" (his teacher).

"But you ought to care to please her," I said. "She is trying to do a great deal for you."

"I know I ought to, but I don't, and I can't, and I won't."

I will tell you confidentially, reader, that though George was 12 years old, he did not know his multiplication table, he read badly, and his spelling was about as bad as spelling can be. In a note he wrote me he spelled which "witch," school "schole,', sister "cister," any "eny," boat he spelled "bote," says "sez," and sugar "shnger."

So I said to him: "George, the reason you spell so badly and can't learn the multiplication table is because in school you study mischief instead of your lessons."

"I tell you, aunty," said he, "I hate books. I hate good scholars. I like a fellow who isn't afraid to do a funny thing."

But one day something happened; something funny, which George did not enjoy. Miss Adams was called out of the school room; and before leaving she said:

"I wish George Emery to take my place on the platform and keep order till I return."

George slunk down into his seat as far as he could, and wished there was a hole in the floor to let him through. He felt the eyes of the whole school turned upon him. He heard the snickerings of his mates, and he knew they were all thinking: "The worst boy in school would make a pretty monitor!" But he began to feel that he was a coward, and they would all call him one if he did not go; so he pulled himself out of his seat and walked swaggeringly to the platform and took the teacher's chair, trying to look as if he was master of the situation.

Miss Adams whispered a word to him and left the room. The girls bent their heads over their books, determined to be just as quiet and studious as if their teacher were present; but the boys had no such intention. In a moment spit-balls began to fly across the room, and even at George's head; and there was low laughter all through the room among the boys. Then they talked aloud and whistled, and the spit-balls flew faster and faster.

Poor George! He felt as if he would sink through the floor. First he thought he would take no notice of the disturbance; but the noise grew louder. Then he thought he would leave the room; but that would be cowardly—he was ashamed to do that. Then he thought he would beg them to be quiet; but he remembered how many times Miss Adams had begged him to behave himself when he was playing these same tricks, and he knew they would laugh at him. He felt that moment that it was, after all, a mean thing, and not a funny one, to insult a teacher by behaving badly, and he wished he had never done so.

The noise grew louder and louder. The laughing and talking and whistling and groaning seemed to increase, like a dreadful storm. A spit-ball struck George's forehead, and a voice called out. "Say, old boy, how do you like it? It's fun, isn't it?"

George wished he could ring the neck of every boy in the room. His face grew red and his eyes glowed like fire. He felt sick. At last he stood up before them and said:

"Aren't you ashamed of yourselves! I should think you might behave yourselves, when your teacher has trusted to your honor!"

All the boys laughed and called out, "Oh, you! Yes, you're a nice one to preach to us! Now, you know how it feels!" and half a dozen other insulting sentences.

It suddenly occurred to him they were paying him off for his bad conduct in school. It did not soften his anger to know this, and I really believe he would have sprung at one or two of the ringleaders, if just then the door had not opened and Miss Adams entered. She looked from the school to George, and to the boys again, who, though quiet enough now, looked excited and somewhat ashamed.

Poor George could not say a word, but his red face and angry look told the whole story.

"Boys," said Miss Adams, "it has not been very kind in you to distress George when he was filling my place."

"We thought 'twould be good for him," whispered a bold little fellow on the front seat.

George went to his seat and put his head down upon his desk and secretly brushed some hot tears away from his eyes.

That was six weeks ago, and never since has George behaved badly in school. It was a dreadful experience to him; but it took some of the mischief out of him. He is on the best terms with his teacher, who told me about this incident; and he has already learned as far as the nines in the multiplication table.—*Independent.*

Boiling Water in a Piece of Paper.

Nature is publishing a series of attractive articles on "Physics without Apparatus." In a late number are given experiments for boiling water and melting lead on a piece of paper: Take a piece of paper and fold it up, as school boys do, into a square box without a lid. Hang this up to a walking stick by four threads, and support the stick upon books or other convenient props. Then a lamp or taper must be placed under this dainty cauldron. In a few minutes the water will boil. The only fear is lest the threads should catch fire and let the water spill into the lamp and over the table. The flame must therefore not be too large. The paper does not burn, because it is wet; and even if it resisted the wet it still would not burn through, because the heat imparted to it on one side by the flame would be very rapidly conducted away by the water on the other.

Another experiment of a similar nature, but perhaps even more striking, is as follows: Twist up the edges of a common playing card or other bit of cardboard so as to fashion it into a light tray. On this tray place a layer of small shots or bits of lead, and heat it over the flame of a lamp. This lead will melt, but the card will not burn. It may be charred some around the edges, but immediately below the lead it will not be burned, for here again the lead conducts off the heat on one side as fast as it is supplied on the other.

Home and Farm.

Warning to Housewives.—Mrs. Bright, wife of Henry Bright, of No. 49 Pearl street, met with an awful accident last evening, and is now lying in a critical condition. At 6:30 o'clock the unfortunate lady was filling a lamp with kerosene in in a dark room. The oil overflowed, some running down the garments. She lighted a match, and upon applying it to the lamp-wick the fluid ignited, and in a moment her clothing was in a blaze. Some neighbors ran in to her assistance, and succeeded in extinguishing the flames, but not until the sufferer was terribly burned from her knees up. Dr. Cook is in attendance on Mrs. Bright, and doubts her recovery.—*Inter ocean.*

Remedy for Whooping Cough.—A lady writes to an exchange as follows: I would recommend the following as infallible: Put a pint of vinegar in a bowl. Take a fresh egg, put in the vinegar, and let it remain until the hard shell entirely disappears, which will probably be in less than twenty-four hours. Beat it with the vinegar, and add to it one pound of brown sugar, which is to be mixed thoroughly with the egg and vinegar. This will make a kind of syrup, which may be given to the little ones as often as you like through the day or night. It is a good old-fashioned remedy, and has been well tried in my own family.

Catarrh.—The best way to deal with the disease is not to have it—to keep clean, to eat wholesome food, to live in clean, well-ventilated houses, to dress warmly with flannels next the skin, and, above all, to keep the feet warm and dry. Children sitting with damp shoes on are almost certain to contract catarrh. The evaporation of the moisture produces a constant chilliness, which is dangerous even to those in robust health. Children's feet and legs are ordinarily not more than half clothed, and it is little wonder that catarrh is so prevalent among them.

It is not economy to have too few brooms; one for the sleeping-room up stairs, one for the parlor and sitting room, and one for the kitchen, are not too many. As they are worn they may be passed down a grade at a time, the new ones always being reserved for the parlor. If the new broom is allowed to stand in cold water for twelve hours, afterwards drying it, it will last much longer. A broom should never be allowed to stand on its brush, as it makes it one sided and ill-shapen. Hang it up by a loop in the handle.

To Remove Scorch from Linen. Peel and slice two onions, extract the juice by pounding and squeezing; cut up half an ounce of fine white soap and add to the juice; two ounces of fuller's earth and half a pint of vinegar; boil all together; when cool, spread over the scorched linen and let it dry on; then wash and boil out the linen, and the spots will disappear.

—Don't allow your carriage to rattle like a threshing machine. Washers, of sole leather, on the spindles of the axle-trees, will stop the clatter caused by too much "play." A piece of rubber put in between the thill iron and clip will silence matters; and a little oil on the circle, or fifth wheel, will stop squeaking.

—A weak solution of borax water snuffed up the nostrils, causing it to pass through the nasal passage to the throat, then ejecting it from the mouth, will greatly relieve catarrh, and in cases not too obstinate or of long-standing will, if persevered in, effect a permanent cure.

For Sprains.—The white of an egg, into which a piece of alum about the size of a walnut has been stewed until it forms a jelly, is a fine remedy for sprains. It should be laid over the sprain on a piece of lint, and changed as often as it becomes dry.

For a Cough.—For a tight, hoarse cough, where the phlegm is not raised, or with difficulty, take hot water often—as hot as can be sipped. This will give immediate and permanent relief. Don't fail to try this remedy because it is simple.

—Cranberries, with their malic and citric acid, are good for those living in malarious places. Cranberry jelly is also recommended, as the seeds and skins produce a wholesome irritation to the alimentary canal.

To Restore Velvets.—Hold over a basin of boiling water, back down. It takes a long time, but the nap will rise.

—Lamp shades of ground glass should be washed with soda and water, which will not discolor them.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$419 62
Eli Tapley..... 200 54

Received at this office for H. H. Hinman: A. Lewis, Mrs. J. Lewis, and W. I. Phillips, $1.00 each. J. Ruddy, 85c; M. A. Macauley, 10c. Bro. Hinman reports collections in Ohio amounting to $22.00. Names will be given next week.

—The Chicago Avenue Church, in this city, is a hive of industry and charity. The following announcement appears for their Thanksgiving preparations: "Last Thanksgiving, through the liberality of merchants, and other generous friends, the Chicago Avenue Church was enabled to provide a week's food for over eighty families. This Thanksgiving gift was taken to the homes of destitute families by the pastor and officers of the church. No distinction was made between sects or nationalities, the simple fact of destitution being the only qualification required in the families worthy of such help. The pastor, George C. Needham, is already arranging to give a warm dinner this Thanksgiving to two or three hundred needy persons, and supply at least 100 homes with a week's provision. Donations of money and articles of food not perishable will be thankfully received by him at his rooms in the Chicago Avenue Church."

Wesleyan.

—Bro. Stratton of the *Wesleyan* has been visiting Mercer county, Pennsylvania, attending a Sabbath-school Institute and quarterly conference at Millbrook, and lecturing on temperance at Sandy Lake.

—While pastor at Millbrook several years ago, Rev. C. F. Hawley, now of Wheaton, was sorely smitten by the death of two sons within three days. An old soldier and pensioner of the place has lately shown his love for Bro. Hawley by placing a tomb-stone over each grave.

—Bro. O. S. Grinnell, who last year was laboring in Michigan, has returned to his studies at Wheaton and supplies every Sabbath the church at Big Woods, several miles away, where he is hopeful of accomplishing a good work for Christ.

The Presbyterian Council.

—There was a lively discussion during one of the sessions concerning the Bible in the schools, in which Dr. Milligan, of Pittsburg, a sturdy Covenanter, waked up Dr. Prime. Dr. Milligan had pictured the communistic attempt to drive religion out of the country by first driving it from the schools, when Dr. Prime sprang to his feet and declared things were not in that condition; that in New York things were not thus; that, indeed, he had talked to public schools in New York exactly as he would to a Sunday-school. Dr. Milligan asked Dr. Prime if he did not know that the city of Cincinnati had ejected the Bible from her schools, and that the supreme court of Ohio had sustained the act. Dr. Prime evasively and curtly replied that he would speak for New York, others must speak for other parts of the land, whereupon Dr. Milligan brought down the house by retorting he suppored New York editors knew what was going on in other parts of the country.—*Interior.*

—Dr. Sloane secured one of the most complete triumphs among the hand-to-hand conflicts of the Council. In discussing Dr. Hitchcock's advocacy of a ritual, Dr. Sloane denied the right to add anything to worship beyond what was directly commanded by God himself. This brought Principal Grant to his feet, who asked his authority for the principle, and claimed that it could not be found in the Confessions of the Reformed churches—that it was simply Dr. Sloane's dictum. The latter then left the house, procured a copy of the Standards of the Presbyterian church, and read the following from the Larger Catechism—being the answer to the question, What are the sins forbidden in the second commandment?

"The sins forbidden in the second commandment are all devising, counseling, commanding, *using and anywise approving* any religious worship not instituted by God himself."

The laughter which followed showed well the ridiculous position in which Principal Grant had placed himself, and how far his views had failed to meet the approbation of the Council.—*Ev. Repository.*

United Brethren in Christ.

—Rev. I. C. Weidler, who in years past has been associated with Rev. J. M. Bishop of Chambersburg, Pa., in reform lecture work in that State, feels the effect of the opposition to the testimony of the United Brethren for Christ against the lodge, since he is this year left without work.

—Bro. John V. Potts of Bucyrus, Ohio, has inaugurated a plan for publishing and circulation of Christian literature among the members of Central Ohio Conference.

—Rev. J. W. Hatt, editor-in-chief of the *Telescope*, is visiting some of the remote western conferences in Bishop Wright's district. The Bishop is just concluding an arduous fall work, having visited twelve conferences in weekly succession, and some of them in widely separated localities.

—There are thirty-two students in Union Biblical Seminary. The faculty consists of Rev. L. Davis, D. D., and professors G. A. Funkhouser, J. P. Landis and W. A. Drury.

—The *Evangelical Messenger* has a correspondent at Rockford, Ill., Rev. D. B. Byers, who evidently has an uneasy conscience on the lodge question, since he takes occasional opportunity to make a fling at those who oppose them in the name of Christ. A recent sneer at the U. B. church and implied falsehood is answered in the last *Telescope* by "D. S. V." formerly a member of a secret order, who closes his interesting letter in these words: "I admit that the United Brethren church would to-day be stronger, numerically, if it would fondle this babe 'secrecy' as some others do; but I think it is best for a church to 'abstain from every appearance of evil.' Secrecy, like a tiger or leopard cub, may be petted for a while; but in due time the nature of the beast will evince itself, and you will have to crush it or it will crush you. All secret socities use—as far as I know—some sort of religious ceremony, or refer to some passages of Scripture during their meetings—that is to suit the moral portion—yet it is so cold and formal that the sinner and wordly man may not find objections. Thus it is that these two elements are blended or brought together and lodges become numerous. Let churches or denominations tolerate these worldly pleasures and their strength numerically will be a success. I hope that the *Telescope* will continue in its work and never deviate from its former course of condemning that which is wrong; and if we do lose those who love the lodge more than Christ and the church, we shall after all be purer, holier, and better."

Congregational.

—The National Council is to be held in St. Louis, Nov. 11.

—The Congregational Association of New York meeting at Poughkeepsie, adopted an address to this National Council, which says:

"As churches dependent upon and loyal to our Lord Jesus Christ, and the better to promote that fellowship and remove the possible danger of separation and division, we suggest to you the consideration of the propriety of reaching such amendmendment to the constitution of the National Council in entire conformity with its essential spirit and purpose, as may be necessary to make it in the nature of a conference of churches, devoting itself wholly to Christian communion and diffusion of intelligence with regard to the character of our faith and order, and to the discussion of practical and spiritual questions without taking any votes not necessary to the maintenance of its own order and organization."

—Rev. B. F. Worrell of Paxton, Ill., is now laboring with one or two independent churches at and near State Line, some twenty miles from this city. He visited a son and daughter attending Wheaton College, last week and addressed the students at their morning exercises.

—The Fox River Union of this State, spent nearly an hour discussing the topic, "What position shall our churches take on Masonry?" Much interest was manifested and most of the speakers, says the *Advance*, took the ground that it was the duty of the churches to meet this evil in a Christian spirit, and to gain light on the subject.

Sabbath School.

LESSON VII.—Nov. 14, 1880.-JOSEPH THE WISE RULER.

SCRIPTURE.—Gen. 41: 41-57.

[From the Lesson Commentary.]

"I have set thee over all the land"—Such sudden mutations of fortune are not unusual in the East. There the distribution of public honors is not made in the same slow and tedious manner as with us. In consequence of all the power depending on the will of a single individual, the wheel of fortune often revolves with such rapid movement that he who is lowest to-day may be uppermost to-morrow.—Bush.

We require the signature in addition to the seal, whereas in the East the seal alone has the effect which we give to both the seal and the signature. People in the East do not sign their names. They have seals in which their names and titles are engraven, and with which they make an impression with thick ink on all occasions for which we use the signature. To give a man your seal is, therefore, to give him the use of that authority and power which your own signature possesses.—Bush.

"Bow the knee"—The Hebrew word here is "abrech," and until very recently nobody knew exactly what it did mean, and some thought it was from the words meaning "tender father;" but the truth is it is not a Hebrew word at all, but it is the imperative of the Egyptian word "to rejoice." So they went ahead of Joseph's chariot, crying, "Rejoice! rejoice! here is the bread of life!"—H. Crosby.

"Pharaoh called Joseph's name Zaphnath-paaneah"—How often have we wondered in our childhood, and perhaps when we grew older, at that strange name that Pharaoh or the people of Egypt gave to Joseph, which certainly was not as musical or easy to pronounce as the name that Rachel gave him—"Zapnath-Paaneah;" and yet when you come to translate that name, as we are now able to do with perfect safety, see what a beautiful name they gave him: "Zaf-nt-p-anch" is the name. "Zaf" meant "bread," "nt" meant "of," "p" is the article "the," and the last, "anch," means "life;" and so Joseph was called "the bread of life."—H. Crosby.

"Poti-pherah"—That is, "belonging" or "devoted to Ra," that is, the sun, a most appropriate designation for a priest of On, or Heliopolis, the great seat of the sun worship.—E. H. Browne.

The priests were the highest and most privileged class in Egypt. Intermarriage with this caste at once determined the social position of the wondrous foreigner.—Murphy.

"On"—Heliopolis, called (Jer. 43: 13) Beth-shemesh, the city of the sun. The city stood on the eastern bank of the Nile a few miles north of Memphis, and was, famous for the worship of Ra, the sun, as also for the learning and wisdom of its priests. There still remains an obelisk of red granite, part of the temple of the sun, with a dedication sculptured by Osirtasen or Sesortsen.—E. H. Browne.

The difficulty of supposing that the daughter of a priest of On should have have been married to Joseph, a worshiper of Jehovah, has been unduly magnified. Neither the Egyptians nor the Hebrews were at this time as exclusive as they became afterward. The Semitic races were treated with respect in Egypt. Joseph had become thoroughly naturalized, (see v. 51, and chap. 43: 33,) with an Egyptian name, and rank of viceroy, or grand vizier. Abraham had before this taken Hagar, an Egyptian, to wife, which would make such an alliance less strange to Joseph.—E. H. Browne.

With our western and modern habit we may at the first glance be surprised to

find a stranger of a despised race suddenly elevated to the second place in the kingdom. But in ancient and eastern governments, which were of a despotic character, such changes, depending on the will of the sovereign, were by no means unusual. Secondly. The conviction that "the Spirit of God was in" the mysterious stranger was sufficient to overbear all opposing feelings or customs; and, lastly, it was assumed and acted on, as a self-evident fact that the illustrious stranger could have no possible objection to be incorporated into the most ancient of nations, and allied with its noblest families.—Murphy.

"Joseph was thirty years old"—Julius Cæsar, beholding the picture of Alexander in Hercules' temple of Gades, wept that he had no worthy act at those years wherein Alexander had conquered the whole world. Behold Joseph, at thirty, showed more wisdom and virtue than either of them.—Trapp.

"By handfuls"—Not in single stalks or grains, but in handfuls compared with the former yield; it is probable that a fifth of the present unprecedented yield was sufficient for the sustenance of the inhabitants. Another fifth was rendered to the government, and the remaining three-fifths were stored up or sold to the State or the foreign broker at a low price.—Murphy.

"Manasseh"—That is, "causing to forget." He was comforted by all his prosperity, so that he no longer mourned over his exile. It does not follow that he was ungratefully forgetful of his home.—E. H. Browne.

He did not so cherish the recollection as to allow it to embitter his present enjoyment. The memory of his troubles was comparatively lost in the happiness by which they were succeeded.—Bush.

He remembered his toils in the very utterance of this sentence, and he tenderly and intensely remembered his father's house. But he is grateful to God who builds him a home with all its soothing joys, even in the land of his exile. His heart again responds to long untasted joys.—Murphy.

"Ephraim"—That is, "doubly faithful.' A dual form.—E. H. Browne.

Light is sometimes sown for the righteousness in a barren and unlikely soil; and yet if God sow it, and water it, it will come up again. The afflictions of the saints promote their fruitfulness.—M. Henry.

"Years of dearth began"—The swelling of the Nile a few feet above or below what is necessary has, in many instances, produced destructive and protracted famine, such that the people have been reduced to the horrible necessity of eating human flesh, and have almost been swept away by death.—E. H. Browne.

The fertility of Egypt depends on the rise of the water of the Nile to a certain point, at which they all reach the country. If it fall short of that point, there will be a deficiency in the crops proportioned to the deficiency in the rise. The rise of the Nile depends on the tropical rains by which the lake is supplied from which it flows. These rains depend on the clouds wafted by the winds from the basin of the Mediterranean sea. The amount of these piles of vapors will depend on the access and the strength of the solar heat producing evaporation from the surface of that inland sea. The same cause, therefore, may withhold rain from central Africa, and from all the lands that are watered from the Mediterranean. The duration of the extraordinary plenty was, indeed, wonderful, but such periods of excess are generally followed by corresponding periods of deficiency over the same area. This prepares the way for the arrival of Joseph's kindred in Egypt.—Murphy.

"The famine was sore"—I have only one practical inference to draw from this history, the same that was taught by our Master in the parable of the unjust steward. He commended the unjust steward because he had done wisely; he was wiser in his generation than the children of light; he had used his opportunity. Our Redeemer tells us that where he gained we fail; we have our advantages, and we, the children of light, neglect to use them for the future. The same lesson is taught by Joseph's history. To us the years in which we are living are those of plenty, abundance of spiritual instruction; but the years of dearth will come. Blessed is he who makes use of the present opportunity, who is using the present in acquiring spiritual strength. Blessed is he who is laying up for himself, while on earth, a treasure in the heavens which shall never fail.—F. W. Robertson.

The Morgan Monument.

D. W. Lawrence sends one dollar for the Morgan monument and writes: "The monument proposed by Mr. Brooks is the kind to place over the grave of Wm. Morgan. Dear friends of the Anti-masonic reform, we must not let this part of our cause fail. A monument as proposed will bring our cause to the notice of thousands. I will send more money myself and collect all I can and remit to the committee having the work in hand."

One family of nine persons sends one dollar for the monument and collect another from neighbors.

David Moser, Mankato, Kansas, sends seventy-five cents for the Morgan monument, collected from eight persons and writes: "I will get more as soon as possible."

Wm. T. Elliott, Aurora, Ill., sends one dollar for the Morgan monument and writes: "I really hope you will think best to erect the same in Chicago, for it seems to be the central city, *i. e.*, the great city, and many have the same views that I have about it. And further, if it is placed in his native town it might be destroyed. Whereas, if placed in Chicago where there are so many friends for his and our great cause, and as it were the central point of this great movement, it seems to me to be the most desirable place to have it erected."

Hope Davis, Huntley, Ill., writes: "I send you a postoffice order of five dollars for Wm. Morgan's monument, the man who has done more to put down monarchy than any other one man in America, whose blood cries to us from the ground."

John Hodson writes: "I am for the monument and expect so send some money soon."

Boston Not the Place.

October, 25, 1880.

Editor Cynosure:—I don't see how it is possible that there should be any difference of opinion as to where the monument to Morgan should be erected. The spot where the scenes were transacted, and where his mortal remains rest *demand* a monument that will speak for the cause of freedom for which he died. I wish there could be a monument erected to his memory in every State in the Union, but let the first one be where it can speak to generations yet unborn of him who slumbers under it, and whose voice is hushed in death and where it would be sacrilege to mock or deface it. I think stone would be more appropriate and preferable to iron, as nothing short of wrought iron would withstand the malice of Freemasons, judging from their behavior in the Music Hall and their threat to send those on the platform where *they* sent Morgan.

I think it was an acknowledgment of what they have always denied. I wish the contributions to the monument were larger, but God works by small beginnings to accomplish most glorious results. How little we thought when that first gun was fired at Fort Sumpter that it was the death-knell of slavery in our land. But God knoweth the end from the beginning, and in whom can we trust but in him?

Bostonian.

RECEIPTS.

Hope Davis and J. G. Matoon, $5.00 each. Abraham Cox, $3.00. W. Whitesell, $2.00.

K. A. Orvis, W. T. Elliott, J. Olsworth, Mrs. Permelia Cook, N. G. Northrup and J. Whittmore, $1 00 each.

Allen Lewis, Mrs. J. Lewis, Mrs. R. B. Landon, R. B. Landon, J. M. Frink, 50c. each. M. R. Britten, 25c; D. H. Seamans, 40c.

N. Green, S. Glasgow, J. B. Crall, Asa Warren, J. H. Strole, G. B. Owen, G. Harrison, F. A. Figg, W. H. Figg, John Moser, G. Danow, R. D. Russell and F. F. French, 25c each.

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Total, $31 47. Grand total, $140.75.

News of the Week.

—A policeman in Humboldt Park in this city last week killed a large gray eagle, measuring seven and a half feet from the wings, tip to tip. The bird was about to fasten on a swan when a well directed shot from the officer brought him down. The eagle is a splendid specimen of the Rocky Mountain species. He is supposed to have been carried here on the wings of the storm of last week.

—John V. Farwell has begun a libel suit against Victor F. Lawrence and Melville E. Stone, proprietor and editor, respectively, of the Chicago *Daily News*, to recover $50,000 damages for several articles recently published referring to the army overcoat contract of 1862.

—A private letter received in Boston says that Mrs. Abraham Lincoln, who has been living quietly in Germany for some years past, will sail from Havre for New York early in November. Her health is extremely poor, and she returns home to join her son Robert in Chicago.

—The First National Bank of New York is reported to be the only institution of the kind in the world that in one year divided $1,500,000 profit on a $500,000 capital.

—The Ansonia Watch and Clock Works, Brooklyn, burned last Wednesday morning. The works have been in operation about fourteen months, and the building and machinery originally cost over half a million dollars. From time to time additional machinery has been added and improvements made, until it is said that the works were the most complete in the country.

—The inhabitants of Gaspe, Nova Scotia, are reported as being in a starving condition, owing to the failure of both fisheries and harvest, and if relief is not rendered before the close of navigation a large number of families will undoubtedly perish.

—A dispatch from Ragusa says the inhabitants of Dulcigno have declared their determination to resist even the Turkish regulars, and have occupied St. George's bridge over the Boyona river, in order to oppose the advance of the regulars. Riza Pasha is making disposition of his troops to prevent the mountaineers from assisting the people of Dulcigno.

—A dispatch from Cabul says the Ameer of Afghanistan is powerless to prevent anarchy in the country beyond Ghuznee. Abuker with 800 men was at Sungbur plundering and maltreating the inhabitants. Sheik Abdullah has proclaimed his independence.

—The invasion of northern Persia by the Kurds from Asiatic Turkey turns attention again to the district that was kept in commotion during the Turko-Russian war. Tabriz, the point aimed at, is at the junction of the roads from Bayazid, Kars and Tiflis, and is on the main line of travel from the Black Sea ports and the Caucasus to southern Persia and India.

—The rumor that Col. Clarke has had a fight with the native insurgents at Natal, South Africa, has been confirmed by the gratifying intelligence that the forces under his command had won a decisive victory after a hot contest of two hours. Additional details have been received from Cape Town of the recent uprising of the tribes which have joined the Basutos in rebellion. These treacherous rebels, while professing loyalty, surrounded the Europeans and murdered them. Magistrates who were captured by them were submitted to special tortures before being killed, the natives meanwhile executing a war dance.

P. O. Addresses.

L. Wing, Little River, Kan., from Oak Hill, same State.

G. W. Keller, Mechanicsburg, Ill., from Salt City, Kan.

W. O. Dinius, Cedarville, Ind., from Ridgeville Corners, O.

—Subscribe for the *Cynosure*.

Miscellany.

The venerable and familiar name of Peter Cooper appears at the top of a petition of citizens asking Mayor Cooper, his son, to suppress the infamous traffic in lottery tickets.

The new leaden roof that is being placed on the cupola of St. Peter's at Rome will be complete in two years. Something of the magnitude of the building may be inferred from the fact that this roof was begun seventeen years ago, and although the laborers have not been constantly at work the work is enormous. The roof is divided into sixteen sections, each of which requires a million pounds of lead.

A remarkable spectacle was witnessed on the Hudson river, near Poughkeepsie, a few weeks since, being a storm of flies similar to the one that appeared at Havre, France, some time ago. It was like a great drift of black snow, and it reached southward from shore to shore, and as far as the eye could reach, and as high up. There were millions upon millions of the flies, and they hurried northward as thick as snow-flakes driven by a strong wind. They were long and black and had white wings, and the cloud must have been miles in length.

A Mrs. Carr, of Pittsburg, has become insane, and from one of the strangest causes on record. About two weeks ago, while asleep, she was either bitten or stung by a spider or some other insect, and the next morning a small, but very much inflamed, pimple was observed on the spot where the wound was inflicted, and the arm began to swell, and from the wrist to the shoulder there were poisoned blotches, the whole arm and side having the appearance of being badly burned. Dr. Rex was summoned, and under his treatment the inflammation was reduced. But about four days ago, either from the effects of the poison or from the shock to her nervous system, Mrs. Carr became insane, and now she is a raving maniac.

☞ The Case Brothers, who run five paper mills in South Massachusetts, have notified their help that to drink or visit one of the gin mills would be equivalent to a discharge. Now their mills can start on Monday mornings. Oakes Ames testified that a thousand men performed more work under prohibition in 1866-67 than eleven hundred did in their iron works before the law went into effect. Rafferty ran a large stone yard in Boston. He has said that in 1866-67, under prohibition, he could get more work with fifty men than he could two years later under license with sixty.

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3	The Broken Seal; or Freemasonry Developed	304	1.00
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SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING OCT. 30th: from J H Austin 2, S C Buck, A Cox, C G. Fait, Mrs. B. Gould, N. Green Jr., W S Garrison, H G Herr, H H Hinman, I Jackson, H F Johnson, J H Markey, G H Mabbott, N Marker, A C Moffatt, J McCullough, W P Norris, S E Orvis, A J Phillips, Mrs M J Perry, W A Pratt, C A Sexton, H Siemiller, J P Stoddard, J Stoughton, B Uish, T B Wilson, R T Wylie, M L Worcester, A Wait.

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No. 3		93
Rejected	71	76
Winter		1 02¾
Corn—No. 2		39¼
Rejected		38¼
Oats—No. 2		29
Rye—No. 2		82
Bran per ton		11 75
Flour—Winter	3 75	3 75
Spring	2 50	4 00
Hay—Timothy	10 50	15 50
Prairie	8 50	11 50
Mess Beef	7 00	8 50
Tallow		5¼
Lard per cwt		8 07½
Mess pork, per brl		13 50
Butter medium to best	16	20
Cheese	4	13¾
Beans	1 00	1 90
Eggs	19	17
Potatoes, per bu	35	48
Seeds—Timothy	2 15	2 80
Clover	4 00	4 75
Flax	1 10	1 24
Broom corn	2	6¼
Hides—Green to dry flint	9	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	20	42
Unwashed	18	28
LIVE STOCK—Cattle choice	4 80	5 50
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Flour	$3 85	8 25
Wheat—Spring		1 20
Winter	1 12	1 21½
Corn		56
Oats	36	42
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Topics of the Time.

The Chicago *Alliance*, which has been noticed as having chosen the Sabbath for publication and distribution, has become, very naturally, the organ of Knight Templarism in the pulpit. It has made a special arrangement to print the sermons of Drs. Thomas and Lorimer in connection with Prof. Swing's, and circulate them about the city on the same morning on which they are delivered in church, hall and theater. Thus lodge, liberalism and Sabbath-violation have now a symphonious quartette of advocates in Chicago. The patrons of Swing and Thomas are more likely to be pleased with a Sabbath-publication arrangement than are the members of the First Baptist church who employ Lorimer. Yet a church that can endure so much lodgery in a pastor, can afford to wink at his participation in a Sabbath-breaking business.

Five hours after the closing of the polls at seven o'clock Tuesday evening, November 2nd, it was known at the principal points all over the country and Europe that General Garfield was elected for our next President by a vote that nobody questioned. So closely are the lines drawn in our Pacific States, however, that the pleasure of expectancy is still enjoyed until the official count settles which side of the balance goes down. California and Oregon are claimed by the Republicans, but Nevada is given up. An estimate of the electoral vote, omitting the twenty-three votes of California and North and South Carolina as yet undecided, gives Garfield 213 to 133 for Hancock. This at all events gives the former a majority of sixty-seven which can only be overcome by the success of the few Democratic managers who pretend that the vote of New York has been fraudulently taken from their favorite. The next Congress will be about evenly divided between the two parties with a half-dozen Greenbackers in the House, who will have the pleasure of being courted as few men have been before—in politics.

Kansas is nobly proving that the trials that sifted her twenty-five years ago were not in vain. She gives 60,000 majority for Garfield, 40,000 to re-elect Gov. St. John and 20,000 to ratify the new constitution which *prohibits the manufacture and sale of intoxicating liquor*, as a beverage within her borders. No grander record has been made for years in our great Union of States. The reduced majority shows about how many votes the liquor-dealers' money lavished by thousands to defeat the new constitution, has been able to buy. Now let the people of that State make good their advantage and they will soon be joined by neighbor sisters in the West in prohibiting the curse of rum.

The effect of the election upon the South has been remarkable. Leading journals make no concealment of their disgust at the Northern wing of the Democratic party, by whose promises to furnish at least fifty electoral votes they were persuaded to undertake the campaign with a counter agreement to furnish a "solid South." The means that must be taken to fulfill their part, they knew would alienate them from every loyal and honorable man in the nation, but they have not hesitated to use them. Two colored men were killed and four wounded in Newberry county, South Carolina; at another point one was killed and thirteen wounded; at another, three wounded, one not likely to recover—all in one State. Attempted frauds in other States will come before Congress for investigation. Continual defeat when using such measures must grow wearisome, and such seems to be the state of mind with which the result is accepted at the South. A decided inclination to cut loose from their Northern abettors and seek for the prosperity of their States by more noble means is one manifestation of returning sense. There is with all this, however, a desire that the policy of non-interference shall be continued, which means that the constitutional privileges granted the colored race by the nation shall be generally ignored. And so long as the lodge rules with high hand in the nation they are safe in their demand that it shall be so.

During his visit to England Joseph Cook has begun a work for working men which promises them a great good. He proposes to deliver gratuitous addresses on the Sabbath to men of this class on the general subject, "Is Christianity credible: do the Scriptures teach a religion worthy of acceptance by men of common sense?" The *Christian Union* well says of Mr. Cook, "Probably no living man is better qualified to meet the kind of skepticism widely prevalent among the English working classes than Mr. Cook, and no better service can be rendered by Christian people in England to these classes than by affording them the largest opportunity of hearing his frank and vigorous discussions of their doubts and difficulties."

—The following from a history of Berea, Kentucky, is so good that it deserves to be preserved:

"To what religious denomination does Berea belong? It belongs to every church that has living faith in the Lord Jesus Christ as the Saviour from sin, and is seeking to save the lost through him. Whatever their peculiar views and practices may be, if this is their faith and work we are heartily with them. They can not be so far astray in anything that we need to have a controversy with them. We will counsel them as brethren if we think they err, but we will not exclude them from our fellowship nor be excluded by them if we can avoid it. Our church is called 'The Church at Berea,' which is the common style of New Testament churches. It holds all the doctrines on which the great mass of Protestant churches unite, and tolerates every phase of opinion and practice not inconsistent with Christian character."

THE CONSERVATIVE.

BY REV. B. F. WORRELL.

Who says I'm not? I say I am
An Anti-mason, out and out.
Strange you should think I was a sham,
Nor did my part the lodge to rout!
My views are broad, and do not flow
In shallow channels or a rut;
At duty's call I always go,
And do what I am bidden—but!

A preacher should be free—that's clear—
To raise his voice against all wrong,
Nor should he for a moment fear
To guard his flock with barriers strong.
All this, and more, he ought to do,
Though some should try his mouth to shut;
I love the church no less than you,
Nor hate an "old reformer"—but!

The patient ox no muzzle wore,
But ate when prompted by his will;
Whilst plodding round the threshing-floor—
"Doth God take care for oxen" still!
They who the altar serve, should live
On more than herb, and root, and nut;
For their support I ought to give,
And would do something handsome—but!

"Commission," "failure," "hobby," "odd,"
Though harmless words a purpose show;
A hobby-riding man of God
Determined naught save Christ to know,
His views were "narrow," some men say,
Because in palace and in hut
He preached the Truth, the Life, the Way—
I like the Pauline "gospel"—but!

CO-OPERATIVE DISCIPLINE.

BY REV. A. J. CHITTENDEN.

Whether the association of churches shall prove a means of grace or disgrace, must depend largely upon their treatment of the moral questions which agitate the local parishes. A conventional supervision of creed-making is usually a doubtful function of church conferences. Creeds are guarded by the Bible and the spiritual earnestness of the people. If the people haven't interest and sense enough to read the Bible practically right, and tell when their pastor has done the same, the appointment of guardians over them will hardly suffice to produce a spiritual understanding.

But the moral courage of a church may be very much supported by the prompt and bold determination of a Christian convention in its neighborhood. Very few churches are free from two elements in the way of reform—timid people and intimidating people. The one class defy discipline, the other class protest against it. The fear of discipline is largely increased by the extent to which denominational rivalry prevails. "Weak" churches are afraid to be made weaker, and "strong" churches are afraid to offend their "strength," lest their neighbors should harbor those whom they ought to outlaw, and their own peculiar "work of the Lord" suffer in consequence. It is found convenient therefore to preach very emphatic

ally upon letting the tares and wheat "grow together until the harvest," and upon preserving harmony among the brethren, cultivating charity, and especially that kind which covers (up) a multitude of sins.

If I say that cowardice is likely to become characteristic of the churches. I do not admit that Christianity changes, and I dislike to charge the churches with a departure from Christianity; but I cannot help the logic of the facts. I have personally known a convention, seven-tenths of whom were well assured that abominable practices were tolerated in the churches, to allow a resolution of disapprobation to fall dead because they feared to disturb a certain community and offend Masonic patronage. The members of this convention came to me and wished me not to doubt their sentiments on the immorality of the practices in question,—only they feared *disturbance.*

One or two thoughts seem never to have entered their minds: What makes the disturbance in the first place? and, What a power the united voice of the ministry would be in making short work of disciplinary disturbances. Had the churches of this country made a common-sense use of the lessons furnished by the Morgan assassination, where to day would have been the *great* CAUSE *of disturbance?* When the disciple of Masonry applied for membership in a Christian church, he should have been met at the portals with the very simple inquiry, Do you owe or acknowledge allegiance to any other religious body whose rules might conflict with our own? There is not a sane man alive who could seriously object to such a question. No respectable person would ever have raised the cry of bigotry against the church that had asked it. It would then have been in place to show the candidate the evidence against his order, and the consequence would have been the rescue of a soul, in hundreds of cases.

We are aware of the difficulty of ejecting church members for heathenish practices; we know well enough that when this kind goes goes forth the whole church will be thrown into contortions. It is no ordinary devil. And for this reason alone the most ordinary prudence would pronounce in favor of a non-fellowship rule to prevent the necessity of excision.

I have admitted too much. It is not at all certain that any church would be seriously rent by this kind of resolution, if the body of the ministry would support them in so doing. The only thing needed to make this discipline a short and easy work is the general voice of the ministry and churches in convention, and *and this is the very thing that has never been tried.* The silence of the churches is a virtual consent to the abomination in their midst, and a formidable obstacle in front of any single-handed pastor. He makes his unaided protest, and the church is struck with dismay at the audacity of the thing; waits a little to hear a "second" to the move; hears nothing but silence; thinks its pastor has been foolhardy; and, after a series of calls for help, with only a few good souls in his flock to answer, and the rest in pusillanimous lamentation, he concludes that in deciding to preach to this generation he has gone on a "fool's errand," unless he can find bare ground to commence on, or a brave ministry to commence with.

But what shall we say of the positive interference of associated ministers in matters of local discipline. The admission of the fact is scandalous. But it is the logical sequence of the other fact—a failure to render assistance.

No reformer ever succeeded in satisfying either those who needed to reform or those who declined to help in the work. The ways and means and manners of a reformer are ever disagreeable to the unenlisted critic. Those around about the camp are always offended at a Methodist meeting. There is nothing "so ridiculous" as a hobby. We all dislike hobbies. And we all dislike the necessity of having hobbies. We wish to be relieved just as soon as possible from the hobby service. Suppose we make a "bee" and cleanse the churches and stop this hobby work. When one man has to do the work of a hundred, his much speaking necessarily becomes a hobby which he himself sometimes gets tired of. When one church attempts to do what all ought to be doing, its action will start either a moral revival or some form of polite hostility, which will watch for the weakest point of attack in the individual or the institution that is a standing rebuke to their position.

How much better to use the power of an associated ministry to give impetus to a work of righteousness. There is no sin that can withstand the condemnatory verdict of the Christian ministry. There are enough of those who *know* the character of Masonry, and who would prefer to have it eliminated from the churches, to cast it out and to keep it out forever. It is dangerous to withhold assistance, for what we do not help we are certain to oppose. I would rather ride a hobby into the very river of death than be found fighting against God.

There is a denomination that boasts of its power to compass sea and land, and whose pride it is to dictate the affairs of State, and try for heresy and guard the walls of Zion from its high towers, and it has allowed itself to be fly-blown with secretism till it is full to bursting as a carcass with maggots, and the patience of God suspends his judgments while the holy sacraments are travestied in abominable hands! Are we ambitious to rival such monstrosities?

Present Aspect of the Temperance Cause in Massachusetts.

BY REV. HENRY T. CHEEVER.

Temperance men of the West can have little idea of the disability under which radical Prohibitionists now labor in the good old State of Massachusetts. We have absolutely no organ of communiation whatever with the people, or with one another. Not a single daily paper in the State, if haply a single weekly, will admit articles from leading Prohibitionists that mean anything. The political party which has the ascendancy in the State—the Republican, while an honest majority of its rank and file are unquestionably in favor of Prohibition, is, through its leaders, wholly in subjection to License. Nor will they now allow to be agitated in the party the policy of legal prohibition of liquor-traffic, lest it alienate votes from the party. Republican leaders have yet to learn the lesson that the moral sentiment of the community is worth far more than any profitable advantage from dallying with law-breakers and beer-guzzlers.

The consequence of this policy on the part of Republican leaders in Massachusetts and of the repeal by them of the Prohibatory Law, is, that visible drunkenness is most alarmingly on the increase. I had occasion to say lately, but could not get it in print because of editorial unwillingness to have the policy of party-leaders criticised, that nine out of every ten of our intelligent tax-paying citizens are grieved and indignant beyond expression at the facilities given among us to visible drunkenness. To those who are liable by reason of inherent weakness and the force of evil habits to this visible intoxication, society owes the duty of protection and restraint—not of legalized temptation. It should be made difficult and expensive,—not easy and cheap as now, to become intoxicated. What Senator Morrill called the gigantic crime of crimes, rum-selling, is to be suppressed by the majesty of law in favor of the exposed and weaker part of society, namely, those who are unable to restrain themselves, and who fall, therefore, into visible drunkenness when the facilities of intoxication are put in their way.

In the matter of wine and strong drinks, by common consent, mankind everywhere is weak and needs fortifying and restraining by law. And the leading races of which the population of this country is made up are subject to the tyranny of intemperance by hereditary tendency. For this reason it is unquestionably true in this regard, as put by the great English master of tragedy:

> "The human being
> May not be trusted to self-government:
> The clear and written law, the deep-trod foot-marks
> Of ancient custom, all are necessary
> To keep him in the road of faith and duty."

Hence it is now sought by grave legal enactment, and by constitutional provisions, in the high interest of morality and the people's safety, to restrain the liberty to drag human beings into wantonness and inebriety. The good State of Kansas is now in the agony of such an effort at constitutional restraint. Its noble Governor, John P. St. John, writes me as follows, at the close of a late letter acknowledging donations from Worcester for the colored exodus: "Be assured that every thing shall be done within the power of the good people of this State to carry the Prohibition Amendment by an overwhelming majority in November next. For which result we ask the prayers of the good people of Massachusetts."

I may be allowed to make open answer to this request as follows:

That the good people of *old* Massachusetts, bitterly suffering as they themselves now are under the demoralizing reign of license, send back words of lofty cheer to their struggling brethren of *youthful* Kansas, whose well-earned motto is *ad astra per aspera.* Tell them we hope for such a victory there at the polls in the pending election as shall forever put the future of that growing empire beyond the power of the now dominant whisky ring: that we trust the vast rum industry of the United States, with its thousand millions, is to tremble and fall, on the ides of November, by the intelligent ballots of the men of Kansas; ballots

> That falling soft and still,
> As snow-flakes fall upon the sod,
> Yet execute a freeman's will,
> As lightning does the will of God.

Tell them that consequences all incalculable hang upon the decision of the hour, and that the ringing voice from New England is, Massachusetts expects of Kansas what England did of Lord Nelson's fleet at Trafalgar, "every man to do his duty."

I repeat it, strange as it may seem to your free and out-spoken Western leaders, that the *Daily Spy* of this city, the heart of this ancient commonwealth, would not allow the foregoing to be said in its columns, because it reflects upon the present policy of Republican leaders in Massachusetts. When the Presidential election is over, and in the order of Divine Providence Garfield is chosen, it may be hoped there will be moral strength enough in the party to restore Prohibition to its place in the Republican platform and to give again a stringent prohibitory law to the statute book of Massachusetts. Meanwhile, in the present crisis of the temperance reform it is for the great West to react benignly upon the East. It is not too much to say that a strong pronunciation in Kansas and Iowa in favor of Prohibition will now do for the waning cause of temperance in Massachusetts what the timely arrival of Blucher did for the armies of the allies at the battle of Water-

loo. May heaven grant us such a desired relief.

In like manner is it in the power of the West to lead off effectively in the warfare with organized secrecy. That is no uncertain sound which comes to us weekly from Chicago by the *Cynosure*. We are gratified that the plan for the Morgan monument finds acceptance. Nothing but the influx of funds is wanting to make it an accomplished fact. Let not one contributor wait for another. Bid the funds roll in by dimes and dollars to constitute a standing testimony down through the ages against the un-Christian order of darkness.

Worcester, Mass.

Remedy for the Atheistic Tendencies of Masonry.

In a former article we endeavored to show from a Bible standpoint that by a denial of the Son, as in the Masonic lodge, the knowledge of God was lost, and God himself was becoming effaced from the consciousness of men; and thus the tendencies of the lodge were atheistic. But there is one remedy for this great evil, namely, the withdrawal of professed Christians from the lodge.

How can they be Christians? is the question now meeting us on every hand, such is the light shed on the subject. These lodge ministers are the pastors of a large number of the honest men and women of the church of the present day, who know that their ministers have been Masons for years. Their argument is this, and it meets us every day: If Masonry is what you say it is, virtually "denying the God that bought them," what shall be said of these men who continue to endorse it, and meet in the lodge? Whom shall we believe, our ministers, and, in fact, a large part of our Christian brethren, or you "seceders," "perjured men," as we are called in almost every community. How can they be wrong and you right! And how can you be truthful if they are Christians? They do not abandon this so-called great evil.

Thus the question has become, and still is, one of great perplexity; by the mixed condition of good and evil. Hence seceders and lecturers are eyed, not only with suspicion, but appear to the masses "as the filth and off-scouring of all things," and some of us are "taking joyfully the spoiling of our goods" and reputation, yea, in some cases "our lives are in jeopardy."

Well, brethren, so dear is the cause of truth—that "we are well able" to bear it in Christ Jesus.

But they press us for answers to their questions, and the truth must be vindicated. It is not optional with us. In so doing, we are obliged as Christian men, to expose Masonry and the enormity of its sin, let ministers, churches, death threats, or all hell oppose! We must vindicate our position, and at the same time we are bound to speak well as far as possible of every Christian minister. Now, brother ministers, who have not yet renounced this Christless system; who, we will suppose, have not yet the light upon this subject to furnish a basis of that renunciation, what shall we say to the honest world in vindication of your honest error—if honest it is? What can we say? I want to defend you if there can be an honest Bible defense.

I confess I was an honest Mason, though with considerable secret misgiving, for fourteen years, engrossed in my ministry, having never read an Anti-masonic book or paper in the time. But with the information now at hand, it would be considered an insult not to consider you well posted. But can I predicate less of you than the general statement, viz., many good men hold some very bad principles ignorantly, while some bad men hold some good principles unwitingly. Therefore, if God see fit to incite bad men to aid in carrying forward a good enterprise by helping the truly good, and leave the professedly good out in the cold to mourn over their lost opportunities, as in the case of the Jewish nation, and as in the abolition of American slavery, why, with vacant countenance you will stand and marvel. But, let me tell you, there is an awful retribution before you! Don't you see by your apathy how you are burdening the good and the true? And though you may now consider this subject of no higher moral importance than what the Apostle terms "meat," yet hear him if you wish the prosperity of Zion. "Therefore, if meat make my brother to offend, I will eat no more while the world standeth." Do you not see your duty at this point? Also, by your Masonic connections, denying Christ, you have thrown yourselves under the law; and if you are not, you ought to be convicted of sin. Here, at least, you vibrate between truth and error as the Apostle in the seventh chapter of Romans says, "For the law is spiritual," but you, having sold out Christ, are "carnal," "sold under sin," sold by a heathen Masonic deception. To be consistent, you ought to be crying out, "O, wretched man that I am, who shall deliver me from this dead body!" (Dead body of Masonry.) Who? "I thank God through Jesus Christ." Here is your only hope, and the hope of the world.

Remarks.—1. Thousands are anxiously waiting to see you who are perpetuating this great evil, renounce it.

2. Unless you do, thousands "for whom Christ died" will be destroyed.

3. Thousands are now on the point of rejecting the elements of the body and blood of Christ from your Masonic hands.

4. And no less number are withholding the missionary money that ought to go through "clean hands" to the heathen world.

5. The remedy for these atheistic tendencies then, is, the abolition of the system, and this depends upon professedly good men renouncing and denoucing it as it merits.

6. In view of these facts, "Come ye out from among them, and be ye separate, and touch not the unclean thing. And I will receive you and be to you a Father and ye shall be my sons and daughters, saith the God Almighty." Stoikoi.

The following in regard to secret societies is from the pen of Rev. C. P. Krauth, D. D., LL. D., one of the best scholars, greatest thinkers, and most sagacious churchmen of the present day. As most of our readers know, he belongs to the Lutheran church:

"It seems hard to understand how Christian men, with the light which is now spread upon the whole question of the secret societies, which are such vast and undefined powers in our time, can remain in them with a quiet mind. They strike at the root of the three divine institutions. They bring disturbance into the family, the church and the state, claiming for themselves what God has conferred on these alone. If the church cannot break down by the truth the oath-bound secret societies, they will break her down everywhere, as they have already done, virtually, to a large extent."—*From the Evangelical Repository.*

The Whole Duty of an Obelisk.

"The world owes something to Cleopatra, widow of Ptolemy and relict of Anthony. Not only does she give a chance for a famous bit of "theater," scene-painting on the river, and Shakespeare his plot for a noble play, but she is keeping the public in Needles, and the Masonic world, it must be added, on pins and needles of expectancy just now. ....The 'mysteries' of the Pyramids, of the Druids, of the Hindoo temple at Elephanta, of the Greeks (though they are modern enough in this light,) and Assyrians, and, in short, of every ancient people, are now held to have a connecting link and to mean about the same thing, it is claimed, as Freemasonry. Whether an Arab of the desert, his legs looking like two loaves of French bread, or a brother in check trousers at Broad and Filbert, gives the inherited grip, it is all the same they say now....It is still a little mixed whether this ancient Freemasonry was really a religion open to anybody who strove to take it and go up higher, or rather the incantation used to conjure by, and whose treasures were reserved for the very high politicians on the plains of Shinar, the caucuses at Memphis and 'rings' of Attica. Naturally it is very inspiring for a Masonic brother (say in 1880) to reflect that the Druids, burning up their prisoners alive in wicker baskets, were just his great uncles, many times removed. The mind swells with the thought, and the wicker-work carvings on Masonic temples take on a new significance to the profane gaze of the uninitiated. Druid-masonry must have meant, at all events, a bloody indifference to all humanity outside of it, and to even the men and women of British race, when a human sacrifice was needed for an extraordinary effort of divination. The ancient claim, which must be spoken of with respect, reaching, as it does, from the times of Tubal Cain to those of Albert Edward, Prince of Wales, has just one element of question about it. Why did not the beneficent creed help the world along faster to to justice and brotherhood, if it was so wide-spread, so attractive and so genial a tie as the hieroglyphic and symbolic records and all the tombs and syenite slabs would seem to say?

On making the excavations needed to remove the pedestal of the obelisk—Alexandria the modern being some twenty feet higher than the ancient level of the town—they found a trowel. That in itself would not have been remarkable. They might have found a hod, too, of the Augustan period, or a dinner kettle, or a clay pipe. Very likely the workmen of the year eight—Roman imperial time—dropped their tools around, when moving obelisks. And there is no reason to suppose that when the (now) American obelisk was moved from Heliopolis, its old site, where obelisks were a drug, they were so plenty, to the more modern watering place of Alexandria, to please Augustus and a Roman prefect at that place, that they were particularly careful of tools. The trowel would not have been enough to hold wa—that is plaster sufficient to cement the obelisk to the temple of Solomon, and to the temple on Broad street. But by the trowel there was a square—a regulation Masonic square—carved upon a block of syenite granite, eight and a half inches deep, the cutting making the stone necessarily weak in its cut-away portion, so that the square was the only part of it that didn't break! The cut-away surface of the stone was filled up with mortar, and although it was good Masonry it wasn't good building, for the unequal pressure of the obelisk on top cracked this part of the foundation stone. Then there was a perfect ashlar, and a rough ashlar, and a pure white stone also stowed away among the foundation blocks, and hereupon the obelisk steps out in its new character of the "missing link." An inscription shows that Pontius was the architect, therefore Pontius, and the Perfect Barbarus, and the Emperor AVGVSTVS himself, to speak reverently, may, might, could, would or should have been Masons and brethren of the Mystic Tie.

Somebody, doubtless, was about who preserved these symbols, as coins of the period and other inter-

esting matters are now stowed away in corner-stones. As they didn't use corner-stones in those days for "Fidelity" safes against the burglar Time, they had to put the treasures in promiscuous with the rest of the pedestal, trusting that the all-revealing Yankee would come along some day, with the badge on his watch-chain, and make all the world kin. So far as the kin goes, resting on the pedestal, it points to the Augustan age merely as the vanishing point of time, and that is not nearly antique enough. No true Mason would be satisfied with that, or with anything short of Japhet, at the very earliest. The real chasm, therefore, which these obelisk stones are needed to bridge across is over to the temples and tombs of Egypt and the pictured symbols there. Here it is that Dr. Weisse's delightful book, the "Obelisk and Freemasonry," just published in New York, comes to aid the reader in a still-hunt among the secret societies of old. By the aid of Belzoni's maps and charts and Madame Belzoni's conversations, and Dr. Samuel Birch's translations and temple-talk (to coin a word) the uninitiated, even, can follow through the connecting chain, more interested certainly in the rock pictures of initiation ceremonies of Grand Master's Guide, candidate and assistant, than in the son of the Sun, Thothmes, son of Tum, lord of diadems and the powerful Bull, whose glory and power this and other obelisks make themselves tautologous with recording. The ordinary world, apart from the Freemasonic world, perhaps care as little about Rameses the First as about the colors and the symbols and plummets, *per se*, the regalia and the dynasties of Masonic lore. But it is interested to find a chain of similar symbols running through the tombs of Egypt, the temples of India, the teocalli of Mexico, and the mounds of the Mississippi valley. In this view, even the triangular Sun and Serpent apron, or its picture, found in a rock-excavated temple four thousand years old is a certain proof that they wore aprons in those days. That satisfies equally the Masonic and the unassisted eye. Humanity has carved itself away, each passing wave of men, in pyramids and obelisks and earth-hewn temples and sun-baked bricks, and on the shale stone tablets of Illinois county, leaving its message for those who come after. It is a uniform, if not always a cuneiform, message, with its keystones and circles, its triangles, its horned moons and monkeys. We are groping along after it, and what light Freemasonry can throw upon it is welcome, amusing and valuable —though it has to unveil its mystic lantern somewhat to get the light to throw.—*Phil. Public Ledger.*

—Mr. Moody has no sympathy with those who want to go outside of the church to get into "the higher life" He would have them stay in the church and help purify that.

Letters from the South.

FIRST IMPRESSIONS OF THE COUNTRY.

Dear Bro. K.—Leaving Cincinnati by the excellent Cincinnati Southern railroad, we crossed the Ohio on what is said to be the longest railroad bridge in America, and were soon among the hills of Kentucky. Until we approached Lexington the country is quite broken, and though the soil is naturally good it is in many places impoverished and wasted by injudicious culture, and the whole country shows a lack of that thrift so characteristic of Ohio. About Lexington the country is very fine and fertile, hemp being the predominating crop, though there are large areas of wheat and excellent corn.

As we approached the Kentucky river the scenery was picturesque. The river runs through a very deep valley, with almost perpendicular limestone cliffs on each side. At High Bridge there is a suspension bridge of no great length, but said to be higher above the water than any other railroad bridge in the world. The stream looked like a mere brook, and the roads each side of it but paths.

About Danville the country is fine, and stacks of hemp were in all the fields, seeming to monopolize the fat lands of the State. To Danville Junction we went rapidly and smoothly. We then took another road and averaged, perhaps, eight miles an hour, which by contrast was tedious. We were now in what is properly the "blue grass country," and stock and wheat raising is the principal business.

I here met a Dr. Graham, apparently a vigorous man of seventy years, but actually ninety-seven. He was born in Kentucky, and was acquainted with Daniel Boone; served under Col. R. M. Johnson, and was in the Blackhawk war. He was father-in-law to a former Kentucky governor, and a Republican in politics—always a Union man, but most of his family connections were Confederates. He was quite a fair specimen of the old Kentucky gentleman.

This leads me to say that nowhere in the South will you find so much natural nobility of character as in this State. The average Kentuckian is proverbially honest, but he will overreach you in a horse trade. He is hospitable and generous to a fault, but he gives almost nothing to any benevolent purpose. He is renowned for his courage, but he quails before the laugh of the crowd. He despises a drunkard, but has equal contempt for the fanatic who can not take a "dram in season." Of course he considers tobacco an indispensable luxury. He is an old-time Whig and a modern Democrat, but opposition to negro equality is the first plank in his platform. He is sometimes religious and generally orthodox, but he has never cultivated the passive virtues, and would assuredly knock you down if you should impeach his veracity. If you consider such a character a faulty one, the trouble is altogether in his education. Contrasted with the average New Englander it is in some respects better and in some worse.

At five P. M. we reached Richmond, a fine town, the county seat of Madison county. We had come at least one hundred miles by rail since we left Lexington, but the distance by stage is but twenty-eight miles.

Oct. 27th.—I reached Berea at 11 A. M., over an excellent stone road, one of the features of Kentucky. I met a most kind reception from Rev. John G. Fee and President Fairchild. I am expected to speak this evening and to go to Camp Nelson and other parts of the State. The political excitement is high, and the Republicans are expecting to elect their Congressman in this district. The principal objection urged against the present administration is that it collects the tax on tobacco and whisky and "persecutes the moonshiners." Berea is a bright spot amidst thick darkness. May it be preserved and enlarged.

BEREA AND ITS COLLEGE.

The village of Berea is near the center of the State and just where the foot-hills of the Cumberland mountains jut into the broad, fertile plains of central Kentucky. The college is the result of the labors of Rev. John G. Fee, a native Kentuckian and the son of a slaveholder; as an abolitionist he was seven times in the hands of organized mobs, many times waylaid, and twice taken out of his pulpit by force. He came here by invitation of Cassius M. Clay, to start a school for the education, not only of colored people, but to teach the whites the doctrines of the Declaration of Independence and of the Sermon on the Mount. The school was broken up and Mr. Fee and his friends driven from the State, only to return in the wake of the Union armies. Berea is now a prosperous college with about an equal number of white and colored students, among whom there is no animosity or perjudice. The college has a testimony against secret societies and does not tolerate them or the use of tobacco.

There is but one religious body in the place. It is called the "Church of Berea." It is independent and undenominational. There is neither dram-shop nor secret society of any sort, and but few secretists. The two nights I lectured there were dark and rainy, but the attendance was good and the attention excellent. One seceder confirmed what I said.

On the 29th I rode with Bro. Fee thirty-five miles through a fine country to

CAMP NELSON.

This is on a bend of the Kentucky river, a place of great natural strength and a fortified camp during the war. It is a place of singular beauty, and commands a view of about fifteen miles in all directions. The bluffs of the river are about two hundred feet high, and are perpendicular cliffs of limestone. There the colored people flocked and at first were sent back to their masters. Through the efforts of Mr. Fee they were protected and provided for. The village is now composed exclusively of colored people. There is but one white person, a lady teacher from Ohio. Bro. Fee has preached for them much of the time since the war, and has organized a church which has now about one hundred members. Like the church at Berea, it is independent, self-governing and has no creed but the Bible, is the only religious organization, and is known as the "Church at Camp Nelson." A colored pastor supplies them in the absence of Bro. Fee. A strong pressure has been brought to bear upon this and the Berea church *to force them into a demominational connection with the Congregationalists*, and they have resisted it on the ground that they were not a sect, and did not belong to sect, but to the whole body of Christ. They have a good chapel, with a fine bell, a good school-house and an unfinished boarding-hall. The land is fertile, producing large crops of corn, hemp and wheat.

This people, ignorant and simple-minded, became enamored of secretism, and while they were too poor to have a lodge of Masons or Odd-fellows, yet, in spite of the earnest remonstrance of Bro. Fee, they did organize a secret society of "The United Brotherhood," with a "Grand Master" at the head of it.

When we reached the place, on the night of Friday, the 29th ult., in the midst of a heavy rain, we found the people assembled in their chapel listening to a white Republican politician, and cheering at the top of their voices. Bro. Fee gave notice that I would lecture next night. It rained heavily next day and evening. The congregation was not large, but attentive, and all who were not in the secret society were convinced. I preached the next day to a good congregation and spoke again on secretism in the evening, Bro. Fee adding his earnest testimony. The lines of the secretists began to waver, and with one consent they urge me to stay and lecture to-night.

The great want of this place is an intelligent, Christian pastor, who can advise them in business as well as religion. Bro. Fee has more than his hands full, and is thirty-five miles away. A good brother has promised $4,000 for establishing an academy here, on condition that $5,000 more are raised. I know of no place where it is more needed. Who has the money and largeness of heart to meet the demand?

I have to-day visited the National Cemetery at this place, where 3 688 Union soldiers lie buried, of whom

1,189 are marked as unknown. It is a place of great natural beauty, and is laid out and kept in admirable order. There is perfect uniformity and symmetry in the graves and the stones that mark them, each block of white marble giving the name (when known), rank, regiment and State. It is kept by a one-legged Union soldier, living in a fine house erected for the keeper by the United States government.

Nov. 2.—This is election day. All are quiet, but earnest. I lectured last night to a full house, with excellent order. I go to-day to Nashville, Tennessee. Yours in Christ,

H. H. HINMAN.

EXPLANATION FROM REV. W. A. OLER.

Statements reflecting upon the actions of Rev. W. A. Oler while preaching on Franklin circuit, White River conference, having been made in the *Cynosure*, the following statements are presented in correction:

October 8, 1880.

Franklin Circuit, Dublin District, White River Conference:

As certain parties have published, and in other ways circulated slanderous falsehoods concerning the moral character of Rev. W. A. Oler, we, the undersigned members of the United Brethren church of Franklin circuit, do solemnly declare, that from an intimate acquaintance with brother Oler, we know him to be a man of truth, whose word may always be depended upon; and his denial of having said or done anything would be accepted by us as sufficient grounds for believing him innocent of such. During his two years pastoral labor with us, he proved himself to be an honest, upright and zealous minister of the Gospel, and stood high in the estimation of both the church and those who are without. * * *

Signed,

WILL. E. STANTON,
MARGARET PEARSON,
ISAAC PEARSON,
CHARLES E. FILER,
HENRY I. FRY,
SAMUEL MORGAN,
G. W. BEARD.
S. B. FRY.

Franklin Center, Union Co., Ind., October 12th, 1880:

This is to certify that C. J. Atkison says I was present when Rev. W. A. Oler should have called him (Atkison) an infernal liar, and I declare Oler never used any such language. Signed,

GEORGE D. FRY.

In connection with the above, the statement made in the *Cynosure* of June 10th last, that the quarterly conference over which Bro. Oler presided was "unfortunately controlled in the interest of nullification," we are thankful for the privilege of correcting. That opinion is not sustained by careful correspondents, though there is good evidence that the lodge has some influence in the local United Brethren churches there—and where it has any it has too much. A careful and Christian zeal on the part of the brethren there would soon, by the blessing of the Holy Spirit on the work, eradicate from every church the last remnant of respect for the secret orders or wish to concede to their claims.

Reform News.

—Bro. Hall, one of the secretaries of the Iowa State Association, writes that the friends in College Springs are expecting to have lectures soon.

STODDARD AND RATHBUN IN INDIANA.

Nov. 2d, 11 P. M.

Bro. Rathbun has just finished up the third degree in good shape and before a full house, seven miles from Marion. This makes seven degrees, four lectures, and four sermons since we came to this State together, and I have never seen more genuine interest manifested among the people in the same length of time. Our future appointments are: Van Buren, on the 3d; Etna, on the 4th; Roseburgh, on the 5th; Bunker Hill, on the 6th; Peru, on the 8th and 9th. From that point Bro. Rathbun goes to New York State, and I expect to return to Chicago.

I learned this afternoon of the sudden death of our friend Daniel Thomas, at Fairmount. I now expect to attend his funeral to-morrow at 10:30 A. M., and will write you particulars.

DANIEL THOMAS.

MARION, IND., Nov. 3d, 1880.—I wrote you last evening promising particulars of the decease of Daniel Thomas. He was a native of Indiana, a citizen of Fairmount, an early and active abolitionist, a consistent opponent of secret societies, a thorough and successful business man, a kind and genial friend, a hater of all shams, and a fearless advocate of what he believed to be right. He died after three days' serious illness on the early morning of the 2d inst., of inflammation of the lungs, in the sixty-second year of his age. He leaves a wife and three children (two sons and one daughter), who were all present when he died. His sufferings were intense and stubbornly resisted the best efforts of his physician. He retained consciousness until Monday evening, when his mental powers partially gave way under the pressure of intense physical suffering, so that when his daughter arrived at a late hour from Indianapolis, he seemed not to recognize her. When I reached the house I found a large concourse of sympathizing friends, and service already in progress. They were conducted after the Friends order and were solemn and deeply impressive. After the last look and farewell to all that was left to earthly view, the procession moved toward the house appointed for the silent dead, I counted forty-five teams in the long line of thoughtful mourners, some of whom were asking, "When will my turn come?" and "Am I ready to meet the trial of such an event and hour as this?"

Everything moved quietly and naturally, and very little was said at the grave. Bro. Nixon Rush spoke of a full salvation provided in Christ and urged all to accept without delay. Sister Thomas was greatly prostrated by her grief, but summoning all her strength she spoke a few touching words of tender and loving counsel to her weeping children and friends about her. It was my privilege to take each by the hand and commend them to Him who is mighty to save, and then the widow, leaning upon the arm of her "first born son," and accompanied by her loved ones, moved slowly towards the carriage at the gate.

I turned and hastened in the opposite direction, hoping to meet Bro. Rathbun at our evening appointment, twenty-three miles away. I walked twelve miles to North Marion, where I was overtaken by night and rain, and not being able to secure a conveyance, and feeling somewhat weary with my walk I sought and obtained a hospitable reception at the house of our friend, Moses Bradford, whose zeal for the Republican cause induced him to cast his vote for Garfield in this great national crisis; but he is no lover of, or apologist for, the lodge.

4TH, A. M.—It is still raining.

The remark of a woman which I heard yesterday is deserving of mention, as revealing the principle that controlled our late friend, Daniel Thomas, in his business transactions. She said, "We have known Daniel for years, and he was thoroughly honest. We bought his wool. After he delivered the main bulk he brought a small fleece to the factory and wanted yarn for it. I weighed the wool and the yarn and when I handed him the bundle he said, 'Hasn't thee given me too much? It looks like there was more here than I paid for.'" The woman added, "In the sixteen years I have been in the factory I never had the like happen before, and I remembered it."

He has left to his children an inheritance, and not the least of these treasures is the example of honesty, strict integrity, indomitable energy and uncompromising devotion to justice in business dealing. While the survivors live at the old homestead they will be surrounded by the evidences of a devoted father's uprightness, and the remembrance of his integrity will ever admonish them to follow virtue and sobriety, and shun and denounce the superficial and lying deceptions of false-hearted, wicked men.

J. P. STODDARD.

Plenty of snow is reported at Robinson Camp, Col.

REPORT FROM THE IOWA CONVENTION.

The Iowa Christian Association opposed to secret societies convened in its annual session at Birmigham, October 12th, 1880, at 7:30 P. M. Dr. J. N. Norris being in the chair; an address of welcome was offered by W. Pitt Norris, of Birmingham. Rev. E. B. Graham, of Omaha, then delivered a very interesting and racy lecture, subject, "Our Rights and Duty, and Ability to Know Freemasonry." It is hoped this lecture will be published. Among those present we are glad to mention S. M. Good, D. P. Rathbum, J. P. Stoddard, S. E. Starry, J. H. Austin, and many more whom we would gladly notice. The attendance was fair considering the extreme location of the meeting. The committee on enrollment reported ninety-three enrolled; ministers of the Gospel, eighteen; churches represented, thirteen; seceders from secret societies, thirty-three.

The business of the Association was dispatched with alacrity. A new constitution and by-laws were adopted, and, it is hoped, the work of the Association so arranged as to greatly facilitate its success. Articles of incorporation were adopted, and a sense of stability seemed to dwell in the minds of all. The report of the various committees were interesting and expressive of great confidence under God in the success of the reform. Resolutions were passed indorsing D. P. Rathbun as an efficient worker and laborer; also, Rev. J. H. Austin as a faithful lecturer; also, the following:

WHEREAS, There has been a fund created by the friends of the reform against secretism, and placed in the hands of the National Christian Association of Chicago, for the purpose of carrying on the work of enlightenment of the public in regard to the evil effects of lodge-power; and,

WHEREAS, As there has been a respectable amount contributed by friends in the State of Iowa, and,

WHEREAS, The reform work is in great need of money to carry on the work in the support of lecturers; therefore,

Resolved, By the State Association now in session, that we request a reasonable proportion of the interest accruing from the fund capital belonging to the National Christian Association be paid to the Treasurer of the Iowa State Association for the anti-secrecy reform work in our State.

S. M. Good of DesMoines, and S. E. Starry of Clarence, were employed as State Lecturers and workers; Samuel Boon of Birmingham, as financial agent and State superintendent. The *Christian Cynosure* was heartily indorsed, as follows:

Resolved, That we will make an earnest effort to double the present subscription to the *Christian Cynosure* in the State of Iowa.

The following is the report of the committee on resolutions:

WHEREAS, Secret societies are or-

ganized and operated in opposition to Christ and his law; and

WHEREAS, They are inimical in their character to the best interests of the family, the State and the church; and

WHEREAS, It is our duty as Christians to oppose every thing that is opposed to Christ and to the institutions which he has ordained; therefore,

Resolved, That we announce anew our determination to agitate this question, and to hold forth the word of life for its complete overthrow.

2. That this convention hereby express gratitude to God for tokens of his favor in the marked progress of the cause during the past year.

3. That the thanks of this convention are due to the men who have labored so untiringly and at so great a sacrifice in the work of reform.

4. That Christians should keep themselves unspotted from the world, and especially from this mystery of iniquity, as any connection whatever with secret societies is inconsistent with a Christian profession.

5. That we express our confidence in our lecturers and degree workers, and commend them to all communities desiring light on the secret enterprise. A. M. SHIMER,

Chairman.

On the second evening S. E. Starry, assisted by S. M. Good and D. P. Rathbun, worked the Entered Apprentice degree before a full house in College Hall. J. P. Stoddard also lecturing at the same time in the United Presbyterian church to a corresponding audience.

The desire of the people to see poor Hiram put in his shroud, and it being manifest that all could not be accommodated in the hall, the master's degree was ordered to be worked in the public park at 1 P. M. second day, which was "duly and truly" done by S. M. Good, assisted by D. P. Rathbun and S. E. Starry, to quite a large and respectful congregation; S. M. Good also giving the signs and penalties of many of the higher degrees.

In the evening J. P. Stoddard again lectured in the United Presbyterian church to a large audience, while the Association convened in the Free Methodist church to finish its business.

A seceders' experience meeting was held on the second day, which was very interesting and profitable. We feel under the direction of Prince Immanuel that we are gaining ground rapidly. To him be glory, dominion and praise.

The following are the State officers:

President, Hon. J. M. Kent, Clarence.

Vice President, Dr. J. N. Norris, Birmingham.

Rec. Secretary, Rev. A. W. Hall, College Springs.

Cor. Secretary, Rev. C. D. Trumbull, Morning Sun.

Treasurer, Joseph Laird, Wayne, Henry county.

Financial Agent, S. Boon, Birmingham.

Lecturers, S. M. Good, Des Moines, and S. E. Starry, Clarence.

A. W. HALL, *Cor. Sec'y.*

Correspondence.

CHAPTER FROM THE HISTORY OF A FREE BAPTIST CHURCH.

OLIN, Jones Co., Iowa.

EDITOR CYNOSURE:—The Pleasant Hill Free Will Baptist church of Hale township, was organized about twenty years ago, the services of the church being held in a school-house, till twelve years back the society built a church. At this time every thing ran smoothly in the hands of a popular minister, and it was at least a popular thing (whether spiritual or not) to belong to the Pleasant Hill church. But all streams will find ripples; our first one came in this wise: One or two years after the church was built, at a donation for our Masonic minister, a restaurant-keeper from a neighboring town brought a ring and had it put up to be bid off for the prettiest girl, the proceeds to go the pastor. What made it seem worse, the pastor was so much interested that the ring should fetch a good price that he bought a number of tickets himself, by way of keeping up the excitement. Some of the more spiritual members protested aginst the gambling part of the evening programme then and there. This constituted jar No. 1.

Some time after this the same Masonic pastor was arraigned for drunkenness, but not convicted. The conclusion of the council was happily received by some, while others who looked forward to the future, felt sad.

From this time forward we began to investigate Masonry. At first we saw as through a glass darkly, but light soon came. Since the dawn of light, Masonry and Anti-masonry have not walked in harmony together. The opening of the church for Anti-masonic lecturers has made the breach still wider. Our Masonic brethren insist on going down into Egypt to get laborers to repair the breach, as for instance, the following: March, 1880, the Masons found out that the incorporation of the church twelve years ago had not been legally acknowledged; therefore it was imperfect. They (the Masons) had a notice of a church meeting given out on Sunday night, March 7, for the day following at 2 o'clock, but did not state the object of the meeting. It may be proper to state here that we had but five Masons in the church, but with their sympathizers we are nearly equally divided. We met on Monday, and after some other business we learned for the *first time* that our original incorporation was imperfect, and that they were ready with new articles of incorporation, which they read and put through with a dispatch worthy of better business. Some whose names had been dropped, others who had not been baptized, voting with them.

The Anti-masonic party was completely taken by surprise. We remonstrated against the whole proceeding, and took no part in the voting. The Masons in their rush and hurry, called their new incorporation the "Pleasant Hill Church Society." They put in five trustees, whereas there were originally only three. The Masons took possession of the church book and took the key of the church out of the stand drawer. Our own trustees, who held by virtue of the original incorporation, were Anti-masons.

Thus it took only an hour or two of Masonic business to disinherit the oldest members of our church, some of whom had put over $200 into the building, others $100, down to $25. This made jar No. 2.

After letting our Masonic brethren to enjoy their ill-gotten gain a short time, we had our attorney, J. Jamison of Olin, apply to Judge Shane of Marion for a writ of injunction, which was granted April 20th. May 19th, at the spring term of court the Anamosa injunction was sustained. It would be impossible for me to go into detail, and tell of all the lies that have been told, or of all the threats that have been made by the Masonic party. Those who are combating Masonry know by bitter experience how to sympathize with us; our recent troubles have caused us to look up the history of the Free Will Baptist denomination in regard to secret societies which I will give you in another article. WM. D. CLAY.

A NOBLE CHURCH AND AN IGNOBLE CHURCH-MEMBER.

476 ADELPHI STREET,
BROOKLYN, N. Y.

DEAR BRO. K.: "Not this man, but Barrabas." The great leaders of the churches to-day are uttering the same cry. They are saying, "Not the honest man, but the robber;" "not the truth, but lies;" "not the peace-maker, but the murderer;" "not the loyal, but the traitor;" "not the Anti-mason, but the Mason." Now the robber, the liar, the murderer and the traitor are all embraced in the Freemason; and in that respect Barrabas and the Freemasons are alike. And the church which says, "Away with the Anti-mason," while at her communion-table she embraces the Mason, manifests the same hatred to God that was manifested by those who professed with their lips to love God, while they cried aloud, "Not this man, but Barrabas." Do you not believe that churches are doing this to-day? In any church that has one true Freemason at her communion-table (and the truest Freemason is the slyest—often the one who professes to renounce Freemasonry) try the following: at that communion-table speak truthfully in the Holy Ghost that about Freemasonry which will expose its base character, and it will be like the explosion of a charge of nitro-glycerine under that communion-table. It will produce a demoniacal howl from the hearts of those who profess with their lips to love Jesus.

At a late meeting of a Baptist association, a pastor, after having truly and faithfully shown the Satanic character of Freemasonry from the order's own words, introduced a resolution to investigate Freemasonry and report upon its character. Upon the introduction of that resolution a Freemason and prominent leader in that association, instantly, like an unchained tiger, sprang to his feet and moved to lay that resolution on the table. The association promptly obeyed him, thus proving that they "loved darkness better than light."

Thus Satan defiantly shows us through his Freemasonry that he holds churches and associations in darkness and bondage, God's people being overawed and intimidated. In the case alluded to, however, the pastor who offered that resolution arose with his church and there and then bid farewell to that association and the Baptist denomination.

In New York city I was introduced to a Sovereign Grand Inspector General, 33d, and member of the Supreme Council. In the course of he conversation that followed, he, in the presence of witnesses, one of the company being a Mason, told us that Mah-hah-bone is not the grand Masonic word given in the third degree on the five points of fellowship. He also told us that Tubal-Cain is not the name of the pass grip of a Master Mason. He said that the words "carnal, illicit intercourse" are not the words used. I asked him if, "I will not violate the chastity" were the words used in his lodge. He replied affirmatively. I then told him he had broken his Masonic obligation by answering my question. He, however, claimed that he had not broken his obligation. If a certain man, he said, should come to New York and work the degrees in public, that man would be strung up by his heels from the highest wall in the city. And that if I, he said, addressing me, had ever taken the Masonic obligation, he was just the boy that could inflict the penalty on me. He used rough language. I asked him if he professed to be a Christian. He said yes. He is a church member.

A day or two after the above occurred I met a high Mason, who boldly and freely renounces and denounces Masonry. I asked him how he could account for the conversation of that Sovereign Grand Inspector General. He said, "That is plain enough; he is a child of the devil, and the devil is a liar."

Yours truly, WM. FENTON.

F. A. Armstrong, Kinney's Corners, Oswego Co., N. Y., writes:

"I like the enterprise displayed in publishing the cheap tracts (both old and new series) on Masonry. I hope to be a faithful member of the band of earnest workers for reform."

A Good Testimony.

Ingleside, Pa.

Dear Cynosure:—I have been impressed for some time with the thought that I should write to bid you God speed in your noble work. My sympathies have ever been with you since I was first permitted to know of your existence; and time and experience have only ripened my sympathy into love for your works' sake. The *Cynosure* is the best paper to which I have access. I do feel heartily interested in the cause it advocates, and only feel sorry that I am unable to do more for the paper and the cause; myself and wife are the only persons here who take or care for the paper. We are surrounded by secretists and their tools. These have done what they could to hinder us from getting employment ever since we became enlightened on the subject of secretism. The result is that we have been reduced in worldly circumstances. God has wonderfully cared for us hitherto. Blessed be his name forever! While we have lost old friends on account of our principles, God has raised up new ones who have been tried and proved faithful. I have preached a pure Gospel as God has opened up the way. The devil has been stirred to rage, and wicked men have done his bidding to injure the cause of Christ, but if God be for us, who can be against us. May God's richest blessing rest on those who battle for the truth and light against falsehood and secretism, is the prayer of your brother in Christ, J. W. Snively.

Our Mail.

A. J. Phillips, Maquoketa, Ia., writes:

"I believe the Cynosure is the best paper ever published. It opens the door upon secretism so we can look in upon their wicked and foolish performances, also upon their dealings with the rest of mankind."

C. A. Sexton, Topeka, Kan., writes:

"I am rejoicing in the sanctifying grace in my soul this morning in the keeping power. May God also keep you, is my prayer."

John Hepburn, Silver Creek, Oregon writes:

"Freemasonry here is like a lion in his den. No one dares to molest him; and if one does speak of Masonry as a corrupt thing, he is looked on as a vile creature. But nevertheless my mouth is open on the subject, but sometimes I am a great moral coward. My dear brethren, pray for me, that God will take away this cowardice from me."

Mr. Hepburn views himself humbly. With good reason we all should be conscious of our frailties and shortcomings, and with prayer and effort should seek to "stand like the brave." We have the outline of a conversation which Mr. Hepburn had with a Master Mason, in which he bravely spoke for equal rights, as opposed to Masonic clans.

S. E. Orvis, Waukesha, Wis., writes:

"I have strong faith in God that this reform is to triumph, and God and his lodge-rejected Son be glorified."

G. W. Allen, Bellefountain, Columbia o., Wis., writes:

"The Cynosure is the first read when our mail comes. I am the only man who voted the Anti-masonic ticket in this county four years ago. I shall vote it again if I live and have a chance."

E. Weyman, Apohaqui, Ont., writes:

"Masonry is rife here. * * I would be exceeding glad if some of your able men could come this way, and show Israel her sins and Jacob his trangressions. Our people are kept ignorant through Masonic sophistry, but as I see things it is the very spirit of the age to embrace every piece of the devil's foolery, no matter in what shape it comes. If the Lord will strengthen the men in your country, who dare renounce the devil and all his works, which I hope he may, the victory may turn on Zion's side. I will be glad to circulate your paper as soon as I can."

Moses Plummer, Groton, Vt., writes:

"The people here like your paper very much."

John Thompson, Sabetha, Kan., writes:

"Let us go to work in good earnest in the strength of God, and by his grace we can run through a troop and leap over a wall. Our great weapon is prayer. Then let us use every instrumentality God has placed in our reach. talk, preach, vote and lecture against it [secrecy]. Have no fellowship with it, religiously or politically."

F. R. Hull, Wilbur, Oregon, writes:

"The M. E. church has more ministers of Jesus Christ in the Freemason lodge than all the rest put together. This is lamentable to think about. Let us pray the Lord to hasten the day when a separation may take place between the M. E. church and the world."

The testimony of Rev. S. Snell of Wisconsin, below, would be that of all other friends in the United Brethren church, who are inclined to criticize the Cynosure if they read the paper before passing judgment:

"I wish to say that after carefully reading the Cynosure for some four years past, I must say that I am ashamed of the course some of the conferences and members of our church (the U. B. in Christ) have taken in regard to the paper. For certainly there has not in that time been anything published in the paper that an honest member of the church could except to. I must say your course with us has been marked with true Christian kindness. May God bless your efforts to do good."

Daniel F. Pratt, Reading, Mass., writes:

"The cause is a good one and I hope it will prosper."

A Striking Contrast — The *Christian Secretary* says: The papers mention the serious illness of the venerable journalist, Thurlow Weed, who has reached the age of eighty-three. But no utterance from his prolific pen is so significant as his letter comparing the influence of two men now prominently before the public. It is pleasant to know that the last years of Mr. Weed are pervaded and illumined by a truly Christian faith and hope. In the letter referred to, he contrasts the labors of Dwight L. Moody with those of Robert G. Ingersoll. He says: "Moody goes to New York, and drunkards reform, blasphemers learn to pray, dens of vice are converted into places of worship, families are made happier, children learn to sing sweet songs, neighborhoods are transformed, prize-fighters begin to preach salvation, rum-sellers become class-leaders, and the whole community, as far as it is touched by Moody, is made better. Ingersoll goes to New York, and all the infidels shout, his face appears in the windows of the rum-shops, bad men crowd to hear him, but no soul is made better, no family made happier, and all he has done is to create doubt and suspicion of a religion that in the hands and on the lips of Moody, proves to be the power and wisdom of God to salvation."

Home and Farm.

Heels and Eyes.

A correspondent of the Providence *Journal* writing from Boston says: There has been a little fresh impetus given to the small social tea parties of which I spoke some time ago—a sort of making up for the little dullness which the cessation of the big fairs and the dearth of big things generally had caused; and added to these, or as a sort of postscript to the same parties, there have been brought forward some of the old-fashioned games, not the childish game of romps, but something of the sort as "What is your Thought Like?" and "Consequences," though of an older origin. There have been some minuet parties also, where pretty girls put themselves into the prettiest new-fashioned, old-fashioned clothes they could muster, and moved through the stately old dance with what comfort they could on their torturing little high heels set in the middle of their feet. By the way, now I am on the subject of these wicked heels, I want to tell a story that ought to scare every one of these pretty little sinners out of her insane fancy. The story was told to me by one of these girls who had a foot small enough not to be tempted into the French heel folly. One of her companions, however, not so wise, went one day to an oculist with a trouble with her eyes that threatened all manner of frightful results. She was already in a state where reading was out of the question and other entertainment was fast becoming a torment. "I can walk and ride and drive, and do anything with my strength; if it wasn't that my eyes are in such condition I could enjoy so much, and now I can enjoy nothing," was her woeful complaint. The oculist looked at her with his professional wisdom, asked her various questions, and then suddenly amazed her by asking her to put out her foot. This sounded like the most extraordinary request. Had the good doctor lost his wits? and, thinking something of this kind, the foot, in its smart kid boot, with the wicked, tall, little heel the young lady was so proud of was thrust forth. The doctor eyed it for a moment with a stolid face—then, "Go home," he said, "and take off those heels; keep them off for a month, and then come to me again, and we'll see how the eyes are." In a month the eyes were well, and the young lady learned by her experience and little wise talk how near she had come to having no eyes at all. It may not follow that all young women equally devoted to wicked heels will be affected in a like manner, but it serves to show that there is the possibility, and always the certainty, that with that instrument of torture constantly at work in the center of the foot, where all those delicate nerves and tendons lie that are so intimately connected with all the other delicate nerves of the body, there must presently come disarrangement and disease that may work fatal mischief with the health, and consequently with the enjoyment and good looks of the wearer.

Domestic Recipes.

If your coal-fire is low, throw on a table-spoonful of salt, and it will help it very much. A little ginger put into sausage-meat improves the flavor. In icing cakes, dip the knife frequently into cold water. In boiling meat for soup, use cold water to extract the juices; if the meat is wanted for itself alone, plunge in boiling water at once. You can get a bottle or barrel of oil off any carpet or woollen stuff by applying dry buckwheat plentifully and faithfully; never put water to such a grease-spot, or liquid of any kind. Broil steak without salting; salt draws the juices in cooking,—it is desirable to keep these in if possible; cook over a hot fire, turning frequently, searing on both sides; place on a platter; salt and pepper to taste. Beef having a tendency to be tough can be made very palatable by stewing gently for two hours; pepper and salt, taking out about a pint of the liquid when half done, and letting the rest boil into the meat; brown the meat in the pot; after taking up, make a gravy of the pint of liquid saved. A small piece of charcoal in the pot with boiling cabbage removes the smell. Clean oil-cloths with milk and water; a brush and soap will ruin them. Tumblers that have had milk in them should never be put in hot water. A spoonful of stewed tomatoes in the gravy of either roasted or fried meats is an improvement. The skin of a boiled egg is the most efficacious remedy that can be applied to a boil; peel it it carefully, wet, and apply it to the part affected, it will draw off the matter and relieve the soreness in a few hours.

—A stranger coming to town when asked what business he expected to follow, replied, "I expect to mind my own business." "Then," replied the other, "you will be sure to succeed, for you will have no competition."

A. C. Moffatt, Albion, Iowa, writes:

"Messrs. Austin and Good are here doing thorough work."

T. K. Bufkin, Lynnville, Iowa, writes:

"The ball is rolling and we are on the push to shove it on to victory."

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:

C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 927 L St., N. W. Washington, D. C.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 11, 1880.

KNIGHT TEMPLARISM ILLUSTRATED.—This companion book of "Freemasonry Illustrated" has just been issued at this office. It is really a continuation of "Freemasonry Illustrated," as that work ends with the seventh or Royal Arch degree, and this begins with the eighth or Royal Master's degree, and gives the complete and illustrated ritual of the degrees of Royal Master, Select Master, Super Excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. The subject is treated in the same manner as in "Freemasonry Illustrated," chapter I. being an historical sketch of these degrees from Masonic authorities, and chapter II. the professed and real character of them. Extensive quotations, both monitorial and in the foot notes, not only confirm the truth of the exposition with remarkable force, but show the object and doctrine of these degrees, and though Masonic authors claim that they are "intensely Christian," they clearly prove them intensely anti-Christian. We hope to publish the table of contents next week. The book contains 341 pages. Price, postpaid, in cloth, $1.00; paper covers, 50 cents.

SMOKING PRESIDENTS.—The daily press has begun already to associate the President-elect with the vile habit of tobacco-smoking. The moral ruin produced by the influence of General Grant's bad example can never be counted up, and it seems that the ultimate cause must be traced to the public press. Not long since, in Hartford, General Grant explained how he became attached to the cigar. When at West Point he tried to join other cadets in smoking, but the experiment did not agree with him and he did not form the habit nor did he begin to smoke much until he began fighting the battles of the war. Engaging in the early contests, he found the cigar of some service in relieving the mental strain upon him, and when a battle was in progress he often had a cigar in his mouth, but still was not an inveterate smoker. On other occasions he probably did not smoke so much as most men of moderate indulgence. To his surprise he found the newspapers making a point of his smoking, and very soon boxes of excellent cigars began to arrive at his headquarters from all parts of the country. Such being the beginning of the practice with one President, every patriot and Christian should protest that no such temptation should be placed before Mr. Garfield, and that he should not be misrepresented before the young men of the country whose weak wills and strong passions render them liable to fall into this snare.

PRESENT POLITICAL DUTIES.

The great Presidential struggle is over, and the country, if yet fondly hugging some political delusions, is yet relieved from that anxiety which threatened changes in the administration certainly justified. The term of Mr. Garfield promises a continuation of the general quiet and industry which has characterized the one just closing, and also of the great reform in social customs inaugurated at the executive mansion during the last four years. The same rule is likely to hold with respect to lodgery which has received considerable impetus during President Hayes' last year, and which is not likely to wither from official rebuke during the next four years. This infamous system was nobly rebuked at hundreds of polling places on November 2nd; but there is a step yet in advance of this. The magnitude of other issues at a Presidential election, the multiplication of argument, the enthusiasm of the crowd necessarily absorb the public interest and prevent a due and thoughtful consideration of the dangerous influence of the lodge in the public offices, and of the issue raised by Anti-masons. How it can be made practical as a national political question many fail to understand; and why, if it is practical then, it should not be at every election is not clear to ordinary common sense.

The meeting of local issues is the next step of political Anti-masonry. It might have been wiser had it been the first, but we need not discuss the past, the labor of the last three Presidential campaigns has neither been in vain nor outside the line of duty—only, while this was done, we should not have left the other undone.

This, then, we judge should be a part of our reform-work for the immediate future, to see that for our local offices in school districts, townships, corporations, counties and courts no devotee of the lodge is put in nomination; and if that misfortune cannot be prevented, let other nominations be made on that issue, and the action published with as many endorsers as possible.

Let our rally be, in every hamlet where the great and truly American principles which we advocate have penetrated:

NO LODGE AND NO DRAM-BAR.

With the utmost effort of every sincere patriot this issue is raised none too soon to meet the encroachments of the lodge upon our government.

—Prof. C. A. Blanchard reached Chicago and home on Saturday last, having concluded his foreign trip two or three weeks earlier than we were expecting. He spent some time in London, Oxford and Stratford and visited the north of Ireland before embarking. He arrived in vigorous health, and was most heartily welcomed by the church and college at Wheaton. He was expected on Friday evening and the students to the number of about a hundred marched with torches and drums to the midnight train as an escort of honor.

PRESIDENT HAYES AND THE SABBATH.

It seems to be a deplorable fact that the surroundings of climate and custom in the Pacific coast are full of temptation to public men, and they seem blindly led to disregard those moral restraints which they readily acknowledge when this side the mountain ridge of the continent. President Hayes—we say it with sorrow—appears to have fallen like General Grant and others before the allurements of Sabbath-breaking while on his prolonged tour in the West. The *Pacific* of San Francisco, Oct. 27th, speaks thus of his lapse from official duty and moral integrity:—"We are very sorry to note that President Hayes and party made last Sabbath a day of travel and receptions in Arizona. The report is that they entered Tucson at noon, were taken into carriages and driven through the city, had a public reception, made speeches, bands of music played, the crowd cheered, and at 5:30 P. M. they left for New Mexico. We have great respect for the President, have and rejoiced in the privilege of welcoming him to this coast; but we would much rather that he had not come, than that he should come and join the great crowd of Sabbath-breakers here. As far as we know, the party usually refrained from traveling and refused receptions on the Sabbath until this last Sabbath day. But being way down in that godless territory, and in a hurry, they seem to have fallen down into the sin of Sabbath-breaking, as so many good people have done before them, and so many more will now be the more apt to do after them. Because we are away among heathen or wicked people is no reason why we should do as they do.

"How much the people of Tucson—the oldest town in the United States, it is said,—needed the good example of President and Mrs. Hayes! Who can estimate the good influence of their remaining quiet, and attending one of those small, struggling churches there, instead of joining in the noisy reception and wicked desecration of the day. President Hayes said that 'on the trip they had traveled over 7,800 miles.' Yes, and they had traveled it without accident under the kind keeping of our loving, heavenly Father. Was it not right and due that they stop on the Sabbath and return thanks for his loving kindness? If it is right to remember the Sabbath day to keep it holy in Washington, so it is in Tucson.... We must have the Sabbath, the Sabbath of our fathers, if we would perpetuate the good government which they have bequeathed to us. We were glad to welcome the Presidential party to this coast, but we would far sooner that they should not have come, than that they should time their trip so as to make it seem necessary to them to travel and have public receptions anywhere, even in the remotest and wickedest places, on the Sabbath day."

—Bro. S. M. Good's narrative of his labor in reform for the past four or five weeks will be furnished in our next.

—Bro. Hall, secretary of the Iowa Association, was delayed in his report on account of removal to College Springs.

—Eugene Revellaud, the French evangelist of whom mention has been made in these columns, will speak in this city on Sabbath next, November 14. Preparations are being made for three great meetings which he shall address that day.

—Bro. E. Matthews is in western New York. Just before election he wrote from Niagara county that the prospect was good for the American ticket, and that he was about to speak on the political reform issues.

—Mrs. A. W. Mahan, daughter of Bishop Edwards of precious memory, resides still at Lexington in this State, and manifests the same zeal for Christ and his kingdom as filled the heart of her sainted father.

—Bro. G. Bolander writes from Marion, Ind., that brethren Stoddard and Rathbun were with them on the 3rd inst., holding "glorious" meetings. Had they come a few days before election a number more would have voted for Phelps and Pomeroy.

—Bro. Hinman writes of meeting Dr. Graham in Kentucky. The daily press of last week reports that this remarkable citizen of Louisville has just started for the mountains on his "last hunt." He is the only living fort-born native of Kentucky. When he came into the world his parents were dodging arrows and tomahawks, and his youth was spent with a rifle in his hand. He says he cannot die in peace until he shall once more have eaten venison of his own killing and cooking.

—Some one has said that the minor secret societies bear the same relation to Freemasonry that the puppy does to the grown dog. But the Englishman, who sometimes sounds the initial 'h where it does not belong, unwittingly gives the relation more appropriately when speaking of the Masons and "'Hodfellows" (Odd-fellows). That's it; all these are but hodfellows, or hod-carriers, while the Masons are the the mechanics on the wall. Many a hod-carrier, by close attention, and occasionally picking up a trowel and laying a brick, has become a master mechanic. These minor societies are, as it were, lower grades of the school of Freemasonry; and are tributary to the dark institution. Indeed it would be greatly crippled without these primary training schools.—*Gath-Rimmon.*

The Morgan Monument.

RECEIPTS FOR WEEK ENDING NOV. 6.

Jos. Catterlin and E. Kent, each...	$2 00
Mr. and Mrs. J. B. Cressinger.....	1 00
Hannah D. Chapman.....	1 00
Mrs. M. Carnes.....	1 00
John Bradley.....	90
Abram Wright.....	51
Isaac Flagg and Family.....	34
J. G. Robbins and Family.....	24
Mr. Morrill, M. Woodward, David West and J. Day, each.....	25
E. Hathaway.....	20
"A Friend," George Smith, Eben Flagg, A. Fuller, D. Kingsbury, Deacon Winser, S. L. Morse and P. Pete, each:...	10
A. A. Main and J. Oakley, each...	06
Robert Dewhurst.....	09
C. B. Dana.....	05
E. Fuller, Mr. Fisher, H. D. Jones, M. H. Ackaret, J. D. Ackaret, Esther Ackaret and Freddie Ackaret, each.....	03
Total.....	11 46
Grand Total.....	152 21

A SUGGESTION ABOUT THE INSCRIPTION.

John G. Mattoon, West Unity, O., sends $5 for the Morgan monument, and writes:—"As to the inscription on the Morgan monument I should prefer something like this:

To the memory of William Morgan who was murdered—not in the dark ages, but in the nineteenth century; not by order of "Bloody Mary," but by order of Freemasonry. There were but two counts in the indictment against him: one, he had borrowed a shirt; the other, he had told the truth. The arm of the law was found too short to reach his murderers, except to give them protection; even ministers of the Gospel—some of them, at least—declared that he deserved his fate; and the murderous institution still boasts of the control of both church and state, and grave Doctors of Divinity would have us believe that "of such is the kingdom of heaven."

NAME THE FUNDS.

Elder Nathan Callender, speaks of the few words in Our Mail from the pen of Mrs. J. G. Stearns, which appeared some time since, and writes:—"Now let this honored widow of the man who wrote the first book against the lodge in this country,—a man of extraordinary logical powers and unflinching integrity to right and truth, have a part as she desires in the Morgan Monument fund. [He sends $1 collected for the monument, 10 cents of which is applied in Mrs. Stearns' name.]

Let me here suggest that the friends of Elder Stearns, to whom we are so deeply indebted for his noble and burning utterances, make up a small fund for the monument and apply it in his widow's name. Who will help? Let other champions, as Elder Bernard, Rev. C. G. Finney, be represented in the same way. I also suggest that the friends of Samuel D. Greene make up a fund of $10 at least, to apply in his name to said monument. Who will help?

Samuel H. Davidson's family all send something for the Morgan monument. Mr. Davidson writes:—"Brother John Miller says 'Chicago;' so say I. * * We have a large anti-secret element in our county, if it only was organized."

N. G. Northup, Eaton Rapids, Mich., sends a dollar for the monument, and writes:—"I hope to live to visit that monument."

Political.

Election Returns.

TWENTY TO TWENTY SIX MAJORITY.

BIRMINGHAM, Iowa,
Nov. 4, 1880.

EDITORS CYNOSURE:—The election is over, and we have great cause for rejoicing. The little Anti-masonic seed sown here three years ago has brought forth *one hundred and fifteen* (115) votes for our electoral ticket, and that in the two townships of Union and Lick Creek, the only places in our county where any fight was made. In our own precinct, we have majorities on our local ticket, ranging from twenty to twenty-six over the combined vote of all other parties. The Republicans and Democrats fused—came together, hugged and kissed, and ate each other's "crow," showing that where Masonry is concerned everything else dwindles into insignificance. We are not surprised to see the sworn adherents to secret societies, Republicans and Democrats, thus sacrificing their Republican and Democratic principles for the sake of Masonry; but to see their "thistle-eaters" eagerly swallowing their dose of "crow" is pitiable, to say the least, and forcibly reminds one of the small beast of prey, called the jackal or lion's provider, who, after having run down and captured the prey for the repast of his kingly master, is apparently well satisfied with being suffered to satiate his own hunger with the refuse. How the Masons must chuckle in secret over the gullibility of these "thistle-eaters" who affirm if these expositions of Masonry were true, they too, would be Anti-masons, and fight Masonry to the death! And now after the smoke of the battle has cleared away, it behooves every friend of this noble reform to "gird up the loins of his mind" and labor with all his might for the removal of the moral hoodwink that so shuts out the light of truth, in regard to the pernicious principles of Freemasonry, from the minds of so large a portion of the people of our country.

Yours for the war,
W. PITT NORRIS.

Sixty-seven straight American party votes in Union township, Van Buren Co., Iowa. Forty-eight American party votes polled at Lick Creek township, Van Buren Co., Iowa. (Whole number of votes polled, 206) This is the first time the Americans have had a ticket in the field in this township. I think we have cause for rejoicing.

WILL W. WILEY,
Doud's Station, Iowa.

Nearly one-fourth of the whole vote polled American, in the broadest, noblest sense—the first time, too. Three cheers for the one hundred and fifteen. ON, BROTHERS!

"Twenty-nine straight American votes in our township yesterday.

"JOHN W. MODLIN,
"Cen. Com., Iowa Township, Marshall county, Iowa."

"Ten American electoral tickets polled and counted here.

"W. B. LLOYD, St. Charles, Ill."

R. H. Kelley, St. Charles, distributed seven. He writes: "I asked Christian men at the polls if they were willing this day to cast their votes on the Lord's side. They said Yes. Some took the tickets willingly."

Joel Martin, Brighton, Mich., writes: "In this township there were but five American votes cast, though there were a multitude professing to be friendly to our reform. In Green Oak township there were three American votes."

A. Fink, Russell, Kan., (a seceded Royal Arch Mason) writes: "There were only from four to six American tickets voted in this place. But let us not be discouraged but keep at work, for I sincerely believe that at last we shall succeed in putting down that wicked institution called Masonry."

R. L. Smith, DeWitt, Iowa, reports four votes for Phelps and Pomeroy. He writes: "Certainly I will never vote for a Mason."

Hibben Cheney, Waterloo, Ind., reports one American party vote at that place.

A. L. Lanphear, Delavan, Ill., reports one vote at Delavan.

Jos. Carter, Springdale, Wis., writes: "We have polled a number of 'American' votes in this town today."

American party vote, Pontiac, Ill., five.

Lockport, Ill., four.

Wheaton, Ill., six.

Albion, Ind., one.

Franklin township, Grant county, Ind., two votes.

Sheffield, Ill., two votes.

College Springs, Iowa, 16 votes.

Bro. A. W. Hall reports the whole vote of College Springs as follows: Republican, 250; American, 16; Democrat, 14; Greenback, 14. He thinks that had more work been done the American vote would have been tripled.

Allendale, Mich, 8 votes.

Union township, Shelby county, Ind., 2 votes.

Hickory Corners, Barry county, Mich., 7 votes.

Rome, Pa., 7 votes.

Zeeland, Mich., 6 votes.

Charlotteville, N. Y., 1 vote.

Crugar township, Woodford county, Ill., 1 vote.

Phœnix township, Henry county, Ill., 2 votes.

Dayton township, Cedar county, Iowa, 14 votes.

Jackson, Henry county, Iowa, 2 votes.

Adelphi, O., 1 vote.

Wadsworth, O., 1 vote.

—General John W. Phelps, the Anti-masonic candidate for President, is a tall, well-formed man, bearing his years with the gait which West Point gives, but with a slight stoop of the shoulders, caused by years of not severe but persistent illness since the days of his erect service in the army. Keen hazel eyes look out from beneath bushy brows, but his white full beard and hair and candid expression give an appearance of gentle dignity rather than military harshness.—*Christian Intelligencer.*

—Bro. A. Musselman, of Dixon, California, who is an earnest Greenbacker as well as Anti-mason, was nominated for Congress on the former issue from his district. He had appointments for speaking every week-day during October.

—At a recent select gathering in London, Mr. Lowell, the United States minister, is reported as saying: "On party questions my mouth is shut. I am the servant of no party, but when Mr. Ludlow spoke of an Augean stable, he seemed to me to use a rhetorical phrase that has no counterpart in fact. The best men of both parties in America see the evil of the division of spoils and they will, I believe, shortly find a way to remedy it. When once Americans see what had best be done, they have an uncommonly good way of doing it. I may mention a fact I read lately in the papers, which I have every reason to credit. During the administration of Mr. Hayes, that is just expiring, the loss to the revenue, though passing through thousands of hands, was exactly a quarter of a mill or one-thousandth part of a shilling! This does not look like wide-spread corruption."

—Subscribe for the *Cynosure.*

Notices.

Kansas.

The Kansas State Christian Association is appointed to meet at North Cedar, Jackson county, on the 16th, 17th and 18th of November next. The simple announcement should be enough to bring out the loyal men of that State. By order of J. S. T. MILLIGAN, Pres.

Missouri.

The Missouri State Christian Association opposed to secret societies will hold its next annual convention at Unionville, Putnam county, November 23, 24 and 25, 1880, beginning Tuesday evening at 7 o'clock.

We trust that all friends of reform throughout the State will, if possible, attend this meeting. Everything is ripe for thorough organization and political action. Much of vital import will come before the meeting and let all, in the meantime, pray most earnestly that the God of nations may guide, rule and overrule all for good, the advancement of his cause and the perpetuity of our Republic. Elder D. P. Rathbun and other speakers will be present. The degrees will be worked.

E. G. COOPER, Cor Sec.

Home Circle.

NOVEMBER.

The red sun gathers up his beams,
  To bid the withered earth farewell,
And voices from the swelling streams
  Are ringing with the evening bell;
The cold lake sobs with restless grief,
  Where late the water lilies grew,
While autumn fowl and autumn leaf
  Are sailing down the rivers blue.

Forsaken are the woodland shrines,
  The birds to warmer lands have fled,
And winds are wailing through the pines
  A dirge for summer's glorious dead;
E'en man forsakes his daily strife,
  And muses on the bright things flown,
As if in Nature's changing life
  He saw the picture of his own.

I often think, at this sad hour,
  As evening weeps her earliest tear,
And sunset guilds the naked bower,
  And waves are breaking cold and clear,
Of that glad time, whose memory dwells
  Like starlight o'er life's cloudy weather,
When side by side we roved the dells
  Of dear New England's coast together.

'Twas on old Plymouth's rock-famed shore,
  One calm November night, with thee
I watched the long light trembling o'er
  The billows of the eastern sea;
The weary day had sunk to rest
  Beyond the lines of leafless wood,
And guardian clouds from south to west,
  Arrayed in hues of crimson stood.

We climbed the hill of noble graves,
  Where the stern patriarchs of the land
Seemed listening to the same grand waves
  That freed them from th' oppressor's hand;
We talked of spirits pure and kind,
  With gentle forms and loving eyes,
Of happy homes we left behind,
  In vales beneath the western skies.

A few brief days—and when the earth
  Grew white around the traveler's feet,
And bright fires blazed on every hearth
  We parted never more to meet
Until I go where thou art gone,
  From this dark world of death and blight,
And walk with thee above the sun
  That sank upon thy grave to-night.

I hear the muffled tramp of years
  Come stealing up the slope of time;
They bear a train of smiles and tears,
  Of burning hopes and dreams sublime;
But future years may never fling
  A treasure from their passing hours,
Like those that come on sleepless wing
  From memory's golden plain of flowers.

The morning breeze of long ago
  Sweeps o'er my brain with soft control,
Fanning the embers to a glow,
  Amidst the ashes 'round my soul;
And by the dim and flickering light,
  I see thy beauteous form appear,
Like one returned from wanderings bright,
  To bless my lonely moments here.

—James G. Clark.

MISS SMILEY AND HER HOUSE.

"Elim" is the home of Sarah Smiley, two miles from the village of Saratoga Springs, but a few paces only from one of its finest springs. Its name is sufficiently explained by the three beautiful oaks which shelter the unique and pretty cottage, hardly a stone's throw from Salem, the country residence of Henry Lawrence, who presented the ground to Miss Smiley on condition that she would consent to build a local habitation. The little garden, carefully tended and resplendent with gladiolus and lilies, first attracted our attention as we stood upon the balcony and looked out upon its smiling parterres.

"I take all the care of them myself," says the gentle proprietress, as she contemplated her flowers. The low, rich voice that speaks is familiar to the public ear of every country known to the English tongue.

We enter the cozy brown cottage, so snugly ensconced under the sheltering oaks. Though simply, it is strongly built; and, though so small, every convenience is compacted beneath its home-like roof. No one except her faithful housekeeper shares this pleasant abode with the quiet Bible student; and clearly the fine, æsthetic touches so apparent on every side are Sarah Smiley's own. In the principal room, one side is filled full of the companions she finds so satisfying—the books in English, Greek and Hebrew which she has studied so faithfully and well. Beautiful engravings from the old masters adorn the room; photographs of the best and purest men and women look upon us from frame and easel; choice, illuminated texts, spoils of "Milmday," brighten the walls and over the doorways; bouquets and clumps of freshest moss are tastefully arranged; and a low, circular, revolving book-case standing near the sofa, easy chair and writing table, indicate the favorite corner where Miss Smiley studies and composes her books, rich in scholarship and spiritual lore.

Probably we have not another woman in the land of equal acquirements in the tongues in which her beloved "Word" was originally written.

Pointing out the many objects of historic interest in this rarely attractive room, Miss Smiley tells us of the Princess Eugene of Sweden, whose photograph is here, and also two pretty bits of sculpture from designs by her and given to our "Elim" hostess. It seems the princess has somehow grasped the fact that we are here to do our gentle utmost for other's sake, and her whole time is spent relieving and teaching the poor and ignorant of her country, employing her artistic gifts to add to the income which she expends almost wholly in deeds of Christ-like kindness.

Caroline Pennefather, whose gracious work is hastening the blessed coming of our Lord; Annie McPherson, who gathers boys and girls out of the slums of London and other English cities and brings them to homes in the (to them) more promising new world; Lady Hope, of Edinburgh, a lay preacher, whose wealth enables her to build a chapel for herself, whose position shields her from harsh criticism, and whose husband is grand enough to glory in her work—all of these earnest philanthropists, and other Christian women not a few, Miss Smiley delightfully discourses to us as we wander over her sweet and restful cottage, in which "Holiness to the Lord" is written everywhere.

One pretty story will be especially enjoyed by temperance women. Miss Smiley was invited to the home of an English duchess, whose fame and fortune are allied with every philanthropic movement. When the first salutations were over, the lady's husband said to our Quaker friend: "I wish you to proffer specific congratulations to Her Grace." Miss Smiley asked instructions as to the "reason why," when the noble lord replied: "Because she has decided to become a *total abstainer!*"

Much is said about the inability of women to wage national warfare and to handle weapons; some urging this as a reason why we should not vote. But any one who reads of the masterful manner in which burglars are put to flight by the (so-called) timid half of humanity, may well hesitate to make this concession. A recent incident at "Elim" is in point. In the dead of night Miss Smiley was awakened by a noise and a red light flashing into her room. It proved to be from the "bull's-eye" lantern of a burglar. Soon after her window below stairs and on the piazza was tried. She took in the situation instantly. Not a moment was to be lost. She grasped a Swiss gong from the table beside her, and twanged it loud and long. The fellow stumbled from the chair he had climbed into, threw himself over the piazza railing, and ran for dear life, while the quiet little woman lighted her lamp, went through the house from garret to cellar, finding abundant tokens that it had been entered, and missing nothing but the butcher knife with which the wretch had evidently armed himself. Nobody came to aid or to molest, and fastening doors and windows, the lonely preacher soon enjoyed such sleep as "he giveth his beloved."—*Miss F. E. Willard in Our Union.*

GOUGH AND THE OXFORD STUDENTS.

An amusing story is told of Mr. Gough when he went to Oxford to address the students on temperance. A few evenings before an eminent man was to have delivered a lecture at Oxford on "The Evils of Tobacco." The boys got into the hall an hour beforehand, each with what Dr. Carroll drolly emphasized as a "college pipe" in his mouth. The time for the lecture arrived, but if the lecturer did it was never discovered—he was not visible through the fog. The students sent word to Gough when he came that they wouldn't have any temperance, and advised him not to persist in lecturing. But he went to the hall. For twenty minutes he spoke in pantomime amid the deafening catcalls of the boys. Finally he stepped forward, demanded British fair play, and offered to whip every one of the five hundred singly. This offer was loudly cheered and promptly accepted, and a big six-foot athlete was sent upon the stage. Gough, who is a little man, backed off as big fellow approached him, and explained, "My friend, you evidently misunderstood me. This is to be an intellectual contest, not a prize fight."

The students cheered again at this evidence of the American's shrewdness and ordered the debate to proceed. The college lad was therefore obliged to tackle the temperance champion. He was at a disadvantage, but he quoted Scripture, and reminded the plucky lecturer that it was one of the apostles who wrote to Timothy—a young man, too, like themselves—to take a little wine for his stomach's sake and for his often infirmities. The lads shouted vociferously at this, and wanted to know how Gough could get around it.

Gough slowly examined the six-footer from top to toe, and then said: "My friends, look at this athlete, this fellow with muscles like steel, who can wield the club of Hercules, who can bend an English yeoman's bow, who could knock down an ox with the blow of a hammer. He is the personification of health and strength, but he thinks he needs a little wine for his stomach's sake!"

Gough's inimitable manner of saying this had a tremendous effect. The students fairly yelled with delight, and their defeated champion retreated. Another was sent up. He was the intellectual giant of his class, in contradistinction to the six-footer. He, with much self-confidence, made a finished argument for liquor drinking, based on Christ's changing the water into wine at the wedding feast. His comrades cheered him to the echo and thought his argument unanswerable, and Gough was chaffed for his defeat. "Young men," said he, solemnly, "I admit that your champion has forestalled me. He has said for me just what I came here to charge you to do. Drink all the wine you can find that is made entirely out of water!"—*Southern Churchman.*

A LOST TRIBE.

The Russian traveler and journalist, W. J. Remirowitch Datschenko, has just published, in a very interesting work, entitled "Wojinstwujusci Israil," the result of his recent travels in Caucasus. He has discovered, on the highlands of Daghestan, a tribe which has been settled there for thousands of years, and although they are of warlike temperament and closely resembling the Cossacks in appearance, there is no doubt at all they are really Jews, for they strictly follow the Mosaic law in the biblical interpretation of it. It is strange that this people has hitherto escaped the notice of ethnographers, for they themselves affirm that they have lived on the same spot since the time of Salmonasser. They are ignorant of Talmudic literature and of the building of the second Temple, and they retain the old Jewish names in use in the days of wanderings and the first kings. They manufacture largely a red wine, which is said to be the best in the Caucasus, and they adhere strictly to the Mosaic law that a man must marry his deceased brother's wife.—*London Examiner.*

Almost, but Lost.

Many years ago, says Dr. William M. Taylor, while we were ministering to a church in Liverpool, it was our melancholy duty to go to the widow of the first officer of the Royal Charter and tell her that her husband was drowned. The vessel had gone round the world in safety. Her arrival at Queenstown had been telegraphed, and the sailor's wife was sitting in her parlor with the table spread in eager expectation of her husband, when we entered to say that he had been drowned with more than four hundred others in Mœfra bay, only two or three hours from the harbor. We never saw such agony as that face depicted, when grasping our hands in hers she cried with grief too deep for tears, "So near home, and yet lost!"

But what eternal horror shall hang about the doom of those who are "not far from the kingdom of God," but whose good desires and resolutions and determinations shall only end in the disappointment of perdition at last! Woe to the man who puts off the day of salvation—the time will come when perdition can not be put off! Now is the accepted time.

Almost can not avail,
Almost is but to fail,
Sad, sad that bitter wail,
Almost, but lost!"

—*Gospel Banner.*

A Buried Temple and Palace.

The second Assyrian expedition, which was conducted by Mr. Hormuzd Rassam, brought to light some interesting things. Commencing operations on the mounds of Nineveh, Mr. Rassam succeeded in exploring a site which was regarded as forbidden ground. This was the mound of Nebby Yunus, the supposed tomb of the prophet Jonah. In this mound he discovered remains of places erected by Esarhaddon and Sennacherib. His labors on the mounds of Nineveh have resulted in the recovery of a large number of inscriptions, many of extreme interest. Passing southward, he visited Nimroud, where he continued his labors in the Temple of Venus. This building, which he discovered in his former expedition, was now thoroughly examined, and found to be a large, open temple, containing shrines of several deities. There were also found a number of seats arranged in parallel rows, forming a centre aisle from the chief altar. The plan now recovered seems to favor the idea of its having been a species of forum where religious and other councils where held. The explorations in Assyria have discovered many valuable monuments. Mr. Rassam extended his operations into fields untouched since the time of Sir A. H. Layard's expedition, and he was able to carry out a series of explorations on the mounds of ancient Babylon. Here his discoveries have been most brilliant. In a mound hitherto untouched he discovered a place of Nebuchadnezzar's with rich, enamelled columns, beams of Indian wood, and every indication of having been a most splendid edifice. His excavations in the mound of the Birs Nimroud, the site of the supposed Tower of Babel, have proved that the destruction of this great edifice was due, not to lightning or hostile attack, but to a volcanic eruption, which had torn and shattered the edifice.—*Am. Antiquarian.*

Children's Corner.

How they Build in China.

How it would interest you to watch a day's work, and see the droll ways and clumsy tools! Men carrying mortar in little squares of coarse cloth, with strings for handles, and painting or varnishing with a wad of raw silk in lieu of a brush. Masons and carpenters come early, before six o'clock, and make such a stir over the arrangement of their materials, and such a clatter with their tools, that one fancies they are preparing for very energetic work; but in less than an hour all is quiet again, and all have gone to their morning meal. After a time—a long time it seems, if one is impatient—they come back—but in the middle of the forenoon the head man calls, "Drink tea!" Work is abandoned, and they solace themselves with some very weak, poor tea, and a smoke of tobacco. At noon comes a second meal, followed in hot summer days by a long nap. In every shady corner of the court, under the trees, or in the new house, industrious mechanics are curled up fast asleep, and it is nearly three o'clock before work is taken up again in earnest. At five o'clock tea, then work until sunset, when they gather about the great wooden tub of boiled rice, and each man with his bowl, chop-sticks, and a few strips of salted vegetable, make their supper, the bill of fare being nearly the same that it was for breakfast and dinner.

Do you think this a very lazy way of working? It certainly is not much like the zealous energy with which you see men at home pressing through their tasks. But those men don't live on rice and salt "pickles," nor are they paid, as are these, sixteen cents a day.

We are to have two buildings for sleeping-rooms, each divided into four apartments which do not open into one another, but each upon a veranda, which will extend the whole length of each building. They face the south, so there will be plenty of sunshine. The walls of three sides will be of a dark gray brick, the front, under the verands will have brick three or four feet, and above that windows of lattice work covered with paper, with one pane of glass in the center of each. The floors will be of brick, or tiles, as we call them, a foot square, and each room will have its brick platform, ten feet long by five and a half wide, which will answer the purpose of chairs and sofas by day, and of bedsteads at night. These platforms are so arranged with a hollow space underneath, an air-chamber leading from it, that a small iron or earthen stove can be placed in it, and the hot air conducted to all parts of the platform, and in winter they always have the "kangs," as they call them, so heated.

The effect of the lattice front of the building with the white paper is very pretty. The thing which would seem to you most quaint and odd about the buildings would be the roofs. They are in shape much like the shingle roofs on an ordinary frame house at home, but the slope is longer and slightly curved, and the long side is always toward the front, while the end of the ridge-pole is at the end of the house, so we might say it is like one of your roofs turned around. And how do you suppose they are made? Not at all like anything at home, so far as I know. First, the rafters, which are not more than six inches apart, are covered with coarse, woven matting. Upon this are placed the reed mats, not braided, but the round reeds laid together and held by hempen cords. These form the foundation for layer after layer of mud in which there may or may not be an admixture of lime. Upon this flat surface are placed the tiles which form the outer covering. These are semicircular, and laid in alternate rows, with the hollow or rounded face up. They fit into each other, and make a really pretty top of soft dark gray. Look at any picture of Chinese or Japanese houses which you have in illustrated papers and you'll understand the effect. The ends of the rafters, which show just at the edge of the veranda roof, are painted gaily in red or green, the lattice is a reddish brown, the pillars which support the veranda are black, while here and there a little line of scarlet enlivens door and window casings.—*Advance.*

Acting Rhymes.

Both old and young can join in the following game, and it is especially amusing in the family circle, as it permits the youngest children to attempt to represent their ideas dramatically. It is also entertaining, as it keeps the whole party employed.

The person chosen to commence the game must think of two words that rhyme with each other, and, keeping one word in memory, begins by saying: "I think of a word that rhymes with——." The first person who thinks of a word immediately endeavors to represent it in action, and the leader is required to guess what word is being presented in dumb show. The dramatization is continued by the members of the company until the right word is represented.

As an illustration, suppose the leader opens the game thus: "I think of a word that rhymes with —can."

A child rises and struts affectedly across the room.

Leader—"No, I did not think of —man."

Another child moves over the floor rapidly.

Leader—"I did not mean—ran."

A lady endeavors to show by her motions that she is cooking.

Leader—"It is not—pan."

Another lady pretends to be turning a wheel.

Leader—"No, it is not—span."

Another player walks affectedly, waving her hands.

Leader—"Yes, yes; I thought of fan."

The fortunate actor then becomes leader.

A RHYMING GAME.

This game requires considerable effort from the players, and has the advantage of keeping the whole circle busily engaged.

The players sit in a line, and beginning at the head, the leader, for instance, after fixing his mind upon two rhyming words, says inquiringly: "I am thinking of a word that rhymes with—will."

First Player—"Is it a money-drawer?"

Leader—"No, it is not—till."

Second Player—"Is it a little stream?"

Leader—"I did not think of—rill."

Third Player—"It must be a high land."

Leader—"No, not a—hill."

Fourth Player—"I guess it is a fight in the ring."

Leader—"It is not a—mill."

Fifth Player—"I know it is something bad to take."

Leader—"Wrong again, it is not a—pill."

Sixth Player—"Is it to murder?"

Leader—"Not to—kill."

Seventh Player—"I am sure it is a nickname for a boy."

Leader—"Caught at last! It is Bill."

Any scheme of forfeits may be added to these plays, according to fancy, as punishment for the failures, but when gaily conducted the game will be found sufficiently amusing without that addition.

There are many words well suited to this game, as hat will be followed by bat, rat, sat, cat, pat, mat, gnat, etc. It can be followed by rye, sly, nigh, pie, etc. Rain also admits of numerous rhymes.—*Ex.*

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., Nov. 11.—Let me die the death of the righteous; let my last end be like his.—Num. 23:10.

Fri., Nov. 12.—The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.—2 Tim. 2:19.

Sat., Nov. 13.—For such a High Priest became us, who is holy, harmless, undefiled, and separate from sinners.—Heb. 7:26.

Sun., Nov. 14.—Seest thou a man diligent in his business? He shall stand before kings.—Prov. 22:29.

Mon., Nov. 15.—Be not weary in well-doing.—2 Thess. 3:13.

Tues., Nov. 16.—For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.—Heb. 2:18.

Wed., Nov. 17.—Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke 12:32.

—The following from an exchange shows that the human Masonic brotherhood holds no more firmly in France than among the Grand Lodges of this country: "The struggle which has been going on in France for eighteen months past between certain lodges of the Scottish rite of Freemasons and the Supreme Council, which had refused these lodges the privilege of electing a president, fixing the orders of the day and the dates of meeting, has resulted in a split. Eleven of the older lodges have formed themselves into one independent grand symbolic lodge, claiming the same rights as the Supreme Council and Grand Orient."

—When scientists want me to stay and argue with them, I say to them, in the words of the prophet, "Abide ye here with the ass, while I go yonder and worship."—*D. Butler.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$444 92
Eli Tapley..... 200 54

Sent to Bro. Hinman from this office to meet expenses $20; paid also on his order $5. This includes contributions of A. Lewis, Mrs. J. Lewis, M. A. Macauley, W. I. Phillips, J. Ruddy, J. Day and Mrs. L. Day. Received at this office last week, J. Day, 25c; Mrs. L. Day, 75c. Names of contributors reported by Bro. Hinman: Jesse Seeley, R. B. Maxwell and Caleb Lyons $2 each; W. P. Clarke, $5; Jos. Park, Mr. Kirkpatrick, J. Watson, J. Dunlap, L. Richey and Mrs. Geo. Richey, $1 each; a Friend, Alexandria, O., $4; Geo. Mackey, 50c; Mrs. Stevenson and J. McKelvey, 25c each. The sum of the above was given last week.

From Bro. Tapley.

Columbus, Miss., Oct. 29, 1880.

Dear Bro. K.:—I have been very sick since I wrote to you last, but my health is now improving. Our report for October is: 2 sermons, 7 visits, 2 Sabbath schools attended, and 702 reform tracts distributed. The recent aid of our friends greatly strengthens our hearts and hands.

I deeply regret that any member of the American Missionary Association should speak a word in favor of secret orders among the freedmen. This Missionary Association has done much for this people and it would be a great blessing to them if they clearly understood that this society disapproves of secret heathenism in our midst. Will brethren Pope, Bennet, Roy, and all those who have discerned the abomination of these orders enquire of the Lord in prayer concerning this thing? Will not the A. M. A. arise in the strength of the Lord, and cast off all fellowship with the unfruitful works of darkness?

Many of the colored people who are heartily opposed to secret orders fear to take a decided stand against them, lest they offend their Northern brethren. There rests an exceeding weight of responsibility upon the leaders of the churches with regard to this very thing.

My Christian brethren, beloved of every name, let us make a united effort for the purity of the Bride of Christ. Will you not speak out and prevent those who look up to you as their spiritual guides from being led by your example or your silence into secret idolatry?

E. Tapley.

—Bro. Hinman's letters on another page, will be read with the deepest interest. At Camp Nelson he was threatened with a mob by the white men employed at a distillery in the neighborhood. Their threats alarmed the colored friends, but Bro. Hinman had experience and faith, and lectured before a full house in which perfect order reigned. He went on from that point to Chattanooga and Nashville and probably spent last Sabbath in Dickson, a short distance west of Nashville. He reports the news of Garfield's election received with some excitement but not with displeasure, the opposing party taking the result patiently. He finds the trip somewhat expensive and the friends who are interested—and all should be—in his tour will aid him by sending to us early such sums as they may think best.

—Spurgeon's vast congregation, generally numbering between six and seven thousand people, join in singing the hymn without any instrumental accompaniment.

Reformed Presbyterian.

—The suggestion is made in the *Reformed Presbyterian and Covenanter* that as many congregations as possible arrange to partake of the Lord's Supper on the second Sabbath in January immediately after the week of prayer.

United Presbyterian.

—Prof. Stuart, of the *Evangelical Repository*, Philadelphia, announces that a final settlement has been effected with the United Presbyterian Board of Publication, and the *Repository* and the "Bible Teacher" series of periodicals will henceforth be in their possession and under their control.

—This removal leaves the Atlantic States without a paper. Other enterprises of the church have been removed, also. At the late meeting of the Synod of New York this removal was the occasion of remark. In the synodical report it is thus noticed:—"Soon nothing of a general character may be left within the limits of a section embracing nearly 15,000 members—in the oldest, and, historically considered, most interesting part of our church—but the Board of Foreign Missions and Ministerial Relief. To so small a compass, indeed, does the work of Synod threaten to be reduced that a proposition has been made contemplating biennial rather than annual meetings. Perhaps all is for the best; but persons long connected with the East cannot contemplate this removal of public institutions and this concentration of the church's power in another locality without fears in regard to the future."

—The suggestion by President Vincent of New Athens, O., for holiness convocations among the U. P. churches is seconded by Dr. Wallace of Wooster, and by the *Christian Instructor*, as a means of deepening the spirituality and strengthening the fraternal bonds of church members.

—Rev. W. T. Meloy, D.D., pastor of the First United Presbyterian church of this city, has a book in press and about ready for the public, entitled, "Lucille Vernon; or the Church at Lansington."

—Last year 195 congregations received aid from the Board of Home Missions, and this year 207 have the promise of help. Last year an average of 17,000 people attended worship in places thus aided, more than 10,000 of whom were church members, and 10,000 scholars attended its Sabbath-schools. These people paid over $50,000 to their own pastors, and almost $7,000 to the Boards of the church.

—At the meeting of the Illinois Synod in Viola the subject of secretism was brought up. The *Instructor's* report says: "We had J. M. Henderson state in a very unique and concise way, 'The Position of the United Presbyterian Church in Relation to Secret Societies.' At first a feeling of disappointment mingled with surprise seemed to sweep over the large audience that had gathered to hear his paper, expecting something of about the orthodox length, when he read about one page and sat down. But in that brief space he laid down the 'position' to the satisfaction of all, if he did not go on to defend it as was expected. His brevity, however, had the effect of calling to the front some able defenders of the position, who, but for this very brevity, perhaps, would have remained quiet in their seats. The following resolutions on the subject were adopted with great unanimity:

"1. That we, as a synod, hereby express our earnest conviction that secret, oathbound societies are evil, and only evil in nature and tendency; and as such stand opposed to the progress of the kingdom of Christ.

"2. That we urge sessions within the bounds of this synod to kindly, yet faithfully execute the law of the church on this subject against all secret societies."

Wesleyan.

—Bro. J. A. Richards, of Ft. Scott, Kansas, was called lately to the bedside of his sick and aged mother, near Waupun, Wis. She is very infirm, but her condition is such that he expects to return soon to his work and may have already done so.

—Bro. C. F. Hawley has been laboring with the Chelsea church, Jo Daviess county, Ill., in revival work, and also at Mt. Juliette. At both points there were conversions and a reviving of believers in Christ.

—Rev. D. S. Kinney, publishing agent, has just returned from his annual visit to the fall conferences in the west.

—Bro. D. A. Richards, who a few weeks since started on a voluntary and unsupported mission to California, writes to the *Wesleyan* of the difficulties immediately encountered. Freemasonry in the churches and even in holiness meetings. "Whoever," he says, "takes a stand for God and truth, will find himself confronted at once by the world and the devil—the lodge and the (nominal) church."

United Brethren in Christ.

—The *Young Reformer* of Chambersburg, Pa., has a sturdy argument on a topic of vital importance in this denomination. It says:—"Pro-rata representation, by which it is understood, representation in proportion to number, is being much talked of as the proper plan by which the United Brethren church should be governed in furnishing delegates to the General Conference. That is, a certain number of delegates to a certain number of members found in each conference. We agree to this plan provided each conference dispose of every secret order man that has, contrary to our constitution, been admitted to church membership, and every secret sympathizer that has 'crept in unawares.' Those brethren that are so strongly in favor of pro-rata representation complain wonderfully of unfairness in the church, and all they ask is fair play. But where is the fairness of any organization to by fraud and contrary to a specific law of the organization admit men that are opposed to said law, and then plead for such men to have a vote, and their person to count, equal to the most loyal man in the organization in sending men to its law-making department? Men may talk about accomplishing a fair and noble end by earnest perseverance and the blessing of our heavenly Father when the foundation has been laid through fraud till they are old and gray-headed, but it will never be effected. Our heavenly Father's blessing don't rest on such work."

Free Methodist.

—Rev. B. T. Roberts, in an article in the *Free Methodist* of this city, replies to a note in the New York *Christian Advocate*. This note professes to show the reasons why Bishop Simpson refrains from attempting any vindication of the statements made by his authority in the "Cyclopedia of Methodism" prejudicial to the Free Methodist churches. The Cyclopedia article has been shown by Mr. Roberts to gravely misrepresent the facts connected with the origin of those churches. The *Advocate* editor, Dr. Buckley, has been so wrong-headed as to yield to the embraces of Masonry, and so very naturally says of the Free Methodist brethren that if "they have as much of the Holy Ghost as they have claimed long before this, the good among us would have flocked to them, and many thousands of sinners would have been converted." Bro. Roberts replies: "If we would admit to our communion, men who chew and smoke tobacco, and men who are bound to the Masonic lodge with barbarous oaths; and women of the world who 'adorn themselves with braided hair, or gold, or pearls, or costly array,' which the M. E. discipline of to-day says an awakened person cannot do, there is no doubt but that thousands more would now belong to our denomination. But while the people are so generally addicted to these vices, and the M. E. preachers are willing to admit them to their church without any intention to reform in these respects; and many of the preachers smoke and chew tobacco, and go to the lodge with them; and their wives lead off in fashionable display, the wonder is that we have made the steady progress which we have done. It seems to me it shows that God is with us."

Sabbath School.

LESSON VIII.—Nov. 21, 1880.-JOSEPH AND HIS BRETHREN.

SCRIPTURE.—Gen. 44: 30-45, 8.

[From the Lesson Commentary.]

"Now therefore"—Judah is the eloquent one among his brethren. His eloquence had carried the measure of Joseph's sale; it had prevailed on Jacob to send Benjamin with them; and here, finally, it makes Joseph unable to endure the restraint which he wished to put upon himself.—Lange.

How prudently Judah suppressed all mention of the crime that was charged upon Benjamin. Had he said anything by way of acknowledgment of it he had reflected on Benjamin's honesty, and seemed too forward to suspect that; had he said anything by way of denial of it, he had reflected on Joseph's justice and the sentence he had passed.—M. Henry.

"How shall I go up"—In all this he makes no parade of his self-sacrifice. He can not and will not, return home without Benjamin. He would even regard it as a favor that he should be received in his place. He would rather die as a slave in Egypt, than that his eyes should behold the sorrows of his father. So stands he before us in his self-humiliation, in his self-sacrifice, equal in both with Joseph, and of as true nobility of soul.—Lange.

"Joseph could not refrain"—The appeal of Judah is to Joseph irresistible. The repentance of his brothers, and their attachment to Benjamin, have been demonstrated in the most satisfactory manner. This is all that Joseph sought. It is evident throughout the whole narrative, that he never aimed at exercising any supremacy over his brothers. As soon as he has obtained an affecting proof of the right disposition of his brothers, he conceals himself no longer. And the speech of Judah, in which, no doubt, his brothers concurred, does equal credit to his head and heart.—Murphy.

"Cause every man to go out from me"—The Egyptians must not see the emotion of their exalted lord, the deep abasement of the brethren and the act of holy reconciliation, which they could not understand. Neither was the theocratic conception of the famine and of his own mission, for Egyptian ears.—Lange.

Observe the delicacy of Joseph's feelings in removing all the witnesses of his emotion. There are some persons who rather love to have witnesses of their various feelings, and feel no sense of shame when they have given utterance to any thing emotional before others. By these means feelings become vulgarized, weak and frittered away. That religious feeling which is never at a loss for appropriate words is a religion and a sensibility which has in it no depth. With deep truth are we told this in the parable of the sower and the seed. He cast his seed on the stony ground, and the seed sprang up rapidly, simply because there was no depth of earth. Therefore from this we learn that feeling, to be true and deep, must be condensed by discipline. We are taught this by our Redeemer's life. The commonplace truths of life were given publicly; but those deeper ones were veiled in parables to the multitude, and expounded alone to the disciples.—F. W. Robertson.

"Doth my father yet live"—He had already heard this several times, yet he must ask again, not because he doubted, but that in the assurance of this most joyful news he may show them his true Israelitish heart, and inspire them with courage.—Lange.

"They were troubled"—When the new and startling revelation burst upon them, their first feeling was that of terror. Already in fear for their liberty and their lives, their alarm was intensified when they realized that the ruler of Egypt, who had already dealt and spoken sternly with them, was none other than the youth whose piteous cries they had disregarded and whom they had sold into the hands of strangers.

"Nor angry with yourselves"—A less delicate mind would have talked of forgiving them; but he entreats them to forgive themselves, as though his forgiveness was out of the question. There was, indeed, sufficient reason for them to be grieved and to be angry with themselves; but Joseph knew that at present their grief might be carried to a dangerous excess. So long as he had reason to think that his brethren were not sufficiently sensible of the atrocity of their guilt he treated them with a severity which brought their sin to remembrance in all its aggravations. But when he saw them deeply humbled and overwhelmed with confusion, he administered seasonable consolation.—Bush.

"God did send me before you"—God's Israel is the particular care of God's providence. Joseph reckoned that his advancement was designed not so much to save a whole kingdom of Egyptians as to preserve a small family of Israelites: for the Lord's portion is his people; whatever goes with others they shall be secured.—M. Henry.

What they had done for evil God had turned to good. And now, having repented and been forgiven, as God had shown to them in his dealings, they are now in a state to understand his gracious purposes.—Lange.

Though we must not with this consideration extenuate our own sins, and so take off the edge of our repentance, yet it may do well thus to extenuate the sins of others, and so take off the edge of our angry resentments.—M. Henry.

"Earing"—That is "plowing;" to "ear" is an old English word for the Anglo-Saxon root erinn, "to plow," cognate with the Latin arare.—E. H. Browne.

"God sent me"—Providence looks a great way forward and has a long reach; even long before the years of plenty Providence was preparing for the supply of Jacob's house in the years of famine.—M. Henry.

"It was not you....but God"—Had such words as these been spoken by Joseph's brethren we should justly have thought they were uttering a lie, and almost a blasphemous lie, by endeavoring to transfer their criminal conduct to God. But when Joseph is the speaker we recognize the drift of the words at once, and see that they are free from any exceptionable meaning. His object is to intimate that his coming to Egypt was more God's work than theirs; that they were but instruments overruled by him for the accomplishment of his own purposes.—Bush.

"But God"—Upon this we have three remarks to make: First, That it is utterly impossible for us to judge of any event, whether it is a blessing or a misfortune, from simply looking at the event itself; because we do not know the whole. Fancy the buying of a slave in a cave in Canaan, and straightway there springs up in your breast a feeling of indignation. Pass on a few years, and we find Joseph happy, honored and beloved; two nations at least are saved by him from famine. Secondly, we remark how God educes good from evil, and that man is only an instrument in his hands. A secular historian, treating of mighty events, always infers that there has been some plan, steadily pursued; he would have traced, step by step, how it all came about, and referred it all to Joseph. But from the inspired history we find that Joseph knew not one step before him. Thirdly, we remark that there is a danger in a too-easy acquiescence in the fact that good comes from evil; for we begin to say: Evil, then, is God's agent; to do evil must be right; and so we are landed in confusion. Before this had taken place had Joseph's brethren said, "Out of this good will come, let us sell our brother," they would have been acting against their conscience; but after the event it was but faith to refer it to God's intention. Had they done this before it would have been presumption. But to feel that good has come through you, but not by your will, is humiliating. You feel that the evil is all yours, and the good is God's.—F. W. Robertson.

News of the Week.

—A great speculation in pork by several Chicago men has lately been closed. The original deal began last year and closed with a profit of $2,000,000. Convinced that the field had been but half mown, a second start was made in March, $14 per barrel being paid. The market persistently dropped, until a quotation of $9 showed that $3 000,000 had been sunk. The firm then secured all the pork on this side of the Atlantic and options on 1 500 000 barrels besides. The settlement in October showed a net profit of $7,000,000.

—Ohio capitalists have held a meeting and subscribed $12 000 to build two churches for the miners of Corning, one for the whites and one for the colored people, and one large school house at Corning and a small one at Rendville.

—A suit by George M. Pullman against the Baltimore and Ohio railroad company, involving the validity of the sleeping-car patent, is on trial at Baltimore.

—The Chicago, Burlington and Quincy railroad company declared a dividend in May last of 20 per cent. in stock, which adds 4 per cent. to the annual rate for five years. This dividend was made from earnings, and was of greater value than if paid in cash, since the stock was then worth a premium of about 40 per cent. It is now stated that the company has paid an average dividend of $12 85 per annum for five years. These results show successful management.

—The loss by the late gale on Lake Michigan is estimated at $500,000, and of lives, 93. There were seventeen total wrecks, and sixty-three other vessels were damaged to a greater or less extent. But five bodies have come ashore from the Alpena and it is believed that her hull and all on board but the few mentioned are in the middle of the lake.

—At the wool convention just held at Philadelphia it was shewn that in the last fiscal year the United States imported more than half its consumption of wool. For the year ended June 30, 1879, the importations were 39,000,000 pounds, equal in value to $5 034 000. This grew in 1880 (notwithstanding the tariff) to 128 131 000 pounds, of the value of $28,700,000. The question naturally arises, Why do not the home growers improve the native breed of sheep and meet the whole home demand? The answer is that the tariff which was framed in their interest, has rendered foreign woolen goods so dear that American manufacturers can afford to pay almost any impost on foreign raw material and still manufacture at a great profit.

—The American steam-launch Isabel was recently seized by Chilians while the captain was on shore at Payta. The engineers were ordered out of the vessel, and the American flag lowered and stamped upon. The Chilian colors were hoisted, and the captain was tendered the value of the launch if he would make no claim on the government. His answer was a claim for $30,000 damages and the cost of the vessel.

—More outrages are reported from Ireland. A magistrate of Leinster was fired at from behind a hedge. A man in County Clare who bid for a farm from which the tenants had been evicted suffered the loss of his ears at the hands of a mob.

—New Orleans is threatened with a Celestial invasion. Ten thousand Chinamen are said to be planning a descent upon the city from Cuba. An agent recently has received orders from twenty planters for laborers of this class.

—A terrific snow storm occurred in the province of Buenos Ayres on the 18th of September, and it is estimated that 700 000 cattle, 500 000 sheep, and 250,000 horses perished.

—A correspondent at Brussels has it on unquestionable authority that the czar has informed the powers he is indisposed to participate in any action in the East unless European concert is maintained.

—Diplomatic circles in London were considerably exercised over a report from Berlin announcing the death of the Czar last Friday. It lacks confirmation, but the feeble health of the monarch recently reported has increased the probability of the report. Advices are awaited from Lividia.

—The persons expelled from Hamburg and the neighborhood, in accordance with the new Socialistic law, include Herr Hartman, member of the Reichstag for Hamburg; Herr Auer, Saxon Deputy, and the whole staff of the *Gerichts Zeitung*.

—A dispatch from Montevideo, dated Oct. 12th, says Chili, as a condition of peace, demands of Bolivia the cession of the whole territory of Atacama, and from Peru the cession of the town of Tarapaca.

—The opening of the exhibition at Melbourne, Australia, last month, proved a great success. The procession of trade societies and fire brigade to the building, joined by a vice-regal party, numbered several thousands. The inaugural cantata was performed with great effect by a chorus and orchestra numbering 1,000. The arrangements were excellent, and there was no hitch nor accident, notwithstanding the dense crowd. At night the men-of-war were illuminated. The display exceeds anticipations, especially in the fine arts, which surpass anything previously seen in the colonies. It is proposed to hold a naval and military review the 9th of November, also a sham naval fight, the field force co-operating.

—A man named Shields, in Perth, Scotland, has just invented a curious method of calming the stormy sea. The plan is to sink in the sea bottles filled with oil. These being carried far down by weights attached to them, are broken by the greater pressure of water at the depth to which they attain, and the oil thereupon rises to the surface and smoothes the waves by its presence. An experiment tried at Peter Head is said to have met with amazing success, and Scotch papers are full of descriptions and comments on this modern miracle.

Temperance.

Gen. Roberts, whose march in Candahar is described as being "as brilliant a military operation as has been undertaken since "Gen. Sherman's march to the sea," is a staunch teetotaler, and under his influence nearly every English regiment serving in the Afghan campaign has a temperance society.

No liquor licenses have been granted in Potter county, Pennsylvania, since 1860, and here are the grand effects: "At a recent term of the court the district attorney informed the court that he had no indictments to present to the grand jury; the sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the county's charge."

The representative of a New York wine house who frequently visits Washington says that Mrs. Hayes' dictum of "no wine at State dinners" has nearly ruined the trade at Washington. Its disuse became in a degree fashionable in office-holding and political classes, and last winter there was not one case of wine sold where forty were sold not ten years ago.

In some places congregations are unwilling to receive ministers who indulge in tobacco. Many families almost dread the visits of such ministers, lest their growing sons will be led to adopt a practice which they so earnestly discountenance and oppose. The least that can be said is, it is a costly mode of needless self-indulgence, and as such stands in the way of a minister's usefulness. He pleads the missionary cause, and urges his congregation to economize; but his words fall powerless when they see that he does not love the cause of missions so much as to restrain his own self-indulgence. To many the odor of the cigar or of tobacco is unpleasant, and especially in the sick room.—*Simpson.*

—A religious society in Yorkshire had twenty guineas brought to them by a man in low circumstances of life. Doubting whether it was consistent with his duty to his family and the world to contribute such a sum, they hesitated to receive it, when he answered to the following effect: "Before I knew the grace to our Lord I was a poor drunkard; but since it has pleased God to renew me by his grace, we have been industrious and frugal. We have not spent many idle shillings, and we have been enabled to put something into the bank; and this I freely offer to the blessed cause of our Lord and Saviour." This was the second donation from the same individual to the same amount.—*Arvine's Anecdotes.*

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Winter		1 03
Corn—No. 2		40
Rejected	38½	39
Oats—No. 2		29
Rye—No. 2		29½
Bran per ton		11 75
Flour—Winter	3 75	6 00
Spring	2 50	5 50
Hay—Timothy	10 50	15 50
Prairie	8 50	11 50
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Tallow		5½
Lard per cwt		8 10
Mess pork, per brl		14 50
Butter medium to best	16	30
Cheese	4	12¾
Beans	1 00	1 90
Eggs	19	17
Potatoes, per bu	85	61
Seeds—Timothy	2 15	2 30
Clover	4 00	4 75
Flax	1 20	1 24
Broom corn	2	6½
Hides—Green to dry flint	9	16
Lumber—Clear	36 00	45 00
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Topics of the Time.

The political ban-dogs are beginning to bark at President Hayes because he took time during the heat of the late campaign for a long tour on the Pacific coast, as if he dodged the partisan duties which party service levied upon him; and he is also charged with turning a cold shoulder to a politician who approached him for a campaign contribution. Mr. Hayes has his failings, but every patriotic American should be sincerely grateful to him that his administation has been so clear of, and so opposed to, partisan politics. In its measure it has reiterated the warning of Washington's Farewell Address against such party organizations as have for years attempted to absorb every interest and have really crippled every step of our country in its development of the principles of the Pilgrim Fathers. The election of Mr. Garfield, though a victory of one party machine over another, is also in a higher sense a protest of American intelligence and integrity against the whole party business. These protestants will be heard more respectfully in 1884 than now if the coming administration will maintain the ground already won from the rapacity of office seekers.

The Republican leaders were repeatedly urged during the past year to send some of its best men to the South. But they had the record of Stewart L. Woodford of New York, who voluntarily undertook such a mission, and soon involuntarily returned from it, and they found the breed of political spouters unused to such self-denial, but with a warm affection for a little notoriety among the voters at home. So Northern speakers were represented in the South only by the Greenback party. There has not been given General Weaver and his associates the credit they deserve for this. The *Christian Union* in urging that such a mission be vigorously maintained during the next four years says truly: "If the South is solid four years from now it will be the fault of the Republican party, and the North will be apt to hold it responsible. Every party is bound to be an educator as well as an actor, to teach political principles as well as to carry them out."

The recent marriage of the Czar of Russia to a woman who has for years been his mistress, gives an air of probability to the report that he will also renounce the imperial sway in favor of his son, the Czarowitz Alexander. The character of the administration of affairs under this prince is a question of some moment to Turkey, Germany and Austria. As he is represented to resemble his uncle Nicholas the Great in determination and self-reliance and in the tenacity of his convictions, a different spirit will be brought into Russian affairs from that which has characterized his weak but amiable father. Of these convictions the London *Telegraph* presumes to speak thus: "Of his fervent faith in the Panslavistic dogmas no doubt has been entertained, since he came to manhood, by those who know him best; and his antipathy to all German men and things is no less notorious than his sympathy with the attractive qualities of the French nation. He is believed by his countrymen to be, before all else, a true and uncompromising Russian patriot; to hold in horror the system of peculation, bribery, and administrative fraud that has honeycombed the empire during the last two reigns, and brought it to the brink of ruin; to have set his face in particular, against abuses of their high station practiced hitherto with impunity by certain of his own near relatives, and to have vowed himself to the mission, as far as the internal affairs of his native land are concerned, of extirpating, root and branch, the countless abominations tolerated by his father, with what results the Nihilistic movement has only too terribly demonstrated."

The agitation in Ireland is daily increasing. The government is using vigorous measures for the relief of the peasantry both from the avarice of the landlords and the rapacity of the agitators and demagogues. The latter class were represented in the most favorable light in this country last year by Parnell, and the impression he left was wholly unfavorable. He with thirteen other agitators are under arrest and will be tried in Dublin. The central point of interest last week was a large estate, near Ballinrobe in the west of Ireland, managed by an agent named Boycott. The severity of this agent has driven off his tenants, and the land-leaguers will allow no laborer to help gather his rotting crops. But his influence was such as to excite sympathy among the Orange lodges of the north, and a small emigration began toward Ballinrobe. The dozen men needed were attended by several score more, and the affair appeared so much a demonstration in force that the land-league was in arms and a battle would have resulted, had not a strong guard of infantry and artillery been on the ground. The harvest proceeded under the protection of a cordon of bayonets. The government regards the situation as critical, since a large force has been sent over to Ireland and the Channel fleet has been ordered to her shores. The Pope, the center of that system to which may be attributed most of Ireland's misery, has also signified his interest; but, careful that he should not be found at last on the losing side, he gives little encouragement to the tenantry, the most loyal of his spiritual subjects.

—The Hibernian Bible Society has circulated in Ireland, since it was formed, nearly 4,500,000 copies of the Bible.

THE RELATION OF THE REFORMED PRESBYTERIAN CHURCH TO THE U. S. GOVERNMENT.

BY A. M. MILLIGAN, D D.

Covenanters cannot afford to be ignorant. A people who are content to drift with the current, and rise and fall with the tide, may conceal their ignorance, but those who stand for a principle, must be intelligent and "ready to give an answer to every one who asks a reason of the hope that is in them, with meekness and fear."

Patriotism is a high Christian virtue, and should be seduously cultivated by every one, and our children should be carefully trained to its exercise. Traitors are by the Spirit of God classed among the vilest characters. Opposition to the government under which we live is unnatural, dangerous, and unless based upon the best of reasons, highly reprehensible and wrong. Prejudice, hatred and wholesale denunciation manifest only bigotry, and defeat the very object sought.

"Say ye not a confederacy to all to whom this people say a confederacy," (Is. 8: 13) was originally uttered by the prophet as a warning not to enter into a confederation into which the kingdoms of Judah, Israel and Syria were entering, and the general principle enunciated is that we may not enter into every kind of governmental association, but only such as are consistent with the honor due to the Lord of Hosts. The Hebrew word translated "confederation," is used to designate a combination for any purpose whatever and the prohibition implies that we should test the association, of whatever kind, before we bind ourselves in it. Let us inquire,

I. What is a government?

In answer to this question it is evidently implied in the text that many institutions put in false claims to be regarded as civil governments. An assemblage of people may be thrown together in a mass without any bond whatever, with no unity or consistency, have no rule of life or action, either expressed or understood—nothing which they recognize as law, or authority. You would not call such an assemblage a nation. It might be designated as a mass meeting, or a mob, but not a government. Anarchy is the word that expresses the condition of such an assemblage, and that word means without government. Such a

condition, especially when excited by passion or frenzy, is one of the most fearful that can be conceived of; it is society in the condition of the maniac, ungoverned and ungovernable.

But introduce a change. Reduce this mass to order; bind it together into a confederacy; govern it by a law; establish in it authority. It does not necessarily become a government, in the proper sense of that term. It depends upon the purpose and end for which it is organized. If for pillage and plunder and robbery, you would call it a band of robbers or pirates, the nations would regard them as outlaws and foes of the race, and combine for their destruction, but would never admit them to the sisterhood of nations or recognize them as a government.

But suppose, again, that this organization is upon the territory of an acknowledged nationality and made up of its subjects, organized for the purpose of destroying the parent state, and assuming its powers, no matter how perfect its regulations, or how much in accord with the laws of nations or of the parent state its laws might be, would it not still be considered a rebellion, and a conspiracy, rather than a government? Would not the parent state be justified in reducing it to subjection and punishing its leaders as traitors and rebels, and would not the civilized world be tardy in recognizing its government?

Does not this text warn the people of God not to say a confederacy with such a confederacey, nor to fear their fear? Thus far all will be agreed.

But, if on the other hand, this assemblage of people occupy territory that is confessedly their own, and are themselves subjects of no other government, and are organized under just laws for the proper ends of government, they are entitled to recognition as a government, and it would be perfectly proper to "say a confederacy" with them.

II. But here a very important question arises: What are the proper ends of government?

1. There are manifestly human objects, ends or purposes to be subserved by government. These are well expressed in the preamble to the Constitution of the United States, viz., "To form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity." This is a very excellent summary of ends of government as regards the rights of the people; and where these ends are attained, and enjoyed by all the people, one great object of civil government will be accomplished.

But where these euds are not attained, where equal justice is not dispensed, where equal rights are not enjoyed, where any class is left a prey in the hands of others, such a government fails of the very first elements necessary to the Constitution of a proper government—God's moral ordinance.

2. But there is another object and end to be sought and obtained by civil government, viz., "to glorify God and enjoy him." This is not only an end, but the chief end of man in every relation; not only as an individual and in his family and in the church, but also in the state. Is it conceivable that God has placed his creature man in any relation in which he is released from all responsibility to his Creator, and in which he is under no obligation to fulfil the chief end of his creation and being. And if perchance God had placed man in any such relation, would it be that of civil government? the relation in which the magistrate is most immediately the minister of God?

On the other hand, was it not in his character of civil ruler of the world that God entered into covenant with man and bound him to obedience? Was it not after giving man dominion over the fish of the sea and the fowls of the air and the beasts of the earth, and bestowing on him the right to eat of every tree of the garden, that he restricted man's dominion and abridged man's proprietorship by withholding from him the right to the tree in the midst of the garden, as a token of God's supremacy and man's duty to his sovereign in this relation? What is the meaning of the title given to Christ "Governor of the Nations," and the "name written on his vesture and on his thigh, King of kings, and Lord of lords?"

Can a nation exist without divine support? Can it be safe without divine protection? Can it be happy without God's blessing? "Blessed is the nation whose God is Jehovah." Can God be expected to preserve, protect and bless a nation which will not acknowledge his authority or place itself under his protection and care? Are not allegiance and protection correlates? Is any nation bound to protect those who are not its subjects or who are in rebellion? Is it not then manifestly the duty of nations to glorify God in order to enjoy him?

But more than this, God will not only not protect, but he has declared that he will destroy those nations that will not serve him. He has threatened to "pour out his fury on the nations that know him not, and the families that call not on his name," and that he "will turn the wicked into hell and all the nations that forget God."

III. But let us inquire, What are the possible attitudes or relations which a nation may sustain to God?

1. A nation may sustain to God a relation of loyalty. He their God, and they his people. This is expressed in Ps. 33:12, "Blessed is the nation whose God is Jehovah;" and in Rev. 11:15, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ." This can only be done by entering into diplomatic relations—forming a treaty or covenant with God, in which the nation recognizes God's authority, and accepts his law and engages to enforce obedience to his commandments; and God on these terms accepts them as his people. This requires no special revelation from heaven as God has already revealed his proposals, and when a nation accepts his terms, the agreement is made; but this agreement must be embodied in the just charter or constitution of the nation to which its citizens and magistrates are sworn and thus it becomes of the nature of a treaty or covenant, and the supreme law of the land. Thus God became the God of Israel by their acceptance of the constitution or covenant which he thundered from Sinai and wrote upon the tables of stone, and which they accepted when they said, "All that the Lord our God hath spoken will we do and be obedient;" and this covenant their kings were required to swear on their induction to office.

But in New Testament times this can only be done by an acceptance of the Lord Jesus Christ as the nation's king. For "the Father judgeth no man, but hath committed all judgment to the Son; that all men should honor the Son even as they honor the Father." "God has set his king upon his holy hill of Zion, and declared the decree, giving him the nations for his inheritance and the uttermost parts of the earth for his possession;" and has sent forth his warning, "Be wise now therefore, O ye kings; be instructed, ye judges of the earth: Kiss the Son, lest he be angry and ye perish." Ps. 2: 6-12.

2. A nation may sustain a relation to God of pronounced rebellion and avowed hostility. Such was the attitude of France in the French Revolution, when the National Assembly voted, "There is no God;" set up a lewd woman and proclaimed her the Goddess of Reason; abolished the Sabbath; declared "death to be an eternal sleep and there is no resurrection." Such is the attitude of those nations which set up other gods and worship them. Such is really the attitude of Popish nations who accept the dogma of infallibility, and exalt a man to sit in the temple of God proclaiming himself to be God. This constitutes the system of which he is the head, "The Antichrist." This was the attitude assumed by the Jews when they cried, "Away with him; crucify him." "We have no king but Cæsar."

Neither of these attitudes is the one assumed by this nation. It has neither declared in express terms its loyalty to God, nor has it denied his authority, or called in question his being or his claims. I do not believe there has ever been a time in the nation's history, when an express renunciation of his authority could have been forced from the nation by any political party. The Christian sentiment in this nation would sweep any party out of existence that would dare propose such an issue.

3. The attitude which this nation has endeavored to occupy is one of neutrality or non-committalism. The Christian people under a false idea of generosity or liberality—for fear of impinging on the freedom of infidels, Jews or other unchristian parties, have been willing to withhold the claims of Christ—and their own preference to do him honor, rather than incur the charge of religious intolerance, or of impinging on the consciences of opposers. They have supposed that by neither professing the one thing nor the other the difficulty might be obviated, and all parties satisfied. But the result has been that no party is satisfied. The friends of Christ are not satisfied that his authority is ignored, and his law treated as a nullity, and his name never mentioned in the charter of the nations. While the infidel and the Jew are clamoring for the abrogation of the Christian usages that still exist, though without legal sanction.

But a more important question arises, How is God pleased with this attitude of neutrality and indifference? Let his Word give the answer. Christ says, "He that is not for me is against me, and he that gathereth not with me scattereth." (Mat. 12: 30). "The nation and kingdom that will not serve thee shall perish: yea, those nations shall be utterly wasted." (Isa. 60: 12). "The wicked shall be turned into hell and all the nations that forget God." (Ps. 9: 17.) The impossibility of neutrality is manifested in the fact that while the nation has not formally renounced the authority of God and his law, it has virtually done so by exalting the people to the place of God and their will expressed in the Constitution to the place of his law.

The Constitution says, "*We the people ordain this Constitution.*" The Bible says, "The powers that be are *ordained of God.*" The Constitution declares itself to be "the supreme law of the land," and provides that it may be altered or amended, that is, changed in any direction, by a constitutional majority of Congress and of the State legislatures; that is, that the voice of the people expressed by requisite majorities, may make that Constitution what they please, without any restriction, and still it shall be supreme law.

Wherein does this differ from the dogma of infallibility except that the one deifies the pope, and the other deifies the people? Italy has one pope, America fifty millions. In other words, "*Vox populi vox Dei*" in the worse sense, "the voice of the people is the voice of God," the people is God.

Then the Constitution provides that "all legislative, executive and judicial officers of the United States and of the several States shall be

bound by oath or affirmation to support this Constitution, but no religious test shall ever be required as a qualification to any office under the United States," i. e., he may be an enemy or a friend of God, he may revere or blaspheme the Bible and the God of the Bible and it shall be no disqualification for the highest office in the nation. Benjamin F. Butler, years ago, said that no immorality could disqualify a man from holding office in the Congress of the United States provided he was elected by the people—and we have seen his declaration pretty fully exemplified. John Morissey, the greatest gambler in the United States, G. Q. Cannon with his four wives, and Hamburg Butler with the blood of five murdered men on his skirts, have sat unchallenged in the councils of the nation. That the "Bible is law higher than the Constitution," has been scouted in the Senate Chamber, and the Fugitive Slave law, in direct contravention of the law of God (Deut. 23: 15), has been enacted and enforced by both Houses of Congress and the President, and declared by the Supreme Court to be constitutional. In view of all these facts, can we regard this government as in any proper sense a "kingdom of our Lord and of his Christ?" Set up as it is in God's territory and over God's people, is it not a rebellion, and is not God saying, "Shall I not visit for these things? Shall not my soul be avenged on such a nation as this?"

(Concluded next week.)

CONGREGATIONALISM IN ENGLAND AND WALES.

BY REV. JOHN BOYES.

The annual meetings of the Congregational Union have just been held in the town of Birmingham. The opening sermon was preached in Carr's Lane chapel by the Rev. Eustace Condor, from the words: "Allowed of God to be put in trust with the Gospel." This inspiring passage was reverently and suggestively treated. We thought there was a little too much glorification of Congregationalism dragged in; however, denominationalism is always expected to preponderate at annual gatherings. Humanity would be something more than it is if such were not the case.

The discourse by Dr. Newth on "Ministerial training and the present duty of our churches in reference to it," was one of vast importance. Forty-three years ago Dr. Newth entered Coward College, and ever since the completion of his college course, has been engaged in preparing young men for the ministry. He showed that while the gifts which qualify for the Christian ministry are God-given, the duty devolves upon us, in the spiritual as in the natural world, to dress and keep the garden of the Lord.

The Congregationalists are finding lay preachers a necessity in order to the support and growth of rural congregations. The Rev. T. G. Horton objected to the term *lay preacher*, and urged that there should be some recognition of the pastoral character of men who ministered to churches and supported themselves by business.

The Rev. R. W. M'All of Paris, gave an exceedingly interesting account of his work in France. He said that the ratio of Protestants to Romanists was as one to forty. He urged English and American Christians to lend their aid in the important work of evangelizing that priest-ridden land. His affecting details of the progress of the work in France was listened to with deep interest.

Missionaries from India and other parts of the world gave accounts of their work, and the progress of evangelistic truth.

The address of the Rev. S. Macfarlane, from New Guinea, was of special interest. He said that the evidence afforded by the native languages showed that in former times the people occupied a higher position than at present. The heathen are going down and not up, and if Christianity does not come to their rescue they will be swept away. Those who talk of leaving the people alone, do not know what they say. He has been engaged twenty-three years in mission work, and occasioned some merriment by his frequent sallies of wit. Among other things, he jocosely remarked: "We read in the newspapers of some of your people in this country, who, after twenty years of patient labor, are presented with an electro teapot as a proof of how successful they have been. Missionaries have no such presentation, because, for one reason, the people have no teapots; and if they had, would be afraid to give them lest you might think we were movable."

Joseph Cook of Boston, Massachusetts, was accorded a very enthusiastic reception. His speech was exceedingly racy and effective. He thinks that in America the great cities must look to Congregational principles for the security of civil government.

Though the meetings of the Union this year have not been as exciting as in some former years, we have been pleased with the spirit shown in them and the work done.

South, England, Oct, 1880.

The Ohio Anti-Liquor Alliance has issued a card to the temperance workers of Ohio urging aid in preparing to crusade the Legislature for stringent local option law. They have sent out over 8,000 petitions in pamphlet form, and design to have at least one in each school district. They also call upon all the clergymen, of all denominations in the State, to preach upon the subject of temperance on the 14th day of November. This is to be followed by canvassing for names until the 12th and 13th of January, when a mass meeting is to be held in Columbus, at which time the petitions will be formally presented to the Legislature.

REFORM NEWS.

Our readers have a right to know important news in regard to temperance, religion, politics, education, social reform and whatever else is transpiring. As an independent paper it is not our business to make this news so much as to report it. Reformation is the watchword of an advancing civilization. Old barbarisms must become obsolete. Darkness must be dispelled by the advancing light of the Gospel. The people demand information of the progress of truth and the victories of righteousness. Perhaps on no one thing do they need more diligent instruction, faithful warning and frequent information than the progress of the Gospel in dispelling darkness and error, as these are oft found intrenched behind some so-called ancient order of secretism. Within the past few years a remarkable reform work has been inaugurated with respect to those dangerous enemies of church and state called secret societies. In these years a National Christian Association has been organized that has been growing rapidly in power and popularity and done much to awaken thought and to disseminate correct information respecting these orders. Not only so, but a political organization called the American party has been organized, and is drawing to its candidates the support of many of the best of our American citizens.

In the following fifteen States, State Associations auxiliary to the National Christian Association, have been organized, namely: Connecticut, Illinois, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New York, Ohio, Pennsylvania, Wisconsin and West Virginia. These State Associations hold their annual meetings regularly, and are increasing rapidly in the number of their members, the amount of their funds and the extent of their influence. A number of able lecturers are being employed, and the people through their influence and addresses are being led to inquire into the character of secret orders. The result already has been that thousands, and we may say tens of thousands, have been led to regard these orders as anti-Christian in character and inimical to the best interests of society. Not only so, but many of their own members have been so enlightened on their nature, history, and general evil tendencies as to come out from them and renounce them forever. These are facts which the secular press of the country is slow to admit, and much slower to communicate. It seems afraid to admit or publish that which every man posted on this subject knows to be true, and which deeply concerns every Christian and lover of his country. There never, since or before the days of Wm. Morgan, has so much been said, read and written on the subject, and the way things are and have been drifting for a few years past the secret orders will have to rise for their own defense in some new or unheard of way, or they will find arrayed against them in the near future not only the strong popular sentiment, but a powerful and irresistible political party. They may affect to laugh at such things and appear to treat them with contempt, but facts are facts, though they be stubborn and unpalatable truths, and the sooner men accept them as true the better for their credit, candor and common sense. Our business is not to misrepresent the truth either by stating what is not true of this anti-secret reform in its favor, or by our silence in regard to it act as if such a powerful movement had no existence. In after years our readers shall not have it to say we have kept them in ignorance of these things. Take up the political and independent, and many of the religious papers of the present time and read them carefully, and one would never dream that the anti-secret society movement had any existence, save with a few of whom these papers denominate fools or fanatics. These papers are largely under the control of the fraternities of secretism and seem afraid to tell the truth. About all the majority of secular papers let their readers hear on this subject is an occasional outburst of passion and abuse of some one who has said or written something against their favorite order. They conceal from their readers the facts, and give them to know little or nothing of what is being done in this work. But let any one read the addresses delivered, the reports of the frequent meetings of the anti-secret reformers the accounts of their State conventions, and the able arguments and startling facts with which these reports are bristling, and learn of the unity and enthusiasm that characterize the proceedings, and he will get his eyes opened to the fact that the secret orders by their bad management, haughty, overbearing and domineering deportment towards their opponents and their lack of that which should commend them to the confidence of the Christian people of this country have raised against themselves a storm that may yet turn into a whirlwind that will sweep them out of existence.—*Sandy Lake News*

—In the Austrian delegations Baron Hubner, formerly Ambassador to France, urged a revival of the alliance of the three emperors as a means of deferring the Eastern question. The Minister of Foreign Affairs replied that the object would more likely be obtained in the way tried by the government, namely, maintenance of the concert of the powers.

Political.

Election Returns.

ILLINOIS.

Reported last week, 27.

Monmouth	3	Byron	5
Chatsworth	1	Polo	8
Lisbon	1	Gray Willow	2
Winnebago	1	Peoria	1
Lexington	1	Ottawa	2
Washington	1	Bismarck	1
Homer	1	Lockport	4
Hallack	1	Alpha	1
Secor	1	Wyanet	2

INDIANA.

Reported last week, 6.

Lafayette	2	Etna Green	3
Ripley	3	Fortville	1
Washington	1	Evansville	1

IOWA.

Reported last week, 180.

Denmark	4	Janesville	2
Wayne	5	Raymond	2
Massilon	6	Western	9
Independence	2	Liberty	12
Cedar	1	Grant township	1

KANSAS.

Reported last week, 46.

Mankato	4	Lyons	1
Oxford	1	Volga City	5
Mellington	1	Ely	1
Shueyville	1		

MICHIGAN.

Reported last week, 29.

Lenawee Junc	2	Green township	1
Blissfield	1	Richmond	1
Jamestown	12	Lawrence	4
Holland City	60	Ray	3
Holland town'p	20	Berlin	1
Olive	20	Hastings	2
Fillmore	18	Coral	1
Laketown	13	Portland	4
Overisel	8	Lowell	1
Three Rivers	2	Jonesville	1
Graafschap	18	Hart	2
Newark	3		

NEBRASKA.

Nebraska City... 3

NEW HAMPSHIRE.

Moultenborough. 2

NEW YORK.

Charlotteville	1	Oramel	5
Rochester	4	Lincklaen Centre	1

OHIO.

Adelphi	1	Wadsworth	1
Delta	1	Napoleon	5
Middlefield	4		

PENNSYLVANIA.

Rome	7	Fayetteville	1
Pottstown	1	Strasburg	3
Smethport,	1		

VERMONT.

Hardwick	1	Brandon	1

WISCONSIN.

Waukesha	2	Geneva	3
Orion	2	Juda	2
Delevan	4	Plover	1
Cadiz	3	Menomonie	6
Rudolph	2	Springvale	13
Trenton	1	Sugar Creek	2
Eau Claire	10 (about)		

Notes after the Battle.

F. H. Waugh writes: "I think there are a score of my neighbors who will vote the American ticket the next election."

D. G. Jeffrey, Blissfield, Mich.: "I do bless God that * * I have not touched or helped to place in power the great beast."

R. B. Dawson, Orion, Wis.: "I have had a talk with a great many voters and think we will organize and run a town and county ticket of our own hereafter."

Geo. P. Allister, Ray, Michigan: "Many are Anti-masons at home and by the roadside, but when they get to the polls they are too faint-hearted to own it."

Dr. J. Blount, Byron, Ill., reports five votes for Phelps and Pomeroy, two for Weaver. He adds: "We shall hope to do better sometime."

J. Stratton, Janesville, Iowa: "We see unmistakable signs of progress in our cause."

W. H. James, of Three Rivers, Mich.: "At Lawrence at my quarterly meeting after Saturday afternoon sermon, we had a political exhortation and read the platform of the party and then distributed the tickets. All with the exception of one or two said they would vote the ticket. I believe the Free Methodists will vote as they pray. Hoping that we shall get into the field earlier next time, I remain yours during the war."

D. Hyde, Oxford, Kan.: "I showed them [the American tickets] and made quite a stir among the lodgemen and received some epithets, but bore them patiently for Christ's sake. I am giving your valuable paper to others to read as fast as I can find those that will read them. Pray for me."

Hiram Preston, Lincklaen Centre, N. Y.: "I am opposed to the Sabbath being made one day by law, and there are great objections to it here as there are many voters here who worship on the seventh day of the week. Please consider this plank in your platform and see if this should not be changed."

G. Marcy, Portland, Mich.: "At election there were four clean American tickets put in where there were never any cast before. (I have cut from the *Cynosure* the platform of the American party and voted it twice) I do not believe in the doctrine, of two evils choose the least. We are not to choose any evil, small or large, but to avoid the very appearance of evil. * * I have no sympathy at all with a church or a political party that upholds principles which are bringing blight upon our fair land and ruining the souls and bodies of our young men."

Stephen Pilkinton, Portland, Mich.: "Four American votes [the number polled at Portland] do not count much, but it is a singular fact that forty years ago there were just four abolitionists in this township, and I was one of them. Then, as now, I thought the principle that I contended for was right, but the cause was hopeless. * * We are not to despise the day of small things, but viewing it from a human standpoint it will be a long, long time before the obstacles which are in the way of a successful attack on Masonry can be removed. The apathy and indifference manifested by the people who are ruled by the Masons, is a phenomenon not easily explained."

Roll on the Ball!!

Menomonie, Wis., Nov. 8, 1880.

Dear Kellogg:—We have met the enemy, and they are ours! Of course they are; it is only a question of time. The ball is rolling and gathering weight and momentum, that shall become an avalanche, sweeping the old parties before it, or burying them out of sight with its accumulated masses. Our tickets came too late to give us much opportunity to get them into proper hands for use; and then, too, many Anti-masons were not sufficiently educated to stand by their principles at all hazards, leaving results with God. They feared the Southern Brigadiers and their wholly inexcusable Northern allies, and so they voted for Garfield, whose subordination to the lodge is as complete as many supposed binding obligations and death penalties can make it. Of two evils they chose that which in their judgment seemed the least, while a very few of us chose neither, and voted as we pray; while the appearance of "The American Ticket" in the ballot box was a genuine surprise to many. Six of them were cast here, and mine was the first to enter the box after it was opened—passing from my hand into the hand of our Royal Arch High Priest, and thence into the box, with its title fully exposed.

In the adjoining town of Sherman, one of our tickets was cast. As soon as its character was known it was indignantly proposed to count it after the Southern style, i. e., to cast it out; but better counsels prevailed. A legal gentleman from this place, who was standing by, said: "The man who cast that vote ought to be hung!" The voter thus relegated to the hangman, took note of the matter and invited our legal friend home with him to tea, but did not make himself known as the offender. I suspect the bull-dozers are

NOT ALL IN THE SOUTH.

We have made a beginning. The end is by and by. Before another Presidential election "The American Ticket" will be a more familiar sight to election boards; and there will be less said about throwing it away, I'm thinking. The next four years should see an advance "all along the lines." Local tickets at the coming elections should spring up everywhere. The conscience and honesty of the land should take a hand in running primaries, and what follows them, and with an authority not to be gainsaid or withstood, invite rings and cliques to take a back seat while people exercise the right, and perform the duty of governing the nation in the interest of the whole people.

The next election for State Legislatures should result, in certain localities, in placing some of our men of pronounced standing in those bodies and four years ought not to pass till the "American Party" has its representatives in Congress. We have just called the attention of our country, for the third time, to our party. The time for hesitation and dallying should with us be forever in the past. The future is before us, the possession of God and the Right. If we will it, in consecration and faith, it may be ours. "Once more into the breach, dear friends!" J. L. Barlow.

Thoughts on Election Day

I bless and thank God for the ri
experience of that day. I felt at t
polls and after, as if surrounded
sweet, soft, supporting, invisible
fluences.

And as I look at it now, I ask m
self, Why shouldn't I? I was voti
for God as ruler, not alone of ou
but of all nations, and proclaimi
my belief that our's is a Christi
nation. Yes, and for the holy S
bath of rest, and a nation cleared
intemperance and of the foul sec
lodges, and for the perpetuation
freedom of all men, and a g
many other good things besides.
first five articles of platform especi
ly, and the rest in general. I w
all men would read it and study
and get it in their hearts.

Well I think God was with
in the act of voting, and I thou
of the experience of the prophe
servant where Elisha's prayer
answered and the chariots a
horses of fire appeared on the mo
tains round about Dothan. We
not told how he felt and acted,
we know it must have augured gr
and happy results in the future;
if he did not leap and shout for j
he must have felt like it.

I did not vote in my inter
alone nor mainly, but for the g
of coming generations. I wish
could vote so every day. Well, I
cast my ballot of prayer into
ballot box of the mercy seat ev
day. And if every voter in
great country but knew the enj
ment in both cases, they would
no other. May God open their e
on the horses and chariots of fi
that they may see what is comi
O men, look down the future,
see the convergent rays of div
light penetrating the lodge and
the dark places and corners of
earth, filling with fear and dis
the irrecoverably corrupted,
with joy those susceptible of
demptive influence.

A. D. Freeman

One Hundred and Fifty-sev

Holland, Michigan

Mr. Ezra A. Cook, *Chairman*
National Committee of Ameri
Party,

Dear Sir:—The following n
ber of votes have been polled
the Michigan electoral and S
ticket, at this place and vicinity:

Holland City, Ottawa	county			
Holland township,	"	"		
Olive	"	"	"	
Jamestown	"	"	"	
Zeeland	"	"	"	
Fillmore	"	Allegan	"	
Laketown	"	"	"	
Overisel	"	"	"	

Thus a start has been made
the American party and reform,
against being longer duped by
sonic or secret society rings. A
consulting some of our leading
formers here, it was thought bes
let this election pass without
regular organization, in order
test the sincerity of so many

rofess to be against secretism. We ow find that we have enough reli- ble men to organize

AN AMERICAN CLUB,

nd will probably do so in the near uture. If our friends in the sur- ounding townships not alone, but herever there are a few together, ill now only put their heads to- ether in earnest, organize, nomi- ate full tickets next spring, if the ord is willing, the work will pro- ress more rapidly. Let me here ld, that if we had had a full ticket, ncluding member of Congress, leg- lative and county nominations, the umber of votes would have been ore than double; and so it was in rrounding towns. If you wish to ush the American party and its rinciples, organize clubs and let ery one become perfectly familiar ith the American platform in or- r to inform others.

Yours, for the cause,

J. O. DOESBURG.

STAND FOR THE TRUTH.

OAKLAND CITY. Ind.

ditors Christian Cynosure,

DEAR SIRS:—Nine votes cast at is place for Phelps and Pomeroy, nd the best platform ever presented the American people. We did ot propose to bury our ballots in huge majority which puts a Knight Templar" in the Presiden- al chair. We did not propose to ote with those who, having sub- ribed to a church discipline dis- uraging fellowship with lodgemen, ultify all such covenants by help- g to turn the government over to the hands of its worst enemies. e have the respect of our enemies r being firm, while those who pro- sed to be reformers but "gave ay to high pressure" will be sus- cted of weakness by men of all rties.

We were careful to avail ourselves the opportunity of helping to hold the hands of Truth while e is on the defensive. Lowell has id that

nce to every man and nation comes a moment to decide,
the strife of Truth with Falsehood, for the good or evil side;
me great cause, God's new Messiah, offering each the bloom or blight,
ts the goats upon the left hand, and the sheep upon the right,
d the choice goes by forever 'twixt that darkness and that light.

ast thou chosen, O my people, on whose party thou shalt stand,
the Doom from its worn sandals shakes the dust against our land?
ough the cause of Evil prosper, yet 'tis Truth alone is strong,
eit she wander outcast now, I see around her throng
oops of beautiful, tall angels, to enshield her from all wrong.

g see dimly in the present what is small and what is great,
w of faith, how weak an arm may turn the iron helm of fate,
the soul is still oracular; amid the market's din,
t the ominous, stern whisper from the Dolphic cave within—
ey enslave their children's children who make compromise with sin.'

nen to side with Truth is noble when we share her wretched crust,
her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied.

"New occasions teach new duties; Time makes ancient good uncouth;
They must upward still, and onward, who would keep abreast of Truth;
Lo, before us gleam her camp-fires! we ourselves must Pilgrims be,
Launch our Mayflower, and steer boldly through the desperate winter sea,
Nor attempt the Future's portal, with the Past's blood-rusted key."

W. L. L.

Nov. 6, 1880.

REPUDIATION!

There has been little said in the *Cynosure* of the dangers that seem to threaten from the desire of Southern politicians to have a hand in either setting aside the national debt, or in adding to it some cumbrous burdens of their own due to their unholy rebellion. As a sample of their sentiments on this topic, the following from an Arkansas paper, the Conway *Traveler*, will be sufficient:

Fellow citizens, are you aware that you stand bound hand and foot, and bankrupt beyond redemption?

Do you know that under radical rule and robbery a national debt has been created that will make a slave of you for life?

Then take the debts of all the States, counties, cities, towns and incorporated companies, add them to the national debt, and figure what your part would be.

Just think of it.

All brought on you by that skinflint, murdering, thieving, infamous, John Brown, negro-loving radical party, which sent a horde of penitentiary birds among us to rob, murder and devastate our land.

Yes; that yellow-dog radical party, that snaps and snarls at religion, and denies the existence of a God.

Yes; that mongrel Satanic party that robbed our mothers and children of the necessities of life, burned their dwellings and turned them out to wander through the snow and die a miserable death.

Yes; that two-faced, pop-eyed, flat-nosed, odorous party that stalked over the land like wolves and left a record that will last to eternity, which record is indelibly stamped upon the memory of every citizen, and which record the devil would scorn to own.

Where is the gang of radical marauders that infested our State during the dark days of reconstruction? And, we might add, where is the devil? Our answer would be, where you find one you find all. And no doubt they are at this time in possession of a stolen ballot-box and refusing to give the devil a fair count.

These things say we unto you in the spirit of patience and true lovers of democracy, and we ask you to consider them well, and when you vote make a clean sweep from president down to constable. Battle for your country, and be sure that every ticket you vote contains the names of none but Democrats.

—The *Evangelical Alliance* has issued its annual programme for the Week of Prayer, January 2-9, 1881. It is suggested that on Sunday, Jan. 2d, sermons be preached from the text, "Jesus Christ the same yesterday, to-day and forever;" January 3d, the general topic is praise and thanksgiving for all blessings; January 4th, humiliation and confession for personal and national sins; January 5th, prayer for the church of Christ, that it may be faithful and united; January 6th, prayer for the young and their instructors, for parents, colleges, Sunday-schools; January 7th, prayer for all nations and rulers, for universal liberty, for the cessation of wars; January 8th, prayer for Christian missions and all engaged in promoting them.

Reform News.

STODDARD AND RATHBUN IN INDIANA.

ETNA, Ind., Nov. 5, 1880.

A walk of six and a half miles through mud and in the rain brought me to the house of our true and active friend, Joseph Bradford, yesterday at 3 o'clock P. M. Bro. B., with his wife, was just ready to start for this place and kindly gave me a seat in his wagon. We reached Bro. Joel Chenoweth's at dusk, where I was kindly received, and learned that the contemplated lecture and initiation had been postponed on account of a temperance meeting in the place. This was a disappointment, of course, as Bros. Rathbun, Hester Bradford and myself had made quite an effort and come some distance to fill the engagement. Previous engagements prevented us from remaining and so Etna escaped for the present with a promise of a future call. Friends are not always aware of the inconvenience and expense occasioned by such failures, and did they know how much a little attention to such matters would lighten burdens, I am sure they would save us from such unnecessary disappointments.

MARION, Nov. 6th. Our train to Bunker Hill is one hour late and I add a word from the depot. Bro. Rathbun gave the first degree at Roseburg last evening in the Wesleyan church. The audience was good and the degree well rendered. After some "skirmishing" it was agreed that Bro. Rathbun should give the third degree this evening and preach to-morrow, Bro. Hester, the pastor, is straight and firm, but some of his members evidently need toning up on the seerecy question.

I am now enroute for Bunker Hill, where I expect to spend the Sabbath, and to meet Bro. Rathbun in Peru, where on Monday and Tuesday evenings we give the first and third degrees.

BRO. S. M. GOOD IN MINNESOTA AND IOWA.

A METHODIST PROTESTANT CONFERENCE BEHOLDS AND IS CONVINCED.

DESMOINES, Iowa, Nov. 4, 1880.

EDITOR CYNOSURE:—Seeing in the last number of your pioneer and leading reform paper an invitation to report through its columns lecture and degree work, and having been requested by the late Iowa State meeting to make such reports to the readers of the *Cynosure*, I therefore cheerfully make report of a few meetings that might have been reported by others, but at this writing I have failed to see any account of them.

Before going to the State meeting I had a call by friends of reform at Huntley, Minnesota, where I worked three degrees before a large audience, including the members of the Methodist Protestant conference, before the first lecture was delivered the President of the conference told me privately and plainly that he feared that my work would result in evil, and only evil to the church; however, the majority of the conference wanted the Masonic machine turned inside out, which was done to the best of my ability, and when about forty degrees of Masonic depravity was made manifest, and when I asked, "Shall I go home and say nothing against Masonry hereafter, or shall I continue to violate its barbarous, murderous oaths and try to persuade others to keep out of that blasphemous, diabolical institution?" Several ministers and others spontaneously said, "Go ahead;" "The Lord be with you," etc. The president, after the last meeting, came and gave me a very cordial hand-shaking; thanked God that I had exposed the gigantic Masonic fraud, humbug and swindle, and presented me with a Discipline of their church. The Spirit of the Lord seemed to be present more abundantly than at any other conference I ever visited. I felt that it was good to be there. Peace and harmony prevailed throughout, except when reform topics were before the house, when a few eyes for a few moments flashed with indignation, especially when the conference decided to have an anti-tobacco ministry. I also worked the third degree about four miles south of Huntley, at 2 P. M., so the room would not be so crowded at the conference building during my last meeting.

I formed many pleasant acquaintances at the conference, the principal of which was the president, Rev. Caleb R. Austin, and two whose names I have forgotten, who live four miles southeast of Huntley, who paid me more than three-fourths of the forty dollars I received there for my services. More ardent reformers I never saw. Especially the farmer, who is encouraged by his whole family, and a healthier looking family I never saw. They are sound physically, mentally, morally and financially.

At our late State meeting held at Birmingham there were present perhaps one dozen Anti-masonic lecturers, including three degree workers, Elder D. P. Rathbun, S. E. Starry and myself, who worked the first and third degrees to appreciative audiences; the former gave two of his famous lectures against the old handmaid, full of hard hits, fun, happy illustrations and comparisons.

I had rather fast fifty hours than be deprived of the privilege of hearing Bro. Rathbun if within hearing distance. I once walked twenty-two miles, one-third of the distance through a heavy rain to hear Bro. Ronayne, and felt paid by hearing his sledge hammer arguments against the Masonic lodge.

Brother Starry gave an interesting narrative about his Masonic experience; he also gave a song that he appropriately connects with the funeral march in the third degree. His sparkling eyes, honest countenance, warm heart, and Christain character ought to make a Mason blush to call him a perjured villian; however, Masonry must lie or cease to be Masonry. Brother Stoddard and others gave powerful lectures, of which you have been informed. Brother Starry was chosen State lecturer, and his name should be added to the list of State officers.

After the State meeting Elder Joel H. Austin and myself went direct to Pleasant Plain, where our stay was very pleasant; the first, second and third degrees were worked before large audiences. The holy (?) Royal Arch degree was opened in due form and explained, giving the public a glimpse into Masonic holiness, and Anti-masonic Bible readings was with us a new departure.

At Washington we were royally entertained, liberally paid, and made to feel for the time being that we were going the grand rounds "on flowery beds of ease." The Elder was in one of his happiest moods; he gave his best lecture on the religion of Freemasonry, also Anti-masonic Bible readings, besides impromptu lectures interspersed with the working of the three degrees. Seceders' Chapter No. 1 of the Royal Arch Masons was also opened, after which Rev. H. Blackmarr said he now feels Masonically armed and equipped; in the first degree he was furnished with Masonic morality, in the second filled with Masonic science, in the third supplied with Masonic religion, and in the seventh degree provided with Masonic holiness. The holiness that requires a Royal Arch Mason to espouse the cause of a companion, whether right or wrong, is purely Masonic.

At Albion, the friends of our cause are numerous; the majority of earnest workers here as elsewhere, are rich toward God, but not so in purse. They seem to be anxious to do all they can and that was as it should be, entirely satisfactory to us. We had five meetings, including the Holy Royal Arch. The first three degrees were worked; Bible readings were had. On Sunday evening the Elder preached a straight Gospel sermon; on Monday morning he went to State Center and left me alone to finish up the lecturing and working the second and third degrees.

Yours for the reform,

S. M. Good.

Correspondence.

Then and Now.

Then the people said, "Up, make us gods which shall go before us," (Ex. 20: 1) and they said, "These be thy gods, O Israel, which brought thee out of the land of Egypt" (v. 4). "And they rose up early....and brought . . offerings; and the people sat down to eat and drink and rose up to play." (v. 6)

The Lord said, they "have corrupted themselves" and "turned aside quickly out of the way which I commanded them." The record tells that the anger of God was kindled, and Moses acted as mediator. We might add many such cases, but shall only allude to Jeroboam's similar apostacy when, to save his life from the danger which would arise if the ten tribes returned to the true alleigance and true worship at Jerusalem, he made altars at Dan and Bethel and offered "what he had devissd of his own heart," thus leading ten tribes astray.

The skillful mixture of the false with the true is the device of the impostor in every age, and in every department of deceit. Counterfeits are Satan's instruments. Hypocrisy instead of candor, alloy instead of gold—the devices of men instead of the commands of God. These—these—are ever in use by the great deceiver of souls and his world-wide army.

Thus when we have churches to build, the zeal and contributions are honored as highly proper because the Gospel of Christ shall be preached therein. But when it is found that the congregation is falling off, or when the preacher desires to increase his popularity, then what is to be done? Why, the answer is easy. Make every thing pleasant to the people and have good times and "sit down to eat and drink and rise up to play." One can't be always at preaching and praying, you know, and so let us have some enjoyment like other folks. Don't they sing songs about fairies and gods and goddesses, and go to theaters and lodges and enjoy late hours and dancers and suppers? Why should we not imitate them and win them thereby to our churches—why not? Don't be so strict, and we can share with them and they with us. Never heed these old fogies who are like Moses away up the mountain.

Well then look around and sure enough here is a pretty programme for a Presbyterian church whose minister has been through the sun-worship ceremonies of the Masonic lodge and perhaps has encouraged his lambs and sheep to bleat the charms of fairies and goddesses as set forth in the heathenish "festival of the Three Graces," but the programme has no notice of any praise or prayer or worship of the God and Father of our Lord Jesus Christ. Such exercises were probably felt to be foreign to the other performances, and this omission we rather commend than condemn, for assuredly the incongruity of the union would be very apparent. But what would Christ have said to such performances in his house? What did he say?

Senex.

Note.—Our correspondent is on the unpopular side but in good company. Our Lord said: "My house shall be called the house of prayer, but ye have made it a den of thieves." The Presbyterian church here alluded to is a sample of what goes on in many churches. If they are not made dens of thieves they are at least robbed of their right to be called the houses of prayer, and our readers may judge for themselves whether it is better to merit the character given by our Lord, or to substitute idolatrous songs, etc., for those of the sanctuary.

Now to Work.

Sabetha, Kansas.

Editor Christian Cynosure:—I wish to give a little encouragment to the readers of your valuable paper. The anti-secret cause is prospering here in Kansas. On the day of the election I only expected two votes for Phelps and Pomeroy, but instead of two we had four votes for the American ticket. It was the first voting that has ever been done here on the question of secrecy, and I do think it a good beginning. It vexed the secretists considerably. It was really laughable to hear some of them display their ignorance. I was giving them some quotations from "Mackey." They wanted to know who Mackey was. I told them he was their great law expounder, one of their standard writers. He said Mackey was a writer of dime novels. While I was asked by others what I knew about Masonry as I had never been in a lodge. I replied, "What do you know about the third degree when your charter will not allow you to go any higher. You put me in mind of the legs of a stool: you hold up the stool, but you do not know who sits on it."

Now, friends, the election of 1880 is over, and men will naturally cool down to their right mind and be prepared to listen to truth; and from now on will be the time to work for the anti-secret cause; let each earnest Christian resolve in himself, God being his helper, that he will use all the ability that God has endowed him with, that he will spend and be spent in every way that God may direct for the overthrow of this heathen idolatry, namely, secrecy in all its organized forms.

I see in last week's issue of the *Cynosure* a call for a convention to meet at North Cedar, Jackson county, Kansas, on the 16th, 17th and 18th of November. I do hope there will be a good attendance of all the friends of the cause in Kansas, and as many from abroad as possible.

Friends, be not discouraged. God is with his truth and will bring off victorious. How was it in the great struggle with slavery forty years ago, when a few of us voted for Jas. G. Burney; we were laughed at and scorned, but God was with his truth, and where is slavery to-day? *With the things that are past*, and the poor slave is walking erect, our full equal in the sight of God, heir of all the benefits of both church and state with ourselves. Thank God, let us take courage afresh and go forth in his strength battling against the great powers of secrecy, till all idol temples shall topple to the ground as did the walls of Jericho.

John Thompson.

Suicides.

Hinsdale, Mass., Nov. 4, 188

Editor Christian Cynosure: In the *Cynosure* of October 21st, on the 14th page, I find the following: "There are, we believe, only two suicides recorded in the Bible; both bad men. Ahithopel the rebel, and Judas the traitor."

On reading the article I was led to inquire whether the author had forgotten the cases of Saul and his armor-bearer; or whether he believed the crooked story of the Amalekite and thought Saul was really slain by him? If the writer so disposes of Saul, how will he dispose of the armor-bearer?

To my mind the last chapter of 1st Samuel looks like a true and reliable history; and the first chapter of 2nd Samuel doubtless contains a reliable report of what the Amalekite *said*, but I am not quite assured he told the truth. If any one can give any more light on this subject it will be thankfully received by,

James M. Whipple.

Note.—The editor of the *Evangelist* who wrote the note in question was hasty in his opinion that but two cases of suicide are mentioned.

Our Mail.

Isaac Price, Schuylkill, Pa., writes: "May God bless every one engaged in the good cause. May faith and perseverance never fail them; and may the coming generation realize the fruit of their labors; and our glorious country become a beacon light of the world."

Robert Dewhurst, Eby, Ind., writes: "My opinion is that Garfield should be elected for our whole country's sake; let your positioned sentinels should cry aloud and spare not. May God bless you and every good cause."

J. D. Ackaret, Rose Creek City, Jones county, Neb., writes: "I have been told by a Mason in Fairbury that the Masons were watching me; that they knew every thing that I was doing. I told him that was all right, I did nothing that I was ashamed of."

A. A. Main, Hudson, Mich., writes: "I am in the habit of erasing names of all lodgeites at our local elections; but when I see a solid South and a divided North, I must stand firm for my country and government."

Araunah Gilbert, Hickory Corners, Barry county, Mich., writes:

"I am eighty years old. Fought the Masons when Morgan was murdered as long as there was an Anti-masonic party."

Joseph Catterlin, Kewanee, Ill., writes: "I am ninety-one years old; strength almost gone. My health is very poor and I am almost blind. Will vote if I can."

Daniel Brown, Ottawa, Ill., writes: "Never give up while life lasts."

S. P. Poole, Bellevue, Mich., writes: I will do what I can for the cause."

William Brockman, Cedar Rapids, Iowa, writes: "My prayer is to God, Give thy children the victory and thou shalt have the glory, and the power, and the kingdom, forever."

H. R. Jeffrey, Fairmount, Ind., writes: "I want to vote according to my conscience and leave the government in the hands of the Ruler of nations, the God of our fathers."

A. Fink, Russell, Kansas, writes: "I was a Mason eighteen years, have taken seven degrees, but at last became convinced that Masonry was wrong and seceded, and I thank God for it. Finney on Masonry did more to convince me that Masonry was wrong than any other book I ever read. I think it should be advertised extensively."

Philip Kribs, Lamartine, Ind., has been trying to get Democrats and Republicans in pairs to vote the American ticket, and has succeeded to some extent. He has learned one very simple thing that some wise persons do not seem to understand yet. He writes: "I have learned one thing of late, that there are different ways of attacking the enemy, but the best way is as good as any."

John Wolford, Stanberry, Mo., writes of the death of his wife and his wish to vote the American ticket. Missouri made a poor record this year in genuine reform politics. We hope for improvement. Who will raise the fallen standard?

A. B. Altman, Baxter, Jasper county, Iowa, writes: "I have been a diligent peruser of your valuable paper for ten years, and truth compels me to say that among all the literary productions that ever found their way to my house none was ever more welcome nor perused with more anxiety than the Cynosure. I like the channel through which its principles flow to a needy world; I like the healing waters that are disseminated through that channel. I love the spirit that sends those waters through the channel with such force of truth-power and logic that no such obstructions as a Christ rejecting, God-insulting, heaven-daring mobocracy can prevent them from rising above and pouring their healing streams along their God-appointed course."

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., Nov. 18.—Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; rather seek ye the kingdom of God, and all these things shall be added unto you.—Luke 12:29, 31.

Fri., Nov. 19.—God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.—Gal. 6:14.

Sat., Nov. 20.—He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.—Prov. 28:13.

Sun., Nov. 21.—Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Mon., Nov. 22.—If ye then be risen with Christ, seek those things which are above.—Col. 3:1.

Tues., Nov. 23.—God is our refuge and strength, a very present help in trouble.—Psa. 46:1.

Wed., Nov. 24.—They have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God.—Rev. 7:14, 15.

The "American Missionary's" Endorsement of Lodgery.

At the urgent request of Dr. Bingham the following letter from Secretary Strieby, explaining the commendatory notice of the colored lodges in Atlanta, Ga., in the *Missionary* magazine, is printed. It does not mend the case materially. The bad work is charged to an assistant as a slip of the pen; and although the secretary would not allow such matter to appear did he know of it, yet there is no intimation that any correction will be made, or that the wrong may not be repeated so long as editorial writers are employed who are in sympathy with the lodge or careless with respect to its great abominations. There is no doubt that Bro. Strieby will use his influence to prevent such a recurrence, but the danger is a constant one. Many will heartily join with Dr. Bingham as he says: "We may still hope that the beloved American Missionary Association is with us still, and will remain so, in the noble work of Christian reform, where she has ever been since the day of her inauguration:

New York, Oct. 19th, 1880.

Dr. J. A. Bingham, Wallet Creek, Ohio:

Dear Brother:—Your favor of the 17th inclosing a note from Bro. Hinman of the 12th is at hand. We are much obliged to our friends for the vigilant eyes they keep upon our work and our periodical. Since the death of Bro. Whipple, it has been the policy of our Association to employ but one Corresponding Secretary, and to give him the assistance of a Field Superintendent and of an editor of the *Missionary*. For this latter service we pay but a small compensation, having for a time employed Rev. Mr. Boynton, pastor of the church in Newark, and more recently, Rev. C. C. Painter, who divides his time between collecting funds, editing the magazine, and giving a course of theological lectures at Fisk University. With both these editors, it was the habit to consult with me in regard to the leading editorials, or to read them to me after they were written. But the mere items of news, it has not been thought necessary that I should examine, my time being fully occupied with other duties. Hence I confess to you that the item on page 292 of our magazine had never been closely read by me until my attention was called to it by your letter. It is safe for you to assume that if the brief reference made to the Masonic lodge and to the Odd-fellows had met my eye, it would not have found a place in the *Missionary*.

Our position in regard to secret societies is, as I judge, well established—certainly it is in the South. Prof. C. G. Fairchild, of Berea College, was in the office soon after your letter came, and I took the liberty of reading it to him. He said that the position of our institutions at the South, as far as he knew, was well understood to be in opposition to such organizations—that he had often been told by colored men connected with such societies, that our position on that subject was a great hindrance to our work among the colored people. You will understand how little we are swayed by such intimations, and I hope that a slip of the pen or type in our magazine will not weaken the confidence of our old friends in us.

Yours truly, M. E. Strieby.

OBITUARY.

In Plainfield, Will Co., Ill., Aug. 25, 1880, Eld. R. B. Ashley, who had attained to the ripe age of nearly eighty-one years.

As he approached the crisis his finger pointed upwards, followed by his own earnest gaze, as if he would say to weeping children, friends and wife, "I see the portals open;" and without turning back a look, bade them a silent farewell; because too eager to meet friends gone before, with prophets and apostles, and above all, his Redeemer, the glorious Prince of Life; all of whom possibly, he saw by spiritual provision. He then sank away into rest, we hope with God, as a child nestles down upon its mother's bosom to sleep. He was born in Corinth, N. Y., Oct. 7, 1799, but while yet in childhood became a resident of Martinsburgh, Lewis county, N. Y. And here in his young manhood, it is believed this Scripture became true of him: "The hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." And it is believed he lived, and to a glorious purpose, as the labors of his after-life attest; and it is confidently believed by those who knew him well, and between whom and himself there was mutual confidence and love, that he still lives the exalted life resulting from the knowledge of God and Jesus Christ, whom the Father sent, not now by faith, but by inter-communion and fellowship with Father, Son, and Holy Ghost.

To his worth Rev. J. E. Ambrose, who preached on the occasion of his funeral, and who knew him intimately (for they had labored together in protracted meetings and in laying the foundations of society, and founding churches in northern Illinois, some ten years, from 1837 to 1847), gave this testimony: That he was a good man, and more; that he was the best man who, as an early pioneer worker, had come west of the lakes; and also spoke of his wonderful power in prayer.

And Elder Knapp of Joliet, who has known him nearly forty years, added to this testimony, that "A great man has fallen in Israel," and spoke in other terms of high commendation of our departed brother. The writer of this has known him some twenty-seven years as a friend, and to love him as a brother, and can say that though he did not, like Enoch, walk with God, nor did he claim to have attained to perfection, but he was a just man, and prompt to fulfill his engagements, of whatever nature, whether to pay money, keep a covenant, or abide a contract, or fill an appointment to preach, sometimes to do the latter going eight miles through storms so severe that no one else ventured out, and this because he had promised. He was also unswervingly faithful to what he regarded as a right, as evinced by his persistent opposition to slavery, intemperance and oath-bound secretism; breasting the storm of popular rage that beat upon men of his sentiments, without wincing; and always rejoiced when victory was gained in the interest of righteousness, and mercy was secured to the suffering. Ordinarily he was a man of courage, holding his position without any trepidation, when called to stand at the post of danger, and this, it would seem, because he knew Him in whom he trusted, and that he had made him faithful, was himself faithful.

He was a good worker in evangelism, having served in that department of Gospel work in his early ministry with Elder Jacob Knapp, in Lewis, and perhaps other counties in New York. And here also in the West, he is doubtless remembered with love and gratitude, both by those to whom God made his labors the means of salvation, and also by those who were "workers together with him."

He seemed to have apostolical satisfaction in view of what God's grace had enabled him to do, suffer and achieve in his past life; as on occasion of parting with him not long prior to his decease, he said, in reply to an allusion made by the writer, to our nearing the end of our pilgrimage, and might not meet again "this side the river." "I have fought the good fight, I have kept the faith." This he said with his accustomed earnestness and emphasis. He did not say, "I have finished my course," for this he could not know. He was not only a just man and lover of righteousness, but he was a benevolent man toward all objects he saw needy and worthy of his beneficence. An instance of this appears in the statement of Mr. Ezra A. Cook, publisher of the *Christian Cynosure*, that he seldom, or never, came into his office without leaving five dollars to aid in advancing the objects that paper advocates, and are contemplated by the National Christian Association, whose organ that paper is.

These interests were very dear to him, because he hoped great good would accrue from them to the church, society, civil government and the world. The writer thinks he served as pastor, in churches at Martinsburgh, Lewis county, N. Y., where he was set apart to the work of the Gospel ministry, January 3, 1827, and also at Turin, in the same county and State.

His pastoral labors in Illinois have been with the Plainfield Baptist church, Downer's Grove, Pavilion, Wilton Center, and perhaps others. He has also labored with, and in various ways helped other churches, as Naperville, Bristol and Warrenville.

He was married to Miss Sally Searles, Oct. 10, 1822, who died March 15, 1827. He was married again in Turin to Miss Rhoda Clark, Aug. 16, 1827, who died in Plainfield, Oct. 27, 1864. And he was again married in Leyden, N. Y., to Miss Teressa Belknap, Nov. 30, 1865, with all of whom it is believed he lived happily. Our brother did not live in vain. He has left the impress of his good qualities on the minds and hearts of many who knew him to appreciate him, and on society, for good, though he aimed not to make himself prominent as many who were of less benefit to mankind. Instead of being ambitious of notoriety by reason of diffidence, he seemed rather to choose obscurity; yet, all the while his outlook was on the march of events, praying and hoping for the highest prosperity of the kingdom of Christ, the church of God, and our country.

A. D. Freeman.

—*The Standard.*

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 18, 1880.

TEXTS FOR CHRISTMAS.—"It is as really idolatry, though not of so aggravated a character, to worship God in any way not appointed in his Word, as to make an idol and bow down to it."—*Prof. Sloane.*

WHEATON COLLEGE.—The fall term of this institution closes on the 3rd of December, and the winter term opens on the 14th of the same month. An advertisement is promised for the *Cynosure* next week. Young men and women expecting to spend the season in study will do well to examine the prospectus of this institution.

THE PRESIDENT-ELECT is vouched for by two of the oldest and highest Masons in Northern Ohio as not being not a Mason, and this they say as Masons to one of our correspondents. In following up the statement by the Wesleyan pastor that the name "James A. Garfield" appears in the printed bylaws of Magnolia Lodge, No. 20, we find that this lodge was granted a dispensation June 10, 1847, at Columbus, Ohio. A letter written with anything but an impertinent spirit was lately sent to President Hinsdale of Hiram College to learn more certainly what reliance might be placed on this and other reports. The letter came back with the inscription, "Respectfully returned." The inference is that President Hinsdale is ashamed to let the truth be known about his friend, and makes a silent confession of his bad relation. His reply is such as might be expected to the charge that Mr. Garfield was once accustomed to steal chickens. We are happy to record President Hinsdale's opinion of lodgery as thus implied. Connection with Freemasonry is a matter to be ashamed of either in one's friends or in himself.

ON THE DEFENSIVE.—The popular verdict against the late Chicago conclave and the choice quarrels raging in the family of Grand Lodges are a source of annoyance to the Masonic organ of this city, and its late issues have shown exceptional vigor in combatting the Anti-masons and vindicating the lodge. It is a hopeful sign, when the champions of Masonry find it necessary to stop boasting and undertake self-defense. We shall not cease to hope that this and every other organ of so infamous an institution will in time see that it is as unworthy to be defended as to be urged upon the attention of mankind.

JEFF. DAVIS.—The *Voice of Masonry* goes into an ecstasy of rage because it has been said that the rebel chief was a Freemason, and that Masonry cheated the gallows whereon so great a traitor to his country and humanity should have expiated his crimes against her laws. The editor writes to a Freemason of Mississippi who replies that "Jeff-rson Davis is not and never was a Mason. *I never heard* of his being connected with any secret society." The communication says further that a brother of Davis was a Mason, and that Andrew Johnson died a non-affiliate, "and there is no evidence that he took any special interest in the order." We remember that hundreds of Grand Lodge officers of as good repute as this correspondent used to say with much pride that Benedict Arnold was not a Mason, until his lodge record was brought to light. So Davis may have been a Mason though the gentleman says he never heard of it. Another point in this testimony, Andrew Johnson died non-affiliate. We are quite positive that the reports of his funeral said that the services were conducted by the Masonic order. For ten or twelve years Davis has been claimed as a Freemason. What was the original evidence may be hard to find, but if the *Voice* has so fraternal a sympathy for Davis let it clear up the statements of his Masonry connected with his sleeping-car love affair a few years ago.

MISSION FUNDS.

During this season of the year many are counting up their incomes and laying aside for the Lord's work that portion demanded by a grateful heart as his due. Instead of making this good work a matter of love and conscience, too many are apt to put it off as an irksome and severe duty; and wait until they are compelled to face the appeals of an agent and his subscription paper. The agent and his cause may be all right, we are not questioning him, but the tardy child of God whose gratitude has not reached the open-handed condition, and who must be warmed up again and again before the tithe he should pay is rendered. Let such Corinthian Christians be stirred up by the example of the poor brethren of Macedonia (2 Cor. 8) and be forward to consecrate first themselves, then their all to the cause of their Redeemer. Let them inquire how best they may direct their contribution for the advancement of his kingdom; examine the needs, investigate the character of the different benevolent enterprises that are always ready to receive, and make what in candid judgment is the best disposition of their money.

In forming this decision do not let the claims of such brethren as Hinman, Tapley, Galloway and Zaraphonithes be neglected, since, having no body of churches to aid them, they are likely to be forgotten. There are other brethren, who, though belonging to a denomination, are yet needing aid outside of it. We have cheerfully recommended in this connection brethren Richards of Kansas, Ennis of Texas, and others.

We speak now particularly of missionary work; colleges and reform enterprises as the National Christian Association, the *Cynosure*, etc., must have their place; but let us see to it that missionaries like the above named, and the Indian and Bulgarian missions represented by Deacon O. M. Brown of Oberlin have a due share in our distribution.

"*CHRISTLESS CHRISTIANITY.*"

Such is the contradictory subtitle over a passage in a sermon by Dr. Lorimer before the Illinois Baptist Association, as published in the *Standard* of this city. There are institutions, ceremonies, doctrines, theories and opinions which are called "Christian" which yet reject Christ, in his person or in his word, in everything but his name and sometimes even in that. These are hypocritical and, if they assume a religious character in any sense, idolatrous. Dr. Lorimer thus notices them in the passage so introduced:

"If the doctrine of this discourse is true, then, my brethren, we are bound to make Christ the center of our meditations, our worship and our preaching. In other words, if we would have Christianity we must have Christ, for without Christ Christianity is impossible. I make this remark because of late, in some quarters, a disposition has been manifested to dispense with him, and yet retain the religion that bears his name. This tendency is noted by Dr. Eliot, of St. Louis, in a lengthy letter communicated some time ago to the *Christian Register*, of Boston. He calls attention to an Easter service in which 'from beginning to end neither the name of Jesus nor of Christ appeared, nor any allusion to the resurrection.' He also refers to a book of song for Sunday-schools which might be used for a series of years without Christ ever being heard of; and alludes to articles of agreement adopted by a church in which no mention is made of God, of Christ, or of the Bible. This state of things he deplores; and for himself bears this testimony: 'Outside of spiritual allegiance to him (Christ), I find no effectual approach to men, no sufficient argument for self-denial and self-sacrifice.'"

Dr. Lorimer is very respectfully asked to compare these sentences, spoken before his brethren in their State meeting with his practice as a Freemason. He needs no one to tell him that the institution which he recommends in act claims to provide equally with Christianity for every want of the soul here and hereafter; and in the Knight Templar degree, which he has taken, even calls itself "Christian," while in every degree preceding and leading up to that it rejects him both by custom and by law.

—Bro. Stoddard returned from Indiana on Thursday last and is engaged about the affairs of his office a short time before again going to the field.

—Bro. E. Hildreth, treasurer of the National Christian Association, is preparing to remove with his family next week to Colorado Springs, Colorado. It will be difficult to find a man whose judgment and experience could be more serviceable to the Association or more freely given than his have been.

—Elder Browne wrote from Unadilla, Nebraska, on Thursday last, that the State Convention was then in progress. A good meeting was held on Wednesday evening. The first degree work was given on Thursday evening. The attendance from the State at large was small and the Freemasons were busy. Bro. Browne expected to remain over the Sabbath to preach and lecture, starting for Kansas on Monday.

—Some of the most absurd stories were circulated in some districts in Iowa, which were strongly Anti-masonic, to influence voters. As, that some of the candidates on the American ticket "are Masons of high standing," and that Prof. C. A. Blanchard both voted the Republican ticket and advised everybody else to do so. The only "high Masons" on the Iowa ticket were D. P. Rathbun and S. M. Good. Anti-masons can trust them. Prof. Blanchard was not in this country from August 17th to November 4th. If it will be of any assistance to the friends in meeting such falsehoods it is a fact that the publishers, editors and compositors of the *Cynosure* voted for Phelps and Pomeroy. Mr. Carpenter, and we believe also Mr. Hildreth, voted likewise. We learned indirectly that the former made some emphatic remarks on the policy of voting for Presidential candidates who had taken more oaths to support the lodge than they ever would to maintain the goverment.

—A brother asks for information respecting the Delta Upsilon college fraternity. It is an organization, which some fifteen years ago had a membership of students in different institutions of 2,163, whose object is opposition to the secret college societies. General Garfield was a member of the society and General Phelps an honorary member of the society, as was published in these columns soon after Garfield's nomination. A full account of this organization may be seen on pages 45 to 50 of "College Secret Societies," published at this office.

—The chains of habit are generally too small to be felt till they are too strong to be broken.

Letter from John G. Fee—Bro. Hinman.

Editor Christian Cynosure:—Our mutual friend, E. H. Hinman, has made to us a most acceptable visit, and whilst here delivered two very effective lectures, showing the evils and the sinfulness of secret, oath-bound, affiliated societies. The lectures were valuable to our students and people, white and colored.

From this place he went with me to Camp Nelson, Jessamine county, Ky. There he delivered three lectures, still more effective, and was heard by the people there with rapt attention—most of these were colored; some of whom had already entered into what is termed "Benevolent Societies," "United Brethren."

The people were now vividly impressed that the modified, yet *secret* associations were, after all, offspring of the more objectionable parents—Freemasonry and Odd-fellowship, and that the better the society, like good men in slave-holding churches, the more character and respectability they gave fraternities as Ku-klux and White Leagues.

Bro. Hinman's natural ability and his great familiarity with his subject fit him to lecture before all men. His long sympathy with the colored race, and his missionary work in Africa, fit him eminently to labor with the Freedmen of the South. They will hear him. He can do them great good in this time when warning and instruction are so much needed. I believe he is the right man in the right place.

John G. Fee.

Berea, Ky., Nov. 10, '80.

Prof. Bailey's Resignation.

Prof. E. D. Bailey of Wheaton College resigned a few weeks ago a position which he has filled for several years with marked ability and success, both as instructor and officer. He graduated in the class of 1875, and has most of the time since been connected with the institution. Most of this time he has also been engaged in preaching on the Sabbath, particularly for the churches in Crystal Lake and Tonica, Ill., where he made many and warm friends among Christians who preferred the Lord Jesus Christ to the sham religions that have attained so unjust a popularity. The following is a copy of his resignation and the action of the faculty of the college in respect to it:

Wheaton, Ill., Oct. 20, 1880.

To the Faculty of Wheaton College,

Dear Brethren:—I have for several years been under the conviction that I ought to "do the work of an evangelist," but a strong desire to further the interests of the college, to which we have all alike pledged fidelity, has hitherto deterred me from making known my thoughts. Recently these convictions have been much strengthened and I have determined respectfully to ask you to recommend to the Board of Trustees the acceptance of my resignation, which is hereby tendered, to take effect at the close of the present term, December 3d.

In offering this resignation I want to assure you all of my warm personal friendship, and of the high esteem in which I shall ever hold you. * * Please accept this brief tribute of regard and follow me with your prayers.

Yours in the bonds of Christian love,

E. D. Bailey,

Prof. of History and Eng. Literature.

In recommending the acceptance of this resignation the faculty unanimously adopted the following testimonial:

Whereas, Prof. E. D. Bailey has felt called of God to the work of an evangelist and has requested the Board of Trustees to relieve him from his duties in connection with the college; therefore,

Resolved, 1. That, although we appreciate the valuable services he has rendered the college in the past and are therefore loth to lose him from our number, we are also unwilling to keep him from fields of Christian labor to which the Lord may have called him, and recommend that his resignation be accepted.

2. That we heartily commend our brother, Prof. Bailey, to the churches of our country as an earnest Christian, a faithful and able preacher of the Word of God and a consistent advocate of Christian reforms.

For the Faculty,

[Signed] O. F. Lumry, Sec'y.

The Morgan Monument.

RECEIPTS.

Peter Howe	$10 00
Samuel Plumb	5 00
O. C. Blanchard	2 00
W. O. Dinius	1 70
E. Manville, A. S. Hammond, W. B. Poplin and A. C. Moffatt, each.	1 00
A. L. Blowers	90
R. B. Dawson	75
H. Johnson, Mrs. A. Johnson, J. S. Hickman, J. G Miller, W. Young, J. Tebb, J. C Cunningham, E. Lewis, E. Koontz, L. Bell and W. Ruden, each	50
G. W. Champ	33
S. C. Taylor	30
F. M. Allen, J. DeJough, M. H. Frank, D. Owens, Mrs. A. S. Hammond, Mrs. I. N. Wetmore, I. N. Wetmore, W. Cheetham, W. H. Mason, M. H. Negus, A. Comstock, J. Shoemaker, J. Kerr, W. Woodard, J. R. Richey, S. Collins, H. M. Beeson, O. Hastings and A. Cripps, each	25
D. Hyde	24
G. J. Shoemaker	20
H. Ashley, H. Brigham and G. Fox, each	15
J. Rock, Sr.	12
W. McNown, A. S Hammond, Jr., "A Friend." R L. Fisher, W. Amey, J. W. Modlin, Sarah J. Modlin, Martha A. Modlin, E. Troutman, L. M. Fox, H. W. Eaton, J. McCoy and H. Dennis, each	10
E. Norton	06
L. D. Calkins, Mrs. C. A. Calkins, E. Cunningham and J. Adams, each	05
J. S. Rock, L. Rock and J. Ramsey, each	03
Total	$37 89
Whole amount, Nov. 13	$190 10

CHEERING WORDS.

J. B. Cressinger, Sullivan, Ashland county, O., sends a dollar from himself and wife for the Morgan monument, and writes: "Let the material to construct the Morgan monument be as lasting as time and the inscription as true as God, then let the heathen rage and imagine a vain thing, God will vindicate the right."

Hannah D. Chapman, Sarpy Center, Neb., sends a dollar for the monument, and writes: "It was all handed to me in my own house, by my Anti-masonic neighbors. Some three and some five miles away and some near at hand. Anti-masonry is scarce here, but if I had the power of locomotion I think I could get fifty dollars. What might not all the friends of the cause do if each would solicit wherever they are and wherever they *might* be?"

Isaac Flagg, Wellesley, Mass., sends one dollar and fifty cents for the monument, and writes: "It has been collected in driblets of three, five and ten cent pieces from friends of the cause in Wellesley."

Mrs. M. Carnes, Detroit, Mich., sends one dollar and writes that she will send another when it is called for. Suggesting that all will have to double their contributions if the right sort of a monument is secured.

Robert Dewhurst, Eby, Ind., writes: "I think either granite and marble or bronze would be suitable for the monument, but the base should be not less than sixteen feet square and the height in proportion."

J. C. Robbins' family each contribute six cents towards the monument.

Mr and Mrs. H. Johnson, Delavan, Wis., sends a dollar for the Morgan monument, and Mr. Johnson will try to collect contributions and forward.

O. C. Blanchard, Ironton, Wis., writes, "Inclosed you will find $2 for the Morgan monument fund. I hope he may have a good monument, and I think where his body is buried would be the proper place to erect it."

J. N. Lloyd, Jessup, Iowa, writes: "Preserve the names of the contributors to the Morgan monument. There's power there. 20,000 names will carry more weight than 100, even for the same number of dollars and cents."

This is true. We preserve names of contributors and trust others will do so, and forward with the amounts.

J. Stratton, Janesville, Iowa, writes: "I consider the Morgan monument a worthy enterprise, and intend as soon as the pressure of business is over, to take up a collection to aid in it."

MORGAN AND BROWN.

Editors Cynosure:—Gentlemen:—I have read numerous notes in your paper on the matter of the Morgan monument. I hope the monument will be built—and a noble one. But I write to call attention to one article recommending that the monument be erected to Captain Morgan and John Brown, jointly. It seems to me this would be highly improper. Captain Morgan is certainly entitled to a monument by himself, and so is John Brown. They were both martyrs, but to entirely different causes—one to the Moloch of Slavery, the other to secret Empire of Freemasonry; they should not be blended together, but each stand on his own merits. Many persons might be willing to subscribe for one, who would not wish to aid the other. I think nearly all Anti-masons are Republicans, but I know all Republicans are not Anti masons.

I think the monument to Captain Morgan should be erected on a conspicuous spot of ground in the village of Batavia, New York, where his home was, and from whence he was taken to imprisonment and to his execution, and I do devoutly wish that a fine structure, worth from $1,000 to 1 500 at least, will be erected to his memory.

Fraternally yours,

Isaac Preston.

—Dr. Seelye, president of Amherst College, said the other day, at the meeting of the American Board, that he had received the week before a letter from Dr. Happer, in which he said: "We want this next year two hundred missionaries for China;" and then he added: "I should say, a thousand new missionaries this present year if it were not that I might be thought crazy in the utterance, and yet I should make the remark with a sober sense of the meaning of my words."

—Dr. McCosh stated at the Philadelphia council that of the four hundred students in philosophy who have been under him at Princeton, he knew only four of who had graduated skeptics. All of those he saw separately in the study and praved with them. All of them have become Christians, and three of them are, or were, preparing to become preachers.

Notices.

Missouri.

The Missouri State Christian Association opposed to secret societies will hold its next annual convention at Unionville, Putnam county, November 23, 24 and 25, 1880, beginning Tuesday evening at 7 o'clock.

We trust that all friends of reform throughout the State will, if possible, attend this meeting. Everything is ripe for thorough organization and political action. Much of vital import will come before the meeting and let all, in the meantime, pray most earnestly that the God of nations may guide, rule and overrule all for good, the advancement of his cause and the perpetuity of our Republic. Elder D. P. Rathbun and other speakers will be present. The degrees will be worked.

E. G. Cooper, Cor Sec.

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:

C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 927 L St., N. W. Washington, D. C.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa.

Home Circle.

"He that Believeth Shall Not make Haste."

The aloes grow upon the sand,
The aloes thirst with parching heat,
Year after year they wait and stand,
Lonely and calm, and front the beat
Of desert winds, and still a sweet
And sub le voice thrills all their veins;
"Great patience wins; it still remains
After a century of pains,
For you to bloom and be complete."

I grow upon a thorny waste,
Hot noontide lies on all the way,
And with its scorching breath makes haste
Each freshening dawn to burn and slay
Yet patiently I bide and stay,
Knowing the secret of my fate.
The hour of bloom, dear Lord, I wait.
Come when it will, or soon or late,
A hundred years is but a day.

—Susan Coolidge.

A Doctor's Story.

At a large and influential meeting held recently in London, Dr. Munroe, of Hull, made the following remarkable statement, which we give in his own words:

"Are not medical men, by the promiscuous ordering of intoxicating drinks for their patients, answerable for much drunkenness which is now the great curse of the land? If so, instead of sending your patient to his own wine cellar or the public house, would it not be safer and better to prescribe alcohol in the regular form of medicine, as the pharmacopœia contains many formulæ for the administration of wine and alcohol? With regard to the prescription of alcoholic beverages, I will relate a circumstance which occurred to me some years ago, the result of which made a deep impression upon my mind. I was not then a teetotaler—would that I had been!—but I conscientiously, though erroneously, believed in the health-restoring properties of stout. A hard working, industrious, God-fearing man, a teetotaler of some years' standing, suffering from an abcess in his hand which had reduced him very much, applied to me for advice. I told him the only medicine he required was rest; and to remedy the waste going on in his system, and to repair the damage done to his hand, he was to support himself with a bottle of stout daily. He replied, 'I cannot take it, for I have been some years a teetotaler.' 'Well,' I said, 'If you know better than the doctor, it is no use applying to me.' Believing, as I did then, that the drink would really be a service to him, I urged him to take the stout as a medicine, which would not interfere with his pledge. He looked anxiously im my face, evidently weighing the matter over in his mind, and sorrowfully replied, 'Doctor, I was a drunken man once; I should not like to be one again.'

"He was, much against his will, prevailed upon to take the stout, and, in time, he recovered from sickness. When he got well, I, of course, praised up the virtues of stout as a means of saving his life, for which he ought ever to be thankful, and rather lectured him on his foolishness for being such a fanatic (that's the word) as to refuse taking a bottle of stout daily to restore him to his former health. I lost sight of my patient for some months; but I am sorry to say that, one fine summer's day, when drivin gthrough one of our public thoroughfares I saw a poor miserable, ragged-looking man leaning in the door of a common public house, drunk, and incapable of keeping an erect position. Even in his poverty, drunkenness and misery I discovered it was my teetotal patient, whom I had, not so long ago, persuaded to break his pledge. I could not be mistaken. I had reason to know him well, for he had been a member of a Methodist church, an indefatigable Sunday-school teacher, a prayer leader, whose earnest appeals for the salvation of others I had often listened to with pleasure and edification. I immediately went to the man, and was astonished to find the change which drink, in so short a time, had worked in his appearance. With manifest surprise, and looking earnestly at the poor wretch, I said, 'S——, is this you?' With a staggering reel, and clipping his words, he answered, 'Yes, it's me. Look at me again. Don't you know me?' 'Yes, I know you,' I said, 'and am grieved to see you in this drunken condition. I thought you were a teetotaler?'

"With a peculiar grin upon his countenance, he answered, 'I was before I took your medicine.' 'I am sorry to see you disgracing yourself by such conduct. I am ashamed of you.' Rousing himself, as drunken people will at times, to extraordinary effort, he chaffingly replied. 'Didn't you send me here for my medicine?' and with a delirous kind of chuckle, he hiccoughed out words I can never forget: 'Doctor, your medicine cured my body, but it's damned my soul!'

"Two or three of his boozing companions, hearing our conversation, took him under their protection, and I left him. As I drove away, my heart was full of bitter reflections that I had been the cause of ruining this man's prospects, not only in this world, but of that which is to come.

"You may rest assured I did not sleep much that night. The drunken aspect of that man haunted me, and I found myself weeping over the injury I had done him. I rose the next morning and went to his cottage with its little garden in front, on the outskirt of the town, where I had often seen him with his wife and happy children playing about, but found, to my sorrow, that he had removed some time ago. At last, with difficulty, I found him located in a couple of rooms in a low neighborhood, not far distant from the public house he had patronized the day before. Here, in such a home as none but the drunkard could inhabit, I found him laid upon a bed of straw, feverish and prostrate from the previous day's debauch, abusing his wife because she could not get him some drink—she standing aloof with tears in her eyes, broken down with care and grief, her children dirty and clothed in rags, all friendless and steeped in poverty. What a wreck was there!

"Turned out of the church in which he was once an ornament, his religion sacrificed, his usefulness marred, his hopes of eternity blasted, now a poor dejected slave to his passion for drink, without mercy and without hope.

"I talked to him kindly, reasoned with him, succored him till he was well, and never lost sight of him, or let him have any peace, until he had signed the pledge again.

"It took him some time to recover his place in the church, but I have had the happiness of seeing him restored. He is now, more than ever, a devoted worker in the church; and the cause of temperance is pleaded on all occasions.

"Can you wonder, then, that I never order strong drink for a patient now?"

The rest of Dr. Monroe's speech was intended to demonstate that alcohol did not act as food to the body, that it promoted disease, injured the human structure, did not impart warmth, was totally unnecessary to the maintenance of life, and that abstinence was not only safe for all persons, but very desirable.—*Ex.*

Anecdotes of Gov. John A. Andrew.

Among the Governor's friends was a young merchant of Boston, and I will let him tell the story in his own way:

"It was in the summer of 1862, when emancipation was being talked a great deal. We had not had any great success, and everybody had a notion that emancipation ought to come. One day the Governor sent for me to come up to the State House. I went up to his room, and I never shall forget how I met him. He was signing some kind of bonds, standing at a tall desk in the Council Chamber, in his shirt-sleeves, his fingers all covered with ink. He said: 'How do you do? I want you to go to Washington.' 'Why, Governor,' said I, 'I can't go to Washington on any such notice as this. I am busy, and it is impossible for me to go.' 'All my folks are serving their country,' said he; and he mentioned the various services the members of his staff were engaged in, and said with emphasis, 'Somebody must go to Washington.' 'Well, Governor, I don't see how I can.' Said he, 'I command you to go.' 'Well,' said I, 'Governor, put it in that way, and I shall go, of course.' 'There is something going on,' he remarked. 'This is a momentous time.' He turned suddenly toward me and said, 'You believe in prayer, don't you?' I said, 'Why, of course.' 'Then, let us pray;' and he knelt right down at the chair that was placed there; we both kneeled down, and I never heard such a prayer in all my life. I never was so near the throne of God, except when my mother died, as I was then. I said to the Governor, 'I am profoundly impressed, I will start this afternoon for Washington.'

I soon found that the emancipation was in everybody's mouth, and when I got to Washington, and called upon Sumner, he began to talk emancipation. He asked me to go and see the President, and tell him how the people of Boston and New England regarded it. I went to the White House that evening and met the President. We first talked about everything but emancipation, and finally he asked me what I thought about emancipation. I told him what I thought about it, and said that Governer Andrew was so far interested in it that I had no doubt he had sent me on there to post the President in regard to what the class of people I met in Boston and New York thought of it, and then I repeated to him, as a had previously to Sumner, this prayer of the Governor's as well as I could remember it. The President said, 'When we have the Governor of Massachusetts to send us troops in the way he has, and when we have him to utter such prayers for us, I have no doubt that we shall succeed.'

"In September the Governor sent for me. He had a dispatch that emancipation would be proclaimed, and it was done the next day. You remember the President made proclamation in September, to take effect in January. Well, he and I were alone together again in the Council Chamber. Said he, 'You remember when I wanted you to go on to Washington?' I said, 'Yes, I remember it very well.' 'Well,' said he, 'I didn't know exactly what I wanted you to go for then. Now I will tell you what let's do; you sing Coronation' and I'll join with you.' So we sang together the old tune, and also 'Praise God from whom all blessings flow.' Then I sang old John Brown,' he marching around the room and joining in the chorus after each verse."—*From Peleg W. Chandler's Memoir.*

Miracles of Bible Times.

If you think miracles were abundant during all the centuries and milleniums of Bible times, you are greatly mistaken. There is a general impression that the Bible is a book full of miracles, which come in at random, as they do in the old heathen mythologies; but those who pay any attention to Bible perspective know better. Have you ever considered that in the book of Genesis, covering more than two thousand years at the lowest computation, there is not a single miracle wrought by human agency? Adam works no miracles; Abel works no miracles; Enoch works no miracles;

even Abraham works no miracle. Nor one of all the patriarchs. How different from the old mythologies, and how different from what it would have been if this book had come to us merely from some dim mythological past. Even when God himself is represented as doing things out of the general course of nature, it is only at long intervals and very rarely, as in the translation of Enoch, the judgment of the flood, the confusion of tongues, the birth of Isaac.

Remember that these events were centuries apart from each other. Even if there had been a miracle for every century, which there is not, you could scarcely say that they were "very plentiful." If you look at the history perspectively, you will learn first, that all through Bible times, miracles were not the rule, but the exception; and more particularly that the miracles cluster around particular epochs when there was special need for such signs of divine presence and power, as at the time of the Exodus, after the long dark interval of Egyptian bondage; at the time of Israel's declension, when the prophets Elisha and Elijah were called in a special way to witness for the Lord; and above all in the founding of the church, after the long and silent interval from the Restoration to the Advent. Does not this way of looking at the sacred history put the Bible miracles in a very different and altogether reasonable light?—*Rev. Dr. J. M. Gibson.*

Childrens' Corner.

Mary's Broodings.

"His mother kept all these sayings in her heart."

As o'er the cradle of her Son
The blessed Mary hung,
And chanted to the Anointed One
The psalms that David sung,

What joy her bosom must have known,
As, with a sweet surprise,
She marked the boundless love that shone
Within his infant eyes!

But deeper was her joy to hear,
Even in his ripening youth,
And treasure up, from year to year,
His words of grace and truth.

Oh, may we keep his words like her,
In all their life and power,
And to the law of love refer
The acts of every hour!

—William Cullen Bryant.

A Curl Cut off with an Ax.

"Do you see this lock of hair?" said the old man to me.

"Yes; but what of it? It is, I suppose, the curl from the head of a dear child, long since gone to heaven."

"It is not; it is a curl of my own hair, and it is now nearly seventy years since it was cut from this head."

"But why do you prize a lock of your own hair so much?"

"It has a story belonging it, and a strange one. I keep it thus with care because it speaks to me more of God, and his especial care, than any thing I possess.

"I was a little child of four years old, with long curly locks, which in sun, or rain, or wind hung down my cheeks uncovered. One day my father went to the woods to cut up a log, and I went with him. I was standing a little way behind, or rather at his side, watching with interest the strokes of the heavy ax, as it went up and came down upon the wood, sending off splinters with every stroke in all directions. Some of the splinters fell at my feet, and I eagerly stooped to pick them up. In doing so I stumbled forward, and in a moment my curly head lay upon a log. I had fallen just at the moment when the ax was coming down with all its force.

"It was too late to stop the blow. Down came the ax. I screamed, and my father fell to the ground in terror. He could not stay the stroke; and in the blindness which the sudden horror caused, he thought he had killed his boy.

"We soon recovered—I from my fright and he from his terror. He caught me in his arms and looked at me from head to foot, to find out the deadly wound he was sure he had inflicted.

"Not a drop of blood or scar was to be seen.

"He knelt upon the grass and gave thanks.

"Having done so, he took up his ax, and found a few hairs upon its edge. He turned to the log he had been splitting, and there was a single curl of his boy's hair, sharply cut through, and laid upon the wood.

"How great the escape!

"It was as if an angel had turned aside the edge at the moment when it was descending on my head. With renewed thanks upon his lips, he took up the curl, and went home with me in his arms."—*Selected.*

Amusements for Winter Evenings.

WORD MAKING.

"All work and no play makes Jack a dull boy." We need amusement as much as we do food. Accordingly we bring you this week a little game which, though it may not be new to all of you, is a very good one. We played it a few evenings since, for the first time, and enjoyed it very much. Any number can join in it. We are sure that even paterfamilias, as well as the dear, care-worn house mother, will feel brightened up after a bout with the children, to see who will get the greater number of words out of the one selected for that purpose.

Provide yourselves with pencils and paper. Which last fold three or four times lengthwise, in order to keep your lists separate and not to waste the paper. Let some one give out a word (a long one is best) which each one must write very plainly at the top of the page. Appoint some one to watch the clock, or to hold a watch, and keep the time—three minutes being the usual allowance. At a given signal let all begin to write, and commencing with the first letter, make out of the word chosen as many as possible, each word beginning with the first letter, and composed only of the letters found in the *given* word. You will sometimes be strongly tempted to duplicate some of them, but this is not permitted. When the time is up, every one must stop writing. One of the contestants will then begin by reading off the list of words he has thus obtained, each one of the others checking off those they have in common, and counting them nothing. Suppose five persons are playing, if three of them have the same word which the other two have not, then they credit themselves each with two—if only two have the same word, they credit themselves with *three*, always the number of those who are deficient—and if one has words which *none* of the others have thought of, he has four in his favor. To make our description a little clearer, we will assume that the word propinquity has been given out, and that it has been written plainly at the top of each paper thus: p-r-o-p-i-n-q u-i-t-y—your first list might be something like this:

pop,	prop,	pity,
point,	pin,	pup, etc.
pot,	port,	
pun,	pony,	

and the next would begin with an r:

ropy, rip, rout, runt, etc.

You have no idea, unless you have tried it, how many different words can be made from one, nor how hard it is to concentrate your thoughts sufficiently to dig them out, when your time is limited to a very few minutes.—*Witness.*

Sabbath School.

LESSON IX.—Nov. 28, 1880.-JACOB AND PHARAOH.

SCRIPTURE.—Gen. 47: 1-12.

[From the Lesson Commentary.]

"My brethren"—Though he was a great man, and they were comparatively mean and despicable, especially in Egypt, yet he owned them. Let those who are rich and great in the world learn hence not to overlook or despise their poor relations. —M. Henry.

"The land of Goshen"—The land of Goshen was evidently a region lying to the northeast of Lower Egypt, bounded apparently by the Mediterranean on the north, by the desert on the east, by the Tanitic branch of the Nile on the west—hence it was called "the field of Zoan" or Tanis, (Ps. 78: 12, 43,)—and probably extending south as far as the head of the Red Sea, and nearly to Memphis.—E. H. Browne.

The modern province of Es-shurkiveh, which appears nearly to correspond with the land of Goshen, is said to "bear the highest valuation and to yield the largest revenue" of any in Egypt.—E. H. Browne.

"What is your occupation?"—Note: 1. All that have a place in the world should have an employment in it according to their capacity, some occupation or other, mental or manual. Those that need not work for their bread yet must have something to do to keep them from idleness. 2. Magistrates should inquire into the occupation of their subjects, as those that have the care of the public welfare; for idle people are as drones in the hive, unprofitable burdens of the commonwealth. —M. Henry.

"Thy servants are shepherds"—Joseph is not ashamed of the lowly occupation of his father and his brethren. "Every shepherd is an abomination unto the Egyptians." Gen. 46: 34. Among the reasons to be assigned for this aversion are these: 1. The Egyptians were particularly skilled in agricultural pursuits. 2. They considered all foreigners as low-born. 3. The Israelitish shepherds sacrificed those animals (as the ox and sheep) which were sacred among the Egyptians. —S. S. Journal.

"To sojourn in the land are we come"—They did not propose to become naturalized in his kingdom, nor to trespass upon the territorial rights of the Egyptians, but wished only to be accounted as strangers and sojourners there, whose necessities had drawn them thither for a time, with their flocks and herds, but who still had the intention of eventually returning again to the land of their inheritance.—Bush.

"Pharaoh spake unto Joseph"—Pharaoh again shows himself, in this case, a man of tact and delicacy. Of the young men he asks the nature of their occupation; of old Jacob he inquires his age. Especially well does he manage in not immediately granting to Joseph's brethren their petition to be allowed to settle in Goshen, but leaves it to Joseph, so that he appears before his brethren in all his powers, and their thanks are to be rendered unto him instead of Pharaoh. Joseph, at the same time, receives full power to appoint proper men from among them as superintending herdsmen.—Lange.

"Any men of activity"—That is, of capacity for business, able to be placed in charge. There can be no doubt that none of the brothers approached Joseph himself either in ability or in nobility of character. Pharaoh has such confidence in Joseph's integrity that he knows he will not even recommend one of his own family to office unless he deems him competent.

"Joseph brought in Jacob"—Joseph was not ashamed of his brethren, nor of their occupations, still less was he ashamed to call himself the son of Jacob. To be the son of this man he accounted a greater honor than to be next to Pharaoh in the throne of Egypt, and wished his own children rather to have part with the sons of Israel than with the posterity of Poti-pherah, priest of On, though doubtless one of the greatest families of Egypt. —Bush.

"Jacob blessed Pharaoh"—Probably the aged patriarch, with the conscious dignity of a prophet and the heir of the promises, prayed for blessings upon Pharaoh.—E. H. Browne.

In one respect Pharaoh was greater than Jacob, but in another Jacob was far greater than he, and as he well knew it, he thought it no presumption to act on such a principle. He was a son of Abraham, whose peculiar honor and prerogative it was that he and his posterity should be blessings to mankind.—Bush.

This is the patriarch's grateful return for Pharaoh's great kindness and generosity toward him and his house. He is conscious of even a higher dignity than that of Pharaoh, as he is a prince of God, and as such he bestows his precious benediction.—Murphy.

"How old art thou?"—Pharaoh does not inquire after Jacob's piety, religion and godly walk, but only after his age.—Musculus.

He made the inquiry which would be the most natural under the circumstances, as Jacob was very infirm, and far more aged than the generality of men in his time.

"My pilgrimage"—Some have thought that he called his life a pilgrimage because he was a nomad, a wanderer in lands not his own. But in reality the patriarchs spoke of life as a pilgrimage or sojourning, because they sought another country, that is, a heavenly. Heb. 11:9, 13. Earth was not their home but their journey homeward.—E. H. Browne.

"In the land of Rameses"—It is possible that Goshen is here called the land of Rameses by anticipation, as it may have become familiarly known to the Israelites by the name "Land of Rameses," after they had built the city of Rameses in it. Very probably, however, the Israelites in the captivity only fortified and strengthened the city of Rameses then already existing, and so fitted it to be a strong treasure city.—E. H. Browne.

Chap. 45: 10 it is called Goshen. It is here named after a like-named place in Goshen, (Exod. 1: 11,) and thus we are already prepared for the departure afterward, which started from Rameses. Exod. 12: 37; Num. 33: 5.—Lange.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$444 92
Eli Tapley..... 200 54

Received at this office for Bro. Hinman from C. W. Sterry, $5; Peter Howe, $7.50; E. Manville, 75c; Samuel Plumb, $25; Geo. W. Champ, $1; Whitman Young, $2; James Bullock, Sr., $1; Mrs. Irene Stoddard, $2.

For Eli Tapley from E. Manville, $1. Undesignated, from E. Norton, 15c.

—Mr. Moody stopped at Salt Lake City on his way to California and held meetings during one week.

—Last Sabbath Mr. Needham preached in the Moody church a sermon to young men, it being the close of the season of prayer for young men observed widely in this country. In speaking of the Young Men's Christian Associations he observed that there were many associations for many objects, some good and some bad, but the worst in his judgment were the secret societies.

—The College Church at Wheaton begins special religious meetings this week.

Letters from the South.

Nashville, Tenn., Nov. 4, 1880.

Dear Bro. K.—I left Camp Nelson Nov. 2d, by stage six miles to Nicholasville. The road of stone was excellent and the country fine and fertile. At this place the election was progressing quietly. At 12 M. I took the Cincinnati Southern road and reached Chattanooga, Tenn., at 10: 30 P M. The road is equal to any on which I ever rode, but the cars were almost empty. One rebel soldier said he would not disgrace his manhood by voting for any man that fought against him in the war.

The country was fine for only a short distance. Southern Kentucky and northern Tennessee is the most wretched country I ever saw. Miserable little fields of stunted corn, houses but wretched hovels, children, white and colored, half naked. There are so many tunnels through this mountain region that lamps were kept burning all the afternoon. One of these tunnels was a mile and seven-eighths in length. Some of the mountain scenery was fine, and the whole region abounds in coal, iron and fine oak forests. The night shut down on us before we emerged from the mountain region, but at each station there was much drunken hallooing for both Hancock and Garfield.

CHATTANOOGA

Is a fine little city. Its population is 13,600; double what it was five years ago. It is not only growing, but large sums are being expended in public improvements. It is doubtless to be the great manufacturing center for the South. The Republican majority was 600, and for the county over 1,000.

I visited Campbell's Hill on the west side of the city. It raises almost perpendicularly from the Tennessee river over 600 feet, completely overlooking the city. It is all scored with rifle pits made by the rebels. Gen. Hooker drove them out by throwing shells from across the river. They fled to the top of Lookout mountain, about six miles distant. He crossed the river on a pontoon, pursued them and fought his famous battle above the clouds. This broke up the siege of Chattanooga by the rebels. I also visited the large rolling mills where rails of all the Southern roads are re-rolled. A large number, both of white and colored men, are employed.

Chattanooga, like all Southern cities is under the joint dominion of the lodge and the dram-shop. Scarcely any protest is raised by the churches against the latter, and never against the former. The American Missionary Association has a well conducted graded school in a good building, and a colored Congregational church under the pastoral care of an educated colored minister. I called on him. He belongs to no secret order and does not approve of them, but has Masons and other secretists in his church. He had recently spoken to them in opposition to secret societies, but had been so severely rebuked that he felt discouraged. He would be glad to have me speak to the people, but suggested that I hire a hall. I furnished him some documents, and we visited and talked with a prominent member, a Royal Arch Mason, who was quite candid, and confessed that he had never considered or known that any objections could be urged against the system?

I left at 8:40 P. M. for Nashville which place I reached this morning at 3 o'clock, and am staying with Pres. Cravath of Fisk University, of which I shall write more fully.

FISK UNIVERSITY.

Dickson, Tenn., Nov. 8th.

I reached Fisk University at Nashville, Tenn., Thursday morning, Nov. 4th, and was most kindly received and entertained by Pres. Cravath at Jubilee Hall. About 200 students are in attendance, nearly all colored, but of every shade from the darkest hue to those so light as to escape detection. Nearly all board and room in the building, and every thing is neat, orderly, and systematic. These colored people represent the most intelligent and the best class of the freedmen. Some of them are persons of superior mental endowments. I attended the recitation in Mental Philosophy by the senior college class, six in number, who are evidently careful thinkers as well as students. They have no secret societies in the college, nor are students expected to attend such societies while in college, but quite a number of the young men are Masons and Odd-fellows. They assured me that all the

MOST RESPECTABLE PEOPLE

in the South, both white and colored, belonged to these societies.

On Saturday, Nov. 6th, I met the young men and a few ladies in the reading-room, when I spoke an hour and a half. I was frequently interrupted by questions from the Masons and Odd-fellows, but they were always respectful and apparently candid. I described the Entered Apprentice degree, and they acknowledged the essential correctness of what I told them.

Sabbath forenoon Pres. Cravath preached an able discourse, and the Lord's Supper was celebrated. The students also had a missionary prayer-meeting conducted by a young man I had known in Africa as a boy. His remarks were excellent in matter and spirit. In the evening the chapel was well filled and I spoke for more than an hour on the religion of Masonry. All were attentive and at the close the members of the faculty and their wives assured me of their sympathy and their appreciation. I feel that it was a most blessed opportunity, for which I give thanks to the Great Giver of all good.

I have written suggesting the

DONATION OF BOOKS

to this institution, to be distributed at the discretion of the president. Most of the students are poor, and have no means to buy books, and yet I know of no way in which the same amount of means would do so much good as by placing some of our Anti-masonic works in the hands of these colored young men and women, who are annually going out as the teachers and preachers of the South.

Through the kindness of Pres. Cravath I was sent to the depot before five in the morning, at which hour I started for this place to meet an equally kind reception from the pastor of the United Presbyterian church and his amiable family, and to find that I am advertised to speak to-night in the U. P. church.

Yours for righteousness,
H. H. Hinman.

DICKSON, TENN.

Nov. 10th, 1880. Dickson is a village forty miles west of Nashville, on the Nashville & St. Louis R. R. It has about 500 inhabitants, is in rather a poor country, but a branch railroad south gives it some importance. The principal business seems to be saloon keeping, there being six or seven saloons, most of which also keep family groceries, so that the whisky, tobacco, and coffee can all be purchased at the same place.

There is a school building, the upper part long occupied as a Masonic hall, but the principal school is taught in the Methodist Episcopal church North. The colored people have also a separate and small school. The churches are Methodist Episcopal church, North and South; Lutheran and United Presbyterian. The last has suffered much persecution because of its position on the questions of caste and secrecy. It is made up almost entirely of Northern people, some of whom have returned North and left the organization rather weak. The two Methodist churches are bitter in their hostility, being divided almost entirely on political grounds, but they vie with each other in subserviency to the lodge, which is quite strong. Several ministers of the church North live here, and with one exception they are, like their Southern brethren, Masons. I had a long conversation with one of them who professed holiness and was a Mason. He thought Pres. Finney and Bishop Hamline guilty of perjury, but still believed them good men.

Rev. S. F. Thompson, pastor of the United Presbyterian church, and his excellent wife are earnest reformers and made my stay with them most pleasant.

My first lecture was on Monday evening, the 8th. The notice had not been much circulated and the audience was rather small, but all seemed interested, especially one Mason who bought a book and neglected to pay for it. The next night the audience was larger and the Masons were well represented. They listened attentively and bought books and papers. One of them, a church member, kindly suggested that I had

BETTER BE HUNG

and he would help buy the rope. Another thought driving me out of town would do; but no man molested me nor disturbed the meeting. I think an excellent impression was made. The hands of the faithful have been strengthened and the power of the enemy broken.

I left for the west at 7:30 this

morning; came through a miserable country with little, squalid villages and wretched looking people. As we approached the Tennessee river the country improved a little, and the prevailing crop was peanuts. This side of the Tennessee river the land grows better and the cotton fields grow numerous and increase in size. The bolls of cotton are now open and the fields are white. Bales of cotton lie on all the platforms at the depots, This town (Union City) which is almost in the northwest corner of the State, is a fine, growing place. Several large buildings are in the process of erection. I expect to leave here at 3 P. M. for Okolona, Miss.

Yours for truth,
H. H. HINMAN.

UNITED PRESBYTERIAN.

—Drs. W. W. Barr and R. Stewart left Philadelphia, Oct. 30th, for Egypt and India. They go under the direction of the Board of Foreign Missions to inspect the missions in those countries, and expect to be absent about six months, purposing to visit Palestine on their return.

—Rev. Dr. D R. Kerr, editor of the *United Presbyterian* Pittsburg, has recently donated $500 to the endowment fund of Westminster College, at New Wilmington, Pa. Other individuals and congregations have given $1,100 for endowment and library.

—The synod of Kansas meeting October 12, heard reports from the delegates appointed last year to attend the State convention opposed to the lodge. The synod was so well pleased that another delegation was appointed this year composed of the following brethren: W. R. Hutchison, W. Wright, C. H. Strong, J. A. Collins, Joseph McKelvey, J. N. Smith, Joseph Walker, R. N. Stonecker, W. W. Cockins, R. K. McCartney and H. M. Jamison. These brethren were also requested to provide a lecturer at the next meeting of the synod.

—The Kansas Synod also endorsed Monmouth College in its efforts to clean out the secret orders from among the students.

WESLEYAN.

—Rev. C. F. Hawley has been at his home in Wheaton, Ill., for a few weeks, previous to a winter's work as an evangelist. He preached at Sycamore, Ill., last Sabbath.

—Rev. A. F. Dempsey has given up his work at Weybridge, Vermont, and removed to Wheaton, where he expects to educate his two sons. He will supply the Wesleyan church there this year.

—A correspondent of the *Wesleyan* last week, makes a remarkable argument from such premises as these: The anti-lodge reform is based on Christ's words "In secret have I said nothing;" that this expression "ought never to be referred to as in the slightest degree bearing upon secretism," and that the Bible has no word of condemnation or rebuke on the ground of secrecy only; therefore ministers of the Gospel should give their attention to their legitimate business and let the lodges take care of themselves. The *Wesleyan* answers these fallacies in an able manner.

—Rev. G. P. Riley of this State, has been visiting the Southern churches in Tennessee and North Carolina, at the request of the General Agent, Bro. Kinney.

NEWS OF THE WEEK.

—The railroad war to St. Louis and Kansas City was resumed last week by several roads leading from this city.

—A great stock show is this week exhibiting in the Exposition building in this city. "Grand Chunk" is the name of a giant cow exhibited by Mr. R. G. Dunn of Ohio. Mr. Sherman of the stock yards, has a steer called "Nelse Morris," which weighs 3 125 pounds. "Farmer City," owned by Mr. Weedman of Farmer City, is said to be 100 lbs heavier than "Nelse."

—A late report of the recent storm on the lakes says it is now certain that sixty-six of the one hundred vessels reported ashore were damaged more or less seriously, and that seventeen of these are total wrecks, involving a loss of $153 000. Ninety-three persons perished with the vessels lost, and the total damage to vessels and cargoes is estimated at $500,000.

—Preparations for the inauguration of General Garfield already assume organized form. The executive committee having the arrangements in charge extend a cordial invitation to all military and civic organizations throughout the country to take part.

—Governor Foster has received the resignation of Jas. A. Garfield as member of Congress from the Nineteenth Ohio district.

—The entrance of the Northern Pacific railroad into the Territory of Montana was formally celebrated last Wednesday, at the end of the track, which has now reached the boundary between Dakota and Montana.

—The minister of the United States at St. Petersburg, in a recent dispatch to the department of State, draws a gloomy picture of the present economic and social condition of Russia. The grain crop the past season, he states, has proved a failure, and American wheat is imported now even at St. Petersburg. It is also entering at Odessa and other Russian ports. But a large market for this American cereal cannot be predicted, as very little bread made of wheat is used in Russia; the mass of the people must have a cheaper and coarser article, such as rye or Indian corn.

—A Madrid correspondent telegraphs as follows: "The expelled French monks are flocking here. Nobles are offering them their palaces, town councils are giving them old convents and vacant buildings, and the king is granting them interviews, and the ministry is authoring the Jesuits and other orders to establish themselves in Madrid and all over the kingdom.

—A gas explosion took place in the Albion mine, Stellarton, Nova Scotia, on Friday. Over fifty men were killed, twenty-four of whom leave families.

—The political difficulties in France arising from the enforcing of the decrees against the Jesuits are yet unsettled. The new cabinet wish to be excused.

—Dispatches from Paris report that President Grevy, in refusing to accept the resignation of the ministry said: "You must wait until Thursday to ascertain the exact feeling of the Chamber. If the Chamber refuses a vote of confidence, I shall send for Gambetta. If he declines to form a cabinet, I shall ask the Senate to dissolve the Chamber. Gambetta has encouraged President Grevy to persist in his refusal, as he does not wish to take office.

—A correspondent of the London *Times* at Rome says: "It is well known in the Vatican circles that the Pope is much embarassed about Irish affairs. He fully understands it is not a question between Catholics and Protestants, but between friends of order and anarchy. He openly disapproves of agrarian government and sincerely desires to assist the English government, if possible. He is well aware that he is hearing only one side of the case, and he feels that were he to break silence, he might, in seeking to do good, produce contrary results through his imperfect knowledge of affairs."

—All the Nihilists tried for being implicated in plots against the life of the Czar have been found guilty. Five were sentenced to death, and eleven to hard labor in the mines, the terms ranging from life to fifty years. Three of the women were sentenced to fifteen years' penal servitude. The court announced that it would intercede for the mitigation of the sentences in the cases of the women, and in the case of one man condemned to the mines.

—Dervisch Pasha has ordered the Albanian chiefs to surrender Dulcigno, threatening to use force if they fail to obey. The Albanian popular assembly has asked Dervisch Pasha to grant a month's time in which to reply.

KNIGHT TEMPLARISM ILLUSTRATED.

A Full Illustrated Ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super Excellent Master, Knight of the Red Cross, Knight Templar, and Knight of Malta. A book of 341 pages. Price in cloth, $1.00. Paper covers, 50 cts.

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Temperance Notes.

The following is a copy of the protest of Postmaster General Maynard, to which allusion was made in the *Cynosure*:

"Gentlemen:—The squares fronting on the General Postoffice building are occupied by various beer rooms and drinking saloons, which, in my judgment are highly prejudicial to public interests and morality. The business of large numbers of people requires their attendance in person at the General Postoffice Department, and to many people whose opinions and feelings should not be disregarded, it is offensive to make their way to this department past such places. The establishment of places for the sale of intoxicating liquors in close proximity to the department is also injurious to the public service, by presenting temptations in the way of the employes of the government, and, in the event of their yielding to the same, unfitting them for the discharge of their official duties. I therefore respectfully and earnestly protest against the issue of any new license for the sale of intoxicating liquors upon the sides of the squares facing the General Postoffice building, or contiguous thereto.

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"Postmaster General."

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The evils of juvenile smoking were recently considered at a conference of Sunday-school and day-school teachers in Manchester, England. Dr. Emrys-Jones, of the Royal Eye hospital, who presided, laid special stress upon the injurious influences of tobacco upon the sight, and said he was convinced that the use of tobacco, say of half an ounce a day for ten or fifteen years, resulted in serious injury to the eyes, and sometimes in absolute blindness. Resolutions were adopted setting forth that as physicians of the highest eminence declare tobacco to be injurious to health and longevity; as smokers smoke to satisfy the same artificial craving which induces drinkers to drink; as careful statistical investigation shows that the smoking teetotaler is five times as liable to break his vow as the non-smoking teetotaler; as smoking is an unmanly leaning on a solace to care and labor, neither sought nor needed by women, enabling the smoker to be idle without growing weary of idleness, tending to take the ambition out of him, and to make him happy when he should be miserable, and content when his divinest duty is discontent; as it is almost impossible to smoke in an inhabited country without causing discomfort or nausea to others; and as, finally, the passion for tobacco has been the cause for many serious fires and disastrous explosions, parents, teachers, and all others who have influence with British boys should warn them against this barbarous habit both by precept and example.

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GRAIN—Wheat—No. 2		1 04½
No. 3		94
Rejected	74	78
Winter		1 04½
Corn—No. 2		42
Rejected		41½
Oats—No. 2		84
Rye—No. 2		30½
Bran per ton		11 75
Flour—Winter	3 75	6 00
Spring	2 10	5 10
Hay—Timothy	10 50	15 50
Prairie	8 50	11 50
Mess Beef	7 00	8 10
Tallow		5½
Lard per cwt		1 07½
Mess pork, per brl	13 50	14 25
Butter medium to best	16	30
Cheese	4	12¾
Beans	1 00	1 90
Eggs	19	17
Potatoes, per bu	35	61
Seeds—Timothy	2 15	2 30
Clover	4 00	4 75
Flax	1 20	1 24
Broom corn	2	6½
Hides—Green to dry flint	9	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	20	48
Unwashed	18	28
LIVE STOCK—Cattle choice	4 90	5 75
Good	4 30	4 80
Medium	4 00	4 25
Common	1 50	3 90
Hogs	4 50	4 85
Sheep	3 00	4 40

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Flour	$3 85	8 25
Wheat—Spring	1 14	1 24½
Winter		1 15
Corn	57½	59
Oats	38½	50
Lard		8 80
Mess pork		15 00
Butter	23	31
Cheese	10	12
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Topics of the Time.

The severely cold weather which set in last week is regarded as extremely unusual, from some points so low a temperature has not been experienced for thirty years so early in the season. The Erie canal has between 700 and 800 boats frozen in four inches of ice between Buffalo and Utica. But more alarming is the condition of the Lakes. Early in November, usually, Chicago harbor is well filled with vessels tied up for the winter. On Saturday last the river was nearly empty. Vessel owners have been tempted by an unusual continuation of their insurance to make just one more trip, and were out in the severe wind storm of Saturday night. The few craft that had come in by Monday were well sheathed in ice, and dispatches bring unwelcome news of wreck from several points. Great anxiety was felt for the seamen and they were remembered in the services of the Sabbath, one German church devoting the evening entirely to prayer and discourse on this topic.

The exhibition of fat stock in the exposition building in this city last week under the auspices of the State Agricultural Society was an attractive point for hundreds who raise and thousands who live upon beef, mutton and pork. The cattle stalls were of the greatest interest, though the sheep, hogs and chickens, and a few horses to complete the exhibit were enough to make the farmer's life an envied one. But when it comes to over a ton and a half of beef in one animal, envy gives way to admiration and astonishment. Four such animals were displayed. There was sharp competition through the whole week between the Short Horns and the Herefords, the advantages balancing very equally between the two. While the former showed heavier frames, for the latter was claimed better beef. We believe the decision of the judges substantiated this claim in the case of a number of animals slaughtered for competition. The exhibition promises to become one of the permanent institutions of Chicago, as it well deserves.

The National Grange keeps up a kind of existence characteristic of the lodge. The organization has no longer any interest for farmers, and is scarcely heard of in all the broad valley where the agriculture of the world goes on; but every year the secretists, who have control of the heavy fund taxed from the farmers of the West, meet and go through their motions so as to keep a heavy hand on their plunder. They have also, no doubt the ulterior object of strengthening the lodge system by keeping up this dumb show, as the origin of the grange was a piece of Masonic strategy. This year the meeting was held in Washington City and with the loftiest arrogance presumes to "*demand*," in the name of the farmers of the country, a representative in the Cabinet, a "general railroad law," a revision of the patent laws, and the immediate enactment of a graduated income tax. And finally, these little lordlings of lodgery resolve that "In view of the unwillingness and tardiness hitherto manifested by legislators in according to farmers the rights they so justly claim, the National Grange will, in behalf of the order of Patrons, hold each Senator and Representative in Congress responsible for his action upon the subject-matter of each of the foregoing resolutions." The penalty for disregarding or postponing these "demands" every hesitating Congressman is to be marked for his political grave, and the National Grange will have to attend to his obsequies promptly. For an organization which has shown itself a stupendous failure, except in fraud direct upon its members, and in establishing fraud in the lodge, there is only one feature which is of interest in this matter, it fairly represents the nature of such institutions as slavery and the lodge.

A revival of the negro exodus is promised in the Southwest. A Quaker of Philadelphia who has been much interested in the movement sends word that General Conway is needed to give it the proper direction. That true friend of the lowly is now working among the poor of Brooklyn in connection with Dr. Fulton's church. He says in connection with the report that the "negroes are bound to leave the Southern States. I and others a year ago advised them to wait and see if their treatment would not be improved. The intimidation and proscription shown during the late campaign have only increased their determination to find homes elsewhere. There are 100,000 negroes in the different Southern States organized in bands, and having money to buy land with. It is a mistake to suppose that all Southern negroes are penniless. When it is remembered that in seven years they accumulated more than $50,000,000 in the Freedmen's Savings Bank cannot be accused of improvidence. Since that bank failed they have hidden their savings in the ground, in their houses, and in their clocks, and if they had been fairly paid for their labor they would be in still better condition. Some Northern men who want to test the question of the negroes capabilities have formed a company, of which J. M. Woodward, of New Rochelle, is the President, and have purchased 700,000 acres of land in New Mexico, which they will offer on easy terms to colored emigrants. Poor white men have gone West and become prosperous. Now it is proposed to see if poor black men can't do the same." If necessary General Conway will go South to turn the human tide westward instead of to the North.

—Memory and hope are set like stars above the soul—the one shining dimly through the twilight of the past, the other lighting the archway of the future.

Hymn of the Harvest Home.

By Alexander Thomson.

O God! who rul'st the varied year,
The suns and seas obey thy call
Who send'st the seasons' fruitful cheer—
O Lord, thou art the God of all.

For genial Spring's benignant toil,
For fiery Summer's tropic noon,
For royal Autumn's golden smile—
O Father, move our grateful tune.

For early and for latter rain,
For all the treasures of thy dew,
For suns that have not smiled in vain,
We would our grateful vows renew.

Behold, thine ample hand hath stored
Our smiling land with garnered good;
And in thy loving kindness, Lord,
Hath satisfied thy saints with food.

And now, while all the fields are bare,
And still the golden days are fine,
While mellows on the bough the pear,
And purple clusters deck the vine,

While still the bee with drowsy hum
Sips lingering sweetness from the lea,
Our grateful hearts, O Lord, would come
With full, sweet notes of love to thee.

Hear, then, our thanks, our Saviour, hear,
For all the riches of thy grace;
And let our holy hymns of cheer
Come up into thy dwelling-place.

Wheaton, Ill.

The Relation of the Reformed Presbyterian Church to the U. S. Government.

By A. M. Milligan, D.D.

[Concluded.]

IV. What are the possible relations which a person or a community may sustain to a government?

1. *Identification*. This expresses the relation which the Scripture quoted calls saying a confederacy. This is the relation into which a foreigner comes when he swears the oath of allegiance. It differs somewhat from the relation of the soldier who enlists in the army and swears the soldier's oath; this does not constitute the foreigner a citizen, the other does; the soldier is the servant of the government, the citizen is a part of the government. This is the relation into which our children are born, and which they recognize when they assume the functions of citizenship, either by voting or holding office. This relation involves the citizen in all the responsibilities of the character and conduct of the government. It is true that the party proposing and carrying through a measure bears a larger share of the responsibility than a party opposing the measure. Still it is a consenting party; if it goes no farther than to vote "no" when the question is taken, as it is understood that the majority rules and the minority acquiesce, unless far-

ther action is taken, and it becomes the act or deed of the whole body.

2. *Alien, or stranger.* This is the relation which citizens and subjects of a foreign government bear to the land in which they temporarily reside while wishing to retain their allegiance to their own government. Such persons are allowed residence, and other privileges, but are neither eligible to office nor entitled to vote, and can in no proper sense be considered responsible for the character or administration of the government.

3. *Conspirators.* This term describes characters who, living in a nation, enjoying its privileges, and professing loyalty to its government, are nevertheless secretly plotting its destruction, or to get possession of its power and resources and turn them from their legitimate purpose, to their own selfish ends, or to the interest of a foreign power.

Such is the attitude of the Jesuit, who is conspiring and plotting to bring the nation under the heels of the despot who holds his throne on the banks of the Tiber. Such may fairly be considered the character of those secret orders that administer oaths considered more binding than the oaths of allegiance, who enact laws and inflict penalties which are proper only to the civil magistrate, and who appoint officers with high sounding titles to whom they promise the most absolute subjection and obedience. If these are not already engaged in a conspiracy for the overthrow of the government and transfer of its powers to another, they certainly have furnished the most effective organization and facilities for those who would, and have already managed to monopolize all, or nearly all, the positions of influence, aggrandizement and power in the nation for themselves.

None of those terms expresses the relation of Reformed Presbyterian Covenanters to the government of the United States. We are neither incorporated nor identified with the government, nor are we aliens or conspirators. "Civil society being a voluntary association, the nation is not bound to admit to all its peculiar privileges every person who may reside within the reach of its power, nor is every person dwelling within the limits of a nation under obligation to incorporate with the national society."

Covenanters have declined to incorporate with this national society because it has declined to own allegiance to Christ. They have done this in obedience to the injunction of the text, "Say ye not a confederacy with all those to whom this people say a confederacy, but sanctify the Lord of Hosts." We cannot incorporate nor identify with a government that is not loyal to our king. Nor are we aliens or strangers; we are not citizens of any other nation nor subjects of any other government. Our forefathers in Great Britain cast off allegiance to the British throne when that throne renounced and burned its covenant with God. Our fathers were banished to this land for their religion, or fled hither into voluntary exile that here they might enjoy freedom to worship God. They joined the colonies in their struggle for independence, fought in their battles and sat in their councils and fully participated in the formation of the government, until the nation adopted a Constitution that set up a government without a God; then they withdrew. We their children are not strangers or aliens, we were born in the land. Like Paul we can say, We are American citizens, we were free born. The blood of patriotic sires tingles through our veins and warms our hearts to the land for which our fathers bled. We are not indifferent to the nation's welfare, but sincerely seek its highest good.

Nor are we conspirators, we plot no treason. We seek no selfish end. We plot no mischief in the dark. Our aim and object are openly proclaimed. Our measures are public and court investigation. Our motives are before the world. Does any one then ask what is your relation to the government. Our answer is: We are

4. *Protest-ants.* In other words, we are citizens of the nation, protesting against its act of constituting a godless government, and refusing to act with the government in any act that would involve us in participation in its rebellion. We scorn the imputation that we are not the nation's friends, or that we will do nothing for its reformation. We are pursuing the most effective means for the reformation of the evil which lies at the root and is the prolific source of all the other evils in the government. We warn the nation of its sin, and point it to its danger. We echo the threatenings of God's Word. We make our testimony practical, by denying ourselves the privileges of citizenship rather than incur its guilt.

Were we to identify ourselves with the nation or act with it under its present constitution, our protest would fall to the ground and we would participate in the guilt which we charge upon the nation; our testimony would cease to torment and our conduct would belie our words.

All the leading evangelical denominations in the land agree with us in regarding the defect in the Constitution as criminal and dangerous; but their participation in the government is equivalent to saying that the evil is not of sufficient magnitude to bar a Christian from association in the crime. It is like the old position that slavery is an evil, but "still no bar to Christian fellowship and communion," and hence the influence of the church is powerless to reform the evil. But some one will say, Yes it is an evil, but participation with the evil by voting and accepting office is the only way to remove it.

This is very much like the morality sometimes practiced by detectives joining conspiracies and swearing their oaths for the purpose of bringing them to punishment. It is characterized by the Apostle as "doing evil that good may come," of whom he says, "their damnation is just." Evil never produces good. "What a man sows that shall he also reap." God never requires a man to violate his revealed will in order to accomplish his secret purpose. Christian men might learn something from the old heathen maxim, "*Fiat justitia ruat coelum*," "let justice be done though the heavens fall." The heavens never did fall by doing right; and they never will.

Slavery was not destroyed by ballots, but by bullets. God will attend to his own honor in his own time. He will arise and plead his own cause. All he requires of us is to give the warning, and when "this Gospel of the kingdom is preached to all nations then shall the end be."

"They overcame him by the blood of the Lamb, and by the Word of their testimony." God has said to his Son, "Ask of me and I will give the nations for thine inheritance, and the uttermost parts of the earth for thy possession." "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear. Kiss the Son lest he be angry and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that trust in him.

Masonry as the First of Institutions.

In reading "The Origin and Early History of Masonry, by G. W. Steinbrenner," published by "The Masonic Publishing Co., 432 Broome street, N. Y., I came upon the following, on pages 13 and 14, which cannot fail to elicit thought in every reflecting mind. Speaking of what Masonry can accomplish for mankind, the author says:

"It is the great corrective of all that is base, mean and selfish." Again: "Masonry *can* and *will* educate her children to that *higher* morality of *citizens of the world* which indeed includes within itself the *lower* morality of citizens of states, but in its perfected and ennobled form, purified from all the prejudices, the disadvantages to which we have referred. She *can* and *will* educate the pious man to that *higher* religion—that religion in which all men can agree—which, indeed, embraces the *lower* religion of creeds and sects, but divested of all intolerant, uncharitable views and prejudices; and this is one of the most beautiful and valuable features of Masonry, contemplating, as it does, a universal brotherhood, meeting and uniting on a plane of action far above the petty and changing creeds which enter into the religious and political opinions of the world. Such is the mission of Masonry. The grand and universal science which includes all others."

I give the italicized words as I find them. The most obtuse reader cannot fail to see that the above contemplates the ultimate absorption of church and state in the universal empire of a "*higher* morality" and "*higher* religion" than a republican state or the religion of Christ; and whoever fellowships it at the communion or sustains it at the ballot box is liable to be accounted an abettor, if not an indorser of this infamous claim by the advocates of Masonry.

J. P. Stoddard.

Odd-fellowship.

Editor Cynosure:—Allow me a few notes in your space, on the "Address of Dr. Charles N. Hickok, Past Grand Representative, made at the celebration of American Odd-fellowship, under the auspices of Hollidaysburg lodge, Pa."

When the speaker defines Odd-fellowship, he makes it "a very evangel of fraternity"—a gospel of fraternity! Odd-fellowship, he says, is brotherhood, and then intimates that this brotherhood is universal! A more shameless perversion of the facts is found only in other false statements with which this address abounds. He knows that these secret orders necessarily cut asunder the brotherhood of man and limit the blessings to be extended to all men to the members of their own order, yet how adroitly he slides the sectarian cut of the order from view, and then dwells with the eloquence of an angel on the universal fatherhood of God and brotherhood of man. What has the Odd-fellow, as such, to do with the universal brotherhood? He has turned his back on that for the limited and restricted order of half a million only of the thousand millions of our race. This mere fraction of God's offspring, has the key of secrecy, so that none of the other children can "unlock their strong boxes," which contain the relief of Fidelity, Love and Truth for the universal (?) brotherhood.

In the two columns devoted to the point of secrecy, he gives no other reason than the one, to wit, that secrecy is the key to keep the strong box locked from all the needy race save Odd-fellows and their families. "A very evangel of fraternity" indeed!

Passing from the subject of fraternity he goes on to tell his audience that "Odd-fellowship is benevolence," and slips into the same unpardonable trickery as before. A man of such ability as he seems to possess could not be unconscious in such duplicity. Seeming again to forget the sectarian cut of his order, he says. "'All men' is her definition of 'brethren,' and she wages a warfare that admits no compromise against the selfishness that in theory or practice, would ignore such a fraternal bond." Is not this shameless? Here stands

Mr. Hickock advocating a most stringent sectarian brotherhood, which from its very nature as implied in its very name, Odd-fellow, an order which can never embrace one of a thousand of the brotherhood of man, and holding its relief under the lock of secrecy, to be extended only to such as give the grip, etc., with the grandiloquence peculiar to these arrogant orders, that our order is a "very evangel of fraternity." "Odd-fellowship is benevolence." "It is the aggregated systematized benevolence, such as is exemplified by our order,—that in which all may unite," etc. Would not the scene be ludicrous to see a gaping throng drinking down these contradictions?

Conscious of his sophistry, he imagines further on in his address that he hears the voice of some anti-secret society man demanding, as such have done, If you are benevolent, why not give to all; why not give me a key? This is too pointed a question to admit of an answer on the score of that order. The shrewd orator abandons his own definition of the order, which he has just pronounced fraternity, etc., benevolence universal, with so much emphasis, and gets himself into his narrow cell of the sign and grip fraternity and shuts the strong box on all save Odd-fellows. Here is his reply to the pointed question: "If you are benevolent, why not give to all; why not give me a key?" He says, "Just because you have no right to one * * But that which the keys of Odd fellowship procure for its members is not charity, it is a right." Is it benevolence to bestow a right—to pay a debt?

He says, "to this comes the retort, 'That is selfishness,'" and adds, "Is any other association less selfish?" He next slides into a fallacy and attempts to cover up the admitted selfishness of the order by bringing in the church rules of requiring a certificate of strangers, who are to be received to church fellowship. This is too glaring a departure from the real point in discussion for a candid man to commit. There is no selfishness in the church rule that requires the needed evidence of the Christian character of the members it admits. There is selfishness in the Odd-fellow rule in which the relief of the order is restricted to those only who contribute the funds. There is also hypocrisy in the pretense of universal fraternity and benevolence, when he concedes that the benefit is the "right" of the member. Compared with the real benevolent societies of the several denominations of Christians, Odd-fellowship will appear to great disadvantage. According to the statements of our orator, the Odd-fellows have contributed for relief only thirty out of seventy millions of dollars in the sixty-one years of its history. About 42 per cent. gets back to the contributors of the funds or their families, while about 58 per cent. is consumed by this evangel of fraternity.

It has been settled by good authority that the funds contributed by our many missionary societies get through to the perishing heathen all but about 6 to 8 per cent., which small amount is necessary to pay expenses in working societies. Look at the contrast. Odd-fellows guard against getting in a member who will be likely ever to need help, (pure benevolence, you see) then use 58 per cent. of the funds contributed by the members themselves in getting about 42 per cent. to those of their number who happen to become needy, who helped to create the fund, whose "right" it is to receive all back save what it requires to work the society with frugality and economy. Our missionary societies use only about 6 to 8 per cent. and get over 90 per cent. through to any of all the universal brotherhood of the Divine Father who most need it for the soul or body, or both, very few of whom have anything at all to do in making up the funds. With such facts before them these "evangels" of fraternity and benevolence are ever prating of the selfishness of churches and the supreme beneficence of the lodge.

In answering the objections of the anti-secreists, Mr. H. takes up much space in the address to very little purpose, since he fails to answer the real objections of the class of men he labors to ridicule. He seems to admit that Odd-fellow is an "ugly name," and "offensive to ears polite," and thinks it too late to change without in a measure destroying the identity of the order. A name that would identify the order with the Masonic order would be in better taste and true to the history of the fraternity. But it is not the name that offends good taste and intelligence, so much as their principles and practices. Let us, therefore, turn to more important considerations.

[Concluded next week.]

From the Associate Presbyterian.

CHRISTMAS.

It seems passing strange that any Protestants should be found, who regard Christmas with a veneration equal to that of the Sabbath; and yet such is the case. Time was when there were stated days for religious services and public worship, besides the Sabbath, but that time is past. Those days belonged to the ceremonial system, and had a typical significance. But Christ, the substance, having come, the shadows have disappeared. It was an observance of Mosaic rites and ceremonially holy days, that occasioned Paul's reproof of the Galatians. "Ye observe days and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." There is just as much warrant for observing the sacred days which characterized the Old Testament dispensation, as there is for observing Christmas.

The Romish church, in opposition to the Word of God, has a great multiplicity of annually returning sacred seasons. The 25th day of December is one of these seasons; at which time, originally, a heathen festival was held. "This day was next baptized into a Romish mass for the birth of Christ."

The truth is, the day of Christ's nativity has been irrecoverably lost. Had this day been designed for special religious veneration, its date would have been preserved in the Holy Record, and a divine command given for its proper observance. The absence both of the date and command, makes it as clear to us as a sunbeam, that the natal day of our Saviour, even were it known, should not be honored by any religious observance whatsoever.

Why do Protestants attach any importance to this day? Because it has become to be the custom. Whence did this custom take its rise? From the superstitious papists. What authority have they for its observance? Uncertain tradition, and the dictum of their infallible (?) head. "In vain," says our Saviour, "do ye worship me, teaching for doctrines the commandments of men."

"But," says one, "what objection is there to spending it as a holiday?" We answer, it is giving countenance to Roman Catholicism. "How can this be? since they observe it as a holy day, and we as a holiday?" After the close of the Roman Catholic ceremonies connected with this celebration, there is no particular difference in the way they spend the remainder of the "holy day," from the way it is observed by Protestants; and observation, we think, will verify the statement, that the social observance of it gradually leads to its religious veneration. If to observe the day sacredly is superstition—which no well-informed Protestant will deny—the attaching of any particular importance to it whatever, is, to say the least of it, not "avoiding the appearance of evil."

It is for a lamentation, that the laws in some of the States give Christmas for a holiday; that Protestant ministers of the Gospel countenance this day of Romish consecration; that editors of religious periodicals fill their columns with puerile Christmas stories, which are calculated to make false impressions on the youthful mind, and foster a spirit of superstition. Christian parents are not wholly unblamable. Many have inadvertently fallen in with the popular idea and customary practice of—what? We may say in plain words, deceiving their children. The little ones around the fireside are told, that if they want any Christmas presents, they must hang up their stockings, and, may-be, old Santa Claus will fill them by morning! As children are passionately fond of presents, such a proposition is complied with most heartily. Morning comes; the little ones are up bright and early to see what Santa Claus brought them during the night! If the supposed invisible being has been liberal enough to bring them all sorts of candies, and other nice things—it may be, valuable presents—away they go with a quick step and bounding heart, to show papa and mamma what old Santa Claus brought them! Do not parents know, who teach their children such things, that they really deceive them? Is this conduct justifiable? Is it Christ-like? So says Rome; but not the Word of God. If they may be deceived in one thing, why not in many? Is there no danger of the children, after they have been let into the secret of the matter, practising the art of dissimulation on their parents and others? If there is no danger in deception, let it be practiced by all; but if there is, consistency, as well as the Word of God, requires its discontinuance.

Roman Catholic institutions, rites, superstitions and dogmas, are coming into popular favor in our country rapidly enough, without Protestants giving them open countenance. Papists are increasing in the United States at the astonishing rate of 150,000 annually. This fact ought to startle us; make us vigilant against the wiles of the great Anti-Christ; nerve us for action; and lead us to see the importance of buckling on closely "the armor of light," that we manfully defend our civil and religious institutions, which are dear to every true Christian heart. Let us give no countenance to anything peculiar to the Romish church, whose works are "works of darkness," and "whose end is destruction!"

THE MASONIC GOD AND THE CHRISTIAN GOD.—Masonry has its God—the "Grand Architect of the universe," but not the "God in Christ reconciling the world to himself." Masonry claims to regard its god as the Father of all humanity, without Christ; whilst the Christian's God is, in a certain sense, also the God and Father of our Lord Jesus Christ, the only name given under heaven whereby we must be saved. "God in Christ" is the character who invites all mankind to himself, be they rich or poor, of every color, and of every nature, without money or price. Not so Masonry. Masonry claims to be the "center of union" for all religions. The Scriptures tell us that Christ must reign till all shall be subdued by the power of his Gospel of peace and good will among men.

—A cablegram announces that missionary work on the Pacific slope is about to be undertaken by the Russian-Greek church. The Russian synod has granted funds for the erection of a church at San Francisco, and has appointed a priest, deacon, acolytes, and choir to proceed thither for that purpose.

Political.

Judging from the letters received containing election returns, more Anti-masonic addresses were made by home talent on our last election day, than on any other day during the preceding four years. Such work is much needed. "To do good and to communicate forget not, for with such sacrifices God is well pleased." Those who voted the American ticket were like sentinels here and there giving the alarm to the great army of voters. All honor, not so much to them, as to the great and gracious God of nations whose Spirit has laid upon them this honorable and important service. The testimony of the joy experienced by so many who voted for the principles of the American party platform is a proof that they were actuated by the Holy Spirit whose fruit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance, is "in all goodness, righteousness and truth," (Gal. 5:22, 23, and Eph. 5:9).

Political Notes.

R. L. Fisher, Westfield, Hamilton county, Ind., writes:

"Our enemies did all they could to discourage us from voting our ticket—told us we ought to vote for Garfield. But a few of us walked boldly up to the polls and cast our votes for Phelps and Pomeroy, and felt that we were blessed in the act. And now the same men say we were consistent and laugh at those who voted differently from the way they talk and pray."

A. M. Paull, Providence, R. I., writes:

"I have reason to believe the number of votes cast for the American ticket in Rhode Island was eight. Small, but a beginning in the right direction and in the eyes of one of our lodge-governed papers, worthy of special notice."

W. J. White, Worcester, Mass., writes:

"How many voted in this city [for the American ticket] I am unable to say. The American ticket is a clean one as compared with the others, as to its principles, and as to its nominees, not inferior."

S. C. Buck, Corinth, Mich., writes:

"All that I talked with acknowledged that the principles of the American party were right."

S. E. Starry, Clarence, Iowa, writes:

"I have not found one yet that voted the American party ticket, that regrets it; but I have found some who profess to be Anti-masons who say, 'I wish I had voted the American ticket.'"

H. Randall, Mt. Vernon, Linn county, Iowa, writes:

"I voted for Phelps here and see I am reported in this county. I hope in the next four years the people will get their eyes opened. For one I am bound to act for God and right."

S. L. Hamiss, Birmingham, Iowa, writes:

"We voted in '44 the Abolition ticket, and now in '80 we were permitted to vote the American ticket. We expect to take the *Cynosure* as long as we live."

A. M. Beaty, North Canyonville, Oregon, writes:

"I voted for Phelps and Pomeroy without any electors. Mine was the only vote cast for the American party in this precinct."

P. S. Feemster, Pearlette, Meade county, Kan., writes:

"I confess myself very much disappointed that no effort was made in Kansas to awaken an interest in this matter. I do hope that immediate plans will be laid for a four years' push to elect the American candidate at the next election, and that in that push, Kansas may have her share."

J. M. Bishop, Chambersburg, Pa., writes:

"Chambersburg and vicinity polled eighteen votes for the American ticket. Others would have voted that ticket if they had had them. Next time we must get our tickets out sooner."

N. H. Duncan, Fort Scott, Kan., writes:

"I was glad to see that there is a party that stands out from all secret societies and holds up the banner of truth and holiness."

Educate the Voters.

Blanchard, Iowa,
Nov. 11, 1880.

Dear Cynosure:—Along with 182 Republican, and 46 Democratic votes, which fell here on election day, three were cast for the American candidate. The package of tickets you sent us, were received and carefully distributed. But we are in no way discouraged at the small result. Many others would have voted that ticket if they had not felt that a fundamental principle of Republicanism was at stake in the election, viz., Are we a nation, or only a league? Shall the expense of blood and treasure of the war be lost, or shall we conserve what we then gained?

Now after the election is over, and we have cleared the breakers for another four years, let us redouble our efforts in circulating the principles of the American party. Let us not fear for the smallness of our numbers, "For the Lord can save by few or by many." The great Abolition movement began with an insignificant few, contemptuously stigmatized as the "bob-tail" party, but because it was based upon truth and justice, it moved on to success.

One mistake we are disposed to make is to overestimate the ballot-box as a reform agency. If, as we believe, an election is only an expression of the will of the people, the force that will change the election must be exerted on the people's will previous to the election, so that our reformation must precede the vote. As the barometer measures and indicates a change in the atmosphere, so the ballot-box indicates the weight of public sentiment on a given issue, but the ballot-box can not change that sentiment, any more than the barometer changes the atmosphere.

Our great means then, in carrying on this reform, is to work through the press, the pulpit and the platform, to educate the sentiment of the people, and then the ballot will be sure to point to the notch that has been reached in the agitation. The people must be educated to know that the machinery of our government is fast going into the hands of secret and corrupt rings, who will soon make it impossible for any one not a member of the orders to serve in any position from an office at Washington, all the way down to a section hand on a railroad.

Our little town of Blanchard is located on the Wabash railroad, where it crosses the State line between Iowa and Missouri. It is little more than a year old, yet secretism is strong, even a carpenter has difficulty in getting work, unless he is a member of the orders. But we have several devoted workers in the anti-secret reform. One is James Bullock, who has nearly reached his seventieth year. He has long been a reader of the *Cynosure* and distributes it, and other anti-secret literature with great zeal. Another of our earnest workers is A. G. McKeown, formerly of Doud Station, Iowa. He moved here last spring and soon succeeded in raising a club for the *Cynosure*. He is president of our Reform Association, from which we hope to send you good reports of work done during the coming winter.

Mr. Bullock sends $5 for *Cynosure* books and tracts for distribution. One dollar of it he wishes to go to Bro. Hinman.

Yours in the cause,
M. A. Gault.

"*We are Seven.*"

Elgin, Iowa, Nov. 13.

Seven American votes were cast here, to which many more might have been added had a timely report been received from the State convention.

We have much sympathy and the outlook for the future is very encouraging. However, our little demonstration was not without its signification and effect. In township affairs the strength of the other parties is quite evenly balanced, so it pleased the Democrats to see us leave the Republicans, and it led the Republicans to conciliate us, as they could carry little without us. This led to giving us representation on the Republican township ticket, which was partially successful, but otherwise would have been defeated.

A similar state of things exists in the county, and even now the polls have more to do in determining an election than nominating conventions, which is a new condition for office to the Republican party.

I have an abiding faith in the ultimate and permanent triumph of the American party, as its principles address themselves to the highest instincts of human nature, and are perfectly in accord with the highest possible civilization. Such principles must find many warm advocates among the best of men, and should timely efforts be made the American party will determine the choice of the next President.

And to keep the work moving that is now well begun, I would suggest that it be understood that Charles Francis Adams, or some other statesman of national reputation and world-wide fame, who stands as high as our principles, will be our candidate, and that campaign work be continued the whole four years in disseminating our principles, in educating a public sentiment, in discussing principles of political economy and in collecting a fund for furnishing the necessary tracts and documents.

Yours for the success of truth and right. J. Hammond.

Reform News.

Nebraska and Kansas State Meetings.

The Nebraska meeting was good in local effect, though there were only two delegates from abroad, Elder S. Austin and Elder P. Elzea. Only one day session was held; that on Thursday P. M, and for business only. Weather disagreeable, yet local attendance was good in the evenings. Local sentiment was largely hostile, yet we believe that good and lasting impressions were made. I lectured on Wednesday evening, and lectured and worked first Masonic degree on Thursday evening. On Saturday evening Bro. Elzea lectured on Good Templarism and Odd-fellowship, and on Lord's Day, 14th, I preached in the morning, and gave black-board lecture on Masonic Religion in the evening.

The Secretary, Bro. O. D. Cone, will send you full report and I will not anticipate him further.

The weather throughout

THE KANSAS STATE MEETING

was very cold. One day session on Wednesday P. M, 17th, for business. The friends present showed much real interest in anti-secrecy work in planning for the coming year. Only two delegates from abroad, Bro. Altar, the Secretary, and Bro. John Thompson, *who walked from his home in Sabetha, fifty miles*, to attend the convention, and he is an old man, too. We need more such devotion and resolution.

"We want no cowards in our bands,
Who will their colors fly;

God calls for valiant-hearted men
Who're not afraid to die."

I lectured on Tuesday, Wednesday and Thursday evenings, 16th, 17th and 18th to fair audiences in spite of the cold. A hearty vote of thanks was given me on the last evening.

Arrangements were begun for having lectures and degree-work throughout the State, this coming winter, as far as possible.

On Wednesday, I met in a shop a man named Parker, a Mason and a professed Christian, who shamelessly denied the truthfulness of the expositions, and did good, orthodox, Masonic lying. I offered him $5 for his affidavit that he didn't lie, but he dare not take it. God gave us a witness, however, in a Dunker brother, Samuel B. Smilie of Knoxville, Ray county, Mo., who gave public testimony to the correctness of the revelations of Masonry, on Wednesday evening, he having taken three degrees in the order.

I have received very favorable impressions of the people and country in both Nebraska and Kansas. These prairies are truly magnificent. God help these brethren to fortify these great States against the lodge.

And now, friends of Illinois, let's prepare for our own State meeting, and have a GRAND RALLY AT PAXTON soon. J. F. BROWNE.

AUSTIN AND STARRY IN SALEM, IOWA.

I have been requested by Mr. Austin to give a report of the work done by himself and Mr. Starry while at Salem. The friends of this place have been censured severely by enemies of reform truth for granting them the use of their church.

The first evening we listened to a logical and well-delivered lecture by Mr. Austin, subject, "The Religion of Freemasonry." The greater portion of the audience seemed to realise the gross idolatry there was in Masonry.

The house was well filled on the second evening, Mr. Starry spoke for a short time very effectively, giving a brief account of his experience in Masonry. In speaking of his initiation, he said, after he had been prepared, as candidates usually are, having his clothing removed, and arrayed in a shirt and pair of drawers that were rolled above the knees as far as possible, the upper part of the body was also partially naked. When thus prepared, the Masons happened to see a ring on his finger. They said they must have that. They made an effort to take the ring from his finger, but their efforts were unavailing; but it must come off, (as the candidate must be divested of all metals). Then they sent and procured some soap and a pan of water, and finally succeeded in taking it from his finger, and also a large portion of the skin from his knuckle. In this manner he was inducted into the Masonic church.

After giving this account Mr. Starry worked the Entered Apprentice degree. On the third evening the Master Mason's degree was worked. The audience gave good attention both evenings.

I think Mr. Starry proved himself master of the occasion. Mr. Austin gave a Bible reading on Saturday afternoon, showing that the Bible was antagonistic to Masonry. The few that were present were highly entertained, as it was interesting and instructive. Mr. Austin remained over Sabbath, preaching in the afternoon and evening, to the benefit of those hearing the discourses.

I believe the spirit of God was with them and that they have been the means of effecting much good at this place, causing the people to investigate one of the great evils of the country. A. F.

Nov. 15, 1880.

THE IOWA STATE CONVENTION.

WESTERN, Iowa, Nov. 15.

In reading the secretary's report of the convention at Birmingham, I saw no reference to my report as treasurer. Now, lest the letter containing my report did not reach the convention and the friends of the cause should regard me blameably neglectful, I will make the following statement.

I was away from home all summer on a health tour, and returned only a few days before the sitting of the convention, and could not, therefore, attend. I wrote a letter of greeting to the convention, containing my financial report, directed to Birmingham, in care of Bro. J. Brown, the president. For the satisfaction of the donors, I report now through the *Cynosure*. I would like to know, by some one that was present, whether my report was received and read before the meeting or not.

REPORT.

The whole amount of money that came into my hands during the year, $60.

This was mostly in one dollar donations, for which I reciepted by card, to each individual. Nine dollars of the above was especially donated for the benefit of J. H. Austin. Five dollars by Bro. J. Brown and four dollars by Dr. T. N. Norris, which I remitted to Bro. J. H. Austin. This leaves in my hands a balance of $81, to be paid out whenever ordered to do so by proper authority.

Respectfully, a friend and coworker in this great reform.

I. L. BUCHWALTER, *Treas.*

A DISCUSSION IN CALIFORNIA.

HOLLISTER, Cal., Nov. 7, 1880.

DEAR BROTHER:—Another star has appeared to shed a little light in California on our anti-secrecy cause. It has long seemed as if it was impossible to get a hearing, either from the pulpit or the press in California, especially in Hollister. But when I was lately in Oakland, a gentleman of the bar, in high standing as a public speaker, invited me to discuss with him the merits of Freemasonry, and he would take the defensive. He proposed to do it through the *Cynosure*, but I presumed that you would not like to cumber the paper with it, and preferred to get it into a paper here in order to reach our home readers, though I had but little hope of being able to gain such a privilege. But I was happily disappointed, and though the consent was reluctantly given, still it was given, and the work is commenced, and I rejoice at any opening to bring that truth before the public. Of course I will have to be very careful not to be unnecessarily offensive. I had to begin, and have done so in a short article, which I have written in the mildest language I could summon.

Mr. White, my opponent, is not a Mason. He is a self-made young man, a college graduate, and was for some years a Methodist Episcopal preacher. L. B. LATHROP.

Correspondence.

THEY WILL GO DOWN.

Coaxing the devil to support the Gospel is a modern device. The primitive church knew nothing of it. When Paul was collecting funds to aid poor saints at Jerusalem, he used no fairs, festivals, picnics, lotteries, selling of suppers, and even selling the Gospel to those who could pay a few cents for the privilege of hearing it, while the poor are shut out, not being able to pay the fee. The Christians paid their own bills and did not expect Satan to pay for the weapons which they used in warfare against him. When the devil does support a church, he does so for his own interest. For every dollar paid out of his coffers to the church, he receives full value. Church partnership with the evil one never benefits the former, but always the latter.

Untold harm comes to the church by the use of even questionable measures to raise money for the support of God's work. It creates the impression that the church is a pauper, dependent for its existence on the community. The world takes it as a sort of genteel beggar, which it is proper and fashionable to support; that it is an object of charity, or even pity. The ungodly regard such churches as seeking money, rather than souls; and exalting wealthy members, who give of their abundance, more than poor saints.

To stand before the world in this light is humiliating and degrading. Such churches ought to be cleansed, they need purifying.

JAMES BARNETT.

CASES OF CHARITY.

WEST TROY, Nov. 2, '80.

DEAR CYNOSURE:—Again I ask permission to say a few words through your columns. Surrounded as I am by Freemasons, I am constantly hearing about their great deeds of charity. I was pained the other day by hearing a conversation between a good old Wesleyan and the wife of a Methodist Episcopal minister. While he was denouncing Freemasonry she was doing her best to defend it. The only argument she could bring up was its wonderful deeds of charity; and yet she could not relate one case that had come under her own observation.

Said she, "If my husband was not a Mason what would become of me in case of his death? But now I have no fears but that I shall be well provided for." Did she forget God's promises to the widow and the fatherless, or did she trust Freemasonry more than God? and yet she professes to be saved from all sin. Now if she had said, Since my husband is a Mason, should he commit a crime, even murder, he would never be convicted, for they are bound by an oath to defy law and rescue such at the risk of their own lives. If she had said this, I would not dispute her. I am personally acquainted with two cases of the kind. They were both men of wealth, one a member of the Methodist Episcopal church. In both cases there was positive proof of their guilt, but by Masonic strategy and false swearing they went unpunished.

Many of the old residents of Dubuque could relate the circumstances. While the community were still agitated over the two mentioned cases a Mason of that place died, leaving a wife and five children, one born shortly after his death. As he died far from his home, the Masons were deprived of the pleasure of burying him and making a grand parade through the streets for the widow to pay the expenses. Think you that the Freemasons supported that widow? Far from it! I well remember that delicate widow, and how she toiled early and late to support her little ones by making coarse mining shirts for a Masonic merchant at *ten cents apiece!* She was a lady of education and refinement, added to this a character above reproach. The Masons of that place were many of them wealthy, having been fortunate in the lead mines of that vicinity.

This is not an isolated case. I think the Mason referred to must have been in good standing, by the number I saw wearing mourning for him. I think quite likely Masons have been known to aid widows and orphans of Masons. Have not others done the same? Highway robbers have been known to aid their companions in distress; and yet I have never heard them held up as patterns of all that was good and worthy of esteem.

Wishing to do justice to all, I will relate one well authenticated act of Masonic charity. Perhaps most of you are acquainted with it. After Masons had murdered William Morgan, they went to his heart-broken widow and did offer her pecuniary aid. But she, like a true woman, spurned their offer. In a former letter I stated my reasons for leaving the Methodist Episcopal church. I will say to my friends that I have never for a moment regretted the step I have taken. The nearer I live to God the more I abhor Freemasonry. May God speed the day when this curse shall be driven from the land. Ever yours in the cause of right. SARAH SMITH.

P. S.—Will Mrs. A. M. of Woodland, Cal., tell the *Cynosure* what she knows of Masonic charity?

The Result of Twenty Years' Investigation.

Editor Cynosure:—Please allow me a little space in your paper to define my position on secret societies. I am a preacher in the Free-will Baptist denomination, nearly thirty years in the ministry, and am actively engaged in pastoral work nearly all of the time.

During the last twenty years I have been reading and gaining information on the subject of secretism; and have, after extensive research, arrived at the most deliberate conclusion that all secret societies are an evil and should be dispensed with; that while they teach many excellent morals, good and sound principles, after all, as a whole, the world were far better off without them; for the evil which results so far overbalances the good accomplished.

By a wide observation, assisted by reading Rebold's "History of Masonry," Mackey's "Lexicon," the writings of Robert Morris and Oliver, all of them eminent Masonic writers and historians, men of the highest repute and authority in the order, I conclude that Masonry is a system of

ANCIENT IDOLATRY AND SUN-WORSHIP,

corrupting alike the heads and the hearts of all who sincerely embrace and then practice its teachings.

That there are many good and intelligent men drawn into its embrace and held for a whole life time within its folds, without any just knowledge of its rise, progress, principles and purposes, I am fully aware. How men of intelligence and piety can be so deluded, their intellects so darkened, their consciences so dulled and benumbed, as to consent to practice such a mess of heathenish jugglery and disgusting ceremonies as are found in their initiations and degrees, is an inexplicable mystery to me.

Its own most eminent writers and advocates are the men who have the most thoroughly convinced me of its corruptions, and of its utter want of anything to commend it favorably to the acceptance of this age of intelligence, scientific research and piety. I have been greatly assisted in my investigations by reading Bernard's "Light on Masonry," President Finney's work, and especially, by a recently published book, written by Edmond Ronayne, and entitled "The Master's Carpet." This I consider an excellent and very comprehensive work, most ably and logically prepared, and can with great cheerfulness commend it to the perusal of an enlightened and discerning public.

What is now demanded by all the lovers of light, liberty and of a pure Gospel and unadulterated Christianity? I answer, it is the freedom of speech, a free press, a kindly discussion of Masonry and all other subjects which present themselves for the acceptance of mankind. Christian discussion, with the kindly influences of the Holy Spirit to aid and accompany the truth, will, in God's own good time, redeem the world from the dark thralldom of all forms of sin and slavery to its soul-destroying power. Nothing in our country should be suffered to grow into immense and gigantic proportions that cannot sit with open doors, and is really afraid of the light, and a clear, frank and honest exposition. Truth and purity never fear the light.

Sincerely,

Royal W. Bryant.

A Good Country for Reformers.

Hart, Holt Co., Neb.,
Nov. 9, 1880.

Editors Cynosure:—We are settled here in a new county where everything is to be built up that makes homes, society and associations. Settlements are thin yet, but the majority of those here now seem to be of a very good class, many of them Christian people. We have, as many of us think, a good county, and a railroad is being built through it, on which we expect the cars to be running by January, if the weather continues favorable. The company have bought a quarter section of land here, on which they are going to build a depot and start a town, which in a few years will become a county-seat, as this county will unquestionably be divided, and this will be near the center of the new county. This town site is near Elkhorn river which will afford water-power to run considerable machinery. Now we want a mill, as there is none within thirty miles of us. We wants mechanics of all kinds, and we want stores; in short, we want everything that goes to make a first-class town. We want Christian men and women who want to build up a pure Christianity, and are opposed to intemperance, the lodge, and all their kindred evils. We would especially invite those who are in favor of independent church organization. Dear friends, if any of you are thinking of coming West, come now, and come here; and let us unite together to keep these evils that are cursing our land away altogether. Yours for the truth,

J. McCleery.

—Dr. Washburn, president of Robert College, Constantinople, is now in this country making an effort to secure a further endowment to that institution. Mr. Robert of New York, left it a bequest of $100,000, but the will is persistently contested by his daughter; and though the institution has buildings and real estate valued at $150,000, its cash endowment now consists of only $25,000, while the current expenses are at least $10,000 more than its current receipts from tuition.

—Subscribe for the *Cynosure*.

Our Mail.

M. Woodward, Adams Centre, N. Y., writes:

"I had rather throw away my vote than my principles. I will cast my bread upon the waters. My trust is in the Lord."

E. Weyman, Studholm, Ont., (more than four score years of age) writes that he does not hear much from the Freewill Baptists in support of Anti-masonic principles through the Cynosure.

Wm. Haverstock and wife, Zanesville, Ind., in preparing for a good six weeks' visit, order the Cynosure to the place where they temporarily sojourn.

Mrs. S. S. Rice, Marshalltown, Marshall county, Iowa, writes:

"Husband and I are old people, and as we live two and one half miles from church, thought our work was done, until this Goliah came in sight. I think we can hit him somewhere. We will try."

Mrs. A. W. Mahan, Lexington, Ill., writes:

"We hate Masonry as we do poison. [It is moral poison.] I am praising the Lord for the good religious training I have had on this subject. My father, Bishop David Edwards, was the first president of the National Anti-masonic convention and my husband is known everywhere in the community where we live as an Anti-mason. It makes my heart ache to see some of our United Brethren, and ministers too, trying to get the snake into the church."

S. L. Morse, Southbridge, Mass., writes:

"Freemasonry in the church troubles me more than anywhere else, but when the enemy comes in like a flood, etc."

Mrs. A. B. Hubbard, Philadelphia, Pa., writes:

"My heart is with you in this work. My prayer is and my faith also that the cause will succeed."

J. B. Danforth, Rock Island, Ill., writes:

"I well remember the Anti-masonic days, when that party always carried my native State, Vermont, and I have a well grounded opposition to all secret societies especially the Masons."

Jas. M. Whipple, Hinsdale, Mass., (who has not been able to walk a step for four years) writes:

"No party dominated by oath-bound secrecy could ever have my undivided approbation and support. I am glad to receive the Cynosure, and can sit here in my room, and hope and pray for the triumph of truth and righteousness."

I. N. Wetmore, Brandon, Vt., writes:

"There is a growing Anti-masonic interest in this place."

David S. Couch, Victoria, Australia, writes:

"May God grant that the day may soon come when the hidden things of darkness shall be revealed and the Lord Jesus Christ alone be exalted in that day."

Jason C Bartholomew, Ely, Linn county, Iowa, writes:

"Some of the leading officials of the school of Western knew nothing about the State Anti-masonic meeting, until informed by an outsider, some time after it occurred."

L. D. Calkins, London, Monroe county, Mich., writes:

"We think the Cynosure just the paper to be thrown broadcast in every land, to all nations. I have made up my mind that I will not support any minister of the Gospel or any one for office, either high or low, if I know them to be Freemasons."

N. Green, Jr., Clayville, New York, writes:

"Could you not send some good lecturer to us? We need one very much. Those who are apparently with us complain that we can not make any headway until we have some lectures here."

If any lecturer whose eye reads this request can respond to the call, we hope that he will correspond with Mr. Green.

John Regan, Tonawanda, N. Y., writes:

"This will be my first vote for president, and though I know it will be cast in the minority, I mean to have it tell for God and freedom."

Sabbath School.

LESSON X.—Dec. 5, 1880. THE LAST DAYS OF JACOB.

SCRIPTURE.—Gen. 48: 8-22.

[From the Lesson Commentary.]

"Bring them, I pray thee, unto me"—Perhaps this might remind him of his conduct to his old blind father, Isaac. In him we see all the powers of life fading, and we are tempted to say, Can this live forever? The eye can not see God, therefore the eye fails; the ear can not hear him, therefore is it filled with dust; but faith and love, the things that are to survive the grave, exist in their strength up to the grave.—F. W. Robertson.

"I will bless them"—Not with a common, but with a paternal, and patriarchal, and prophetical blessing, in the name and by the Spirit of God, praying for and foretelling those blessings which God will confer upon them.—Pool.

"The eyes of Israel were dim for age"—The lots of Isaac and Jacob were alike in this, that they were so dim-sighted when they were old that they could not distinguish the well known faces of their own children. But it was their happiness that when they could not discern visible objects they beheld the things which were not seen.—Bush.

"Bowed himself"—After these expressions of parental fondness Joseph drew them back from between his knees, that he might present them in the way that was distinctive of their age. He then bowed with his face to the earth, in reverential acknowledgment of the act of worship about to be performed.—Murphy.

It was natural for Joseph to think that his own eldest son should stand at Jacob's right hand to receive the blessing. He knew, indeed, that Jacob himself had obtained the birthright from Esau, and he knew that the same prerogative had been transferred from Reuben to himself; but Manasseh had done nothing to forfeit the primogeniture. God might give the chief blessing to whom he pleased. But Joseph pays a proper regard to the rights of nature till he is assured that they were set aside by God.—Bush.

"Stretched out his right hand"—This imposition of the hand is a primitive custom which here for the first time comes into notice. It is the natural mode of marking out the object of the benediction, signifying its conveyance to the individual, and implying that it is laid upon him as the destiny of his life. It may be done by either hand; but when each hand is laid on a different object, as in the present case, it may denote that the higher blessing is conveyed by the right hand. The laying of both hands on one person may express the fullness of the blessing conveyed, or the fullness of the desire with which it is conveyed.—Murphy.

"Manasseh was the first-born"—We, like Joseph, are for setting Manasseh before Ephraim; but God, like Jacob, puts his hands across, and lays his right hand upon the worst man's head, and his left hand upon the best, to the wonder and amazement even of the best of men.—Bunyan.

"He blessed Joseph"—In blessing his seed, he blesses himself. In exalting his two sons into the rank and right of his brothers, he bestows upon them the double portion of the first-born. In the terms of the blessing Jacob first signalizes the threefold function which the Lord discharges in affecting the salvation of a sinner.—Murphy.

"And said"—It is worthy of notice that along with this threefold naming of God, (which would seem to sound like an anticipation of the Trinity,) there is, at the same time clearly presented the conception of God's presence, of his care as a

shepherd, and of his faithfulness as Redeemer—all, too, in connection with the laying on of hands. We have, therefore, in this passage, a point in which the revelation makes a significant advance.—Lange.

"My name be named on them"--Jacob says, "Let my name be named on them," (ver. 16,) by which he meant that they were not to remain Egyptians, though naturally they were such, their mother an Egyptian and their father ruler in the land. When a young man has what we call brilliant prospects before him we congratulate him; in the spirit of the Bible we should rather congratulate him when he is called early to do a work, to achieve something, on the side of God against that of the world.—F. W. Robertson.

"Let them grow into a multitude"—According to the purport of this prophetic blessing, the issue of Joseph by his two sons amounted in the time of Moses to 85,200, a number surpassing that of any of the rest of the tribes.--Bush.

"I know it"—Joseph, with his merely natural judgment, stands here in contrast with the clear-seeing and divinely imparted wisdom of the prophet, who knows right well that by his crossed hands he is giving the precedence of the birthright to the younger son. From his interposition he takes occasion to announce to the father the future relations of the two.—Lange.

"His younger brother shall be greater"—How God sometimes prefers the younger to the elder we may see in the case of Shem, who was preferred to Japheth; in the case of Isaac, who was preferred to Ishmael; of Jacob, who was preferred to Esau; of Judah and Joseph, who were preferred to Reuben; of Moses, who was preferred to Aaron; and, finally, of David, who was preferred to all his brethren.—Starke.

"I die; but God shall be with you"—Jacob was aware that they would lose in him not only a father, but a ruler, a guide, an instructor, an intercessor with God on their behalf. "But though I die, God shall be with you," says the patriarch. He knew that it was determined by God that they should remain a long time in Egypt, and there be brought low by affliction, before they obtained their settlement in Canaan; and desired to attest his own faith, and strengthen theirs, in the promises of God.

"With my sword and with my bow"—The prophetic bestowment of territory on Joseph, at the close of the blessing, is the first indication that Israel shall conquer Canaan by the sword and the bow. The allusion to Shechem can only be regarded as the crystallization point for the whole Israelitish acquisition. If Shechem is to be a portion for Ephraim, Judah must be transferred to the south, and find its point of holding in the grave of Abraham.—Lange.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., Nov. 25.—Humble yourselves in the sight of the Lord, and he shall lift you up.—James 4:10.

Fri., Nov. 26.—Jesus Christ the same yesterday, and to-day and forever.--Heb. 13:8.

Sat., Nov. 27.—Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge shall give me at that day, and not to me only, but unto all them that love his appearing.—2 Tim. 4:8.

Sun., Nov. 28.—The hoary head is a crown of glory, if it be found in the way of righteousness.—Prov. 16:31.

Mon., Nov. 29.—Watch and pray that ye enter not into temptation.--Mat. 26:41.

Tues., Nov. 30.—Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Rev. 3:20.

Wed, Dec. 1.—Be thou faithful unto death, and I will give thee a crown of life.--Rev. 2:10.

Last Things.

I have just gathered in my turnips and thus finished my garden for this year. As I brought in the last basketful, the thought occurred to me, Shall I live to plant my garden next spring? There is a last time for everything done in this world, and no one knows when this last time is. The farmer who at the close of his season hangs up his scythe, knows not that he shall ever take it down again. Before the grass of another season shall have grown for the mowing, it may be green over his grave. There will be a last time when the farmer shall enter his field, the mechanic his shop, and the merchant his store. There will be a last time when a man shall enter the house of God, read his Bible, and bow his knees in prayer. Did we duly bear these things in mind, how seriously should we go about our daily duties! How diligently should we improve our opportunities! It is our wisdom ever to be in readiness for our last great change. To a dear friend of mine in the manhood of life it came all unexpectedly. He had only time to say, "I am ready," and he was gone. "Be ye also ready; for in such an hour as ye think not the Son of man cometh."—*Sel.*

As P. T. Barnum was selecting a turkey in one of the markets, the owner drew his special attention to a large, fat gobbler. Suspecting it was an antedeluvian, Mr. Barnum said, with a smile, "What do you sell that old gentleman for?" With an air of triumph the owner replied, "I sell him for a profit." A prophet! O, I supposed he was a patriarch," was the quiet response.

The people of the kingdom of Denmark hold this day (Christmas) very sacred, having worship at all the churches, and all the business doors closed. No work is done by anybody, while Sunday is utterly disregarded by many, especially the non-professers, some of whom are working all day, and all business doors are opened from 4 P. M. till bed-time.—*Enoch Eby, in Brethren at Work.*

Once on a time, when her son was about to address the people, a Greek mother sought to dissuade him, saying: "If you speak the truth the people will be angry. If you do not speak the truth, then beware of the wrath of the gods." Some such argument has shut the mouths of too many of our ministers from discussing the sins of our time.

Somebody has collected several very curious facts about the cost of books in early times, and in the light of them who shall say that books now-a-days are not cheap? The king of Northumberland in 1690 gave for a history of the world 800 acres of land, and a Countess of Arjou, date not stated, once gave 200 sheep and a large parcel of furs for a volume of homilies, and 120 crowns for a single book of Livy! In 1520, a Latin Bible was valued at $150, and this was at a time when two arches of London bridge were built for less than $150. A laborer in those days had wages so small that the earnings of fifteen years had been necessary to buy a Bible, and the Bible being in Latin, he could not read it after all.

Home and Farm.

Pumpkin Seeds.—Neither roots nor pumpkins should be fed as an exclusive food, certainly not in the West when grain is cheap, but rather as absorbants and divisors of other food. Fed immediately after the pastures become dead, and in moderate quantities, without the seeds, and in connection with dry feed, they promote the secretions, serve as a diluent, contribute to moisten the contents of the stomach naturally, and assist in a more perfect digestion. Thus, their use is not so much in the nutrition they furnish, although this is considerable, is in the fact that they assist materially in the more perfect digestion and assimilation of other food. They are more nutritious in dry seasons than in wet ones for obvious reasons, and this rule will also apply to all succulent vegetables.

The seeds of the pumpkin are so strongly diuretic, that they have a distinct value in medicine. The channels through which fluids are driven by the kidneys are so closely connected with the secreting ducts which go to the forming of milk, that, if the seeds are fed, more or less of the fluid portion of such food will be forced into the excreting vessels of the kidneys, diminishing the milk always, and in some instances drying it up entirely. They may also, by undue excitation, deterioate the quality of the milk as well.

But if the seeds are removed, no such effects will follow, for the fleshy portion of the pumpkin contains this diuretic quality in only a small degree, or not sufficiently to unduly affect the animal fed with them. There is no instance that has come under our observation, in an experience covering a long series of years, where pumpkins or squashes fed to any farm stock which will eat them—and we know none which will not do so, for even horses eat them readily—have resulted in injury in any way when divested of the seeds. On the other hand, if fed with the seeds, the effect is always bad with milch cows, and, if long continued, is injurious to any farm stock. They are too watery to be fed exclusively, but, when fed with other food, and especially with meal, the effect is strongly marked and always beneficial.—*Ex.*

Burning Buildings.

Four barns have undoubtedly been burned in this town within a few years past, as the direct result of carelessness. In one case a match, which had been lit to afford a momentary light, was thrown down in the dirt on the barn floor, where it started a slow fire, which gradually extended to the haymow. In another instance the enterprising owner shot an owl in the barn and killed him—and burned the barn. Whenever it is necessary to fire a gun about buildings, wool should be used for wadding, as it will not easily take fire from the power. Spontaneous combustion, it is believed, caused the burning of the other two, one from the heat from a big pile of damp buckwheat chaff, and the other by hen manure under the shed, mixed with straw and other manure. In some instances buildings have barely escaped. One of our citizens was sitting in his house one evening in autumn, and happening to put his hands against the wall, he found it so hot as to nearly burn him. Seeking for the cause, he found it to be heat from the banking around the dwelling, which was buckwheat chaff. He did not go to bed until that banking was removed. The house would undoubtedly have been burned before morning. Another man, just at night, loaded his wagon with the droppings of the barn-yard, and then added some hen manure and ashes, and as it was late, left the wagon standing until the next morning. Fortunately he did not run it into any building, for the next day he found it on fire in three places. The dirt from a large grist mill was swept out of the back door, and here, too, a lot of shavings were thrown. One night the mill burned down, and the fire started at the very place where this debris was rotting. A farmer who leaves the hen manure to accumulate during the summer, or lets the horse manure remain in the yard, runs the risk of having to build a new barn. Every building should be kept clean of litter, within and without, and no violence will be done to chemical laws nor to good taste.—*N. Y. Tribune.*

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 927 L St., N. W. Washington, D. C.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa

The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 25, 1880.

THANKSGIVING.

So will I compass thine altar, O Lord; that I may publish with the voice of thanksgiving, and tell of all thy wondrous works.—Ps. 26.

Offer unto God thanksgiving, and pay thy vows to the most High.—Ps. 50.

I will offer unto thee the sacrifice of thanksgiving.—Ps. 116.

For every creature of God is good and nothing to be refused, if it be received with thanksgiving.—1 Tim. 4:4.

That they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor.—Esther 9:22.

VOTERS AND PATRIOTS, note this item from the *Religious Telescope* of last week. Tyng, one of the leading Episcopal clergymen in the country, speaking as a Mason, thinks the President-elect may be endorsed since he has recanted his opposition to secret societies. Read and mark this well:

"When young James A. Garfield went to Williams College to complete his education he was subjected to great pressure on the subject of secret societies, and how he came out of the trial is told by Rev. Stephen H. Tyng. Jr., a noted Freemason, in a speech at the dinner given October 8th, by the Williams College alumni to Gen. Garfield at Delmonico's. Mr. Tyng, in speaking of Garfield's first appearance at the college, said: 'He was opposed to us relative to secret societies; but age and a wider experience led him to change his views, and he became a Freemason. He has recanted his errors, and I think we may indorse him.' We are not surprised at the bias which Mr. Garfield has toward Unitarianism as confessed in a letter recently written by his wife to a gentleman in Illinois."

NO CHRIST FOR THE NATION.

Some sixty persons whose views in respect to religion are not known to be of the most exalted kind, met in this city last week to set on foot a movement in which infidels, Christians, Freemasons and free lovers could unite to secure the complete secularization of our government. They represent the most complete opposition to the views of the Covenanter churches represented in the able article of Dr. Milligan. Its leading spirits are B. F. Underwood, of Boston, an infidel Freemason who was a source of great trial to the order a few years since, and now prominent in the company of "liberals" who were formerly represented by the Boston *Index*. V. P. Denslow and A. J. Grover well known sympathizers of the same company in this city, John C. Bundy, editor of a spiritualist paper of this city, and others whose conviction on many topics have little harmony, but who can unite in any movement against a confession of the Lord Jesus Christ.

The object of their organization they thus express:

I. That acts of religious worship enforced as acts of worship, including Bible reading, shall cease in Legislatures, prisons, and public schools and institutions sustained by taxation.

II. That no property shall shall be exempted from taxation, and no persons from contributing their just share to the burdens of the State, on account of their being used or engaged in religious effort.

III. That all laws enforcing the observance of one day above another upon religious grounds shall be repealed.

IV. That all laws requiring judicial oaths to be in any religious form or limiting the admissibility of persons to testify, hold office, sit on a jury, or perform any other civil function because of any lack of religious belief, be repealed.

Whether the presumption which conceived of an alliance of so incongruous elements on such a platform was born of ignorance or of malice makes little difference, the end sought is the same—insult and dishonor to God in Christ against whom the wrath of wicked men and devils is never abated. It was with difficulty that those most outspoken in irreligion were restrained from pouring out their hatred of God. The success of the enterprise, however, like that of the lodge, depends on enlisting nominal Christians in this war on the "crown rights" of their Master, and direct attacks upon him were carefully checked and suppressed. Enough escaped, however, to show the nature of the organization, and at the head of it were placed Robert G. Ingersoll and John C. Bundy.

There are doubtless many who call themselves Christian whose convictions have no antagonism to this movement, but a careful examination of their position will show to them that it embraces neither charity or patriotism, for only in Christ does a nation have peace or its individuals prosperity.

WHAT THE ELECTION MEANS.

As an expression of loyalty and a rebuke to rebellion, the election of James A. Garfield is a grand event in our nation's history. It reveals a purpose on the part of the people not difficult to understand. Now the crisis is past we may calmly estimate the result.

1. Gen. Garfield has been clearly chosen President of the United States, and he will probably take the oath of office and enter upon his duties at Washington on the 4th of March, 1881.

2. He has already taken more oaths to "support and maintain" the "Secret Empire" of Freemasonry than he has, or ever will, to support the Constitution and maintain the laws of the United States.

3. The oaths he has taken as a Mason and the civil oath of office are inimical and conflicting. The secret government claims to be paramount to civil government, and has the best organized and equipped army in this nation to enforce its decrees.

5. This army and the whole secret empire is controlled by a "Supreme Council of Sovereign Grand Inspectors General," under direction of rebel General Albert Pike.

6. General Garfield is bound by every tie and every consideration that Masonry can impose to "obey the edicts" of the "secret empire," and no expression of his has been made public indicating that he does not intend faithfully to meet all the conditions of his Masonic covenant.

7. If he "obeys his Masonic superiors" according to the tenor of his secret oaths, he will be simply the instrument or agent of the grand "Masonic ring" to administer the government for the special advantage of the sworn brotherhood.

8. If he proves loyal to Masonry and obeys its acknowledged head, who was a rebel general in the late war, the fraternity has gained, through their mystic arts, what they sought and failed to obtain at the ballot-box.

9. The great mass of the people voted honestly, under the impression that they were elevating a man to power who would administer the government impartially, when, in fact, they were unwittingly establishing more firmly a despotism which already threatens the liberties and equal rights of the loyal people.

Has not the time arrived when those who know the evils and the dangers of Masonry should cease to sustain it in position and perpetuate its power by voting for men who are in sympathy with the order or who fear to manfully renounce its slavish yoke. Does not every Anti-mason suffer in feelings and influence every time he helps to place a Mason in power?

A day or two after election Freemasonry was being discussed in an Indiana town. The term "jack-mason" was used and one of the party asked its meaning. A gentleman present who had known both Captain Morgan and Miller, his printer, and who had himself taken the Royal Arch degree, replied, "A jack-mason, sir, is a man who talks Anti-masonry and votes for a Mason."

This is an extreme and severe definition which may apply in some cases but not always; yet it presents an idea that is worth the careful thought of every voter of every party.

—Elder J. F. Browne sends an interesting report of his labors in reform since the early part of October. It will find a place in next number. Bro. Browne is now ready for work in this State in preparation for the annual convention. There is abundance of work to be done here, but there must be a willing mind or two in each community to set in order the needful details. Let there be earnest work in this direction.

—The friends of Bro. A. D. Zaraphonithes, of Andros, Greece, will be happy to learn that himself and wife have been made to rejoice in the gift of a daughter. His letter, dated October 21st, speaks very hopefully of his mission work in that island.

—The Rock River United Brethren Conference in its paper on publishing interests, while properly presenting the claims of the *Telescope* as first, gave Bro. Hurless' paper the *Christian Radical*, and the *Cynosure* an excellent commendation. We heartily thank the brethren and trust that their prayers will help maintain in the *Christian Cynosure*, a paper which shall always be welcome in households where Christ is loved and worshiped.

—The sudden death of one of the firmest friends of reform, Bro. J. D. Fowler of Lena, Ill., is noticed in the press dispatches. We hope to publish a more extended notice next week. The following particulars are given: "Joshin D. Fowler, an old and wealthy farmer residing a short distance of Lena, while walking home on the railroad yesterday afternoon, was struck by the 5 o'clock passenger train and fatally injured. He was taken on board the train and brought back to Lena and conveyed to the house of his sister, Mrs. Warson, where he died in about an hour and a half after the accident. Though a very eccentric man in many respects, the deceased was noted for his stern integrity of character."

—The *Christian Witness* of New Market, N. H., has had a wonderful increase in its list during the year under the able management of brethren Kimball and Willey. Beginning with some 300 subscribers, they print 1,400 copies for their December number, their list requiring almost the whole issue.

—Father S. D. Greene of Chelsea, Mass., with Mrs. Greene went to Portland, Maine, on the 19th of October, to attend the marriage of her grand-daughter. While visiting the friends there Mrs. Greene had a severe fall which confines her with a painful but not dangerous injury. She will probably not return home until December. Leaving her in the care of kind friends, Father Greene returned to Chelsea, but not in time to vote. He is much improved in health lately, and would like to take a trip to Batavia, N. Y., with a competent attendant, and there examine the ground and mark the place of Morgan's grave.

THE COST OF AMERICAN PARTY TICKETS, including postage and mailing, was $196 39. Of this sum $110.14 was paid out in cash for postage, and $2.25 for telegrams about the Iowa ticket. We have received $78.36 towards this expense, and hope that friends who appreciate the importance of the work accomplished will soon make up the balance.

Attention has been called to the fact that we sent scores of letters and postal cards in all directions to ascertain the full names of electors, and in some instances waited five or six weeks for an answer. Some of our friends think the tickets were sent out rather late, yet we sent them

to all remote points eight days before, and to States nearer just a week before election day. Tickets were sent to New England States October 25th, yet Elder A. F. Dempsey, Weybridge, Vermont, failed to get fifty tickets sent in a sealed package with nine cents postage. J. D. Negus, of Sandwich, Ill., failed to get tickets mailed Oct. 26th, and several others have reported the same. Still there is not one-tenth the complaint that there was four years ago, owing no doubt to the fact that tickets were sent in sealed envelopes. For three months before the election we were vigorously trying to get the electoral tickets completed by correspondence. Let us not wait until 1884 for vigorous political action, but press the *local* canvass, and in 1884 we shall not only we able to nominate full State tickets throughout the North, but elect them if we all pray right and work and vote as we pray. We have the best platform ever voted for by Americans, and if it could be read by every voter and its principles fairly considered within the next three years, the next President of the United States might be a representative of the noblest principles found in the Constitution of these United States and in the Declaration of Independence.

EZRA A. COOK.

THE MORGAN MONUMENT.

RECEIPTS

Wm. Worth, $5.00.

A. Carlton, D. Reed, S. R. Morris, J. Reid, W. B. Morley, $1.00 each.

S. E. Miller, A. Lull, Mr. and Mrs. Josiah Shaw, N B. Britton, H. Preston, 50c. each.

W. T. Wilson, H. L. Poole, T. G. Brown, C. H. Smith, D. C. Coon, C. Steele, E. Preston, A. O. Poole, Rev. A. J. Chittenden and family, P. Bowers, D. Kelley, J. Cassady, Mrs. H. Hodges, 25c. each,

J. N. Lloyd, I. Meeker, Mrs. Northrop, A. J. Atwood, J. Stubbs, Mrs. E P Mather, L A Morse and Rev S C Kimball, 20c. each.

J Boyer, 15c.

J J Dean, Mary A Dean, J W Headrick, 12c. each.

C D Hoyt, D F Stillman, A Hull, A H Hull, Louisa H Hull, F Lloyd, I A Lloyd, W Meade, Julia Meade, L D Bryant, Elizabeth Langley, Ednah S Kimball and S S Arthur, 10c. each.

Mr and Mrs Baker, 6c.

Mrs H R Tinkham, Mrs C McIntire, "A Friend," W S May, H Kimball, E Kimball, Mrs M E Arthur, Mrs M A Gamble, 5c. each.

Total week ending Nov. 20,	$19 62
Before reported,	190 10
Total,	$209 72

Wm. B. Poplin, sends a dollar toward the Morgan monument and writes: "The place for the monument is over Morgan's grave with the first three degrees carved on it."

A. C. Moffatt, Albion, Iowa, sends $7.03 collected from twenty-nine different persons, and writes:

"Please find enclosed names for the monument. I am some disappointed and sorry to see the indifference manifested on the subject of the monument by some friends of this much needed reform. It seems to me that every free man and woman should possess ten cents of sympathy for the murdered Morgan, who was kidnapped from his home and family and tortured in the most barbarous way, during eight days, by members of the Masonic fraternity—then given a half hour to prepare for death—by Masonic law. Glad to hear the monument is a matter of certainty. You may count me for $5 more when necessary. Shall continue my efforts for the monument. I suggest that it be made of marble, as bronze is much easier destroyed; one blow from a sledge hammer would break it; but subject to the committee of course."

THE TECHNOLOGICAL SCHOOL.

The *Cynosure* of October 28th, 1880, was of usual interest to me, especially as to "*A Noble Monument*" by Gen. J. W. Phelps. I very much favor this idea. It is the best and most enduring thing we can do, for we can thus assist in lifting up a down-trodden race, and help redeem the dark continent. For years my mind has been working on this problem, and this is exactly my plan. Educate the colored people in the useful arts, and send them to Africa in colonies to set up in business, including agriculture, and impress them with the idea that they are to stay there and renovate the continent. It is a giant enterprise, but it is feasible, and not at all too much for free and philanthropic America. I am glad that this idea is likely to take organic form among a people who discard idolatry, essential selfishness, and secret clannishness, and believe in a simple and pure Christianity. I suggest that the officers of the National Christian Association meet at once and organize this school, by the election of a board of trustees and a full faculty, and that Gen. J. W. Phelps be made president of the faculty, and that the board and faculty at once enter the field to canvass America and other nations for means to establish and endow the institution and locate the school, which should be in some one of the Southern States. A large tract of land should be bought as a site for the school so that it could be made self-supporting by the revenues of its own agriculture and trade. Then the fathers and mothers and children can be educated mentally, morally and physically, and at the same time be enabled to pay their way in the school. When duly educated they can be sent out in colonies and planted in Africa. If we enter this work with large-heartedness God will be with us, and it can be made a grand success. The aid of "The Jubilee Singers" might invoked in this enterpise. "The earth is the Lord's and the fullness thereof." He will give us what we need to bring the world to Christ. Let us enter upon the work with wisdom and faith, and perseverance. Thus we can protest on enduring tablets of the human heart against the sin, the selfishness, and the unfairness of Masonry and all kindred associations. Inclosed is one dollar for this enterprise. J. V. POTTS.

Bucyrus, O., Nov. 11, 1880.

RECENT PUBLICATIONS.

Chambers' "Library of Universal Knowledge," now in course of publication by the American Book Exchange, of New York, is fast approaching completion. Vol. XII., including the articles whose alphabetical place comes between the titles "Pyrenees" and "Sclerogenides," has been published, and Vol. XIII., will follow in a few days. Of the merits and methods of this standard work, which, in its complete form, is now so near publication, we do not need to speak at length. Its publishers continue to make a special offer to purchasers of the fifteen volumes comprising the complete text of "Chambers' Encyclopædia; the price for Nov. being only $7. Those who need a cheap but thoroughly trustworthy library of reference, neatly printed and strongly bound, should not let this opportunity pass, as the price is to be somewhat advanced on the completion of the work.

Among the contents of the November number of the *Preacher and Homiletic Monthly* we note the following: Sermonic: "What is God?" by Chas. F. Deems; "National Dangers and Guards," by Edward P. Ingersoll; "Christ and the Pharisees," by Canon Farrar; "The True Pulpit and the True Pew," by Joseph R. Kerr; "Theological Systems—Their Necessity, Advantages and Defects," by Prof. John Cairn; "Trusting God," by Theodore L. Culyer. This number contains many interesting papers from well-known divines: "Mr. Spurgeon—His Variety, Freshness and Power as a preacher," "Some of the Main Characteristics of the European and American Pulpits of the Day," "Light on Important Texts" by Howard Crosby, and "Suggestive Scripture for Revival Sermons." $2 50 per year. I. K. FUNK & Co., 10 and 12 Dey St., New York.

Vick's *Illustrated Monthly* for November gives the lady readers useful articles about bulbs, crocuses and lilies, and the sterner sex on county fairs, cheap conservatories, gardening in Washington City, etc. The young folks are generously remembered, and all departments are fully illustrated. James Vick, Rochester, N. Y.

Our young readers will be benefited if they give up their fine type literature these winter evenings, especially if it is fiction, and take up such reading as *Robert's Miscellany* with its clear, large type and choice reading in biography, history and science. The last number has "The Attempted Escape of Lafayette," "Neander's Last Birthday," "A Reindeer Ride," "The Great Sahara," etc. B. H. Roberts, Rochester, N. Y.

"RED CLOVER BLOSSOMS have of late been highly lauded as a most efficient alterative and so-called 'blood-purifier.' We have before us a small pamphlet issued by Mr. Needham, 94 Dearborn street, Chicago, from which we shall of course refrain to quote statements as to their effects, but merely select the information that the blossoms are sold at 50 cents per pound, the fluid extract at $1 25—and the solid extract at $2 50 per pound. As the dealer makes no secret of his article, and favorable reports from respectable sources have reached us, we think the subject deserves careful investigation at the hands of competent practitioners."

The above notice from a New York medical journal, *New Remedies*, shows to what extent the simple remedy of the fields is becoming recognized as a valuable acquisition to the *materia medica* of our households. Mr. Needham's experience in his own case of the value of clover tea, and his efforts to extend gratuitously the knowledge of its benefits has been mentioned in the *Cynosure*. From simply telling people, he has been brought by the urgency of circumstances to making a business of supplying them with the clover blossoms. He has been long and well known by the editors of this paper as a worker in Christian reforms, against slavery, liquor, tobacco and the lodge, and his statements can be relied upon. Send for his circular.

—Bro. Hinman reached his destination, the home of Eli Tapley, on the 16th, the same day he wrote the interesting letter appearing on the 12th page. All who know Bro. Hinman will be impressed with his estimate of the social and political condition of the South, knowing that it will be made with great candor. We are glad to acknowledge the receipt of considerable sums lately for the good work he has nobly undertaken trusting only in God for the means to accomplish it. His journey will open to our reform new centers of operation among a simple-hearted and generally ignorant people, yet not so unlearned that they can not distinguish between false worship and true when the contrast between them is fairly drawn.

Notices.

MINNESOTA.

The second annual meeting of the Minnesota Christian Association will open at Red Wing, on the evening of Dec. 8th, with an address by Cyrus L. Blanchard of Chicago. Essays on the subjects, "The Genius of Organized Secrecy," "The Wisest Methods of Opposition to Secret Societies," "The Relation of Secret Societies to the Liquor Traffic," among other discussions, business and lectures, will occupy the day of Thursday. On the evening of Dec. 9th, Rev. J. P. Stoddard will lecture.

Let all the friends of pure religion, clean politics and trusting families, be present from all parts of the State. A cordial greeting and an invitation to come over and help us, are extended to Wisconsin.

E. G. PAINE, Pres.
S. P. SJOBLOM, Sec.

Home Circle.

Thanksgiving Hymn.

We praise thee for the wealth of golden grain,
For corn-fields waving in the mellow light,
For full-armed Plenty, piling Autumn's wain,
For fruits all rosy-tinted, gleaming bright.
No locust swarms, no deadening drought have come,
To mar our joyous song of Harvest Home.
We praise thee, O our God!

We praise thee for the dewy mornings fair,
As diamonds glinted over field and wold,
When heaven's own nectar filled the ambient air,
And every breath was life and strength untold—
And warbling birds poured out their songs of glee,
And every living thing seemed glad and free;
We praise thee, O our God!

We praise thee for the noontide's scorching blaze,
As 'neath its ripening influence swelled the corn,
And the grapes sweetened in the burning rays
While under purple bloom the vine was born.
The heat was fierce upon the laborer's head,
But 'twas perfecting grain for daily bread.
We praise thee, O our God!

We praise thee for the twilight's hour of calm,
When the cool breeze of eve refreshed the flowers,
Winning from them their gift of odorous balm,
And all-pervading peace filled the sweet hours.
Then one by one came out the stars' soft light
And all around us settled restful night.
We praise thee, O our God!

For Spring, with all her vernal beauty drest,
Her buds of hope, her merry tuneful voice,
For Summer with exuberant greenery blest
And smiling fullness, bidding man rejoice,
For Autumn's crowning treasure now complete,
We offer thee, dear Lord, thanks as is meet;
We bless thee, O our God!

And when the stormy blast of Winter comes,
And snow-wreaths hang their light forms on the trees,
And well stored barns and garners fill our homes
With plenty, and our hearts with thankful ease,
Help us, O Christ, to share at thy command
These blessings with thy poor with generous hand,
Thank offerings to our God.

—Christian Union.

The Yankee Festival.

The fall of the year 1621 does not take one far back into the world's history, but it marks the gathering of the first harvest in New England by the people who have impressed their ideas and customs upon a continent, and the institution of a feast which, after an observance of about two centuries and a half has become finally established as an annual American national holiday.

Seven houses had been built in the little plantation of Plymouth, and from their own doors the owners could see the bluff by the sea where half the members of their company had been buried in the dreadful months of the preceding winter, the marks of whose graves had been efficed that the savages might not know how great their loss had been; they could see the hill where Captain Miles Standish had in February mounted five pieces of cannon, taken from the Mayflower, for defense against foes by sea and land; and they could see between the trees the little patches of ground which, when the "warm and fair weather" came in the spring, and "the birds sang in the woods most pleasantly," they had dug up with their spades, that they might plant the "little old Basket full of faire *Indian* Corne," and the "36 goodly eares of corne, some yellow, and some red, and others mixt with blew which was a very goodly sight," that they had found buried under "an heape of sand" when they first landed the preceding year. The little boy who had been born on ship board, and named Oceanus, in memory of the place of his nativity, had come to be more than a year old, and his baby eyes grew big and round, no doubt, when Squanto visited the settlement with his dusky companions, who wore "long hosen up to their groynes, close made," and the older children remembered how poor Billy Button died on the voyage and was cast into the water; how the men and women were made sick, when they first got ashore, by eating "great Mussles and very fat and full of Sea perle;" how an exploring party went upon the land in November and "espyed five or six people, with a Dogge, who were Savages, who when they saw them ran into the Wood and whisled the Dogge after them;" how William Bradford had gone up close to examine an Indian deer-trap, when "it gave a sodaine jerk vp, and he was immediately caught by the leg;" how "a Boy, one of Francis Billington's Sonnes" made squibs in the Cabin, "and yet by God's mercy no harme was done," and had in July following lost himself in the woods so that "Steven Hopkins & Elward Winsloe" had to go and look him up, though they could not then foresee that the same young scapegrace afterward turned out to be the first criminal in the colony and was hanged for murder in 1630; they remembered the first contest with the Indians when they sent a shower of arrows, crying, "*Woath wack ha ha hach wack*," and "Captane Miles Standish, having a snaphance ready, made a shot;" how in January John Goodman and Peter Browne went to cut thatch and got lost in the woods, and "heard as they thought two Lyons roaring exceedingly," and walked about under a tree all night, ready to climb it when the lions should come; how Samoset, a Sagamore of Morattigon, came and welcomed the Englishmen and was lodged over night in Steven Hopkins' house, under watch; they remembered how Governor Winslow went out "with drum and trumpet" to meet the "Great King of Massasoyt," who came from Packanok k; they had seen the expedition of ten men, with Hobamok for a guide, start for Namaschet to protect Massasoit and their friend Squanto against a conspiracy; and the trading party had just returned from Shawmut where, possibly on the site of Boston Common, they had talked with the Massachusetts and heard from them of the terrible Tarateens, "a people in the eastern part of New England which used to come in harvest time and take away their corn."

Of the great feast of Thanksgiving held at that time, Elward Winslow, in a letter to a "loving and old Friend," dated Dec. 11, 1621, gives the following account:

"We set the last Spring some twentie Acres of Indian Corne, and sowed some six acres of Barly and Pease, and according to the manner of the Indians, we manured our ground with Herings or rather Shadds, which we haue in great abundance, and take with great ease at our doores. Our Corne did proue well, & God be praysed, we had a good increase of Indian Corne, and our Barly indifferent good, but our Pease not worth the gathering, for we feared they were too late sowne, they came vp very well, and blossomed, but the Sunne parched them in the blossome; our harvest being gotten in, our Governor sent foure men on fowling that so we might after a more speciall manner reioyce together, after we had gathered the fruits of our labours; they foure in one day killed as much fowle, as with a little helpe beside, served the Company almost a weeke, at which time amongst other Recreations, we exercised our Armes, many of the *Indians* coming amongst us, and amongst the rest their greatest King *Massasoyt*, with some nintie men, whom for three days we entertained and feasted, and they went out and killed fiue Deere, which they brought to the Plantation and bestowed on our Governour, and vpon the Captaine, and others."

In Pilgrim Hall, at Plymouth, hang portraits of the great men of the Old Colony, and of the grim sachems and sagamores who feasted with them on wild turkeys and venison and water fowl, and the golden and speckled Indian corn, two hundred and fifty-eight years ago. With these solemn shadows, let us be glad that our country has inherited a holiday of rejoicing—the one distinctively Yankee festival of Thanksgiving.—*Inter ocean.*

A fine illustration of the Scripture proverb, "A word fitly spoken," etc., is that furnished by an incident in the pastoral life of the Rev. T. L. Cuyler, D. D. 'On a cold winter evening," he says, "I made my first call on a rich merchant in New York. As I left his door and the piercing gale swept in, I said, "What an awful night for the poor?" He went back, and bringing to me a roll of bank-bills, he said, "Please hand these, for me, to the poorest people you know." After a few days, I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added: "How is it that a man so kind to his fellow creatures has always been so unkind to his Saviour as to refuse him his heart?" That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in nearly twenty years. One hour of pastoral work did more for that man than the pulpit effort of a life-time."

Apostolic Prayer Meeting.

From the few hints thrown out in the New Testament, we learn something of the nature of an apostolic prayer-meeting. It is evident that the whole church came together for prayers. The disciples had a set time for assembling, and at these gatherings the weekly offerings were to be made. There was unity in the gatherings, for those who assembled continued steadfast in the apostles' doctrine; enjoyed fellowship one with another; often meet one with another; often meet for the breaking of bread, and were with one accord in prayer and supplication. There was variety in the service. Every one took part. Psalms were sung; doctrines taught; Scriptures interpreted and the whole church edified.

Into this assembly came the heathen and the unbeliever. The service was so impressive as to effect idolators. Those who came into the prayer-meeting were convinced of all, judged of all. The secrets of the heart were made manifest. The unbeliever fell on his face, worshiped God, and reported that God was among that people of a truth.

It is clear that in an apostolic prayer-meeting there was no stupidity or dullness. One or two men did not run the meeting with prayer or talk. "Every one of you hath a psalm, a doctrine." The psalm was as much a part of the devotions as the prayer or supplications. The brethren, when they came together, brought something to add to the common stock. All could not pray; all could not sing; all could not teach; all could not interpret; but each could do something; each one who attended the prayer-meeting made an offering for general edification. Soundness in doctrine, Christian fellowship, unity in worship, varied song, combined to make the prayer-meeting impressive and effectual.—*Gospel Banner.*

"*No Exchange of Courtesies.*"

Rev. Dr. Woodruff said in one of the Tuesday meetings, recently: "There must be no exchange of courtesies between the pickets. Those on guard on Zion's lines must be unswerving in loyalty to Jesus!" That indeed is the great demand of the times. As good soldiers of Jesus Christ we must hold no parley with the enemy, enter into no compromises, but stand true, strong, unfaltering every hour. The way to win the respect of the world, is to "keep ourselves unspotted from the world." Every effort at accommodation writes conviction of inconsistency upon the worldly mind, and weakens the advances of Christianity.—*Guide to Holiness.*

Childrens' Corner.

Sue's Thanksgiving.

"To-morrow will be Thanksgiving day," said
merry little Sue;
"Mother is making pudding and pie, and there's
ever so much to do;
And Mary is coming, the darling, and Nell, with
her baby boy,
And dear old grandpa, and brother Tim—oh, my,
I am wild with joy!

"Last Thanksgiving, poor grandma came, but
her face was, oh, so white,
And her voice was low, and she talked so sad, I
cried with all my might;
She said when this Thanksgiving came, and we
placed the chairs around,
Hers would be empty, and her dear face be un-
der the frozen ground.

"And now it's true, and I know I'll cry, when I
see poor grandpa stand,
Alone at the head of the table, while he prays,
with lifted hand;
For grandma used to stand by his side, and say
such a sweet 'Amen;'
It will seem as if we must all of us wait till we
hear her voice again.

"Oh! that cunning little boy of Nell's. I don't
know how to wait,
Till I see their carriage come o'er the hill, and
stop at the garden gate;
She told, in her letters, such funny things the
little rogue would do!
Don't you think, when she asks him who he
loves, he'll say, just as plain, 'Aunt Sue!'

"And Tim has let his whiskers grow, I know
he's a perfect fright;
And I know just how he'll tease me, too, from
morning until night;
He'll catch me up in his great strong arms, and
run up-stairs and down,
And rub my cheeks, to make them red, with his
beard, so rough and brown!

"I know just what Aunt Mary'll say: 'Why, Sue,
how thee does grow!
Does thee grow better as thee grows tall? I'd
very much like to know.'
Dear auntie, she always looks so good, and has
such a pleasant smile;
I think they must have Thanksgiving at her
house all the while!

"I must thank the Lord for my parents kind, and
all these friends beside;
For grandpa and darling grandma—oh! I wish
she hadn't died;
But I'll thank God because I had her once, and
I'll ask him not to take
Another angel out of our house, for the dear
Christ Jesus' sake.

"I'm glad I'm alive; I'll thank him for that; and
I'm glad that I'm not blind;
I can see my mother, and hear her sing; oh, isn't
he good and kind?
I mean to love him just all I can, and I'll tell all
the girls I know,
How thankful all of us ought to be, when the
great God loves us so.

"I'll stand to-morrow where grandma stood,
close by her empty chair,
And grandpa will lay his dear old hand so softly
on my hair,
While he says such beautiful, beautiful words to
our Father in heaven, and then,
When he bows his head, I'll whisper to God,
'This is Sue's Thanksgiving. Amen!'"

—Selected.

The Simple Pleasures of the Poor.

I wish to tell you about a German family. My story is all true and you can learn that happiness does not depend on fine clothes or grand entertainments; that a contented mind will make a very humble life and a very simple festival full of enjoyment to itself and those around.

My Germans live in Brooklyn and there was a father and mother, and Lena and Fritz and Bertha and Annie. Fritz was a newsboy, and very punctual in serving his customers, so that when he did not make his round for several days, Mrs. Mason, who was always eager to see the morning paper, wondered very much, and when he did make his appearance, looking very cold and miserable, she brought him into the house, and after some questions, learned that he had been kept at home because his father was very ill and they were so poor they had no food in their home. He tried to eat some breakfast that Mrs. Mason gave him, but he had been fasting so long it was hard work. He returned home that morning with his little heart full of gratitude and his hands full of good things for his family. The next day his father died; and shall I tell you how Fritz and his mother came over to New York to borrow some money for the funeral? They had only pennies enough for the ferry, so they walked down to it, and then a long distance in New York to the house of their only friend. He did not fail them, and, with the means to bury their loved one decently, they trudged home. At midnight, cold and tired and hungry, these two reached their abode and laid themselves down to rest, happy that their effort had not been in vain.

Mrs. Mason interested herself, and Lena and Fritz were soon earning their own living, and the mother went out to wash. Shoes were too expensive to be thought of, so Bertha and Annie were turned into the street while their mother was out washing, as they were too little to be locked in the room, and without shoes they could not go to school. Time slipped by, and, with Mrs. Mason's assistance, and great economy, they were placed at school and their friend in New York sent them a ton of coal; and when the mother's birthday came near they determined to have a celebration of it.

After considerable calculation, the mother decided that they could spend twenty-five cents for a supper, and what do you think they selected as the most delightful things to eat? I am sure you can not guess, so I will tell you—some sausages and potatoes.

Lena had permission from her mistress to pass the evening at home, and a large plate of cookies was tied up for her to take with her. Then she modestly begged for the skins of the cranberries, left after straining the jelly; because mother and the rest had never tasted preserves. Of course they were given, and some jelly added, and she trotted off with a light heart. Fritz was at home, and he had saved seventy-five cents, with which he bought a woolen jacket for his mother. In the afternoon Bertha was dispatched to buy the sausages and potatoes, and she proved herself to be a capital shopper, for she contrived to save enough to buy a bar of soap, which would be her present. About 8 o'clock the table was set, the sausages and potatoes sending forth savory odors, and the cookies looking tempting indeed, while the cranberry "preserves" completed the feast, and right in the middle of the table was the bar of soap, all wrapped in a sheet of straw paper. Fritz presented the jacket, with which his mother was adorned, and then they sat down to partake of the good cheer. A merry feast it was, and when all had done ample justice to it they sighed for some music by which to wind up the evening. Fritz, at last, bethought him, and he found a round tin pan, upon which he beat with two sticks, and mother, Lena, and Bertha and Annie sang their songs.

How many of my little readers would be content with a twenty-five cent entertainment? And is it not pleasant to think that so much pleasure can be taken in such a simple feast?—*N. Y. Observer.*

Three Hundred Years Ago.

How many blessings are enjoyed in our day, that seem so much matters of course, that we fail even to be thankful for them. Some of you, children, will find it hard to believe that only three hundred years ago, even rich people lived in mud huts; while kings and cardinals knew nothing of the luxury of glazed windows, and elegant furniture, even in beautiful, wealthy England, whence many of our ancestors came; and from which, not only our language, but nearly all our laws and customs have been obtained. In our bright, cheery homes, we fail to realize the utter dreariness of the rude shanties where our ancestors of only a few centuries back used to live. In place of our downy carpets, their earthen floors were strewn with hay; instead of gaslights, they had only torches or lamps of the rudest make; and even chimneys were unknown in England until the thirteenth century. Previous to that period, blazing logs were piled on a stone in the center of the chief apartments, while the smoke made its escape through a hole in the roof. The manufacture of glass for windows was first introduced in 1557, plates of horn being made to supply its place until then. Becket, the archbishop of Canterbury, was charged with effeminacy, because he had clean straw spread over the floor of his dining room every morning in winter, and fresh bulrushes or green branches in summer, in order that such of his guests as could not find room on the benches, might sit down on the floor and eat comfortably. The royal bed of even the third Henry, consisted merely of a litter of loose rushes and heather, without either sheets, pillows, or counterpane; and it was not until the close of the fifteenth century that straw was discarded from the sleeping apartments of the monarchs of England. We are told by veritable historians, that Henry the Third was the first English king who ever wore a shirt; and even the luxurious Henry the Eighth knew nothing of the real comfort of real stockings, their place being supplied by "cloth hose," not unlike the Chinese stockings of the present day, which are simply ill-shapen bags for the feet, composed of unbleached shirting. As these bags possess no elasticity they cannot be fitted to the foot or ankle, but must be made double the size of an ordinary stocking, in order that it may be pulled over the heel and instep.

Those were emphatically the days of straw beds and bare floors, of smoky ceilings and unglazed windows; days of leathern doublets in place of linen shirts, of wooden shoes and no stockings, while such conveniences as forks and glasses, watches, bonnets, books, and coaches, and even soap, were almost unknown. Tables were not used to eat on, but only a board, brought out when needed, and laid aside when the meal was over. The family and guests were called together by the sounding of a horn, and the cloth, which was until the reign of Elizabeth, only a piece of tapestry or coarse carpet, was not spread on the board until all were seated. Rude wooden bowls and platters, and a sort of rough, unglazed crockery, about as elegant as our roofing tiles, were the chief table-ware known in England, till the art of glazing crockery was discovered by Palissy, about the middle of the sixteenth century. Horns were also used for drinking, and as they could not stand upright it became necessary to swallow the whole contents as soon as they were filled. Hence originated our word "tumbler" as applied to a drinking glass, and hence may also have been acquired the habit of drinking to excess, for which our Saxon ancesters were noted. It would be well if this habit had not been handed down so faithfully to some of their descendants. Each man usually had his own horn, which he carried about with him wherever he went. They were sometimes elaborately carved and ornamented with gold or silver, and in such cases were considered of sufficient value to be left by will to a favorite heir, just as we would bequeath valuable jewels or costly plate. Another use made of the drinking horn in those early days, was to give it in pledge of a contract or conveyance of an estate, in the way we now witness by seal; and one family are said to have held their land from Canute the Dane, with no other title or proof than the possession of his drinking horn.

Meats used to be brought in on the spits, just as they were cooked, and the carver held the meat in one hand, while he cut off huge chunks with a razor-shaped knife, held in the other, each guest helping himself with his fingers, and after eating what he desired, throwing the remainder with the bones, under the "board," for the dogs and cats. Knives were little used, even as late as the time of Henry the Eighth, and forks came in a whole century later, having been borrowed from Venice during the reign of James the First. A writer of these days describes the fork as "an instrument to hold meat, provided for each one at dinner, it being considered by the refined Venetians as ill-mannered to touch the viands with the fingers." For hundreds of years the simple convenience of plates for eating on was totally unknown to our ancestors. At first they used huge slices of bread, on which the meat and gravy were placed, while other bread was supplied for eating with the meat. After each one had finished, he ate his plate, or "trencher" as it was then called, if he chose, and if not, it was put, with all the remnants of the meal, into the alms-basket, and sent out to the poor, who were always waiting at the gate for their share of the repast. The poor were never forgotten by our Saxon ancestors, and our very word "lady" comes to us from the Saxon word "laffady," which means "bread-giver," because the mistress of a manor used, in those days, to distribute with her own hands, bread and other necessaries to all the poor of her domain. Gradually these "trenchers" of bread were exchanged for real plates—made of silver for rich people, and of wood or pewter for the poor, until the introduction of crockery. Even fruits and flowers were rare and costly luxuries, scantily enjoyed by the wealthy, and almost unknown among those of moderate means. Apples were introduced from Syria in 1525; strawberries, from Flanders in 1530; gooseberries, from the same country a few years later; currants, from Corinth in 1533; pears, from China and continental Europe in 1562; plums, from Damascus in 1596, and walnuts from America in 1629. Most of our garden-flowers were taken to England from various lands during the reign of Henry the Eighth and his three children, and thence have been subsequently imported to our own country. Cab-

bages and salads were introduced from Flanders as late as 1520, and cauliflowers a century and a half later, were considered too rare and expensive to be sold in the markets. At the beginning of the seventeenth century, few people even knew the taste of beans, peas, or lettuce; and a large proportion of our ordinary dishes were, in England, unheard of delicacies, till fifteen hundred years after the commencement of the Christian era. Yeast for bread was not brought into requisition until the year 1634; and previous to the reign of James the First, the ordinary bread of the country was a coarse, unleavened black mass of barley meal, that in our day would scarcely be tolerated by the very poorest. England had her first carriage in 1553, her first hackney coach in 1650, her first mail coach in 1784, and her first watch in 1658, while it was only in the year 1641 and 1666, respectively, that tea and coffee came into general use, by our English ancestors.

Gas lights were the growth of a century and a half of later progress. The inventor was a Frenchman, an engineer of roads and bridges, by name Phillippe Le Bon, who in 1785 adopted the idea of using, for purposes of illumination, the gases generated during the combustion of wood. He labored for a long time in the effort to perfect his crude invention, and it was not till the year 1800 that he took out a patent. In 1816 the first use in London, was made of gas, and 1818 this invention, really of French origin, came to be applied in France.

Thus we see that for our English ancestors, the age of comfort, the golden age of refined civilization had had its birth about the beginning of the sixteenth century, as the fifteenth gave us the priceless invention of printing. Since then, so rapid have been the growth and development of these three or four hundred years, that the home comfort and refinement of the English has passed into a proverb, and we hear, even from the lips of foreigners, that in no other language, and by no other people of the wide world, is the word comfort so thoroughly understood as by the English: doubtless because no other nation has been so truly Christian in its laws and institutions. "Them that honor me, I will honor," says the Supreme Ruler; and we find countries and individuals, wise, progressive and happy, just in proportion as they reverence and obey God's holy commands.—*Christian Weekly.*

Note from Bro. Ronayne.

I beg to acknowledge, with many thanks, the receipt of five dollars ($5) from Mrs. H. Baldridge of Varrick, Seneca Co., N. Y., to be applied in my missionary work here. I am very much in need of second-hand clothes for men. My class now numbers 47, and I could make it 100 in a few weeks if these old people had sufficient clothing to go out in. Please send me anything you can spare, either money or clothes.

E. Ronayne.

—The American Board has sixteen churches in Japan. Four new churches were organized, and 121 new members were added last year. Twelve of the sixteen churches are self-supporting. The contributions amount to an average of $26 a member.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$444 92
Eli Tapley..... 200 54

Received at this office for Bro. Hinman's tour, from B. Gaddis and M. B. Witmer, $5 each; P. Bacon, $2; B. Chalfant, $1.
For Bro. Tapley, B. Chalfant, $1.
Undesignated, Mrs. S. G. Reed, $1.
Sent Bro. Tapley, $2.

—The evangelists Moody and Sankey passed through the Indian Territory, and while at Muskogee, in the Creek nation, Mr. Moody arranged to receive ten Indian girls from that nation, for whom he will procure free education at the young ladies' seminary established by him at Northfield, Mass.

—The Chicago Avenue (Moody) church Sabbath-school of this city numbers about 1,500.

—Rev. Geo. F. Pentecost is laboring in a union revival meeting at Yonkers, N. Y., preaching every evening and giving Bible readings every afternoon. These meetings are reported as attended with a deep religious interest in the city, and on some occasions the churches cannot hold the people who come out to them.

—The Young Men's Christian Association of this city, announces that the Rev. Herrick Johnson, D. D., pastor of the Fourth Presbyterian church, has consented to give a series of Bible Lectures in Farwell Hall, on Sabbath afternoons. His subjects will be: "Christianity's Challenge," "Christianity's Book," "Christianity's Christ," and Christianity a Gospel of Definiteness." The third topic suggests the question, How will Dr. Johnson meet the pretensions of thousands of young men in this city who hold that the Christ and the Christianity of Freemasonry are equal in every respect to Him who is worshiped in the the Fourth Presbyterian church? May the speaker have grace to meet it fairly.

A Resolution of Thanks.

Pleasant Ridge Church,
Lamar Co., Ala., Nov. 7, 1880.

Bro. Kellogg:—The church being convened, the following resolution was passed:

Resolved, That we tender our hearty thanks to the Christian Commission for Free Missions, and to all who have helped us by contributing for the support of our pastor, the Rev. E. Tapley, and also to all who have supplied our Sabbath-school with papers.

Andrew Vanzant, *Sec'y.*

Letter from the South.

NORTHERN MISSISSIPPI.

Dear Bro. K.:—I reached Okolona, Miss., on the 11th, at 1 o'clock A. M., and found passable accommodations at a hotel. My friend, Dr. Alexander, lived eleven miles in the country and the roads were next to impassable, as all the low country had been flooded with water. I found a three-mule team going within two miles of my destination, and took passage. A considerable part of the way we had railroad—not exactly such as you are accustomed to, but wooden rails, laid crosswise, and thinly covered with mud. This was the best road we had. The almost exclusive crop is cotton, and the fields are all white with the opening bolls. A little corn, rye, and sweet potatoes, with rarely an orchard, fills up the landscape, save the worn out fields that lie bare and desolate. There is almost no grass, and I miss the green fields of the North. The cotton crop is large, all are busy in picking and getting it to market, and though the price is low, it represents an amount of money that would greatly benefit the people if it were not that they have already anticipated it; so it simply pays the balance.

THE FREEDMEN.

The population is about one-third white. In the main, the freedmen live in the same houses and do the same work that they did as slaves, only now they have wages, or oftener, get a share of the crop. A few of them are accumulating property, some are getting lands and homes, but the great mass only get a poor living, probably not better than when they were slaves. There is legal provision for four months free school every year, but the colored teachers are often quite incompetent, and the parents quite remiss in sending their children, so that, practically, but little is done for their education. With respect to their churches, their condition is worse. Their preachers are ignorant, and often destitute of all true religion. Still there is progress, and considering all his disabilities, the black man is slowly rising to Christian civilization.

NEGRO SUFFRAGE.

I have been kindly entertained by the white people, but have not yet found one who believes in negro suffrage, or is willing to consent to negro rule by the majority, as at present constituted. They say, and say truly, that the freedman cannot vote understandingly. They admit that it is also true of many white people, and say that there ought to be some educational test; but no one proposes to adopt such a test, and they simply complain of the ignorance and vices of the freedman, and think Northern radicals most unreasonable in their demands.

The difficulty is that both blacks and whites have hitherto failed to see that they have any interests in common. The color line is strictly drawn, and both parties are intensely selfish. Nothing but the Gospel of Christ is preached in its purity and fullness can save this people from a more fierce and bitter warfare than the war of the Rebellion. The "bloody chasm" over which the North and South ought to shake hands, is as nothing compared to the chasm which separates the white man of the South from his colored fellow-citizen. No political change will cure it. No mere legislation can bring the remedy. Christian education alone will effect it, and this must be the work of time, patience and labor. When the people of the North and South shall stop quarrelling over mere party issues and unitedly go to work for a purer morality and better religion, they will have done more for permanent and abiding peace and prosperity than by all other schemes whatever.

I have found a few earnest Antimasons. So far as I can see

FREEMASONRY HAS LESS POWER

in the South than in the North. I have heard of a good many ministers who are Masons, but the people generally have no sympathy with it. I had an appointment to lecture in an M. E. church on the 13th, but heavy rain prevented. I preached to a white congregation in the M. E. church, South, on the 14th, and had excellent attention. I spoke pointedly against the lodge, and had the sympathy of a considerable part of the audience. I think none were offended. Tracts are distributed and read with candor, and new light is breaking in on many minds.

With great difficulty and severe hardship, I reached here last night and found pleasant quarters at a hotel in this fine, growing city.

Yours in the Lord,
H. H. Hinman.

Columbus, Miss., Nov. 16, 1880.

—Sixteen young ladies have been sent out by the Presbyterian Home Mission Society to labor in different parts of Utah Territory as teachers. That society now has a force of 32 teachers in the Territory.

From Bro. Tapley's Work.

Columbus, Miss, Nov. 16, '80.

Editor Cynosure:—The package f tracts, etc., was gladly received, nd they are now speaking in many omes. We received also a pack-ge of illustrated religious papers om Chicago, which Mr. Tapley dis-ibuted last Sabbath among the ildren of a Sabbath-school in Ala-ama, to their joy, and, I hope, also their profit. On the 7th we had very pleasant Sabbath-school cele-ation at Piney Grove, Lowndes unty, Miss. Several Sabbath-hools united in the celebration. ne of the most interesting exercises the day was the recital of Scrip-re verses from memory; 356 rses were repeated, and time failed hear all the children had expected recite. One young lady, Miss ernette, repeated one hundred and ghty verses. It was very gratify-g to observe the kind feeling that evailed and the deep interest own by the different superin-ndents in the great work of im-rting to the young the knowledge God's Word, and their high ap-eciation of that work. The super-tendent of the Bethlem school read paper encouraging his co-laborers continue in this work. The perintendent of the Caledonia hool made an interesting address. e trust the good seed of the Word God sown in the minds of these ung people will spring up in essing to many, not only in our n land, but also in the distant gions of benighted Africa.

Mrs. E. Tapley.

PTIST.

—It is said that Mayor Kalloch of n Francisco, with all the iniqui-s charged against him, carries a jority of the Baptist churches of San Francisco association with n. At a recent meeting of the ociation in his church, fifteen op-ed churches were suspended, ving twenty-one.

—At the organization of a Bap-church in Lyons, Kansas, an-nced for last week, some mem-s of the Masonic lodge, who, it s understood, had been disfellow-pped elsewhere because of their gery, were proposed for member-p. Some of the brethren there e in earnest that the church uld not ignorantly accede to ir desire. A Baptist pastor who l be faithful to the truth is asked Lyons.

NGREGATIONAL.

-The great Congregational Coun-at St. Louis under the manage-nt of Grand Chaplain, A. H. nt, was opened without prayer! bably it was an unintentional ssion, but had he been less a lime Prince of the Royal Secret the temple of Baal, he might e been more mindful of the true living God.

-Dr. H. M Dexter of the Boston *gregationalist* was moderator of National Council in St. Louis. Quint is given by the *Advance* reputation of being one of the t useful of men in the meetings is body, which is saying little ts spiritual character.

-The *Christian Intelligencer* says that Rev. Geo. H. Peeke, pastor of the Leavitt street church of this city, is with his wife connected editorially with Prof. Swing's paper, and adds: "We regret to see that this alliance has had the effect to make him *swing* from his old moorings of orthodoxy. The Chicago *Tribune* reports him as recently thanking God in a sermon, that he 'had reasoned himself quite free from the cold creed of John Calvin,' and as asserting that 'the God of the Westminster Confession was an Old Testament God.'" Have not his Masonic and Sabbath breaking relations in the *Alliance* been the cause of his declension?

Wesleyan.

—Bro. J. A. Richards of Ft. Scott, Kansas, called at the *Cynosure* office on his return home from the bedside of his aged mother, who is sinking into the grave from the effect of paralysis. He was accompanied by wife and son. Bro. Richards is this year chosen for their evangelist by the Kansas conference.

—Rev. D. S. Kinney of the Syracuse Publishing House, assisted at the didication of a new church near Dunkirk, New York, lately, and six were received to membership on the Sabbath following.

Free Methodist.

—Rev. E. P. Hart, one of the general superintendents of the church, lately passed through Chicago on his way to California where, with his wife, he spends the winter in evangelical work.

United Brethren in Christ.

—The *Telescope* has the following note respecting ex-Bishop Kumler, one of the pioneers of the church and unswervingly loyal to its true interests: "Though feeble with age, Father Henry Kumler, of this city, rides with his friends, and is occasionally seen upon the street. His steps, however, falter, and are taken with difficulty. He enjoys the presence of God as for the greater part of his long and active life."

—Rev. J. A. Evans, of the Virginia Freedmen's Mission and member of Virginia Conference, has been selected by the mission board as a missionary for Sherbro, West Africa He expects to sail from New York during the early part of December. His wife and two children go with him.

—Fostoria Academy, Fostoria, O., was dedicated to the work of Christian education on the 6th inst. Bishop Dickson and Prof. Landis, of the Union Biblical Seminary, took part in the interesting exercises.

General.

—At the beginning of this century there were only 170 missionaries in the foreign field; now there are 2,400 ordained American and European missionaries, besides many more native preachers and assistants. Then there were 50,000 heathen converts; now there are 1,700 000 Then $200 000 a year was contributed to foreign missions; now $6,250,000 a year is contributed.

—A meeting under the auspices of the American Bible Society will be held in the Academy of Music in New York, on Thursday evening, Dec. 2d, to commemorate the work achieved by John Wycliffe, five hundred years ago, in translating the Holy Scriptures out of Latin into the English tongue. The principal address on the occasion will be delivered by the Rev. Richard S. Storrs.

—Joseph Cook has no reason to be dissatisfied with his welcome to England. His first appearance was at the meetings of the Congregational Union at Birmingham, where his speech was cheered to the echo. Subsequently he was entertained at breakfast at the Y. M. C. A., where a numerous and singularly representative company was assembled to welcome him. Addresses were made by gentlemen of distinction belonging to the several churches and to the city government. Several letters of regret were read, among them a hearty one from Mr. Spurgeon.—*Intelligencer.*

—The American Missionary Association reports receipts the past year of $450 000, including $150,000 from the Stone estate. Its regular expenditures amounted to $188,172.

News of the Week.

—The extensive wholesale drug house of Lord, Stoughtenburgh & Co., of Chicago, was destroyed by fire on Saturday. The total loss is near $200,000. Two girls were severely burned.

—The State asylum for insane, at St. Peter, Minn., was partially destroyed by fire last week, and thirty-one inmates perished in the flames or by exposure.

—Gov. Williams of Indiana died on Saturday noon.

—It is reported that General John Pope is to be appointed to succeed General Schofield as commander at the West Point Academy.

—Theodore Cuyler, Dr. Fulton, and other prominent citizens of Brooklyn have petitioned President Hayes to restore Cadet Whittaker to his position at West Point. They ask this as "an act of justice to a friendless boy," against whom no case was proved, and as an evidence of the President's purpose to ignore the color line.

—It is stated that Jay Gould has secured the controlling interest in the New York *World* and he will at once endeavor to improve its present condition.

—The tobacco crop, according to the Agricultural Bureau report for this season, is considerably less than that of last year. The acreage cultivated this year was less, and the average yield between six and seven per cent. per acre less.

—Daniel Burr, a rolling-mill laborer of Cleveland bade his wife good-night, kissed his three-year-old daughter, and left home for his work. The next morning he returned to find the little one dead, and his wife and infant child and two women visitors on the floor in a comatose condition. But one of them, it is said, can recover. The tragedy was caused by the escape of gases from a base-burner stove.

—The leading points of the treaty negotiated between the United States and China have been transmitted to the State Department by the commission in China. It is understood in general tone to be satisfactory to this government. It modifies the Burlingame treaty in formulating provisions for limiting or regulating Chinese immigration. The particulars are confidential, and are not made public, except so far as indicated above.

—Grave rumors of another Nihilist conspiracy, even more terrible and more carefully organized than any of the plots hitherto discovered, are afloat in Paris. It is to be feared that ere many weeks, perhaps ere many days, we shall have news of a catastrophe that may cost the Czar and many innocent people their lives. The Czar has lost much of his popularity since his morganatic marriage. Several high high officials attached to his person are believed to have relations with the Nihilists.

—The British steamer Mildred, from New York, Sept. 28, for Marseilles, has foundered in the Atlantic. The crew, twenty-three in number, were drowned.

—An explosion of fire damp occurred in a coal pit near Mons. Tewenty-seven men were in the pit at the time, of whom fifteen have been rescued, more or less injured. It is feared the men in the pit are dead.

—The citizens of Stellarton, Nova Scotia, have addressed the following appeal to the mayors and wardens of the various towns through Canada and the United States:

"A terrible calamity has happened in this place. Two disasters in succession have been the means of killing 50 men and boys, leaving 33 widows and 110 orphans. Seven hundred men, representing a population 2,000 people, are thrown out of employment, in the face of a Canadian winter. We appeal to the generous public for immediate help."

—A correspondent at Vienna says: "The noted Soudan traveler, Dr. Schweinfurth, has published a letter strongly denouncing the increase of the Egyptian slave trade, stating that the resumption of the traffic dates from the deposition of Ismail Pasha, but has increased, more especially since General Gordon left the country."

—The Kurds were, after stubborn fighting, defeated at Urumiah, Persia. They burned the village and massacred two hundred of the inhabitants on their retreat.

—A cruel case of wholesale eviction has occurred at the South Moor Colliery, Durham, England, because of the refusal of the miners to accept a reduction of a shilling a week. Twenty-two families, with their household effects, were turned into the street amid driving sleet, while six inches of snow lay on the ground. One hundred and fifty fsmilies are still to be evicted.

—Eight thousand rifles, it is reported by cable, are believed to have been lately shipped from Brussels for Ireland.

—John Bright, in a speech at Birmingham, England, denounced the Irish land laws, and attributed the state of affairs in Ireland to the rejection by the Lords of the compensation for disturbance bill. He declared force would avail nothing. The project for transfer of the land to tenants he styled "chimerical." The remedy was in giving the tenants secure possession and protection against constant raising of rents.

—A dispatch from Cape Town says two Baptist missionaries named Conilier and Hartland, who went out in connection with the Congo expedition, have been attacked by the natives and so banly injured that their lives were at first despaired of.

Miscellany.

—The supposition that iron in minute particles float in the atmosphere, and in time fall to the earth, has been confirmed by observations of snow collected on mountain tops, and within the Arctic circle, far beyond the influence of factories and smoke. Some men of science believe that floating particles of iron bear some relation to the phenomena of the aurora.

—The Brooklyn bridge, when finished, will be abont the boldest undertaking in the way of bridge structure ever completed. It will cost over thirteen and a half millions of dollars. Its central span across the East river, from tower to tower, is 1,595 feet long. It is nearly 600 feet greater than the now widest span—that of the bridge at Cincinnati across the Ohio. It is expected the bridge will be completed in a year. We notice a wood-preserving works in New Jersey has obtained the contract for 1,100 000 feet of yellow pine fer the under flooring of the bridge. By the patented process in use by these works green lumber is first heated through and its moisture converted into vapor, which is drawn off, leaving the wood fibre free from all substances that can ferment, and then creosote oil is pumped into the cylinder in which the wood is treated, and a pressure of 100 pounds to the square inch is applied until the wood has absorbed the requisite quantity. Wood prepared in this manner is impervious to air and water and defies the attacks of worms.

—In 1837 the number of scholars in the primary schools in France was 752 for every 10 000 of the population, but in 1877 as appears by the report of the Minister of Public Instruction, the number of the scholars for every 10 000 of the population is 1 281. How generally and extensively the desire for ordinary instruction had spread in the years between may be noted by the fact that in 1877 there were in every 100 conscripts 85 that could write, while 45 in 100 was the normal proportion in the years anterior to the earlier primary schools report. In 1820 only 34 in 100 of those who got married could sign their names. Now the number is 70 in 100. There are now 298 communes without any school. In 1837 the number of such communes was 5,667 Between 1872 and 1873, merely, the increase in the number of schools and scholars was greatest, being 3,000 schools to 260 000 scholars for the six years. Seventy-three thousand primary schools were open in 1879, and were attended by a trifle short of 500 000 scholars. 20,000 000 francs, $4,000 000, is the sum called for for the present year; but in 1871 this part of the public expenditure was only $1 800 000.

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PROF. C. A. BLANCHARD
Vice-President.

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GRAIN—Wheat—No. 2		1 08¼
No. 3		97½
Rejected	74	81
Winter		1 08
Corn—No. 2		43¼
Rejected		41
Oats—No. 2		32¼
Rye—No. 2		80½
Bran per ton		11 75
Flour—Winter	3 75	6 00
Spring	2 50	5 50
Hay—Timothy	10 50	15 50
Prairie	8 50	11 50
Mess Beef	7 00	8 50
Tallow		5½
Lard per cwt		8 30
Mess pork, per bri	18 00	18 75
Butter medium to best	16	32
Cheese		12¾
Beans	1 00	1 90
Eggs	23	23
Potatoes, per bu	35	60
Seeds—Timothy	2 15	2 20
Clover	4 00	4 75
Flax	1 20	1 24
Broom corn	2	6½
Hides—Green to dry flint	9	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	20	42
Unwashed	18	28
LIVE STOCK—Cattle choice	4 50	5 12
Good	4 30	4 40
Medium	3 75	4 10
Common	1 50	3 50
Hogs	4 50	4 85
Sheep	3 70	4 20

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Wheat—Spring	1 14	1 20
Winter	00	1 30
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Oats	41	50
Lard		8 80
Mess pork		15 00
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Cheese	10	12
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Topics of the Time.

A useful way for many churches to keep Thanksgiving days was proved in this city by the Third Presbyterian and the Moody church. The former furnished over thirty poor families with abundant dinners, and the latter spread a feast for three or four hundred needy and worthy persons in the evening.

The full returns from Kansas cut down the majority for the constitutional amendment from 20,000 to 7,837, the total vote cast being some 25,000 less than the total vote for Presidential candidates. The stronghold of the opposers of the amendment was along the Missouri border, further west the temperance men were in strong majority. Questions arising out of the decision are promising business for the lawyers. Does the amendment supercede the present law and can liquor be free until the legislature meets and enforces the constitutional provision by suitable statutes? is one point. Does the amendment prohibit the use of intoxicating wine for sacramental purposes, since it excepts only for medicinal, mechanical, and scientific purposes? Such obstructions will be quickly overcome by the good sense of the people of Kansas, the great majority of whom doubtless are glad at heart for the result, though they may have opposed it at the polls.

The two secret Greek-letter fraternities organized a generation ago in the Freshman class at Yale College have been abolished by the faculty of that institution. They are the "Delta Kappa" and "Kappa Signa Epsilon." These two societies took on an average from forty to fifty students each from every class and imposed an expense of from $40 to $50. The authorities of Yale have consulted the best interests both of the institution and of individual students in this prohibition, and will do themselves an honor if the good work is continued and the eight or ten societies in the higher classes are cleaned out like cages of foul birds. The *United Presbyterian* well says in this connection:—"The fraternities are evil and evil only, so that existing in a school they are its enemies and deserve to be overthrown. It is pleasant to see that several of the foremost colleges are acting in the same line with the decision of Yale."

The accuracy of election returns is not always to be taken for granted. The popular vote is reported in the papers of Monday at 9,192,945. Garfield, in this estimate, stands but 3,659 ahead of Hancock; the Prohibition ticket received 9,644 votes, and 1,793 are reported as "scattering." The latter are assigned to the American candidates. But when it is reported that but *two* votes were cast in Michigan for General Phelps, we turn over to the more truthful report of the *Cynosure* and smile at the politicians.

General Schofield, in his annual report as commandant of West Point academy takes needless pains to show the disposition of the institution on the color question while reviewing the case of Cadet Whittaker. He says:

"The Military Academy can not be made a favorable place at which to first introduce social intercourse between the white and black man. West Point will, at the most, only be able to follow the example of the country at large in this respect.

"In their zeal and sincere desire to carry out the policy of the government, the authorities of the Military Academy have heretofore gone too far in enforcing personal associations between white and black cadets, without regard to prejudice, especially at the mess table. In respect to quarters, the more reasonable rule has always been observed of not requiring any cadet, against his will, to occupy the same sleeping apartment with another. The same rule should have been adopted in respect to seats at the mess table."

That is, in allowing the colored cadet to sit at the same table with white boys West Point has been put before the rest of the country by a kind of compulsion. Such a report is unworthy of a man in General Schofield's position and confirms the general judgment against him. No one should object to his removal. It is significant, however, that Southern papers are ecstatic in his praise, and have even suggested his name as their Presidential standard-bearer in 1884! It takes but a trifle to elevate men of small nature and ability in the breeze of public opinion.

The visit of M. Revellaud and his companion, Rev. Mr. Dodds, to this country in the interest of Protestant evangelization of France has drawn out much inquiry respecting the reformed churches of that country, which were so strong two centuries and a half ago, and the Romish establishment. There is much division of sentiment among Protestants in France respecting government patronage, and it has occasioned some surprise that this should be so, when every arugment from an American standpoint would urge the entire disestablishment of both evangelical and Romish churches. A letter in the *Christian Observer* answers the question, so far as it concerns the latter, with reasons which it is not unwise should be considered on this side of the water also: "All French statesmen, of all schools, feel that they dare not leave the Romish church free to take care of itself and to shape its own career. From the days of the First Consul to those of Gambetta and Grevy, there has never been a ruler in France who was willing to risk such a policy. All have felt their relation to the Papal church was like that of one who has a vicious dogs by the ears. It is laborious to hold him, but he dares not let him go, for fear of being torn to pieces by him. The common expression of the friends of free government in France is, that if government were to dissolve its connection with the Papal church, and leave it free, as it is in the United States, to raise its own revenues, and shape its own policy, Popery would in ten years infallibly overthrow any free, constitutional administration which France could have. Popery, enjoying the large constituency among the French people, and instinctive enemy as it is of constitutional freedom, must be controlled by the government, or it would destroy it. But the quietest, easiest, and indeed only way, to control Popery, is for the civil government to keep its thumb always upon the salaries of its priests. This is the only bridle in their mouths."

"The day which sees U. S. Grant comfortably settled in some fat political position or remunerative business enterprise, will be one to be henceforth commemorated by a weary people," exclaims the Chicago *Times*. By the lively interest in the matter taken by the press, religious and secular, General Grant would appear to be the most indisposable man in existence. The New York *Times* has started a private subscription of $250,000 for him. Another proposition is, that he be nominally placed at the head of the army with a large salary; another is, to pension him. The *Independent* suggests the plan of amending the Constitution so that ex-Presidents shall retain a seat in the Senate for life, and has put the college presidents and prominent men of the nation, in civil and private life, to much ado for a national opinion on the question. The presidency of railroad combinations and interoceanic canal schemes has been laid at his feet, and the poor man, if he would retire to private life like his great compatriot, Washington, is not allowed a moment's respite from the unseemly interference and adulation of the public. All this betrays a departure from the republican simplicity of our grandfathers which is disgraceful as well as alarming. It means that the Old World aristocratic ideas, which pensioned every scribbler who could make a rhyme on the king's birthday, are sadly overcoming us. There are not wanting men who advocate that the country should make a kind of lordling out of Grant with a gift of large domains, as Wellington was served after Waterloo. No doubt the center of this insane hero-worship would, if consulted, say, "Let us have peace." What greater honor can he ask for himself than to have exalted American citizenship by retiring among the body of his fellow-countrymen, and silencing with a frown the babbling multitude who would set him upon a pinnacle from whence their next breath would cast him down with no hand to break his fall.

Odd Fellowship.

BY ELDER NATHAN CALLENDER.

[Concluded from last week.]

As to their titles they are in the eye of sober sense and good taste, to say the least, ridiculous, and but for the perverted state of the public sense, caused by lodge foggery and usage, would make it appear infinitely more so. Let good sense sit in judgment one hour on the ridiculous titles and ceremonies of the Odd-fellows, and the consequence would be they would be abandoned forever. We do not regard the remarks of Mr. Hickock on regalia, etc., of sufficient importance to claim our time, though he has seen fit to devote to that subject many words. We have no objections to regalia and symbols used by the powers that be, of God's appointment, nor to those used religiously by divine appointment. Secret orders are arbitrary and needless and their machinery, alike, unnecessary and disgusting. What God does in his kingdom, and God-appointed governments do, are foreign to the speaker's purpose. We believe that none but the great Author of our being has any right to institute any ordinance or symbol of worship. If men have a right to create any religious symbol, then they have a right to all the heathen ceremonies that exist in the world, which we know to be an abomination to God, angels and good men. Odd-fellow regalia, titles, ceremonies, etc., are of heathen type and origin and obnoxious to sound moral sense everywhere. For this reason secrecy and concealment of the offensive features of the order are regarded necessary. But we know what they do in the "secret chamber" as well as they do.

"Perhaps, says Mr. H., the most popular of the exceptions taken to our order, and one that, at a superficial glance, may seem plausible, is its secrecy." Mr. H. here assumes that his is scarcely a secret society, as, he says, "the objects of Odd-fellowship are unreservedly published to the world." Let us here say that its *ostensible* objects *are* published by themselves, and its *real* objects, and secrets, are published by Ezra A. Cook and others. If, on this account, he wishes to deny the secrecy of the order, we concede all he claims.

Mr. H. again assumes that the anti secretists say that secrecy, *per se*, is wrong. Now, we deny this statement so far as to say that no well posted anti-secret man takes any such ground. All that Mr. H. says in opposition to this is, therefore, at random, so far as intelligent opposers of the lodge are concerned If Mr. H. cannot afford to talk at random for the pleasure of it, he has lost one whole column; unless the fraternity paid him for his trip over the hill to throw down a "man of straw." No, Mr. H., secrecy is not wrong in the abstract. Neither is alcohol. The use to which they are put is wrong and what converts sober men into fools.

When a lawful and just government uses secrecy to preserve its own existence from the power of rebel conspirators or foreigners, when a family, individual, or social compact of which God is the founder, uses secrecy to righteously protect itself from a violent enemy, all is in harmony with the Golden Rule. When, however, men without any such reasons arbitrarily combine by horrible oaths and barbarous penalties as all will concede some secret societies have, the case is far different. Secrecy, where it is legitimate, needs no apology,—and when it is not, admits of none. We believe that where secrecy is needed, it is self-evidently needed, and needs no explanation; and where it is not needed, it offends the moral sense of mankind.

Mr. H. says, "As to the second point of criticism, namely, that the secrecy of Odd-fellowship is wrong, because it is used as a cloak for wrong-doing." This objection is well-made, and for the reasons that follow:

1. The candidate is led to commit himself ignorantly to do things the character of which acts he cannot know at the time of his obligation. This is in direct violation of the following Scripture: "Or, if a soul swear, pronouncing with his lips to do evil or to do good, whatsoever it be that a man shall pronounce with an oath and it be hid from him; when he knoweth of it then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. 5:4, 5. Thus the secrecy of Odd-fellowship is, on the very threshold of the craft, made a cloak for wrong doing. Scripture and common sense forbid, alike, such a proceeding.

Should it be said in reply that the Odd-fellows do not take an oath, we answer that their obligation is equivalent to an oath, and substantially, is equal to an oath; but if not, the principle is the same when applied to a solemn obligation. Have I a right to make a sacred pledge to men that I will do anything that is hidden from me? Herod murdered John the Baptist in this way.

2. Odd-fellowship is founded in deception and secrecy. The secrecy is to cover the deception. It is well known by the initiated that if the uninitiated knew all of the order that they themselves know, not one in three of all that join would ever unite. Tell the candidate the truth of the order, of the hoodwink, hideous false faces, chains, coffins, skeletons, etc., etc., beforehand, and see if he will not stop where he is. If others who do know all about it tell them, and they believe the truth, then they will not go in. We believe that three fourths of all who join the order are deceived into it, and we know scores who will say so, and thousands more would, had they the fortitude to encounter the wrath of the order. Multitudes of the members drop silently off and feel themselves bound by that unrighteous oath, feel that they are not at liberty to tell the truth about the order. We know many such instances. Would men of candor and intelligence place themselves in this dilemma on any other ground than secrecy and deception? No, never!

3. We charge again upon this society that its secrecy tends to close up the bowels of compassion from the vast majority of the sons of the Divine Father and universal brotherhood, not falsely so called, as in Odd-fellow exclusiveness. Odd-fellows are brothers, and for all I can see, make up the universal (?) brotherhood to be embraced by that very "evangel of fraternity." To him the "strong box opens" when the sign is given and universal benevolence receives a glorious exemplification.

4. We affirm that Odd-fellow secrecy tries to cover up any amount of ridiculous rites and ceremonies, not to say profane and sacrilegious uses of the Scriptures. Taking the Scriptures into a lodge of Odd-fellows is at least similar to taking their author, Christ, into the judgment hall to be mocked and abused. We have said *tries* to cover, because we now know all about the inside work of the lodge as well as they do themselves, excepting, perhaps, some unimportant variations, made to deceive the outside brotherhood who have no right to a key.

Let us next devote a few lines to the answer of Mr. H. to the charge of the anti-Christian character of Odd-fellowship. We shall not try to follow him in all he says in the defence of the order on this head.

1. Religious societies or semi-religious, are for Christ or against him—gather with him or scatter abroad. To be at once rid of this charge, Mr. H. finds it convenient to deny the religious character of Odd-fellowship entirely. "Odd-fellowship, he says, is not, and does not make any pretensions to be a religious society." After this and much more to the same effect, he concedes facts in their usages which would make them semi-religious at least. But we shall go to better authority than the address of Mr. H. on this point. With all due deference to him, we beg the attention of the reader to other authors.

Mr. H. says, "The only religious belief required as a test of membership is in God the Supreme Creator and Governor of the universe." Then Old fellowship has thus much to do, in theory at least, with a religious belief—the central principle of the Christian code. Now were we to follow all the remarks of Mr. H. through, in his claims of the good qualities of the order, we should be forced to conclude that a good Odd-fellow is a good enough Christian and will be saved, all he says to the contrary notwithstanding. I will here say that the Odd-fellow manuals and their ritualistic teachings imply that all good Odd-fellows will land in the lodge above. Mr. H. himself will not deny that thousands of the order make a religion of the order and depend on living up to its rules for salvation. They say so, and Mr. Grosh and other authors teach this, or language has no force. If Mr. H. will deny this we will bring forward the proofs. He tacitly admits that if Odd-fellowship claims to be a religion that saves men, then it would be anti-Christian, and so he strongly denies that it claims to be religious. We believe that Odd-fellowship does claim to be a religious society; that it is the offspring of the religion of Freemasonry, and is comprised in the Masonic anti-Christ.

I close on this head by quoting the last verse in the opening ode of first degree and then a sentence from the opening prayer:

ODE.—"Linked with friendship, truth and love
In our hearts enshrined and cherished,
May these feelings ever bloom,
Failing not when life has perished;
Living still beyond the tomb."

PRAYER.—"Let friendship, love and truth prevail until the last tear of distress be wiped away and the lodge below be absorbed by the glory and grandeur of the Grand Lodge above."

Such teaching as this runs through all the orders of Masonic type that we are acquainted with. (See Gal. 1: 8.)

We are now ready to look at the arguments on the character of lodge prayers. We need not follow them through, as most of them are irrelevant. Our position is not that a prayer is anti-Christian because the name of Christ is not mentioned in it. It *may* be anti-Christian with the name of Christ in every sentence. It may be Christian and the name omitted. Romanism uses the name of Christ and the cross enough, while all Christendom regards it the "mystery of iniquity," man of sin, anti-Christ. If Old-fellowship is "another gospel" assuming to save men who are faithful to the order, in the Grand Lodge above, and it is, then the name of Christ a thousand times pronounced can not save it from the doom of an anti Christ. On this account we are happy to say that we are glad that the Odd-fellows do omit the name of Christ from the six prayers printed in "Odd-fellowship Illustrated." When we come to know, as we do, that the name of Christ is intentionally ruled out of the lodge, to make the ritual acceptable to Jews, deists and infidels generally, we find the omission is no accident. It is therefore the intentional rejection of the mediatorship from lodge prayers that marks the institution as anti-Christ, and whoever, in prayer in the Odd-fellows lodge, uses the name of Christ violates the law of the order and is subject to be called to order by the Jew and deist.

Now, regarding the Lord's Prayer, so called, we would say that the reason we do not find the name of Christ in it is obvious (See John 16: 23, 24). That all spiritual blessing had been bestowed hitherto through the Mediator must be granted, but from that time onward the mediatorship is to take specific form in all the devotions of the saints. The Lord's Prayer was in perfect harmony with the existing state of progress of the kingdom, as then developed, but in that day of the Spirit's baptisms and full knowledge, the special rule found in John 16: 23,24 is solemnly enforced. Such is the view, I think, of the best Bible critics, as Doddridge and others.

The Prince of Wales and Masonry.

The following paragraph is from a Glasgow paper:

"The Lord Mayor of London, Junior Grand Warden of English Freemasons, gave a Masonic banquet on Monday at the Mansion House to the Grand Master, the Prince of Wales. There were three hundred gentlemen present in full Masonic costume. Responding to the toast of the Grand Master, the Prince of Wales said he was gratified to find that the craft was flourishing and that ten thousand members were annually added to its ranks. Freemasonry had been considered a secret society by some, but it must be remembered they did not mix up in politics, and that nothing that was detrimental to the country was fostered by them."

If the above correctly represents what the Prince said (and we are not inclined to doubt it) it proves that his "Royal Highness" is very well adapted for a mouthpiece to Masonry. Easily gulled by the subtle pretences of this society he sets forth that it ignores politics and "fosters nothing that is detrimental to the country." The prince has not been distinguished for much acumen, and the above seems to confirm the idea. How he might find himself bound to act if he should ever come to the throne (Long life to Queen Victoria!) would be a problem too great probably for him to solve; for on the one hand he would be bound to obey the oaths of Masonry, and on the other those of the Constitution. If he should not obey the last, then his reign would very quickly be brought to a close, for there, as here, the people rule in fact, so that until the House of Commons has a majority for Masonry he would be compelled to obey the dictates of his ministry, however opposed it might be to that dark system.

Lord Beaconsfield, the late premier, was opposed to secret societies, and we hope that Gladstone is also.

What right the Lord Mayor of London had to use his office and the taxes of the city to feast and honor Masonry, seems not to have been questioned. It is evident that great ignorance on the subject exists among the cockneys.

The prince had laid the foundation of the Truro Cathedral with Masonic honors—the first case of the kind in the history of Masonry. Assuredly the pope would not allow his cathedrals to be thus desecrated! The Church of England is more complaisant to the Queen's son, even if he is a Masonic prince.

SENEX.

Exposing Masonry.

BY ISAAC HYATT.

Why should we expose Masonry when we renounce it? We answer, to please God and benefit society.

The Scriptures teach, to receive a pardon of our sins we must confess them. And it is utterly impossible to confess, as the Scriptures teach, our sin of entering a Masonic lodge, without telling, to the best of our knowledge, what we have done. It is the Lord's appointed way to give us pardon and warn the world of the wickedness of the institution. It is probably a correct idea that the demoralizing tenets of the minor secret societies can be given without an exposure of their obligations and secrets. For evidently without an exposure of these it is as easy to show that the seeds of Masonry are in every one of them as it is to show that the seeds of drunkenness are in every glass of wine. If so, those withdrawing from them are not under obligation to expose their so-called secrets. But few would ever form a correct conception of the blasphemous and horrid character of Masonic oaths, or the revolting nature of the pagan ceremonies of initiation, unless told just what they are by those in whom they have confidence. To illustrate: Mr. Jones, a retail dealer in groceries, arriving in Boston meets Mr. Perkins, a wholesale dealer in sugar, who offers to sell him a first-class grade of sugars at a great bargain, upon three conditions. First, he is always to speak favorably of his sugar. Second, he is never to reveal the price paid without written permission. Third, without such permission he is never to make known the extent of his business. Most unequivocal is the assurance of Mr. Perkins that the quality of his sugar is excellent, his manner of dealing honorable, and he presents the testimony of reliable business men to establish all he says. Such is the confidence Mr. Jones has in the integrity of Mr. Perkins, and seeing nothing objectionable in his requirements, he signs the contract, binding himself under penalty of death to keep it.

Then Mr. Perkins tells him he has an extensive trade, is selling sugar in every State in the Union and all through the Dominion of Canada, and will sell him any grade he wishes three dollars less per barrel than he can buy of any other dealer. Whereupon Mr. Jones makes a large purchase. After doing it, he begins to think, and as he thinks he grows concerned for fear something is wrong about the sugar. Such are his apprehensions of fraud that he takes a sample to a chemist for analysis. Upon examination it is found to be so largely adulterated with musty flour that it will cause disease and death whenever it is used.

Now how can Mr. Jones give any one a correct idea of Mr. Perkins' wickedness and its terrible consequences and his own sinful folly in allowing himself to be ensnared into co-partnership with him without telling just what he and Mr. Perkins have done?

So the only way for the man who has been enticed into a Masonic lodge, and wants to render acceptable service to the Lord and do to his fellow-men as he would be done by, is to tell just what he has done and what Masonry is, to the best of his ability.—*Christian Witness.*

Christianity and Freemasonry.

THE TWO BROTHERHOODS: THEIR CHARACTER AND COVENANTS.

BY H. H. HINMAN.

QUESTION.—What is the first great care of Masons when convened?

ANSWER.—To see that the lodge is duly tyled.

Q.—How tyled?

A.—By a Master Mason outside the inner door, armed with the proper implements of his office.

Q.—The tyler's station?

A.—Outside the inner door, with a drawn sword in his hand.

Q.—His duty there?

A.—To guard against the approach of cowans and eavesdroppers and see that none pass or repass but such as are duly qualified and have permission from the Worshipful Master.—*Masonic Ritual.*

"The indispensible duties of a Mason are silence and secrecy."—*McCoy.*

QUESTION.—What is the first great duty of Christians when convened?

ANSWER—To see that the house of God is accessible to all, and that the "Glad tidings of great joy" are fully and freely proclaimed to all people.

Q.—How is this proclamation to be made?

A.—By proclaiming in the name of Jesus that "The Spirit and the Bride say, Come. And let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely." (Rev. 22: 17.) The indispensable qualities of a Christian are simplicity and sincerity, together with a burning desire to publish the wonderful things he has learned in the school of his Divine Master.

Q.—But what does Masonry propose to do and pretend to accomplish?

A.—To subdue the passions; to teach a regular system of science; to give the new birth; to save men from the grave of iniquity and raise them to the faith of salvation. (See Sickels' Monitor, p. 62, Mackey's Ritualist, pp. 23 and 109.)

Q.—How does it propose to communicate the new birth?

A.—By the shock at the entrance. Before this the candidate is in darkness, helplessness and ignorance. "Having been wandering amidst the errors and covered with the pollutions of the outer and profane world, he comes to our (Masonic) doors seeking the new birth, and asking the withdrawal of the veil that conceals Divine truth from his uninitiated sight." "The Temple has been thrown widely open and Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him only when the new birth has been accomplished."—*Mackey's Ritualist, p. 23.*

Q.—What further benefits does Masonry confer?

A.—In the third degree "The veil is removed. He is admitted into the holy of holies. He beholds the cherubim in all their brightness and obtains a foretaste of heaven through the resurrection of the dead."—*Oliver's Signs and Symbols of Masonry, page 41.*

Q.—What does Christianity do for man?

A.—Jesus said, "My sheep hear my voice and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." (John 10: 28.)

Q.—Then Masonry recognizes the lost and ruined state of man and proposes to do just what Christ does?

A.—It does; for the darkness of initiation is intended "to remind the candidate of his ignorance, which Masonry is to enlighten; of his evil nature, which Masonry is to purify; and of the world in whose obscurity he is wandering, from which Masonry is to rescue him."—*Mackey's Ritualist, p. 44.*

Q.—On what foundation does Masonry teach us to build our hopes?

A.—On obedience to its precepts. "Acacian signifies a Mason who, by living in strict conformity to the precepts of Masonry is free from sin."—*Mackey's Lexicon, p. 16.*

Q.—On what foundation does the Christian build his hopes?

A.—"They are built on the foundation of the apostles and prophets, Jesus Christ being the chief corner stone." "For other foundation can no man lay than is laid, which is Jesus Christ."

Q.—Who is the grand representative character in Masonry?

A.—Hiram, the son of ehe widow of Tyre, and builder of the Temple. "The legend of the third degree has been preserved in the symbolism of every Masonic rite. The legend of the Temple Builder has ever been left untouched to present itself in all the integrity of its ancient mythical form."—*Mackey' Ritualist, p. 112.*

Q.—Who is the Great Head and Representative of Christianity?

A.—He who "made himself of no reputation and took upon him the form of a servant, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him and given him a name above every name, that at the name of Jesus every knee should bow and every tongue should confess to the glory of God the Father." (Phil. 2: 9-11.)

Q.—In what respect do these representative characters resemble each other?

A.—Our Lord was crucified; Hiram (it is pretended) was killed by a setting maul. As Jesus is the perfect model for Christians, so is Hiram for the Masons.

Q.—In what respect do they differ?

A.—Hiram died to conceal important truth; Jesus died to reveal it. Hiram (it is said) was killed lest he should reveal the true name of God; Jesus was God manifest in the flesh. His life and death had but one object, that men might know God and honor his name. Jesus died to bless and save his murderers; Hiram died to prevent their having what would have been to them of inestimable value, and have made them benefactors of mankind.

Q.—What lessons are we to learn from the two characters thus represented?

A.—From the pretended death and mock resurrection of Hiram we have a caricature of the doctrine of the resurrection of the body. From the real death and resurrection of our Lord we are taught that "though we were dead yet shall we live, and he that liveth and believeth on him shall never die. 2d. By the example of Hiram we are taught to conceal from all the world, including our dearest kindred, what would be an inestimable blessing to them and the world. We are taught to suffer death in the most terrible form rather than tell men the true name of God. By the example of Jesus we are taught to lay down our lives for the brethren, and that our first and highest duty is to publish that blessed name to all mankind.

Q.—In what manner are men made Masons, and how do they become Christians, and what relation does the symbolism of the one sustain to the other?

A.—The Christian is crucified with Christ, buried with him in baptism, raised with him to a new life, of which Christ is the perfect example. The Mason is slain with Hiram, buried with Hiram, and raised with Hiram to a new and hidden life, and has Hiram set before him as his perfect example. The one is the caricature of the other. The one teaches the most perfect benevolence, the other meanest selfishness. The one exalts the name of Christ; the other is the Baalism of the old idolatries and the anti-Christ of the prophesies.

Wheaton, Ill.

To the Front.—Why do so many church-goers take a back seat when front ones are empty? Is it humility, or diffidence, or what is the cause? A speaker does not like to talk to empty benches. He loves to look his hearers in the face, and meet an answering glow and kindling eye in those he is so earnestly addressing. Let us then, whatever the cause may have been, try and introduce a better, a more benevolent and intelligent fashion. Let us be early and go to the *front*, and take our friends with us. How many will join in this new departure? I hope thousands. "Great doors turn on little hinges." Avery.

Old Papers Wanted.—To complete another file of the *Cynosure* we must call on old subscribers for the following numbers. For the year 1871—Nov. 9, 23, 30.

Of the fortnightly edition:

Vol. I., numbers 2, 7, 11, 26.

Vol. II., number 40.

Vol. III., number 64.

For each number sent us the of missing copies of either edition asked for, we will pay ten cents in cash, or give a credit of four weeks on *Cynosure* subscription, besides being greatly obliged. Those sending in the numbers asked for will please notify us by postal card, or otherwise, so that we may pay them as promised.

Six Hundred and Sixty six subscriptions expire in December. If yours is one of them, please renew promptly.

Notices.

Minnesota.

The second annual meeting of the Minnesota Christian Association will be held at Red Wing, Dec. 8 and 9, 1880. The "true inwardness" of Freemasonry given in lectures, essays and discussions. Opening lecture, Wednesday evening, Dec. 8, by Elder J. L. Barlow, of Menomonie, Wis. Thursday, consideration of various questions, such as: "The Genius of Organized Secrecy," "The Wisest Methods of Opposition to Secret Societies," "The Relation of Secret Societies to the Liquor Traffic." Thursday evening, lecture by a speaker of national reputation, Rev. J. P. Stoddard, Cor. Sec. N. C. A.

Reduced fare on railroad. Free entertainment. Cordial welcome.

E. G. Paine, Pres.
S. P. Sjoblom, Sec. Wasioja.
Red Wing.

Kansas.

Persons residing in the State of Kansas, who may desire to have in their neighborhood one or more lectures during the coming winter, on the subject of secret, oath-bound societies, will please make known, as soon as possible, their wishes; and also the amount of money they can raise for the support of a lecturer, to the secretary of the State Anti-secrecy Association,

Jos Alter,
Valley Falls, Kan.

Cedar County, Iowa.

The second quarterly meeting of Cedar county Anti-secret Association will be held at the U. B. chapel on the Tipton and Muscatine road, eight miles from Tipton Iowa, commencing Dec. 1st at 7 P. M. Friends of the reform in the county should be present.

John Dorcas,
President.

Return News.

Work Notes from Eld. Browne.

Dear Cynosure: On Friday night, Oct. 8th, after the lecture at Postville, Green Co., Wis., Bro. Bancroft and I drove home to Monroe, seventeen miles. I took the early morning train via Milwaukee for West Bend. Bro. Wm. Hamlyn has already told you of my work there. Spent the night of Oct. 12th with Father Varney, of Fond du Lac, (who gave me $2 for State work) and, missing a train, rode across the splendid country there, fourteen miles, on a hay-rack, to the neighborhood of the Cattaraugus Wesleyan church near Waupun. Attended the Wisconsin Wesleyan Annual Conference in session Oct 13-17. It was good—very good—to be there. I was much enlightened, and more fully established in the grace of God, and have better learned what it is to be "looking unto Jesus," and to "stay my mind on God."

Was glad to see that that the Wisconsin Wesleyans are resolved to "war a good warfare" on secrecy. There was no putting it in the background, but hostility to this devil-worship was openly proclaimed. It would do you good to hear Bro. Van Driessen sing:

"No room for indulgence in any known sin,
Tobacco, or cider, or brandy, or gin,
No room for Odd-fellow, Freemason, or Knight,
No walking in darkness and calling it light!"

I met at this Conference for the first time Bro. Richards, of Ft. Scott, Kan., who is plainly on the war-path against secrecy. Met also Eld. R. W. Bryant, whom I knew in the "Auld Lang Syne," Bro. D. S. Dean, a reformed Odd-fellow, and many others, lovingly remembered, "whose names are written in the Book of Life."

Preached in the Free Baptist church, Waupun, on Lord's Day, Oct. 17th, and took the night train from Chester, with Bro. D. S. Kinney, going south. Lectured in the Congregational church, Brodhead, Green Co., Wis., on Monday evening, 18th, for the third time, in the Methodist Episcopal church, Attica, Green Co., on the 19th and 20th. Small audience at Brodhead, but larger than on former occasions. Small audience the first evening at Attica, the arrangements for advertising not having been carried out. We had engaged a Methodist Episcopal local preacher to attend to this, supposing him to be altogether honest, but we found out too late that he was a Mason. The meeting was pretty well attended however, on the second evening. At its close a mystic brother gave as the reason why 150,000 Masons left the order between 1869 to 1879, that multitudes of men became Masons when they entered the service during the Rebellion, in order to be protected, and that when the war closed and "Johnny came marching home" they left the lodge, no longer needing its protection. I proceeded to inform this "son of light" that the war ended in '65, and to assure him that that date was really the correct one, and consequently, since the 150,000 didn't begin to secede till '69—four years after the war closed, his theory wouldn't pass. The audience gave expression to "audible smiles" and the "brother" "stood down."

On the 21st lectured in "Downer's church," M. E., five miles west of Brodhead. Some friends there. A fair audience, and good attention.

Lord's day, Oct. 24th, preached morning and evening in the Congregational church, Tonica, Ill. Enjoyed the day with the brethren there much. May the great "Shepherd of the sheep" send one "after his own heart" to feed that flock of God. From how many fields goes up the cry "Come over and help us." Dear brethren, let us obey more earnestly the command, "Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest."

Oct. 25 to 29 attended the Monroe meeting. Lectured six times during the course of the meeting—twice in connection with degree work by Bro. Lowe. The lecture on Thursday, 28th, by Bro. Van Swearingen, were good. Saturday morning I met Bro. C. C. Lawence on the street, who told me that Bro. Van Swearingen had helped him to see the real nature of Odd-fellowship, and that he wished to be regarded henceforth as a seceder. I mean to send you a short list of reformed Odd-fellows in a few days. I trust my list may be a "nest egg" which may be speedily added to.

Father Benj. Williams of Warren, Ill., helped the meeting by his presence and words, but was severely attacked by sickness on Thursday. The meeting was very good and very important; thank God for its success. Bro. Bancroft will report, and I'll not forestall his work.

Lord's day, Oct. 31, I preached in the United Brethren church southwest of Monroe, in the morning, in the M. E. church near Bro. Seth Austin's in the afternoon, and in the Congregational church (Bro. Bancroft's) in Monroe, in the evening.

Nov. 2 and 3, working degrees in Opera Hall, Juda, Green Co., by Bro. Lowe and self. Large and attentive audiences. Mrs. C. Witmer and family and Geo. Eley and family, bore the burden of the meeting, and bore it well. Mrs. Witmer's son, who is the editor of the Juda *Latest News*, helped much, both financially and by advertising our meetings and giving favorable reports.

Nov. 4 and 5, Thursday and Friday evenings, degree work and lecturing by Bro. Lowe and self, in Congregational church, Brodhead. Here we have met much private opposition from the lodge, but we had good audiences at these last meetings, and on the last evening especially, there was marked attention, and I think I never saw the truth

strike and fasten itself more forcibly. Elder Cutler, the pastor, used us very kindly and showed much interest; so also Eld. Wm. Sheldon, Adventist, Bro. Emmons, Dr. Miller and son, Dea. Clinton, Thos. Shaff, who contributed $5, and others.

After the meeting on the 5th, Bro. Lowe and I drove to Monroe, 15 miles, getting there well chilled at about 2 A. M. At 4 A. M. I left Monroe with Bro. Scoville, who kindly drove me Lena, 25 miles, where I took train for Lanark, Ill. Was met there by Father Laird, who kindly entertained my wife and I and Herbie Hinman, who was with us. Lectured in Lanark that evening (6th), according to appointment, and after lecture went home five miles with friend N. R. Corning, who took us on Lord's morning, to Ustick, Ill., where I preached morning and evening.

Left for Nebraska State meeting on the 8th. See report.

J. F. BROWNE.

THE NEBRASKA CONVENTION.

FAIRMOUNT, Neb., Nov. 23, '80.

EDITOR CYNOSURE:—The Nebraska State meeting opposed to secrecy met at Unadilla, Nov. 10th. On account of a severe storm the attendance was small and the people in the place claimed to be greatly pressed with business, yet Elder Browne was there full of life and energy. Bro. Elzea had traveled over two hundred miles in an open buggy and reached the place in the midst of the storm. God was with us and our meeting was a success.

Bro. Browne proved himself to be a workman. He has a clear, strong mind, well stored. On the second evening he worked the first degree of Masonry in good style. The friends of secrecy howled some and writhed as they saw their Dagon fall.

I was compelled to leave before the work was quite done, but believe that in that place secrecy has received a deadly wound.

Rev. P. Elzea is still continued as our State lecturer and proceeds at once to his work. S. AUSTIN.

ANNUAL MEETING—N. E. PENNSYLVANIA.

Our annual meeting of North East Pennsylvania Association which convened at Preston Center, Wayne Co., Pa., on 29th, 30th and 31st ult., was in a two-fold sense a storming time. The storm commenced at the time of the first meeting, and continued till the close on Sabbath. The lodge god was aroused and fought manfully for the craft. Good was done, and at least one converted from lodge proclivities. I think many were enlightened, and we shall see much good come from this meeting. Elder S. E. Miller struck telling blows and Bro. D. C. Stanton told his lodge experience in the Odd-fellows. He had belonged to four different secret societies and Bro. Miller to three. This kindled the wrath of the sons of the mystic tie, and they lost their jewel, much to our amusement.

Let me add that I am informed our meeting at Preston Center culminated in at least one more vote for the American ticket. The man was, up to that time, favorable to Odd-fellowship. We were invited by a good Odd-fellow to hold our next meeting at Como, Wayne Co., Pa., where is a lodge of Odd-fellows. We propose to accept the invitation.

Yours for the truth,

N. CALLENDER.

THE KANSAS CONVENTION.

The Kansas State Christian Anti-secrecy Association held its annual meeting at North Cedar, Nov. 16th, 17th, 18th. The weather was very unfavorable, and the attendance not what it should have been. The meetings, however, were profitable and quite interesting to those who were present. Elder J. F. Browne gave us three excellent lectures, which shed much light upon the mysteries of the lodge, and showed clearly the anti-Christian character of these associations of darkness, which have as their author "the father of lies," "the prince of the power of the air," "the god of this world," the great enemy of God and man.

The officers of last year were re-elected. The executive committee were directed, if practicable, to employ a lecturer to labor during the coming winter, and where it can be done, to assist in the organization of county or district associations.

The next meeting will be held in Garnett, the time of meeting to be made known by the executive committee. The thanks of the Association were tendered to Bro. Browne representing the National Association, for his help in conducting the meeting and the excellent lectures delivered. SECRETARY.

ANOTHER GREAT EXCITEMENT AT ALBION, IOWA.

EDITOR CYNOSURE:—The Anti-masons of Iowa township elected their ticket from 30 to 40 majority. There were 29 votes for the American national ticket; other anti-secret men voted for Garfield with few exceptions, but all voted the township ticket. The fraternity was stirred up. The week before election Rev. Mr. Austin and Mr. Good lectured and exposed Freemasonry in this place. Mr. Good worked the first three degrees in masterly style before a full house. When he knocked Hiram into the blanket and laid him away until he smelt bad, then raised him on the five points of fellowship and whispered *Ma-ha bone* in his ear, the excitement in the house was intense. Mr. Good worked the Royal Arch degree in the afternoon to the astonishment of the people, that men, claiming to be first class citizens, for the sake of office, and ministers for higher salaries, would dabble in such disgusting nonsense; then take an oath not to tell under a penalty that John Quincy Adams said "would shame a cannibal," i. e., to have their "skull smote off and the sun shine on their brains."

There are five ministers in this place; four are Freemasons. They pray in the pulpit, and disown the Saviour in the lodge. Their influence deters some from believing the truth. The Methodist church and the seminary are controlled by Masons, and locked against the truth. The Presbyterians are not afraid of Masonry; they opened their church and their pastor invited Mr. Austin to preach on the Sabbath. The Masons laughed at the American party and those who voted it. The tickets you sent me by registered package were kept in the postoffice two days after they came, and until the afternoon of election day, although I frequently called for my mail during the time. The postmaster is a Mason of course. They gained nothing by the trick, for as luck had it, there were plenty other tickets. The institution subsists on deceit, falsehood and bad eggs.

A. C. MOFFATT.

—Mind is a jewel brighter than the evening star—the body a leaden weight upon the soul. The one is a spiritual spark in the universe of God; the other a weary weight that binds us to eerth.

Correspondence.

MY EXPERIENCE AMONG ODD-FELLOWS.

EDITOR CYNOSURE:—Along the beginning of last September, as I was canvassing for the sale of Anti-masonic literature as published by you, I called upon a gray-headed man, who was quite a windy politician, to look at my books and papers. I was not aware that he belonged to any secret order, until he in an ill humor informed me that he belonged to the I. O. O. F. He took a very brief glance at the books and then denied their correctness. "As to Odd-fellowship," he said, "your illustrated book is not correct. This may have been Odd-fellowship ten or fifteen years ago, but it is not the Odd-fellowship of to-day; for the institution is constantly changing for the better."

I then answered by saying, "Several other Odd-fellows in as good standing, and as well informed as you, if not better, have told me that Odd-fellowship had not changed, and cannot change. But neither you nor they have answered correctly, for I can prove by your own authorities that the institution has changed materially since its introduction into this country, but there have been no essential changes within the last ten or fifteen years. Odd-fellowship is to-day, substantially what it was fifteen years ago; and I challenge you to show me of any important changes within that period of time."

"I don't propose," says he, in a half-angry tone, "to point out the changes to you, I have already seen enough in your books to know that you nor the publishers of your books know anything about Odd-fellowship; even if you had a true exposuse it would not affect the growth of our order, for you could never enter our lodges."

"Well, sir, my old friend," I replied, "there is a question of veracity between you and four other living Odd-fellows in this community. Three of them are as good and honorable citizens as can be found in any community, and are in good standing in the lodge. The other is also a good citizen, and was a member of the order for nearly ten ysars, but has left it, by declaring it a 'most wicked and unjust institution.' The latter examined 'Odd-fellowship Illustrated' very carefully, and then said, 'George, if any Odd-fellow tells you that this exposure is not correct, just tell him he is a liar; but don't you ever intimate that I said so, for the brotherhood might make me trouble, as they are prepared to do any mean or dirty trick.' I told him I would never expose his name, unless I was called on judicially to do so, and that would likely not happen; besides, I told him, I would call no man a liar as it was too harsh a term. I would simply state what he said, but never expose his name. The former three acknowledged the correctness of the book also, but charged me, for heaven's sake, not to mention their names to any one. So then, my old friend, either you or they have not told the truth. It is not difficult, however, to decide in this case whom to believe. You are also very much mistaken, when you say that a correct exposure will not hinder the growth of your order; I have ample proof that the introduction of these books has not only hindered the growth of your order but completely wiped it out in a number of places, and it will continue to do so more and more as the people become enlightened, and the scales fall from the duped ones' eyes, so that they can see the iniquitous abominations of secret societies in all their enormity. As to entering your lodges I have no desire of doing so even if I could; of late years I have made it a rule to avoid all dens of iniquity."

"Well, sir," says he, "I think you are talking in rather an insulting strain, and I have no special desire to hear you any further; yet I would like to hear you name the specific evils, as you fancy, that attach to our order."

"I will give a statement of my objections," I replied, "not only of Odd-fellowship, but of secret socie-

ties in general, as they are all patterned after the same model. But I have not time to enter into a discussion in detail. I will leave the matter for your consideration until we meet again. My objection summed up is this: Secret societies are anti-Christian, anti-republican, uncharitable, oath-bound, and some of them blood-stained, accursed institutions."

"Sir," says he, in a rage, "you are crazy; you are a fanatic. I will venture to say that these books are gotten up by a set of broken down preachers, politicians and fanatics. The fact of the matter is, that nine-tenths of the preachers care nothing at all about the salvation of men, but are after the money and their respectability."

"My dear sir," I replied, "You a while ago charged me with speaking in an insulting strain, and that, too, when I was telling you the very truth—the facts in the case—but now you pounce upon me and others with a deliberate falsehood, and I repel it as an insult. You cannot even tell me the names of any of the noble men who have expressed themselves upon this iniquitous subject as recorded in these books. You have merely glanced at some of the books and others you have not examined at all, hence you know nothing about them. No honorable, fair-minded man will condemn a thing before he has investigated it. I beg of you to examine these books more closely, and I know then, if you are a gentleman, you will retract what you have said. I discover also that you belong to no church, and I verily believe that you are slandering some of your best friends. For instance, let me take your own township and see how many money-loving clergymen are in it, or rather preach in it: Revs. A. Henry, M. Dent, C. M. Reinhold, —— Wesner, —— Lee and some others. Now, sir, how many of these already named have no care for the salvation of men's souls. No, sir, you cannot name a single man that is governed by any such motives as you attribute to them. Rev. Lee is a prominent Odd-fellow, and I look upon Rev. M. Dent as the leader of Odd-fellowship in this community. He is one of my near neighbors and I have known him for, I suppose, thirty years. I can say that he is a good neighbor, a good citizen, and a *very* good preacher. He has preached a number of Odd-fellows to the Grand Lodge above, (which, by the way, has no existence) and I am quite sure that you will make no such charges against such prominent brother Odd-fellows."

"I consider myself a gentleman," he replied, "and I don't propose to examine your books any further, and neither will I retract what I have said, for I am not disposed to believe anything the books may say. Furthermore, no honorable man would be running over the country trying to sell these books. Mr. Riegel, I would not be caught selling these books for the best farm in Saltcreek township" (the township he lives in.)

"Well, my old friend," said I, "I find it is utterly useless to reason with you, for you will admit nothing; you have not answered a single question put to you, fairly and honorably, and you are firmly resolved to be blind to your own folly, and ready to maintain any gross absurdity that will not bear inspection for a moment. Your advice for not selling these books is gratuitous, for I have found a number of most excellent citizens that wish me God-speed, and hope that I may be successful in introducing these books into every family. I shall now leave you to your own reflections."

I left him but not without the following thoughts arising in my mind. This man reminded me of the fools spoken of in the Bible, and that even I was foolish for "casting pearls before swine." No, this poor deceived serf and tool of Odd-fellowship would not be engaged in selling my books for the best farm in Saltcreek township (worth at least $100,000). Why? Are the principles of Odd-fellowship so wicked and abominable that they can not bear the light of day! There is a law against the sale of immoral, obscene and treasonable literature. Is Odd-fellowship of this character? Yes, verily I believe it is in part. But are these the reasons why he would suppress the sale of them? No indeed, he thought he could bluff me, bull-doze me, but unfortunately he attacked the wrong man. No! this man would not engage in selling books that contain the sentiments of such men—such broken down politicians and statesmen—as J. Q. Adams, Millard Fillmore, William Wirt, Thad. Stevens, Jas. Madison, Daniel Webster, John Hancock, Edward Everett, Gerrit Smith, Charles Sumner, Wm. H. Seward and a host of others! And then such fanatical and broken down preachers, divines and presidents of colleges, as Horace Mann, Prof. Stuart, Pres. Finney, Pres. Blanchard, Pres. Fairchild, Albert Barnes, Dwight L. Moody, J. G. Stearns, Thomas H. Stockton, Nathaniel Colver and a host of others of equal eminence. Then there is an army of private citizens that cannot be numbered engaged in this fanatical warfare. Yes, even such insignificant and fanatical statesmen of Europe as Gladstone, Disraeli, and Bismarck, have dared to lift their voices against the beauties of secretism! Why, even such fanatical churches as United Presbyterian, Free Methodist, Reformed Presbyterian, Wesleyan Methodist, Associate Presbyterian, United Brethren, Friends or Quakers, several branches of the Baptist church, also Lutheran, Albrights, Campbellites and others have dared to disfellowship men that belonged to these lovely and fraternal societies, who regard the Mohammedan, Mormon, Jew, pagan, deist, infidel, unbeliever, as good a being as the Christian, and entitled to the same eternal rewards! What a glorious brotherhood!

No, let all sober-minded, prudent men be engaged in introducing such good (?) literature as Rev. A. B. Grosch, a Universalist preacher, gives to the world in his Manual. Universalism and Odd-fellowship are quite congenial, and, of course, the heathen and barbarian is as good and holy as the civilized Christian citizen! Or read the Pocket Companion, by Jas. L. Ridgely; or United States Digest, Donaldson and others, where you will find the beauty and glory of the Grand Lodge above, consisting of heathens, infidels, Christians, liars, drunkards, whoremasters, gamblers and other such noble people! No fanatics there!

Pardon my irony. I close by saying that it is a blessing that Ohio has lunatic asylums; for all gray-headed windy politicians and Odd-fellows as the subject of our article ought to be there.

Adelphi, O. — GEO. D. RIEGEL.

OUR MAIL.

John Hoobler, Fairmount, Ill., writes:

"I think we are gaining ground every day. Churches are beginning to wake up and the people are beginning to see for themselves."

W. O. Dinius, Cedarville, Ind., writes:

"I feel exceedingly anxious to have the Morgan monument erected. The people even of our anti-secrecy church (the U. B.) are very slow to learn the character and doings of this 'image of the beast.'"

Mrs. E. Norton, Fayette, Fayette county, Iowa, writes:

"We live in the midst of secrecy but are thankful that we have the privilege of voting as we please. No one to molest or make us afraid. We shall continue to do all we can in our new home to advance the cause of reform. I hope we may live to see the day when secretism will hide itself and be ashamed of its unholy doings. Our prayer is that you may be blest in your great work of reform."

A. S. Lathrop, Wyanet, Ill., writes:

"There is quite an opposition to Masonry here but no lecturer has been in these parts since Mr. Ronayne was here two years ago. The impression made on the community was deep and lasting."

James Smith, Winnebago, Ill., writes:

"Masons are plenty in this place and neighborhood. Many respectable people are entangled by the institution. It is the most heathenish institution that was ever tolerated in a Christian country. Fear not, the Gospel of Christ will finally triumph. All enemies to Christ and his precious Word, sooner or later will be destroyed."

Jonah Hawk, Wilkesville, O., writes:

"I want to see the day when the black stains of secretism will be blotted from the earth, and the pure principles of the Gospel shall triumph. May the Lord give grace and strength to all the faithful."

Z. T. Petty, Oramel, N. Y., writes:

"I have been sick nigh unto death. I live in answer to prayer. Praise God for his mercy. Yours in opposition to secretism to the end of life."

F. M. Wilson, Zanesville, Ind., writes:

"It is too late in the day for Christians to deny and say these things are not true. I am in for a long pull and a hard one for the next four years."

H. De Jough, Rochester, N. Y., writes:

"We are living in the pest house of secrecy and indifference helps that brotherhood a great deal, so it is with the (Holland) Am. Ref. church in this place. But thanks be to God! last summer we built a little house of worship 30 by 40 and we have no fellowship with these workers of darkness and therefore we are not very popular. But a clean conscience is of more value. God bless our reformers in Michigan and elsewhere; and the victory is ours in God's own time. He who carries the banner above ten thousand is with us. I feel lonesome since Rev. W. Post left us."

J. S. Rosk, Mankato, Kan., writes:

"We are not discouraged in the least for we believe our outlook for the future is good."

J. S. Yankey, Fayetteville, Pa., writes:

"There is certainly an Anti-masonic element here. Secrecy is now common property. Not long ago you could find but few who were not afraid to mention the subject. But I have kept the Cynosure in the stores and other public places before the people and almost anybody now will talk on the subject. I hope the time will soon come when secrecy lodges will be a byword and a hiss among all good people, and when they will vote as they pray."

M. H. Johnson, Delavan, Wis., writes:

"I am trying to do something for Christ and reform by dropping a tract here and there and sending my paper where I think it will do good."

He reports four times as large an American party vote as cast four years ago."

Ithamar Daboll, Northampton, Ill., writes:

"With the Lord's help and the enlightenment of the American people, the time may come when the truth shall prevail and the Lord's will be done in freeing this nation from the abomination of secret societies."

Sabbath School.

LESSON XI.—Dec. 12, 1880.—THE LAST DAYS OF JOSEPH.

SCRIPTURE.—Gen. 50: 14-26.

[From the Lesson Commentary.]

"Joseph will peradventure hate us"—They had no reason or warrant for these timid apprehensions in the conduct of Joseph to them hitherto, but their evil conscience, and after the death of their common father, their somewhat forlorn situation in a foreign land, awakened their fears. Sins, even after they have been pardoned, may, in seasons when faith is weak, again become our accusers. —Barth.

A guilty conscience exposes men to continual frights even where no fear is, and makes them suspicious of everybody as Cain. Those that would be fearless must keep themselves guiltless. If our heart reproach us not, then have we confidence both toward God and man.—M. Henry.

Even as he who is troubled with a burning fever is hotter than he who is parched with the sun, so is that man more troubled who hath a guilty conscience than a good man by all outward affliction.—Cawdray.

"Thy father did command"—The previous history gives no account of this alleged injunction. It must be admitted as strange that Jacob should not have given this charge to Joseph in person, instead of communicating it to him by proxy. Had he supposed that Joseph retained any secret resentments he would certainly have endeavored to extinguish them, or to guard against their consequences. He spoke twice to him and once to all the brethren about his burial in the land of Canaan. The conciliation of their minds to one another, had any estrangement been suspected, would have been a far more important subject for his last charge. It is to be feared, therefore, that the guilty brethren took an unwarrantable liberty with their father's name. —Bush.

"Joseph wept"—Had he been of a haughty spirit, or had he not fully understood their motives, he would have been angry with his brethren instead of weeping with them.—Bush.

"We be thy servants"—Once they had sold him for a slave, and now they offer themselves as his servants. This is the last atonement. Joseph's answer contains the full reconciliation. Am I in the place of God? Can I by my own will change his purposes? God has turned the judgment into a deliverance, and in this must they find peace and reconciliation. God has forgiven them, and, therefore, he himself can no longer retain their sins; nor would he, since that would be to put himself judicially in the place of the forgiving God.—Lange.

"Ye thought evil against me"—This was not to upbraid them for their conduct, but to bring into contrast the divine purpose for which that conduct had been overruled.

"God meant it for good"—When God makes use of men's agency for the performance of his counsels it is common for him to mean one thing, and them another. Even the quite contrary; but God's counsels shall stand.—M. Henry.

"Spoke kindly"—Broken spirits must be bound up and encouraged. Those we love and forgive, we must not only do well for, but speak kindly to.—M. Henry.

"Carry up my bones"—His command was not merely that of Jacob, to be buried in Canaan, but to be left unburied, though embalmed, until they should leave Egypt and not to be entombed until they should be settled in the land of promise. This was an example of mighty faith. So sure was Joseph that God's promise would be fulfilled that he was willing to wait for his burial until its fulfillment. It was also a testimony that he desired himself and his children to be counted among the Israelites rather than the Egyptians.

"From hence"—The faith of Joseph (Hebrews 11: 22) must have been a constant remembrance to his children and people that Egypt was not to be their home. His coffin laid up by them, ready to be carried away according to his dying request, whenever God should restore them to the promised land, would have taught them to keep apart from Egypt and its idolatries, looking for a better country which God has promised to their fathers. —E. H. Browne.

"In Egypt"—The sarcophagus of Joseph stood in semi-royal state in Goshen for 144 years. Then it was borne out of Egypt by the Israelites, and through the riven waves of the Red Sea. It accompanied the camp in all its wanderings around the wilderness, being doubtless under the care of the tribe of Ephraim. Across Jordan it was carried in state, but even when it reached Canaan it was not to rest at once, for not until the conquest and settlement of the land, seven years after the crossing of the Jordan, was it borne to the inheritance of Ephraim, and there finally found a permanent home.—H.

The age of promise is over; there follows now a silent chasm of a century, until out of the bushes of the Nile there is lifted up a weeping infant in a little reed-formed ark. The age of law begins, which endures for fifteen hundred years. Then in Bethlehem-Ephratah is there born another infant, and with him begins the happy time, the day of light and quickening grace.—Krummacher.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., Dec. 2.—Heaven and earth shall pass away, but my words shall not pass away.—Mat. 24: 35.

Fri., Dec. 3.—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.—Dan. 12: 3.

Sat., Dec. 4.—Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's.—Deut. 1: 17.

Sun., Dec. 5.—And Israel said unto Joseph, Behold, I die; but God shall be with you.—Gen. 48: 21.

Mon., Dec. 6.—Abstain from all appearance of evil.—1 Thess. 5: 22.

Tues., Dec. 7.—They that sow in tears shall reap in joy.—Ps. 126: 5.

Wed, Dec. 8.—For all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.—Deut. 4: 3.

Personal Work.

It is very pleasant to have company in a good work. It is very assuring to be backed by a strong organization when one attacks a great evil. But God has generally singled out individual men to perform a great work. Moses did not wait for a vote of the Sanhedrim before he destroyed Aaron's golden calf. John the Baptist did not submit his sermon on repentance for the approval of a council of Pharisees before he dared to preach it. Lovejoy did not wait for the consent of conservative orthodoxy before he told his Alton neighbors it was a sin to buy and sell men. Moody is not against the church of to-day, but ahead of it. If the church can tolerate men of crooked lives professing holiness, Moody will call saints from both hemispheres to pray them out of Northfield. Dr. Cullis may not be able to get a popular sect to sanction the healing of the sick by the prayer of faith, but hundreds of individual invalids will flock to him and become glad witnesses to the fact that Jesus Christ has lost none of his power over even the bodies of men.

Order is good; system is good; union is good; yet God wrought mightily with Gideon, David and Samson, though they departed somewhat from common military tactics. Better far the living disorder of apostolic preaching, though it be said to turn the world upside down, than the dead forms of a worn-out ritual that leave men to perish in their sins. So in our own time God has been pleased to smite giant evils by the hand of one man rather than at first by the united blow of a multitude. Not Catholic, not Episcopalian, not Independent smote the slave trade, but William Wilberforce. Not Presbyterian, not Methodist, not Baptist smote slavery, but William Lloyd Garrison. Not order, not sect, not convention smote rum, but Neal Dow. Christian men and Christian women, speak out for God. Go with your brethren as far as they follow Christ. If they halt at the cross, obey God and go forward. The Lord Jesus Christ commands individuals, not crowds. Your brethren, your church, can not answer for you at the judgment. Let God work in you both to will and to do of his good pleasure. Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—*Christian Witness.*

There is a Mormon Bishop who resides near Salt Lake City, who recently went through the "endowment house" and came forth with a third wife only seventeen years old, the first and second still living. The tenth child of the first wife was older than the newly-chosen bride. While the Bishop and his youthful spouse were off on the bridal tour wife No. 1 died. Her lasts words were: "An eternity of happiness could not recompense me for the tortures I have endured in this last week, to say nothing of what I went through before in twenty-five years of polygamy." And yet Congress and the courts continue to tolerate polygamy—the foulest iniquity that ever cursed a civilized country.—*Signs of the Times.*

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The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 2, 1880.

TEXTS FOR CHRISTMAS.—"Why do ye also transgress the commandment of God by your tradition?—Matt. 15:3.

PROTEST-ANT VOTERS.—A week has passed since the conclusion of Dr. Milligan's article on the position of the Covenanters as non-voters, and a discriminate judgment may be taken of his premises, argument and conclusion. Without undertaking at this time any analysis of them it is just to say to the thousands who voted for American principles, and the ten thousands whom we hope will be ready to vote them four years hence, that they must not consider the esteemed president of the National Christian Association as attacking them for so doing, but simply as stating the reasons why the Covenanter brethren prefer their manner of protesting against the national evils mentioned. Humanly speaking, our method of protesting by vote seems to us in every way more consistent with our duties both as Christians and citizens, and of more effect upon the nation at large. Both the voting and non-voting protesters seek the same national reformation as due to the Lord Jesus Christ; if the latter from their standpoint can exercise stronger and clearer faith in God for the accomplishment of this object, their reward will be given accordingly.

BEGUN WITHOUT PRAYER.

The national gathering of Congregational ministers met in St. Louis during the second week in November was stamped with a prayerless beginning; and, if disinterested persons who took part in its proceedings report them truly, it did not get back into the right way after being so turned aside.

Some time since the *Cynosure* called attention to the danger that these great ecclesiastical assemblies should deny Christ by timidly or wantonly refusing to confess allegiance to his cause when attacked by great and popular evils. The "National Council" has taken the place of Peter. It has thrice denied the Master, by electing for a third time to its only continuous and salaried office as manager one of the most most prominent Freemasons of the country. This has each time been done in the face of protests from within and without the Congregational denomination. Had A. H. Quint's profession of the Masonic religion as a "Sublime Prince of the Royal Secret" and Grand Chaplain of Masonic and other lodges been unknown or unmentioned, the case would be mitigated (1 Cor. 10: 27-33); "but now have they no cloak for their sin." It is not without its significance in this connection, that two Wheaton graduates, whose convictions are known to be adverse to the character of the Council management, were selected to important positions as secretaries of the body.

But this action of the meeting does not stand alone in determining its character. Rev. Washington Gladden writes from St. Louis to the *Independent* an able letter which begins thus: "'It might have been worse!' That sentiment committed with a sigh of relief to the smoky atmosphere of St. Louis, sums up the judgment of a good many delegates departing from the National Council. It is indeed, matter of sincere congratulation that an assembly with so many temptations should have done so little mischief. Several projects were before the Council which may be said to have saved its life in the same way that pins in the school-boys' composition are said to have saved the lives of thousands of people—'by not swallowing 'em.' This negative result is really the best result of the Council. What it did not do is more significant and encouraging than what it did."

There were during the Council meetings for prayer each morning, spirited, though small. There were able sermons and addresses on missionary topics, full of inspiration to Christian zeal, and whose echoes will remain for good in many hearts, but these occupied but a small part of the Council.

Its great work, consistent with the character of its managing mind was given to the perfection of denominational machinery rather than to development of spiritual life and power. The adoption of a uniform creed which must needs have a church court to enforce it; the setting up of a grand jury system to supervise ministerial character; with other matters plainly pointing to church centraliztian, and therefore to more convenient control by the lodge—these were the absorbing topics. An assembly opened without prayer was a fit place for their favorable consideration.

"The evening has been spent in a warm, sometimes a hot, once or twice an unseemly debate," writes Lyman Abbot, editor of the *Christian Union*. "The criticism of a warm-hearted Christian lady will be felt, I fear, by many auditors: 'If there had been more thought of Christ, and more fear of offending him this evening,' said she to me, 'I think this evening would have been more profitable to the people of St. Louis.'" The efforts of Dr. Quint and others toward centralization were not, therefore, unopposed, though plainly popular with the body. Holding the reins of its government in their hands they have every advantage, however, which could promise success in their attempt to prostitute this body of freedom-loving churches to the Phariseeism and idolatry of the lodge.

THE GREAT OPENING IN FRANCE.

M. Revellaud and Rev. Mr. Dodds, his interpreter and co-worker in the Protestant missions in France, had an attentive meeting in the Third Presbyterian church on the evening of Sabbath, the 21st ult. The picture presented of the benighted ignorance of the people concerning our Lord and Saviour was melancholy, but not surprising to those who have paid attention to the policy of the Romish priesthood, and their substitution of the Pope, their church and the Virgin Mary for the Word of God and the Lord Jesus Christ. In fact it was maintained by the speakers that the rites and ceremonies in many instances were those of the ancient pagans or idolaters which were craftily incorporated with those of the church whose influence had been thereby the more easily obtained and extended.

One cause, the greatest of all to the human eye, which most conduces at this time in France to give facilities for the spread of Protestantism, is the existence of its Republic, and the popular sympathy of the people with all that tends to impair and destroy the power of that priesthood which has ever been the foe of popular liberty. Much scepticism exists, and has existed since the great Revolution, and that element is hostile to the very name of church, with which is identified the superstitions and corruptions of its worst days.

It is something new for this class to have the opportunity to hear the Scriptures read, and to know what they really tell about Christ. To meet the case the missionaries do not preach formally in our way, but rather invite questions and conversations at their meetings. In fact, to give public instruction is their great object, and *now* is the time to do it. Never has there been a grander opportunity. Hundreds are turning, and thousands are ready to follow.

M. Revellaud referred to the early struggles of this nation when Washington and Lafayette fought for its independence. There was now the opportunity to more than repay all this. France was struggling in a revolution of transcendant importance; and America and England, hand in hand, could help her people to success in gaining her religious independence of the church of Rome, and in establishing religious liberty on as broad a basis as it existed in this favored land.

There were present on the platform the ministers of the Baptist, Congregational and Presbyterian churches, and after the collection Dr. Kittredge called on Dr. Meloy of the United Presbyterian church to pronounce the benediction.

M. Revellaud, when converted, found so many hungering for the truth, that he now devotes himself entirely to the Gospel work. Oh for the time when nations shall be born in a day! What shall the year 1900 witness?

—A report of work in Green county, Wis., from Bro. Bancroft waits for next week.

—Will Cumback, a candidate for the United States Senate in Indiana, a politician sought after to give "character" to popular Sabbath-school conventions, is Odd-fellow Grand Master for Indiana this year.

—Bro. Hinman asks that the *Cynosure* may be sent to two colored ministers from the fund for that purpose. That fund is exhausted; who will send a contribution to replenish it? Every one who reads the letters from the South must be fully impressed with the importance of disseminating widely there the principles of Christian reform which the *Cynosure* represents.

—Elder J. F. Browne and Bro. Lowe reached the city on Saturday morning ready for work in Illinois preparatory for the State convention. Word just received from Paxton, however, is disappointing. This place was selected at the last State gathering at Westfield, and the time agreed upon by the president, Elder Hurless, and the State agent was the second week in December. Through sickness and other causes the friends at that place are reluctant to undertake the entainment and other duties attending the meeting, and on consultation it is agreed to hold the meeting later in the season at some central point where local co-operation will be heartily extended. There will be no need to wait long for an invitation.

THE IMPORTANCE OF THE TRACT WORK in this reform can scarcely be over-estimated. One of these leaflets, costing one-fiftieth of a cent, has saved a young man from the lodge and a soul from eternal death by causing him to turn from the religion of Satan to that of Christ. Hundreds have testified of the good done by the circulation of *Cynosure* tracts; and yet there is no branch of our reform work which languishes more for lack of means. It is true that a glorious work has been done, yet the work could be *at once* enlarged tenfold if we could supply the demand for free tracts. Fifty dollars pays for 100,000 pages of these leaflets, and the demand is now for fully that number of pages per month, but the entire amount received for the *Cynosure* tract fund is but $95 61 during the past year. Though 50 cents per 1,000 pages is certainly low for tracts *at this office*, we have borne the expense of postage ourselves, on all but the larger lots ordered by express, and for every dollar received for the free tract fund, have sent out 2,000 pages of tracts.

The Morgan Monument.

One gentleman, who was spoken to about securing funds for the Morgan monument replied to the effect that he had not much enthusiasm in building monuments for the dead, he preferred to work for the living. To him and to any others who do not see a great work for the living in the erection of the Morgan monument we would say that so far as we are concerned the necessities of the present living and future generations are the very forces which call out our sympathies and efforts in this direction.

True, it is proper to treat with some sort of respect the memory of any departed human being, made in the image of God, much more than the memory of one who sacrificed his life in testing some great principle like that of free speech or in exposing some arrogant and fearful swindle and conspiracy against equal rights; but in the erection of the Morgan monument these motives dwindle into insignificance and are almost wholly lost as other reasons for its erection loom up in the foregound.

Morgan's death and the recovery of his body a year later marked the dawn of an new era in our country's history, a dark period for Freemasonry. The witnesses of those times are fast passing away, and by means of this monument the multitudes who aid in its erection and the people who subsequently visit it, and the newspapers which in future describe it, will all learn or review the lesson more or less perfectly that Masonry is an irresponsible secret government, executing at pleasure, when it dares to do so, the death penalty; an absolute despotism, packing its victims into grades or castes, each one sworn to concealment from all below; a system which is eradicating all true elements of honor and fair dealing, to say nothing of Christian principles, (so far as its influence extends) from the minds of the American people; a barbarous, blasphemous idolator and a convicted murderer, awaiting a trial and execution at the hands of the American people.

MONUMENT NOTES.

Jesse Stubbs, Vermillion, Ill., writes: "I am very anxious that there should be a respectable monument raised in memory of Capt. Wm. Morgan, and a condensed account of his death inscribed on every side."

J. L. Barlow, Menomonie, Wis., writes: "I trust soon to send some money for the Morgan monument. I am much gratified with this monument. Who knows but I may have had some little share in settting this ball rolling? As long ago as when I was State lecturer in New York and Michigan, I often ventured the following prediction: 'Our people will yet erect a monument to the memory of William Morgan.' I knew it ought to be done, and felt sure that it would be. Keep the boxes open a good while yet. Let us have a memorial that shall tell and keep Morgan's memory green until Masonry has become a thing of the past."

Eliza Baker, Vicksburg, Kalamazoo Co., Mich., writes: "I think a monument should be erected at the grave of Capt. W. Morgan in Batavia, N. Y. There are many who would be glad to do something if they knew of it. I do not think the Masons would disturb it, for with all the light there is on the subject now, it would hurt them more than the killing him did. They know that every one who pays one cent would feel that their individual rights were assailed."

Susannah G. Reed, N. Hannibal, N. Y., sends the name of Dustin Reed as a subscriber for the *Cynosure*. He is ninety-one years of age. She writes: "He has always lived within ten miles of Canandaigua, when Morgan was taken, and has kept the event fresh in his mind. As I live fifty miles away I do not very often see him, but as I went to visit him I took a *Cynosure* to read to him about the Morgan monument. He was very much animated and said he would give a dollar."

J. N. Lloyd, Jessup, Iowa, writes: "There is an impression that Chicago is the place for the Morgan monument, because in will not be so likely to be tampered with."

James M. Henderson, Swanwich, Ill., writes: "You may put me down one dollar for the monument. I think John Brown deserves a monument as richly as William Morgan. Indeed I believe that a more humane or true hearted man than John Brown never left his footprints on the soil of these United States."

Mrs. M. A. Gamble, Holly, Mich., sends contribution to Morgan monument and writes: "When a monument is proposed for John Brown we will help build it also."

J. W. Margrave, Hiawatha, Kan., writes: "I certainly think that the place where William Morgan's remains lie is the most fitting place for the monument. If the Masons see fit to destroy it let them do so, we can stand it better than they. They destroyed the man, let them prove to the world that they did it by the destruction of the monument if they think best."

John Dorcas, Shiloh, Ia., writes: "I think the monument enterprise a good one. Think it should be of large size for the reason that it could not be readily removed; also that it should be at the grave of Morgan if the place is not isolated."

Alfred Millet, Springdale, Ia., writes: "I think it (the monument) will be a good advertisement for our cause; if there is a good one put up the papers will notice it and people will learn of what is being done in that way, who would learn it in no other."

Mrs. E. S. Sutphen, Evansville, Wis., writes: "I fully approve of the friends of reform erecting a monument to the memory of Wm. Morgan who became a martyr for the "good of the world. May the material be as lasting as time, and the workmanship thereof that which none need be ashamed of, and that which cannot be easily defaced by ruthless hands."

RECEIPTS FOR WEEK ENDING NOV. 27.

J. Morrison, $5.
Mrs. Abiah Coe, $3.
B. Carpenter, J. V. Potts, W. Hoobler, Mrs. E. L. Sutphen, W. Mathews and Friends, $1 each.
H. Siemiller and Family, $1 50.
S. Avery, 80c.
H. L. Johnson, 75c.
S. Wardner, E. D. Putnam, Mr. & Mrs. Z. Smith and T. W. Berkley, 50c each.
E. J. Hayes, 28c.
Mrs. L. S. Buell, 24c.
Mrs. S. Reynolds, Miss R. Reynolds, E. Leadbetter, "A Friend," E. Jordain and S. F. Wells, 25c each.
Mrs. Mary T. Goss, 15c.
Rev. B. Longhead, 13c.
Mrs. B. Longhead, 12c.
A. Millett. J. P. Baker, Mrs. J. P. Baker, J. W. Burnside, Mrs. J. W. Burnside, D. Hoffman, Mrs. D. Hoffman, Rev. H. B. Fry, Mrs. H. B. Fry, Mrs. J. Cromwell, L. Six, L. Clouser, R. M. Baker, R. M. Pittenger, Mrs. R. M. Pittenger, Miss S Polen, Mrs. C. C. Shaw, L. S. Howard and L. Sperry, 10c each.
E. Mitchell, 5c.
Total, $32 82. Grand total, $232 54.

News of the Week.

—A man who committed murder here a while since while drunk was sentenced by Judge McAllister to the penitentiary for fourteen years. There seemed to be no premeditation in the act, but drunkenness was no excuse for crime.

—The New York *Times* proposes to form a fund whose capital shall not be less than $250,000, and whose annual income of say $12,500 shall be paid to the oldest ex-president of the United States. That means General Grant.

—The effect of Captain Eads' jetties at the mouth of the Mississippi has been to double the shipments of grain to Europe by that route, which would be still greater but for want of vessels.

—News comes from Baltimore of the loss of the schooner Abraham Lincoln on the Liberian coast, in the latter part of September, with the sacrifice of thirty lives.

—Congress meets next Monday at noon.

—Not an ocean steamer had arrived in New York during last Saturday at sundown. Sixteen were over due, some of them from four to six days.

—Further reports of disasters on the North Atlantic coast during the terrible gales continue to be received. On the north side of Conception Bay six vessels were totally lost. At other points along the coast seven other vessels are known to have been wrecked, and it is feared many more are yet to be reported. The loss of life has been terrible, the storm being so fierce that there was no prospect of wrecked sailors reaching shore.

—The Leadville *Chronicle* says sixty laborers were buried in a snow slide last Thursday, near Chalk creek, on the Kokomo extension of the Denver and Rio Grande road. About 11 o'clock in the forenoon they noticed the pine trees trembling, and in an instant the slide came down with a loud roar, tearing up the track for a distance of a quarter of a mile, and burying sixty men. A man named John Dine was killed instantly, nineteen men were badly injured, and eleven others escaped with slight scratches.

—The second enumeration of the population of South Carolina has been begun under charge of Colonel Butterfield, of Vermont, as special agent of the Census Bureau. The re-enumeration will be made not of all the districts in the State, but of those to which suspicion the returns were stuffed with fictitious names and those copied from graveyard registers.

—The Bristolian, a full-rigged ship, has gone ashore at Antheosti with three of her crew dead. It is believed the remainder have frozen to death.

—The propeller Simcoe foundered off Michael Bay, Lake Huron, Wednesday night, with all hands. The propeller Canada passed through flour and wreckage, and picked up a desk containing bills of lading of shippers, and some money, and passed a pilot house and a part of a cabin, but apparently all belonging to the Simcoe.

—The schoonar Fiske, bound from New York to Port Royal, was wrecked during the late gale off Cape Hatteras, and of all on board but one man was saved.

—They have a new way of treating lunatics in Scotland. Instead of confining them in cells like prisoners, they put them in neat cottages with a plat of ground to cultivate. All appearance of restraint is removed, though, of course, they are closely watched. The plan is said to work admirably.

—A dispatch from Constantinople says: "In the fighting which preceded the occupation of Dulcigno on Wednesday, by Dervisch Pasha the Turks lost 300 killed and wounded, and the Albanians lost 400. The Montenegrins are to occupy the town and district of Dulcigno with 14,000 men and twelve pieces of artillery.

—The American Bible Revision Committee have completed the revision of the English version of the New Testament, and transmitted the result of their labors to England. The British Committee will meet in November for final action, and the University Presses of Oxford and Cambridge are expected to issue the revised New Testament in February, 1881. The Old Testament will be published two or three years after. The American revisers have given their time and labor for eight years, without compensation. The necessary expenses have been provided for by voluntary subscriptions. Any friend of the great undertaking who will contribute toward the expenses ten dollars or more before February next, will receive a memorial copy of the first University edition of the revised New Testament, handsomely bound and inscribed. The money must be sent to the President (Rev. Dr. Schaff) or Treasurer (Mr. Andrew L. Taylor) in the Bible House, New York.

How to Send Money.

Post office orders, checks or drafts on Chicago or towns east of Chicago, and currency by express may be sent at our risk. If it is not possible to send by either of the four ways named, money in a registered letter may be sent at our risk, but it is not as safe.

Home Circle.

The Year.

Why do we heap huge mounds of years
  Before us and behind,
And scorn the little days that pass
  Like angels on the wind?

Each, turning round a small, sweet face,
  As beautiful as near,
Because it is so small a face,
  We will not see it clear.

And so it turns from us and goes
  Away in sad disdain;
Though we could give our lives for it,
  It never comes again.

—Miss Muloch.

Growth of Piety.

BY NINA GREGORY.

Many persons consider conversion as the completion of a change which leaves nothing to be done during the rest of life, but to rest in idle expectation of the happiness of heaven. But conversion is not a change *completed;* it is a change *begun.* It is the favorable turn in a desperate disease, and must be followed by the progress of convalescence, or health will never come. We should, therefore, make it our great work to grow in grace. We should watch our own heart, and take a special interest in studying its mysteries, and detecting its deceits and understanding its sins. Notice the indications of progress, as well as the symptoms of decline. We will take a strong interest in this work if we engage in it in earnest. We must not be content to remain stationary—to go through day after day, the same round of religious duty; merely as good a Christian to-day as we were yesterday, and looking forward to no improvement to-morrow. No; it should be distinctly understood that when we abandon our life of ungodliness and sin, and give ourselves to the service of God, our work is entered upon, not concluded. We should be vigilant, faithful, and look forward to our Christian course as to a path of difficulty and trial; not one of ease and uninterrupted pleasure. We should press perseveringly from contest to contest, and from victory to victory. We should look to the Saviour for moral protection. Keep as near as possible to him. If we trust to our own resolutions, or our own strength for the means of resisting temptation and sin, our Christian course will be a series of feeble, faltering efforts, alternating with continual slips and falls. The power that rescued us at first is the only one that can keep us now; then let us rest all our hopes on Jesus. The journey will be safe, though difficult, if we keep constantly near him. It will be sorrowful enough, both in its progress and termination, if we are left to ourselves. Our life effort should be to "show forth the praises of him who hath called us out of darkness into his marvellous light." May God pour out the Spirit to guide and sanctify us, and fit us for our work here and an eternity of happiness in heaven, should be our prayer.

Flint, Mich.

Daily Bread in Hard Times.

"It's dreadful to live in this way; I do wonder why God doesn't answer your prayer and send you some work, father."

"Are you hungry, mother? I'm sure I thought we had a very good breakfast. And what a nice pleasant house this is that we live in!"

"But we've nothing for dinner!"

"But it isn't dinner time."

"Well, I must confess I'd like to know what we are to have just a little while before dinner time."

"God has said our bread and water shall be sure, but he has not promised that we shall know beforehand where it's coming from."

"Father," said little Maggie, "do you s'pose God knows what time we have dinner?"

"Yes, dear, I suppose he knows exactly that. I've done my best to get work, and I'll go out and look around, and you go to school, and don't be the least mite afraid, Maggie. There'll be some dinner."

"But we are out of soap and starch and saleratus," said the mother.

"As for the saleratus, you could n't use it if you had it, unless you had some flour. I'm sure I had some soap when I washed my hands this morning."

"Yes, a little bit. But it's not enough to do the washing,"

"But the washing won't come till next Monday. As for starch, it isn't one of the necessaries of life."

"If I had some potatoes I could make some," said Mrs. Wilson, musingly.

"Well, I'm going out now to try and find some work. You just cast your burden on the Lord, mother, and go about your housework just as if you knew what was coming next, and don't go and take the burden right up again. That's the trouble with you. You can't trust the Lord to take as good care of it as you think you would, and so you take it up again, and go round groaning under the burden."

"Well, I do wonder that he lets such troubles come. Here you've been out of work these three months with only an occasional day's work, and you've been a fatithful, conscientious Christian ever since I knew you."

"I've been an unfaithful, unprofitable servant, and that's true, mother, whatever you may think of me," replied Mr. Wilson, humbly. "God is trying our faith now. After he's provided for us so long, what will he think of us if we distrust him now just because want seems to be near, before ever it has touched us?"

Mr. Wilson went away to seek work, and spent the forenoon seeking vainly. God saw that here was a diamond worth polishing. He subjected his servant's faith to a strain, but it bore the test. I will not say that no questionings or painful thoughts disturbed the man as he walked homeward at noon. Four eager, hungry little children, just home from school, to find the table unspread and no dinner ready for them; an aged and infirm parent, from whom he had concealed as far as possible all his difficulties and perplexities, lest he should feel himself a burden in his old age, awakened to a realization that there was not enough for him and them—these were not pleasant pictures to contemplate, and all through the long, weary forenoon Satan had been holding them up to his view, and it was only by clinging to the Lord, as drowning men cling to the rope that is thrown to them, that he was kept from utter despondency.

"Thou knowest, O Lord, that I've done my best to support my family. My abilities are small, but I've done my best. Now, Lord, I'm waiting to see thy salvation. Appear for me! Let me not be put to shame.

"'Increase my faith, increase my hope,
Or soon my strength will fail.'"

So he prayed in his own simple fashion, as he walked along.

It is all true as he had said. His abilities were not great. Some frivolous young people at prayer-meeting smiled at the phraseology of his prayers. But there were educated men and earnest women who were helped and strengthened by those prayers. Religion has raised a man above mediocrity to whom nature had been niggardly. Without it he would have been a cipher in the community—or worse than a cipher.

He drew near his own door with something of shrinking and dread. But the children rushed out to meet him with joyous shouts.

"Come right in, father, quick! We've got a splendid dinner all ready. We've been waiting for you, and we're fearfully hungry."

The tired step quickened, and the strongly drawn lines in the weary face softened to a look of cheerful questioning, such as was oftenest seen there. He came and stood beside his wife, who leaning over the stove, dipping soup out of the big dinner-pot with a ladle.

"How is this, mother?" said he.

"Why, father! Mr. Giddings has been over from Bristol. He came just after you went out. And he says a mistake was made in your account last August, which he has just found out by accident; he owed you three dollars more, and paid it to me. So I—"

"I don't think it was by accident, though," said Mr. Wilson, interrupting her.

"Well, I thought as we had nothing for dinner I better buy some meat and—"

"Do you think it was accident that sent us that money to-day, mother?" persisted the thankful man.

"No, I don't think so," said his wife humbly. "I think it was Providence. And I'm thankful, I'm sure. I did try to trust; but I'll try harder next time. You haven't heard the whole, though, Mr. Giddings wants you next Monday for all the week, and he thinks for all summer."

The grace at table was a long one, full of thanks and praise, but not even the youngest child was impatient at its length.—*Chris. Weekly.*

Never Stop a Plough to Catch a Mouse.

There's not much profit in this game. Think of a man and a boy and four horses all standing for the sake of a mouse! What would old friend Tussar say to that? I think he would rhyme in this fashion:

A ploughman deserveth a cut of the whip
If for idle pretence he lets the hours slip.

Heaps of people act like the man in our picture. They have a great work in hand which wants all their wits, and they leave it to squabble over some petty nothing not worth a fig. Old master Tom would say to them:

No more tittle-tattle, go on with your cattle.

He could not bear for a farmer to let his horses out for carting even, because it took their work away from the farm, and so I am sure he would be in a great stew if he saw farmers wasting their time at matches, and hunts, and the like. He truly says that the main chance must be minded, and the little things must be borne with. Nobody would burn his house down to kill the black beetles, and it would never answer to kill the bullocks to feed the cats. If our baker left off making bread for a week while he cracked the cock-roaches, what should we all do for breakfast? If the butcher sold no more meat till he had killed all the blow-flies, we should be many a day without mutton. If the water companies never gave the Londoners a drink till they had fished every gudgeon out of the Thames, how would the old ladies make their tea! There's no use in stopping your fishing because of the seaweed, nor of your riding because of the dust.

Now, our minister said to me the other day, "John, if you were on the committee of some of our societies, you would see this mouse-hunting done to perfection. Not only committees, but whole bodies of Christian people go mouse-hunting." "Well," said I, "minister, just write me a bit, and I will stick it in my book, it will be beef to my horse-radish." Here is his writing: "A society of good Christian people will split into pieces over a petty squabble or mere matter of opinion, while all round them the masses are perishing for want of the Gospel. A miserable little mouse, which no cat would ever hunt, takes them off from their Lord's work. Again, intelligent men will spend months of time and

heaps of money in inventing and publishing mere speculations, while the great field of the world lies unploughed. They seem to care nothing how many may perish, so long as they can ride their hobbies. In other matters a little common-sense is allowed to rule, but in the weightiest matters foolishness is sadly conspicuous. As for you and me, John, let us kill a mouse when it nibbles our bread, but let us not spend our lives over it. What can be done by a mouse-trap or a cat should not occupy all our thoughts.

"The paltry trifles of this world are much of the sort. Let us give our chief attention to the chief things—the glory of God, the winning of souls for Jesus, and our own salvation. There are fools enough in the world, and there can be no need that Christian men should swell the number. Go on with your ploughing, John, and I will go on with my preaching, and in due season we shall reap if we faint not."—*Rev. C. H. Spurgeon.*

A contemplative life has more the appearance of a life of piety than any other; but it is the Divine plan to bring faith into activity and exercise.—*Cecil.*

Children's Corner.

Daily Things.

Daily living, 2 Cor. 4:16.
Daily dying (self), 1 Cor. 15:31.
Daily bread, Matt. 6:11.
Daily allowance from the King, 2 Kings 25:30.
Daily preservation, Isa. 27:3.
Daily need supplied, Ezra 6:9.
Daily portion, Neh. 11:23.
Daily provision, Dan. 1:5.
Daily benefits, Ps. 68:19.
Daily praising, 2 Chron. 30:21; Ps. 72:15.
Daily watching, Prov. 8:34.
Daily praying, Luke 2:37.
Daily searching the Scriptures, Acts 17:11.
Daily cross, Luke 9:23.
Daily vows, Ps. 61:8.
Daily duty, 2 Chron. 8:14.
Daily serving, Luke 2:37.
Daily exhorting, Heb. 3:13.
Daily gleaning, Ruth 2:19.
Daily teaching and preaching Jesus, Acts 5:42.
Daily unity, Acts 2:46.
Daily increase, Acts 2:47 and 16:5.—*The Christian.*

The Most Precious Jewel.

Hundreds of years ago, in one of the old Etruscan cities of Italy, there lived a young and wealthy lawyer, whose name was Jacob Bendetti. He had a beautiful young wife, and he and she were once invited to a splendid ball.

Now something came in his way so the husband could not get to the ball in the beginning, and his wife had to go with some friends. But in a little while he arrived. When he came into the room everything was in confusion. His beautiful young wife had been seized with a sudden illness, and there, on the way home, she died.

Jacob was almost in despair. He gave up his business, sold all his possessions, gave his money to the poor, and became a minister of the Gospel. People laughed at him for doing so. Always there are people who laugh at things noble and good. They said it was so silly for a rich young fellow to cry as he cried for his wife, and to sell all he had and give all his money away. And there was another thing these people thought silly. He not only began to preach to poor people about Jesus, but he wrote prayers, and parables for them in their own mother tongue. "Oh, so silly!" cried the people who used to go to balls with him. So they called him "Silly Jack," and he is known as Silly Jack, to this day.

But it wasn't he that was so silly; it was the ignorant and stupid butterfly people who had not sense to see that he was wise.

I have been reading some notes about the life and writings of this man lately, and among these notes I came upon a parable, which is this: Once upon a time there was a fair young maiden who had five brothers. One was a musician, the second was a painter, the third was a merchant, the fourth was a cook, and the fifth was a builder.

Now this fair young maiden had a beautiful diamond which her father had given her, and each one of her brothers wanted it for himself.

The first who sought it was the musician. He came to her and said, "Sell it to me; I will play you some beautiful music for it." But she said, "And when the music is ended I should have nothing;" and she refused to sell her diamond for music.

Then came the painter. "I will paint you a splendid picture for your diamond," he said. But she replied, "Your splendid picture might be stolen, or its color might fade. I will not sell my diamond to you."

Next came the merchant. "O sister," he said, "I will bring you such splendid spices and perfumes from the East in my ships as you never smelled the like of; and I will give you sweet-smelling roses and lilies—a gardenful." But she said, "The perfumes will cease to please me, and the roses and lilies fade."

Then the cook came up and said, "Dear sister, I will prepare for you a splendid banquet of the finest, richest things you could eat; give your diamond to me." But she said, "After the banquet I should be hungry again, and my diamond gone; no, I shall not sell it to you."

Then the builder came. He offered to build her a beautiful palace that might do for a queen. "But a palace is filled with cares even to its queen," she said, "and I cannot sell my diamond for a home full of cares."

At last, when all the brothers had been refused, came the prince of the great kingdom, and said he wished to buy the diamond. "And what will you give for my diamond?" she asked. "I will give myself," he said, "myself and all I possess." Hearing that, the young maiden answered, "I accept that gift. I will be yours, and you shall be mine forever." Whereupon she gave him the diamond.

Now this is the parable, and here is the interpretation. The fair young maiden is you or your sister, or any young person you know. The father is God. And the diamond given by the father is the soul. The five brothers are the five senses, each of which wishes to get the soul all to itself. The ear comes first, and wants the soul to give itself altogether to the pleasures of music. "That is the great life," it says, "just to be going to concerts, and listening to the fine airs and fine songs." The eye comes next, and wishes the soul to give itself away to fine sights, beautiful sights on the hills and the fields. And the other senses, one after another, come and want to get the soul all to themselves—to fine gardens, to fine parties, to fine houses.

But the soul sees that all these things perish as they are used. The soul knows that ear, eye, and smell, and touch, and taste, are only little bits of one's being. The soul has learned that nothing can fill the whole being, except God himself, who made it, and it says, "What would it profit me though I should gain all that the five senses could bring to me if I were to lose my very self and be cast away?"

And the wise maiden in the parable knew that. The pleasures of earth were nothing to her in comparison with Christ. "What are fine parties, beautiful pictures, or splendid mansions, if at the end I should lose my soul?" So she gave her soul to Christ. And she got what was better than pictures, palaces, or fine gardens. She got Christ himself. And her soul was still her own.

It is of wise young saints like her that the Lord says in one of his prophecies, "They shall be mine in that day when I make up my jewels."—*Frank Leslie's Magazine.*

Home and Farm.

On Keeping Apples.

The question is often asked, what is the best way to keep apples for common family use? We have found central shelves in an apartment set off or devoted to this purpose, the most convenient. The apples are spread on these shelves, only a few inches deep, so that they may be readily examined or picked over, as fast as decay commences on any specimens.

It is very important that the apples be kept as cool as practicable after gathering in autumn, and before the freezing weather of winter arrives. For this purpose they are placed on the floor of an out-house facing the north, and allowed to remain there till about the time that freezing weather commences, when they are removed to the shelves of the fruit-room in the basement of the house. This fruit-room (which is about ten feet wide and thirty feet long) is separated from the rest of the basement by an 8-inch brick wall, and has a cement bottom to keep the air dry enough. Windows for ventilation are hung on hinges, so that they may be opened or closed to any desired degree, for the regulation of the temperature by the thermometer. The nearer this temperature is to freezing, the better the fruit will keep. When the weather is warm outside, the windows are closed to exclude the warm air; when colder, they are opened sufficiently to admit cool air and keep down the temperature.

The apples being thinly spread on the shelves, any decaying specimens are readily detected and removed, care being taken not to disturb or tumble over the sound apples that remain. An examination every few weeks during winter and spring will keep the supply clear of rotten apples.

Among the advantages of this mode are the readiness with which the specimens which will not keep are separated from the others, and only long keepers allowed to remain. When fruit is kept headed up in barrels, which is a common mode, this selection and separation can not be made; and while they keep better thus excluded from the air so long as they remain sound, the commencement of decay in a few specimens soon spoils all the rest.

A little practice will enable the attendant to remove those specimens which will not keep, even before decay begins; and by going over the shelves several times during winter and spring, none but sound, long keepers are left.

As warm weather approaches, and it becomes more difficult to keep the apartment so cold as may be desirable for the fruit, a portion of the soundest and hardest are selected and placed in shallow boxes and shoved under the lower shelf, on the bottom of the cellar. The cold cellar bottom keeps them at a low temperature, and the shelf serves as a cover, to prevent air currents. In this way we have fresh specimens of such fruits as the Baldwin and Rhode Island Greening at the middle of June, and we sometimes keep fine, hard, fresh Greenings into the month of July.

The three leading requisites for success are: 1. Placing the apples in a cool out house in autumn till freezing weather. 2. Removal of decaying specimens from the shelves. 3. Keeping the temperature as low as practicable without freezing, by a proper adjustment of the hanging windows.—*Country Gentleman.*

Winter Shoes.

Hall's Journal of Health gives the following sensible advice:—"Like the gnarled oak that has withstood the storms and thunderbolts of centuries, man himself begins to die at the extremities. Keep the feet dry and warm, and we may snap our fingers in joyous triumph, at disease and the doctors. Put on two pairs of thick woolen stockings, but keep this to yourself; go to some son of Saint Crispin, and have your measure taken for a stout pair of winter boots or shoes; shoes are better for ordinary every-day use, as they allow the escape of the odors, while they strengthen the ankles by accustoming them to depend on themselves. A very slight accident is sufficient to cause a sprained ankle to an habitual boot-wearer. Besides a shoe compasses less, and hence admits of a more vigorous circulation of the blood. But wear boots when you ride or travel. Give directions, also, to have no cork or India-rubber about the shoes, but to place between the layers of the soles, from out to out, a piece of stout hemp or tow linen which has been dipped in melted pitch. This is absolutely impervious to water—does not absorb a particle—while we know that cork does, and after a while becomes 'soggy' and damp for weeks. When you put them on for the first time, they will feel as 'easy as an old shoe,' and you can stand on damp places for hour with impunity."

No man has come to true greatness who has not felt in some degree that his life belongs to his race, and what God gives him he gives him he gives him for mankind.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$476 67
Eli Tapley..... 202 54

Received at this office:

For Bro. Hinman $1 each from Increase Leadbetter and H. Siemiller.

For Bro. Zaraphonithes from German meeting, Wheaton College, by Prof. H. A. Fischer, $2.

Undesignated, $5 from two friends in Wethersfield, Ill.

Paid to Bro. Hinman $31.75.

Letters from the South.

AMONG THE PINES.

About one-third of the way from the north to the south end of Mississippi, on a branch of the M. & O. railroad, is the flourishing town of Columbus. The Tombigbee river is navigable to this place and great quantities of cotton are shipped by river and rail. It has numerous and fine church buildings and able men in the different professions.

I made the acquaintance of Judge Lyon, a prominent lawyer and wealthy citizen. Though a rebel officer and a Democrat, he is in sympathy with our work among the freedmen, belongs to no secret society, and wished me success in my work. The Rev. Mr. McClintock, pastor of the Presbyterian church, expressed himself in a similar way; but neither could help me to a hearing, as the churches are full of secretists. I was, however, kindly invited to lecture in the First M. E. church, (colored) and expect to speak there next Monday evening. The colored people have a small Masonic lodge here. They publish a small paper which advocates Masonry and is full of the spirit of caste from the black man's standpoint.

Leading due northeast into Alabama is what is known as the Military Road. It was down this road that the army of General Jackson marched on their way to New Orleans. It was fortified by the rebels to prevent the Union soldiers from passing over it.

Soon after leaving Columbus the pine country begins and over a vast region there is abundance of fine pines, interspersed with oaks. The soil is light but produces cotton well and corn and wheat moderately.

THE FEEMSTERS.

About northeast of Columbus is the church and school-house erected by Rev. Silas Feemster, the father of a numerous family. He emigrated from South Carolina where he wrote and spoke against slavery. He organized and preached to several independent churches here and in Alabama. The Ridgeway Academy was successfully carried on for about twelve years and here the *Christian Republic* had a not long, but an eventful life. The testimony of these churches was from the first against slavery, secretism and caste. They have done much for the colored people of the vicinity, who are now much in advance of other parts of the State. The war broke up some of these churches by scattering the members. The reaction against the "carpet-baggers", together with some other causes have greatly embarrassed and dissipated the good that has been accomplished. But much that is good remains.

THE CHURCHES.

The Pleasant Ridge Congregational church is just in the edge of Alabama. Its members are all colored, except Bro. Eli Tapley, its pastor. It has taken the pledge against the lodge as one of the Associated churches and is reasonably prosperous.

"Ruhamah" and "Pine Grove" are Congregational churches of colored people, ministered to by Rev. M. Wetherspoon, a colored pastor educated at Tougaloo, Miss. The first is, and the last is not in the list of Associated churches, but both are alike opposed to secret orders. Of the Old Salem church, organized by Mr. Feemster, about fifteen members remain, mostly white. They have no pastor; their house of worship was sold to a white Baptist church, and they unite with them in Sabbath-school work. They are now holding meetings in the Academy. I was permitted to preach to them last night, and we shall continue the meetings as long as the Lord shall direct. We aim to unite in this work all Christians, and to discard the color line. The Salem church had from the first a testimony against organized secretism. There are several other colored churches, Baptist and Methodist Episcopal, that bear the same testimony.

WHAT IS NEEDED.

First, a good school. The public schools here are free but four months in the year. The wages paid to teachers is small, and many of them are incompetent. I think an academy could be sustained here that would do much to provide the people of this part of the State with competent teachers, and be a center of Christian and reform influences. It should be under the care of a minister of Christ who can preach the Gospel faithfully, rebuking all manner of sins, both in white and colored people, and especially the sins of caste, sectarianism and secretism. Is there not some one among the young men of Wheaton who can undertake this work? It would involve much labor and self-sacrifice, would not yield large pecuniary results, but would be rich in blessings to the people and to the laborer. I write with the hope that some one who reads this may feel drawn to this work.

I am staying at the house of Miss Isabella Feemster, who teaches a colored school and who feels the deepest interest in the work here.

Yours in Christ,

H. H. Hinman.

Columbus, Miss., Nov. 20th.

—Thanksgiving day at Wheaton College was fitly celebrated by religious services in which the Wesleyan and College churches united. Brethren Dempsey, Hawley, J. P. Stoddard and Prof. Blanchard took part in the exercises. The latter has kindly furnished the *Cynosure* his remarks on the occasion and they will appear next week.

—During this service a card from Bro. H. H. Hinman, dated Nov. 22d, requesting special prayer upon his mission in the South was read, being of interest to all. In this he speaks of holding a protracted meeting in the old Ridgeway Academy, at which the attendance is quite good and the interest growing. He is also expecting to visit all the testifying churches about Columbus, especially those who have placed their names on the roll of the "Associated churches," thus pledging themselves against the lodge. He hopes to hold a meeting for instruction and encouragement in prayer to which these churches shall send delegates. The work opening there he thinks may cause him to remain for several weeks. Bro. Tapley, he adds, needs all the help that can be sent.

—Rev. Geo. F. Pentecost, the evangelist, is about to return to pastoral work it is understood. He has received a call from the Tompkins Avenue Congregational church, Brooklyn.

—Prof. E. D. Bailey has been received with welcome by the brethren of Tonica, Ill., with whom he has labored in the past. He has, we understand, arranged to look after the large and important circuit of which Tonica is the center, while preaching for the church in that place. It will be remembered that brethren Foote and Hinman have labored in this district during the past year, but the work was of so arduous a nature as to demand the vigor of a younger man. It is a matter of thanksgiving that the field will be ably supplied, and that the repressing influences of Phariseeism and lodgery will have little opportunity for exercise. Bro. Bailey is about to begin a special meeting at one of the "out-stations."

United Brethren in Christ.

The Lower Wabash Annual Conference of United Brethren in Christ, at its recent session in October last, adopted, among other things, the following paper:

"We are as much as ever convinced that secret societies are evil in their nature and tendencies; that they are in direct opposition to the spirit and the teachings of our holy religion, and as well in opposition to, and dangerous in a Republican government. Therefore,

Resolved, 1. That we are satisfied with our law on this subject, and as frequent change of our law on secret societies leaves the church in an unsettled condition and as our present law has worked well during the past, we ask the next General Conference to continue the law as it now is.

2. That the National Christian Association opposed to secret societies is accomplishing a good work, and that its efforts will strengthen and purify us as a nation.

3. That we elect delegates to attend the State and National Conventions to be held during this year.

When a division on the first resolution was asked for by a member it was objected to; so the resolution was passed by a large majority, a few, however, refraining from voting at all. In this conference the sympathy that exists in favor of the change in our law to favor members of secret societies is largely, if not mainly, among the ministers; but evidently the line of action in the pending elections this month for delegates to General Conference is not so much open avowal of modification, as personal preferences and sympathies, yet all pointing in the same direction. My prayer is that God may save this church from this curse of the world.

A Lover of Zion.

—Rev. J. W. Hott, editor-in-chief of the *Religious Telescope*, lately spent two Sabbaths in Virginia among friends and brethren. He dedicated a church and preached at different places while absent from Dayton.

—W. J. Pruner, financial agent of Union Biblical Seminary, asks for an endowment of that institution of $20,000, so that it may be kept out of debt.

—Hartsville University, Indiana, has a building and grounds worth $40,000 and an endowment of $30,000.

—Rev. C. C. Kellogg of Juniata, Nebraska, writes at length in the *Telescope* of the destitution on the on the Kansas-Nebraska border. He tells of many cases of great suffering. He will see to the distribution of any relief sent to him.

United Presbyterian.

—Rev. Wm. Bruce, D.D., professor in the theological seminary o

Xenia, Ohio, died Nov. 11 at the age of 53 years. His loss is deeply felt among the churches.

—*The Youth's Evangelist* and the other Sabbath-school papers published in this city by Rev. A. T. McDill have been purchased by the Board of Publication. At the beginning of the year they will be removed by the Board to Pittsburgh.

—After a pastorate of 34 years Dr. Blaikie proposes leaving the congregation in Boston.

WESLEYAN.

—The church at Wheaton held quarterly meeting on Saturday and Sabbath last. Brethren Dempsey, the pastor, Hawley, J. N. and O. C. Bedford, took part in the interesting exercises.

—Rev. D. B. Douglass of western New York, will be remembered by many as among the wise counselors and zealous defenders of Christ's kingdom against the dark power of lodgery. Five years ago he was stricken with paralysis and has never rallied, but, helpless, has gradually failed both in body and mind. His faithful wife has kept her place, like a ministering angel, at his side all these years with a noble fortitude. Bro. Douglass was engaged in a revival meeting when first attacked with the disease which is bringing him near the grave. He is now at Lewiston, New York.

GENERAL.

—One of the members of the French Cabinet predicts that before the present generation has passed away, France will have become Protestant.

—An old Carmelite convent in Lisbon now bears over its gateway the inscription "Presbyterian church," the building having been purchased of the Portuguese government.

—Dr. Legge, an expert in Chinese matters, calculates that at the present rate of mission increase there will be, in 1913, 26 000,000 church members and 100,000,000 professing Christians in the Chinese Empire.

—Until within a few months there have been no Protestant missionaries sent to the Cape Verd Islands. Recently two students from the institute of Mr. Guinness in London have gone out there, and they are holding services in Portuguese and English.

—In several ritualistic churches in London, on a recent Sunday, the congregations were requested to pray for the repose of the soul of the Rev. C. F. Lowder, late vicar of St. Peter's, London, who was an extreme ritualist.

—Five missionaries about to go out or return to service in India, participated in the recent missionary meeting of the English Baptist Union. One of them was a converted Parsee, and two of the others were authors of works in the Hindoo language.

G. W. Staley, Montra, O., writes:

"I believe that you are engaged in a righteous cause. I have suffered in many things from secret orders and know that the spirit which rules the lodge is of the evil one. I stand alone on the anti-secrecy question in this vicinity and by the grace of God I am determined to remain with Jesus and against the lodge, if I am the only one that can be found in the country."

Political.

ELECTION RETURNS.

CALIFORNIA.

San Jose..... 4

CONNECTICUT.

Simsburg..... 1

ILLINOIS.

Reported before, 63.

ElPaso.....	2	Edwin.....	1
Alpha.....	1	Warren.....	1
Olio.....	1	Harmony.	1
Somonauk.....	1	Holstein.....	1
Galesburg.....	1	Roanoke.....	1
May township...	1	Vermillion.....	1
Cazenovia.....	2		

INDIANA.

Reported before, 17.

Westfield.....	5	Ossian.....	1
Eagletown.....	6	Boxley.....	2
Cicero	2	Baker.....	2
Johnson.....	3	Larwill.....	3
Aurora.....	2	Solsberry.....	1
Syracuse.....	1	Lima	3

IOWA.

Reported before, 224.

Hale township...11		Mt. Vernon.....	3
Union township.	3	Blanchard.....	2
Fremont town'p.	9	Henry county....10	
Timber Creek...	5	Delaware county.10	
Greeley.....	1	Linn county....19	
Carlisle	1	Atlantic.....	5
Red Oak.....	2	Cedar county....15	
Springdale	5	Farmington.....	4
Iowa.....	2	Center.....	1
Erie.....	1	Monroe.....	1
West Union.....11		Palmyra.....	1

KANSAS.

Reported before, 19.

Fort Scott.....	2	Hiawatha.....	4
Prairie Center...	5		

MASSACHUSETTS.

Worcester.....	1	Auburndale.....	1

MICHIGAN.

Reported before, 121.

Eau Claire.....	3	Eaton Rapids...	1
Gains	1	Allen.....	7
Oxford	3	Kalamazoo.....	1
Eagle.....	1	Saranac.....	7
Solon township.	3	St. Louis.....	4
Hudson.....	1		

MINNESOTA.

Mantorville 9

NEBRASKA.

Reported before, 3.

Salem.....	1	Doniphan.....	1
Orleans.....	1		

NEW HAMPSHIRE.

Reported before, 2.

NEW YORK.

Reported before, 11.

Bloomingdale.... 1

OHIO.

Reported before, 12.

Galion.....	6	Mansfield.....	1
Reed township..	1	Oxford township	4
West Unity.....	1		

OREGON.

Canyonville..... 1

PENNSYLVANIA.

Reported before, 13.

Clifford.....	3	Harford.....	1
Elgin.....	3	Chambersburg..	18
Pittsburgh.....	1		

RHODE ISLAND.

Rhode Island....	8	Official report...	4

VERMONT.

Reported before, 2.

Waitsfield.....	1	Starksboro.....	1

WISCONSIN.

Reported before, 50.

Waupun.....	3	Spring Green...	1
Columbia Co.....15		Byron.....	1
Evansville.....	2		

NOTES FROM LETTERS.

S. F. Randolph, Peru, Morrow county, O., writes:

"We have an abundance of Anti-masonic sentiment in this county to carry all elections, if it was unchained, as I hope it soon will be. I think I can see more daylight since the late election. It seems to me that no honest man can help accepting the principles of the American party platform."

A. J. Harrington, Nicholson, Pa., writes:

"Keep it [the platform] before the people and it will finally triumph."

J. F. H. Dobler, Warren, Ill., writes:

"There was but one American party vote cast in this town, although there are a great many Anti-masons here. They reasoned that there was no possible chance of electing Phelps and Pomeroy and at this election thought it best to rebuke the South with such a large majority that it would break up the Solid South Democracy and then there would be a better opening to establish our new party, both in the North and South. I looked at it in the same light and I think that if the election proves as we anticipated and removes the danger of the government's falling into the hands of the Southern rebels and being managed by them, that the American party will cast a great many votes in this section at the next election."

John Finney, Mansfield, Ohio, writes:

"I think the solid South will be broken with Rev. Hinman's labors if his life is spared. Let all praying men and women ask Almighty God to protect his life and bless his labors there. Our synod has set apart the first Thursday of January, '81 for fasting and prayer. Could not our party take one day out of the week of prayer?"

James Robinson, Washburn, Ill., writes:

"I am glad to see by the last paper that our cause is prospering. I think God is on our side and that in the end we will be victors."

W. R. Morley, Brush Creek, Ia., writes:

"I intend to work and vote against secret combinations as long as I am permitted to vote, if there is not another man in the county who does. In 1840 there were only four votes for the Liberty party in Winnebago county, Ill. I have been used to political defeat, but we triumphed in the end."

C. D. Hoyt, Sr., Prairie Center, Kan., writes:

"The tickets came just in time and although having quite a high fever, I rode seven miles and was instrumental in getting five of them voted."

A. Carlton, Kalamazoo, Mich., writes:

"The tickets you sent me had quite a stimulating effect upon my old sickly body. I went to the polls and cast my vote much against the will of my Republican friends, they thought I had done a very wrong thing, but I told them I felt proud of what I had done."

John Shuh, Columbia City, Ind., writes:

"I do not consider my vote for the American party lost. I expect it is registered in the kingdom of Christ and will be counted in some futur day."

W. T. Wilson, Long Run, Pa. sends seventy-five cents toward defraying the expense of sending o tickets, and writes:

"The boasting of the rebel brigadiers over the solid South aroused my old abolition spirit to such a degree that I could not help voting the Republican ticket this time."

Jesse Stubbs, Vermillion, Ill., writes:

"I have been a voter for forty-five years and never voted for a slaveholder nor a Mason for President in my life to my knowledge. In short I never voted for a President that was elected but twice, both times for the lamented Lincoln."

James Stoughton, Dayton, Iow writes:

"It made quite a stir when I scattered the American tickets and those supplements you sent me, at the polls."

J. L. Barlow, Menomonie, Wis., writes:

"Now is the time to push the American party."

J. R. Baxter, Timber Creek, Iowa, writes:

"I shall continue to vote it [the American ticket] as long as I vote any, if there are candidates in the field."

A. D. Low, Atlantic, Iowa, writes:

"There were five votes reported here for the American party—two of them by veterans of the anti-slavery cause, one of whom is about eighty-four, the other sixty-seven years of age.

John W. Trus, Warrington, Ind., writes:

"I hope and pray that the votes cast for the American party will act as the leaven in the three measures of meal. That it may run all over these United States until all three of the political parties may be leavened by the party which fears God and abhors drunkenness and Sabbath breaking."

Geo. Ferguson, Garwin, Tama Co., Ia., writes: "Freemasonry is a lying, fraudulent system. I have ever found it so to my sorrow. I wish I had language and means to put in print what I know of the institution."

J. W. Love, Salisbury, Ind., writes: "People thought they would vote just this once more for the Republican party, and think this will be their last Republican vote. I hope it may, for I have little hope of any reformation by that party. As for me, I shall work, vote and pray for our great reform."

A friend from Ashley, O., writes: "Count four votes for Oxford township. We will poll more in the future, the majority are opposed to secret societies, and the time will come when they will vote right."

Continued on 16th page.

Drink Cursed Chicago.

When the Mayor of Chicago opened the papers on the morning of Nov. 10th he must have been satisfied with the great success of the rum traffic in Chicago at least. If, instead of a convention of whisky-dealers being addressed by the Mayor of the city, there had been a convention of demons presided over by Satan himself, the measure of success reported by the papers of the 10th would have been eminently satisfactory to all concerned. Doubtless the blood surfeited-public has already forgotten what those events were. Let us recall them.

A man is kicked to death in the presence of sixty cowardly wretches, such as can only be found in the rum-shops and gambling-hells—not a man to lift a hand in defense of the prostrate victim. So far from defending him, they really enjoyed the spectacle, and cheered on the murderer.

One woman kills another in a drunken row and lies down beside her stupefied with drink, to awake in the morning startled to find her arm encircles a corpse. The dead body was thrown into a closet to be found in an advanced state of putrefaction. The occupants of the miserable building confess that they heard the screaming when the poor girl was being pounded to death, but nobody cared enough about it to go to her help.

A man in liquor murders a Chinaman.

A man is arrested while running wild in the city thirsting for blood, and cutting and slashing with a knife.

Another blood-thirsty villain makes an assault upon a man because he refuses to treat him.

Surely the rum traffic in Chicago is a success Men are rapidly being educated by the saloons into demonhood. If the liquor dealers of this drink-cursed city could look into the miserable homes of want and sorrow, where women and children are trembling at the approach of the coming winter, they might still further congratulate themselves upon their great success.

One of the sad features of the cases is that the newspapers chronicle such deeds without suggesting a remedy. We all stand in the midst of this carnival of death as though nothing could be done to stop it.

Can it be possible that two thousand rum sellers could keep open the gates of damnation and death were it the will of the people of Chicago that they should be closed. While all this is going on, Prof. Swing and Dr. Thomas are doubting the existence of hell. That is a strange question to raise in Chicago, where its fires are already kindled. These gentlemen had better devote their energies to saving some of their own flock from the fate of the drunkard in this world and the next.

C. C. McCabe *in Inter ocean.*

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SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING NOV. 27TH: from J C Armour, A Ashbanar, C E Bretz, H L Barkley, R Barton, Jr, C Bender, T M Beckley, J F Browne, D Callow, Mrs A Coe, Mrs E Collins, S L Cook, P Dow, Mrs R Dickinson, J O Doesburg, P Decksen, G L Frizzell, A Houzell, Mrs G W Hanks, J Harrow, J E Irish, J Kumler, S Leadbetter, A D Low, B Longhead, W H McChesney, J Manwell, A Maxwell, G Michael, W I Olmsted, W H Pruett, J Remington, W Smith, L Sperry, S Wardned, Rev M Wright, H M Woodford.

MARKET REPORTS.

CHICAGO, Nov. 26, 1880.

GRAIN—Wheat—No. 2		1 09½
No. 3		94
Rejected	74	79
Winter		1 09
Corn—No. 2		43
Rejected		41
Oats—No. 2		32½
Rye—No. 2		91
Bran per ton		11 75
Flour—Winter	5 75	6 00
Spring	2 50	5 50
Hay—Timothy	10 50	13 50
Prairie	8 50	11 50
Mess Beef	7 00	850
Tallow		5½
Lard per cwt		8 30
Mess pork, per brl	13 00	13 75
Butter medium to best	16	32
Cheese		13½
Beans	1 00	1 90
Eggs	23	23
Potatoes, per bu	55	60
Seeds—Timothy	2 15	2 30
Clover	4 00	4 75
Flax	1 50	1 24
Broom corn	2	6½
Hides—Green to dry flint	9	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	20	43
Unwashed	18	28
LIVE STOCK—Cattle choice	5 00	6 00
Good	4 80	4 50
Medium	3 75	4 85
Common	1 50	3 50
Hogs	3 45	4 13
Sheep	3 45	4 15

New York Market.

Flour	$3 83	8 25
Wheat—Spring	1 14	1 20
Winter	1 10	1 20
Corn	57½	60
Oats	41	50
Lard		8 80
Mess pork		15 00
Butter	22	31
Cheese	10	12
Eggs	21	22
Wool	15	50

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—JESUS CHRIST.

EZRA A. COOK, PUBLISHER, NO. 18 WABASH AVENUE.

CHICAGO, THURSDAY DECEMBER 9, 1880.

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Topics of the Time.

Not long since the subordination of the Illinois State militia to the lodge was shown in the farce of "swearing in" to the First regiment a company of Knight Templars—a body of men who have sworn allegiance some score of times to another government altogether than that represented by Gov. Cullom. The other day the new archbishop and creature of the Pope, Father Feehan of Nashville, came to this city and was installed, and the Second regiment was ordered out as an escort for "his reverence" through the streets of Chicago. Are we getting ready for an established church such as curses New York?

Along with reports of inconvenient scarcity of water from portions of our country comes news of the violent volcanic eruption of Vesuvius and Mauna Loa, and even the mild-mannered Enceladus under our Pike's Peak in Colorado has turned grimly and is pouring lava from an extinct crater near the summit. Travelers are flocking to Naples to witness the display of nature's fearful pyrotechnics and the new railway up the sides of V[illegible] dened with traffic while approach is yet safe. The great crater in Hawaii is very active, though its eruption may not be so extraordinary as that of 1856-9 when its burning streams changed a bay of the island into a promontory.

Years ago Gerald Massey wrote stirring poems for truth and freedom. Then he sank into spiritualism and infidelity, and a few seasons ago when he visited this country he desecrated the Sabbath by blasphemous speeches against the religion and the Lord of that day. His mind has now given way and he is, in his fifty-second year, the inmate of an insane asylum.

Mr. Gladstone must certainly be given whatever credit for statesmanship is due for the final settlement of the Dulcigno transfer. It is a genuine victory compared with the briiliant but empty successes of his predecessor. But the happiness of the Montenegrins in their little port has excited the envy, patriotism, cupidity, ambition, and whatever other struggling feelings warm the bosom of the modern Greek. His army is to be raised to eighty thousand men, and many more are the hopes which brighten his skies. But the European combination, which held together until the Albanians were driven out of Dulcigno, has gone to pieces. The combined and terrible fleet has scattered and sailed away. Russia and England are only willing to stand by and see the terms of the Berlin treaty fulfilled; while France, Austria and Prussia grow languid in the cause. Hope is far from being extinguished, however, in the ultimate success of Greece in her desire for a united people free from the domination of the Turk. The only danger seems at present to be that her animation at what seems to be a golden opportunity may lead to an inconsiderate attack on Epirus and Thessaly which would be resisted by the Turks. England cannot desert Greece in such an emergency, which she naturally hopes may not arise, and therefore urges a postponement till spring.

The Emperor William is learning in his extreme age that there is nothing new under the sun, though it might be supposed that a general agitation among a people like the Germans for the suppression of the Jews in their midst, would be one such an agitation has suddenly sprung up and has so quickly spread that is seems from afar like a national question. Bismarck is said to encourage, the old Emperor to disapprove it. Possibly the former is putting forward the agitators only that he may more surely overwhelm them with the good sense and argument of the ablest and best men of the nation who are being moved to take part in the debate. The Jews in the German Empire number half a million and have become influential in journalism, the universities, in medicine, and on the bench, out of all proportion to their number, and the opposition to them is believed to be rather from envy and jealousy than from any better reason.

Congress met at noon on Monday with more hope of a quiet and useful session than has been known for years. The Democrats have their majority for only a few weeks, and the dread of giving their opponents excuse for calling an extra session will help wonderfully to complete the necessary business of the term.

The annual message of the President has been guarded from the newspaper thieves with unusual zeal; yet Mr. Hayes seems to have been betrayed, since the papers of Monday morning give the substance of the document to their readers. The principal questions taken up are the Southern question, polygamy, civil service reform, the Chinese treaty, finances and the Indians. Upon the last two he reiterates the recommendations of his secretaries which have already been given to the public. He considers the South in a hopeful state and that before long the ballot will be free in that section as in any other. The next stage in the development from bloodshed to tissue-ballots, will be a division among the whites which will give the negro his rights. Upon the Mormon question the President is emphatic. Congress is asked to abolish the evil if the entire system of local government has to be reorganized in order to secure the punishment of persistent polygamists. The theory of separating government service from politics has been a favorite one with Mr. Hayes, though not strictly practiced. There has, however, been a noble advance in this respect during his administration which will form a groundwork for his successor to build well upon. Secretary Schurz's policy of educating the Indian so that he can take care of himself is endorsed at length. The message is longer than any other Mr. Hayes has written, and if its suggestions are not remarkable they are at least

THE COVENANTERS AND OTHERS.

DEAR CYNOSURE:—I am one of "others," but one who from earliest years has ever held the old Covenanters of Scotland in the highest esteem for the noble stand they took in upholding the rights of conscience, and for their courage and endurance under the direful persecutions which stormed over and among them for many years. I have, therefore, always had a warm heart for their successors, and gladly read in your late numbers (of Nov. 18 and 25) the able article of Dr. Milligan on "The Relation of the Reformed Presbyterian Church to the U. S. Government."

I am sure that many readers would be surprised to find how greatly the old spirit of protest still animates that body. Though I have strong sympathy with them in their comparative isolation from many other denominations now existing, and in their refraining for conscience sake from the exercise of political rights or privileges common to our citizens, and think them, in these particulars, worthy of all praise, yet I may be allowed the privilege of looking upon them from a somewhat different standpoint.

Before proceding let me say, that every Anti-mason, and every one engaged in reforms which require fortitude and self-sacrifice, welcomes the truth laid down by the learned doctor in his opening paragraph in these words: "Covenanters cannot afford to be ignorant." . . . "Those who stand for a principle must be intelligent and ready to give an answer to every one who asks a reason."

What, then, are the "principles" for which Covenanters have stood, and now stand for? Is it not "the supremacy of the Lord Jesus Christ in his kingdom, and over the nations? Among the denominations in our country are found those whose views would be represented by favoring the connexion of their church with the state. This would be in harmony with Episcopacy, Presbyterianism, or Romanism, for each of these in Europe are existing state churches. It is, therefore, fair to conclude that their principles sanction such a connexion. But there are others, constituting the majority in our country, which profess to be opposed to such a connexion. Some, indeed, find their sufficient reason for this view in the Constitution, which forbids that union; but the real question of in[illegible] as it exists between the Cov-

enanters and the other non-conformists, is this: How can we best and most Scripturally, maintain the supremacy of Christ over the people? "Over the people," seems the major thought with the Covenanters, but is the minor or secondary thought with those who regard the kingdom of Christ as one which is entirely separated in its governmental machinery from that of the nations and governments of the world. While the old Covenanters took many of their ideas from the Old Testament and the temporal governments of the Jews, others regard the New Testament alone as the sufficient guide and statute book for the kingdom of Christ, who is himself its head and living lawgiver.

If Christ's kingdom were of this world then might his servants fight; but he ordered the sword to be "put up." His kingdom uses only "the sword of the Spirit which is the Word of God." It is through the power and prevalence of this spiritual kingdom that the kingdoms of this world shall become those of our Lord and of his Christ, and all the forms of despotism shall disappear. The "others," I fancy, regard this nation, and other nations, as such, to be under law of the providence of God; and thus they distinguish between the events which occur among the nations, and those which arise in the church, or among the churches, under the rule of Christ; the church of Christ, strictly speaking, being that one "association" which is governed by his and only his laws given in the New Testament.

Here let us remember that the Jews and Israelitish nations were a peculiar people. They were types of the Christians and the church. The secular and spiritual powers are separate organizations, but as "the powers that be are ordained of God," and use the sword "for the punishment of evil doers and praise of them that do well;" and as Christ himself taught his disciples to pay tribute money, and responded to the civil tribunal at his own trial, false as the accusations were, it would seem a fair inference that any civil authority should henceforth ever be quite a different thing from the authority under which the visible church or kingdom of Christ exists. Each is recognized, but how different the principles which dominate in them respectively. In the world God rules by his laws of providence; in the church by his grace. It is like law and gospel, nature and revelation. "An eye for an eye, a tooth for a tooth," says the civil government; as citizens we are protected on that principle, and the robber or swindler suffers the penalty of the law accordingly. The church cannot thus punish crime. The state does it. The state cannot observe the ordinances of baptism and the Lord's Supper. These are observed only by Christ's own peculiar people. Thus allegiance to Christ and allegiance to the state may blend in the Christian; but the mere citizen, who is not a believer, has no rights at all within the church or the kingdom of Christ. He is a stranger and foreigner and no power of the state can ever make him otherwise. True, the state may enact laws for its church, whether Mohammedan, Buddhist, Greek, Romanist or the Church of England or Scotland, and it may proscribe those who will not bow the knee, or worship by the established standard; but history is full of the stories of the noble men, like our Covenanters, who would not conform to the laws of man's wisdom, but chose to rather suffer affliction for the sake of good conscience and for Christ.

Changes are ever going on in phases of thought on religion. If men will not worship the true God who has "spoken to us by the prophets and last of all by the Son," then assuredly they will go off into some other worship, and all other worship is idolatrous in its character. Hence the need of the testimony of the *Cynosure* against the religion of Masonry in this year of our Lord, 1880. Hence the need of Christians watching against the corruptions which are ever ready to injure the cause of their Lord, and there exists as much danger now as ever there has been. Our free country permits infidels to speak, but it also welcomes Christians to do so, and better, perhaps, to be thus than that a compulsory uniformity should flood the land with hypocrites. As surely above all others in these days Christians "cannot afford to be ignorant."

Dr. Milligan has done a very unpopular thing in arraigning the motto "*Vox populi vox Dei*," and it grated harshly as I read that "its worst sense" was too extensively believed, that "the people is god." Awful though these words are, and shocking to the sense of every believer in a Creator, I am yet most sadly convinced of the truth, that the popular infidelity of the day accepts this "worst sense" as its *best* sense, when it has a bad cause to defend. It is akin to the antagonism which prevailed in the days of slavery against "the Higher Law" of Christ.

I remember well when I first heard a gentleman avow himself as "none of these higher law men," when I was conversing on slavery with him on the deck of an American liner, before steamers had superceded them on the Atlantic. I was amazed, utterly, to hear an intelligent American merchant repudiate, as it were, the supremacy of the law of Christ over his conscience, and then and there avow, that to him there was no higher law than the law of the land! I am glad to thus corroborate the truth of Dr. Milligan's statement, harsh though it appears to be, so far as it may apply to the individual, or to numbers of such persons; and yet I would be loth to regard the motto as other than generally indicating the recognition of the will of God in providence through the votes of the people. That will is positive or permissive. God overules the inhabitants of the earth, as truly as the armies of heaven, and the ultimate purposes which he has for his church are doubtless being worked out and shall be matured, in due course, by the condign overthrow of all that is hostile or inimical to them. May he speed the day, and to that end let us unite in the prayer of our Redeemer for the unity of his people, "that they may all be one . . . that the world may believe that thou hast sent me." I believe that Christians must unite before harvest of the world is reaped. SENEX.

Can Christ be Preached Without Giving Offense?

MARTIN LUTHER'S ANSWER.

For years I meditated, with much earnestness, upon this subject, whether it would not be possible to preach Christ without giving offense to any one; but now I an convinced that it cannot be done. Hence we learn what answer should be given to those who charge us with having brought disturbance, and all sorts of misfortune, into the church of the Pope, hitherto so peaceable and quiet. I tell all such wise-acres who bring such accusations that they ought to look carefully into our Gospel lesson and hear the prediction of Simeon, who declares that wherever the pure doctrine is preached, there many will be offended at the truth and fall beneath it. But not all will fall; some will fondly cling to the truth, and thus will Christ be set "for the rising of many;" that is, of those who know that they are guilty sinners, whose conscience condemns them, and who now find joy and comfort in the pure doctrine of the Gospel.

Our opponents do not consider this, but merely look at the offense given and the "fall" caused by our preaching, which, however, cannot be avoided. The doctrine which is pure and good is not to be blamed for this, but the people who will not accept nor obey it are to blame. Consider this matter attentively and tell me frankly: Would it not have been better, during the time of popery, if there had been more commotion, more opposition, than there is at present, instead of that lifeless quietness, which the devil improved so well to spread idolatry and false doctrine, driving souls to hell in crowds? Who would not rather suffer a temporal loss rather than one which is eternal? The want of the pure doctrine, of the knowledge of God and of true devotion, so manifest among the papists, are indeed an unspeakable, everlasting injury. Many a diet has been held in the past years for the purpose of devising some plan by which the Gospel could be preached to the satisfaction of all. This surely can never be done. Take away whatever may cause offense from your preaching and you will lose Christ himself. The prophecy of Simeon is true, "He is set for the fall of many in Israel," of many among those who claim to be the church, the people of God.

Offenses must come, as Christ says, Mat. 11; and St. Paul says, 1 Cor. 11: "For there must be also heresies among you." The Gospel must be persecuted; but Christ will remain in all his glory and will become a "rising unto many." They, indeed, who desire to change the word and the effect of Christ's coming, will surely be dashed to pieces; to such he becomes a rock of destruction and not of support. Yet it is not the fault of the rock that people, foolishly and blindly, dash their heads against him. God has placed him there for a different purpose, for a support and "a rising" of all who believe in him, who firmly cling to him and earnestly desire to be saved through him.

I confess, when I began to preach the glorious Gospel, I did not think that the world was so wicked as it is. I did expect that all would leap for joy when they should hear of their liberation from the thralldom of the Pope, from the woe and anguish of an oppressed conscience, and when they should be assured of the mercy of God in Christ, which freely imparts the blessing for which they had labored long and unceasingly, but in vain. Especially did I expect the bishops and the schools of learning to accept the truth of the Gospel.

Ah, how I was mistaken! For this very truth which we bring we were buffeted, especially by those who are officers in the church. But this treatment shall not discomfort us; this madness of the world shall not impede the spreading of the Gospel; we shall boldly continue to preach it. In the sight of the pure doctrine the devil and his fellows are clearly manifest as enemies of God, and the world becomes known, although she may pretend to be very pious and holy. I repeat, I never could have believed that there is so much wilful disregard of God's word in the human heart as I now discover by preaching the Gospel to men, who, outwardly appear upright and pious. Why, the Pope, the bishops, the noblemen, the citizens and the peasants are all full of devils, else they would not reject and scorn, and maliciously persecute the glorious Gospel. Such infernal malice I never found among men before the pure doctrine was brought to light. Then they acted as if filled with the Holy Ghost; but now, through the Gospel, Christ has exposed the secrets of their hearts; it is evident that they are possessed of the devil.—*House postil.*

Those who hope for no other life are dead even for this.—*Goethe.*

The Bible without the Spirit is a sun-dial by moonlight.—*Coleridge*

The St. Louis Council.

Another of the burning questions of the Council was the question of ministerial standing. The report on this subject by Prof. Smyth, of Andover, was argumentative and able. It asserted the presence in the Congregational communion of many ministers whose standing is more or less irregular, and the need of some more stringent methods of dealing with them. The measures recommended by the committee were met, however, by a most energetic protest. The erection in each local conference of a standing committee—"a permanent grand jury" as Dr. Sturtevant called it—to whom anybody could make complaints respecting any minister within the bounds of the conference, and who should act, on request, as a permanent council for the settlement and dismission of pastors, seemed to many a long step toward a centralized government. The measure was especially urged by the Western men, who pleaded the need of more summary methods of dealing with ministerial tramps. Some of the statements made respecting the number of these vagrants were so extravagant as greatly to discredit the plea thus urged; and it was plain from the start that this particular measure would be carried if at all, by a very small majority. I think that it would have been defeated. But, after a long and sharp debate, a compromise was adopted by which certain fundamental principles of Congregationalism respecting the standing of ministers were reaffirmed, and the particular measures suggested by the committee were recommended to the consideration of the churches.

One other heated discussion was raised by the presentation of memorials from New York and New Jersey respecting the function of the conference itself. The fact was also developed that a resolution expressing the same fear lest the Council meddle with matters with which it has no business had been passed by the last General Conference of Connecticut. These apprehensions were not very clearly expressed, and some of the safeguards suggested may not have been practicable; but the fact of the existence of such a distrust of the Council could not be concealed. The majority report of the committee on these memorials, presented by Dr. George L. Walker, very courteously insisted that the memorialists had no case and that their apprehensions were groundless and absurd. The minority report of Dr. Lyman Abbott recommended a committee to confer with the memorialists, to learn more definitely their grievances and their suggestions. Both reports were adopted.

My own opinion is that, if the memorialists could have occupied seats in the gallery during the sessions of this Council, their apprehensions would have been strengthened. They would have been made more certain than they were before of the existence of a strong tendency in the body toward centralization. That this tendency will be successfully resisted I do not doubt. The action of the Council indicates that it will be. But the report of the majority on ministerial standing is itself an ample justification of the memorialists.

They would have seen, moreover, that the time and energy of this body were mainly given to questions of denominational machinery and ecclesiastical politics, with small practical results, but with serious damage to the religious life of the representatives of the churches. The helpful influences to which I referred at the beginning of this article were largely neutralized by the hot disputes about matters ecclesiastical. I do not think that the spiritual life of the members of this Council was, on the whole, promoted by its sessions. I do not believe that it has given any decided impulse to the Christian work of the churches. There was no serious division in the Council; but the heat chiefly generated by it was not the generous flame that moves to Christian service. "It might have been worse," no doubt; but is it worth while to hold meetings of which this is the best that can be said?

It is not, however, a change of constitution that the body needs, so much as a change of heart—that is, a change in the ruling purpose. It is not so much a question of function as a question of proportion. To what kind of subjects will the Council give its chief attention? If, as heretofore, it puts most of its energy into discussions of method and machinery, looking to the development of its own ecclesiasticism or the regulation of its benevolent corporations, it will not live very long, and will not be greatly regretted when it dies. If, on the other hand, these matters of method shall be pushed into the background, and the Council shall take vigorous hold of the great questions of Christian truth and the great problems of Christian work now confronting the churches, its right to life will not be questioned. That this latter course will be chosen I am strongly inclined to hope.—*Washington Gladden in the Independent.*

"In our meetings thirty years ago, when a lodge-man (Odd-fellow or Good Templar) was converted, he immediately withdrew from the lodge, without being asked to do so. His convictions were begotten by the Holy Spirit, that Christ called for separation from such institutions. But the consciences of men have been tampered with by a "liberal gospel" an adulterated religion, in the hands of worldly and oath-bound men. So converts to the churches are now made without materially disturbing the consciences, connections or habits of men, unless they have been drunkards or pugilists."—*Am. Freeman.*

Thanksgiving Sermon.

PREACHED IN THE COLLEGE CHURCH, WHEATON, ILLINOIS, NOVEMBER 25TH, 1880, BY PROF. C. A. BLANCHARD.

Oh! give thanks unto the Lord: for he is good: for his mercy endureth forever.—Psalm 136: 1.

The origin of this day which we are met to celebrate is familiar to all. When our Pilgrim Fathers were yet strangers in this western world their crops failed. Their scanty store of provisions was exhausted, and very soon starvation stared them in the face. They appointed a day of fasting and prayer, intending to ask God to avert from their heads the impending peril. On the set day as they were assembling for the service, men on the watch reported sails close at hand. A few hours passed and it was ascertained that the ships were laden with friends and food. Their wants were at once abundantly supplied, and they returned to the house of God with songs of praise, turning their day of feasting and prayer into a day of fasting and thanksgiving. From that early day, more than two hundred years ago, until the present, the descendants of the pilgrims have each year celebrated the goodness of God in the services of this day, and now, passing beyond the children of New England, it is observed wherever the American flag floats, whether on land or sea.

There are two ways to look at material comforts: at themselves alone, or at themselves in connection with their origin. To the former view men need no exhortation. Necessity compels the mass of mankind to ask almost daily the question, What shall we eat, what shall we drink, and wherewithal shall we be clothed? and those who are exempted from this necessity prove that the eye is not satisfied with seeing, nor the hands with possessing. And when men have gained their share of this world's goods, they usually consider it as the just reward of their own toil. They say this property is mine; it is the fruit of my labor and economy, or it is descended to me from the exertions of my ancestors; it is my own. No man needs to be urged to desire the material blessings of life. Men do desire, and strive after, and often ruin themselves, body and soul, for them. Men do, however, need to be reminded that all these things are gifts from God. It is God that giveth the power to get wealth; it is God that giveth the power to get a living. In the olden time there stood before God's altar an old man who was a priest. As he was performing his office an angel appeared to him and foretold the birth of a son. The man doubted the glad tidings, and the angel told him that because he doubted, he should be dumb until the son was born, "and," said he, "thou shalt call his name John." Now, *John* means a gift of God. What we need in regard to temporal blessings is to recognize them as gifts of God; to name every earthly good we possess, John. The mercies which we receive should awaken repentance and humility for our own ill-desert, and should also awaken gratitude and thanksgiving to God for the unmerited kindness bestowed upon us. It is well, then, to thank God for the common things of life, and because we are so prone to forget this duty, it is well that we are at least once a year called upon by our chief executive to assemble for the express purpose of returning our praises and thanksgivings to Almighty God for all his loving kindness.

As a nation, we should to-day be grateful for the abundant harvests which have rewarded the toil of the husbandman. No general failure of crops has occurred in any part of our land. Neither drouth, nor floods, nor grasshoppers have rendered vain the hope of the tiller of the earth. We have not only produced an ample supply for the uses of our own people but a great surplus for the markets of the world. This surplus is to-day choking the arteries of inland commerce; warehouse, canal boat and rail-car are full to bursting and a long procession of iron-built, ocean-going ships are conveying the bread of physical life from our own shores to the four quarters of the earth. Wheat and corn by ten thousands of bushels; flour by the ton; cheeses by the thousand and meat without specifying how much, are being poured down among the hungry millions of Europe; and in return steady streams of gold are pouring into the safes of our merchants and the treasury of the nation. The result here is such a confirmation of national credit that four per cent. bonds command a premium equal to half a year's interest, and our financiers are hopeful of placing an immense three per cent. loan which shall reduce still farther the interest account of the government. But this is not all, the same influence which thus affects our national credit, is felt in every forge, farm and factory throughout the country; it sends the thrill of life along dead railway lines and quickens the pulse in many a languishing industrial enterprise. We ought to be grateful for these mere material blessings. If we are they will be a real blessing to us; if we are not, our riches will be corrupted, our garments moth-eaten. Our very advantages will prove our destruction.

We ought also to be grateful to-day that during the past year, no sound of war has rung in the ears of our people, no garment rolled in blood been shaken before our eyes. "War is a temporary repeal of all the virtues," it is the devil's masterpiece. Its cost in money is a tax on the industry of every honest man and woman that owns a foot of land, wears a garment or eats a piece of bread. Its cost in human life cannot be computed. Its cost in moral degradation is greater than all else. From the time when Cain struck down the life of Abel men have been engaged in deadly combat. The causes are often trivial and the real motives which lead to the beginning of the strife are seldom avowed. The nations of the world are to-day groaning under the weight of military establishments rendered needful only by national jealousies which are an epidemic madness. During the past year our little army of twenty thousand men has not been engaged in butchering human beings. Our differences with England and Mexico have been settled in such manner as becomes a civilized, not to say a Christian people. The offer of mediation which our government made to Chili and Peru was accepted and while there are many things which should still move us to prayer, there are not wanting signs of the coming of that day when nation shall not lift up sword against nation, and when men shall not learn war any more. In this connection it is proper to say that every patriot

whatever may be his political views must be devoutly grateful that the late election resulted in such decisive manner as to render civil strife improbable. Every one can remember how four years ago the closeness of the vote made an appeal to arms and the horrors of civil war one of the terrible possibilities, and how some partizans actually threatened to light the torch of fratricidal strife unless the count was made in favor of their own party. To-day we are menaced by no such danger. Gen. Garfield is not all that we could have desired as President of the United States. His connection with the Secret Empire, which is a standing conspiracy against law, governments, and the Christian religion, must be deeply regretted by every true patriot. It is, however, true that he represents the industry, intelligence and Christianity of the country, while his opponent represented the persecuting, murderous spirit which began by selling babes and whipping women, and ended in the slaughter of half a million of our fellow-countrymen. It would, however, have been better that Gen. Hancock should have been elected, than that the result of the election should have been in doubt.

We have occasion for gratitude also in the tide of emmigration that has during the past year been pouring upon our shores. Already since 1880 came in, nearly three hundred thousand foreigners have sought asylum on our shores. From England, Ireland, Scotland, Germany, Scandinavia, France and Italy they come. There are doubtless among these vast multitudes, many bad men. Allow for them all, and it will still be true that we are receiving vast numbers of honest, industrious men and women, who will greatly increase the sum total of wealth and virtue in America. Their social habits are not what we could wish, their religious beliefs are in many cases different from our own. These social and religious peculiarities inherited from ancestors, and descending through thousands of years, will for a time prevent their being all that we could wish. But the element of danger in this case may be averted if those who have the light, discharge the obligations which its possession imposes. Truth is not weaker than error, and it is only when those who have the truth hold it in unrighteousness that an issue of the conflict between the two is doubtful. We are draining Europe of its best blood, and while it is not right for us to rejoice in the disaster of others, it is not wrong to be grateful for blessings bestowed upon ourselves.

We should also be grateful for the progress which is making in reform. The lodge is losing its power over the national mind. This, to us, is welcome news, for we know that the lodge is not a mere benevolent association, nor indeed is it a benevolent association at all, *mere* or otherwise. Nor is it an organization of a social character, having for its object friendly association among its members. It is a conspiracy for the subjugation of government and the destruction of the Christian religion. It aims to secure for itself all places of honor, profit and trust; to manipulate courts of law so as to protect its adherents in the commission of all crimes, "murder and treason not excepted;" to sap the foundations of Christ's church and to establish upon its ruins the universal religion of deism, that is, the worship of the devil. Consulting the records of the Masonic lodge we find that more men left the order last year than entered it. Of course I do not intend to affirm that the thousands who are reported as missing are all or most of them open seceders. They allow their dues to accumulate until they are suspended; they take out demits which are never presented to other lodges; they give testimony privately against the order and are expelled for unmasonic conduct. Some in one way and some in another the great procession keeps moving out of the order. This alone would be occasion for thanksgiving but our reason for gratitude is greatly increased when we reflect that those who leave are the better class of men who have entered the order. They are the sober, industrious, intelligent portion of the fraternity, while those who go in are men of a different class. The discussion has proceeded so far, the cheating and swindling of orders like the grange is so obvious, the dark deeds of the ku-klux-klan are so horrible, the interference of Masonic oaths with civil obligations is so apparent, that thoughtful men both in and out of the church are not inclined to enter secret society halls or assume their obligations. The result is that those who go in are men with axes to grind, men of low and selfish aims, and these men are a weakness to whatever cause they espouse.

Another fact that points in this same direction is the outcome of the Conclave lately held in Chicago. Advertised for three years in the secular and religious papers of the whole country, praised and lauded in advance as a representative gathering of American chivalry, it was to be an answer to the arguments of Anti-masons and a recommendation of the ancient and honorable order such as nobody could afford to despise. Three years ago forty thousand knights were to be in line; when we got within two or three months of the Conclave the managers took off "a foot" and we were to have thirty thousand; the morning before the parade we were assured of twenty thousand, but when the morning came a scant eight or nine thousand tailors, lawyers, ministers, farmers, blacksmiths and gentlemen of leisure calling themselves Knights Templar, turned out in chapeau, belt and sword for the review. The order of march was not nearly completed, the grand dance was a grand failure and this gathering which was to be a bulwark and defense of the order became a Babel of Masonic cursing. Thus again do we learn from observation that truth so long since declared in the Word of God, that it is impossible to do anything against the truth.

The temperance cause is also gaining ground and this is another occasion of gratitude. It is true that the principles involved in the lodge question lie deeper and are more fundamental than those in the matter of the liquor trade. But on the other hand the evils resulting from the traffic in liquor are more obvious than those resulting from secret associations. The one corrupts the man openly, breaks down self-respect, takes away love of home and friends, ruins health and ultimately casts a loathsome, putrid carcase into the grave while a lost spirit goes wailing down to the abodes of the damned. The other saps the very foundations of society, renders the courts of law mere shams, empties the churches and prepares society for convulsions that will result in its sudden destruction. We have had during this year a White House that is white. No drunken carousals have disgraced the executive mansion. The Capitol building has not been again turned into a whisky shop. It is *fashionable* to be temperate. Add to all the routine work of the cause the complete and triumphant success of the constitutional amendment prohibiting the manufacture and sale of liquor in the young and vigorous State of Kansas and we have a year's work which should cause us to thank God and take courage.

The general diffusion of popular intelligence is also an occasion of gratitude. All through the northern States hundreds of thousands of dollars are being invested in school houses and millions of dollars in teachers. Institutes and conventions are discussing methods of instruction, and on every hand are tokens of increased zeal and energy in the work of mind culture. It is true that education may be, and sometimes is, put to an evil use. It is a sword with two edges, and may cut either way. The man of trained mind is not necessarily a good man, but he is necessarily a man of power. Hence as we view the progress of knowledge we should rejoice with trembling, but we should still rejoice. That the soul be without knowledge is not good; "my people are gone into captivity because they have no knowledge." These words were doubtless spoken of spiritual wisdom, but they belong also in a certain measure to mere human learning. Education is made more and more accessible; books and all materials needed are being purchased by the state or the municipal authority and the constant drift of the popular mind is toward compulsory laws. On our southern border we find the Peabody fund more productive than ever, the American Missionary Association about to expend one hundred and fifty thousand dollars in new school buildings, and denominational agencies taking, each one, a larger or smaller share of the work. Thus the rays of light are shooting through and through the dense mass of popular ignorance which is at once the bane of the South and the peril of the Republic.

There are many other things which might well be said, but here I pause. The brother who comes after me will suggest to you other reasons for thanksgiving.* Resting a moment here, we can see that our our text is good and true. We should praise God, for he is good; for his mercy endureth forever. Dangers and alarms there doubtless are; reasons for humility and fear and prayer can be easily found, but there are also abundant occasions for gratitude. Let us with one heart and mind praise God for his goodness, for his wonderful works toward the children of men.

*Bro. A. F. Dempsey, of the Wesleyan church, took part in the service, speaking of the spread of the Bible, and the general progress of Christianity.

Christ-mas without a Christ.

"A merry Christmas" is the greeting of millions as the morning dawns of the reputed anniversary of the birth of Jesus, the "babe of Bethlehem." And the world eat, and sing, and dance, and thus make merry on the birthday of him who came to suffer on Calvary.

It *was* a day of gladness when Jesus was born, and the angels of God sang the song of redeeming love as they announced the glad tidings to the shepherds on the hills, saying, "glory to God in the highest, and on earth peace, good will toward men." But this rejoicing was among the "heavenly host," and not among men. The Christ—the gift of God to redeem dying men, had appeared in the world, and angels ministered unto him.

But Jesus was a "man of sorrows" and at last men crucified him, and put to death the "prince of peace." The world hated him. They could not endure his presence. And the very scenes of our Christmas days are scenes in which there is no Christ. To the world Christ is dead. They make merry and give presents, but they care not for Christ. It is a "merry Christmas" without a Christ.—*Advent Christian Times.*

Faith Missions in Bulgaria and India.

Oberlin, O., Nov. 20, 1880.

Dear Bro. Kellogg:—I do most sincerely thank you and Bro. Hinman for your kind notice of our missionary work. It is wonderful to see how the spirit of the Lord moves upon the hearts of the people, in answer to prayer, to supply the needs of the dear missionaries who have gone forth trusting in him. When Mrs. Mumford bought the home for the mission in Philippopolis, looking to the Lord only for the means to pay for it, she wrote that if necessary, the Lord could bring the money up from the depths of old ocean. See how the Lord responded to her faith. A brother and sister in Iowa, entire strangers, who knew nothing of her need of a home, sent the first $100 toward paying for it, and the father of a deceased college class-mate of Mrs. Mumford sent the next $50; another friend in Minnesota sends $250, and a large number of friends have sent smaller sums. So the work has gone on, until the place is about half paid for. In the meantime the current expenses of the mission, which is no small item, has been kept up. True, our faith has been many times tried to the very quick; but the Lord has always most graciously provided a way out. Often help comes from entirely unexpected sources, while from places where we reasonably might expect help, none has come. We make no appeals except to the throne of the Infinite God, who has promised to supply all our needs, and then we rest upon his immutable promise.

Miss Frow of the Elichpoor mission, is now in this country recruiting her health. Her nervous system had become so exhausted by overwork, and the hot climate of India, that it was thought best for her to return home for rest and recuperation. Brother Sibley and wife are still at Elichpoor, maintaining the orphanage that Miss Frow left in their care, and preaching the Gospel, both to English-speaking people and natives. Bro. Earnest F. Ward and wife, of the Free Methodist denomination, stop-

ped with us over night, when on their way from Illinois to New York, expecting to sail this day (Nov. 20) for India to join the Elichpoor mission. We found them kindred spirits, and our prayers will follow them across the mighty deep to their far-off field of labor. Bro. M. B. Fuller of the senior class, Oberlin Theological Seminary, expects, the Lord willing, to join the Elichpoor mission soon after his graduation in June next.

I wish especially to ask the prayers of all God's people for the missionaries that are now in India, and those who are on their way thither, that their lives and health may be preserved. Is not he who preserved the hosts of Israel in their journey forty years through the wilderness, so their garments waxed not old, neither did their feet swell, and there was not one feeble person among them—is he not as able to preserve the health of those who go forth to the conquest of the world for Christ? Is not his power equal to the climate of India, as well as that of America? Is it not just as plainly taught in God's Word that we should look to him for the preservation of our health when well or for its restoration when sick, as it is that we should pray for our daily food? I fear there has been a failure on the part of God's people in this respect. We send out our brethren to carry the Gospel to the dark places of the earth, and forget to pray in faith for the preservation of their lives and health, until their work is accomplished, and their course is finished. I cannot see how the unhealthy portions of the globe can ever be be evangelized until this principle is better understood. O brethren, let us not forget to pray for the missionaries who go to the unhealthy climates.

O. M. Brown.

—The Grand Lodge of F. and A. M. held its annual convocation in Columbus, O., this week. Among other matters brought before it the Grand Master said he had been asked in regard to the relation of the Holy Bible to the lodge, whether a Mason could be allowed to disbelieve it, etc., and he had answered that Masonry permitted the Holy Writings of any country or nation to be one of its great lights; the Mahommedan could recognize the Koran, the Hindoo the Shaster, the Jew the Decalogue, and the Christian the Gospel. Therefore he was unwilling to say that a Mason must be a believer in the Bible in any but a general sense. This matter was referred to a special committee, and it is considered that it will awaken a grave discussion in the body.—*Gospel Preacher.*

—A convention in behalf of the the National Reform Association of Philadelphia was held in Syracuse, N. Y., last week Tuesday and Wednesday. Bishop Peck of the Methodist Episcopal church was expected to preside.

Reform News.

The Great Work in Greene County, Wisconsin.

Monroe, Wis., Nov. 20, 1880.

Editor Cynosure:—At the Seceders' Convention in Chicago, partial arrangements were made for Bro. Browne to come and deliver two lectures in each village in this (Greene) county, and at our State meeting the arrangements were completed; and also, that Bro. Thos. Lowe should come and work the first and third degree in each village.

Bro. Browne came first and delivered two lectures at Juda. He was well received, much good was done, and enough money raised to pay all expenses. Then three lectures at Brodhead; not a large attendance, but good attention paid, good done that will be lasting. Then at Albany two lectures. Here we had lively times. The master of the lodge the first evening said that Bro. Browne did not correctly represent the lodge. Bro. Browne asked him if he would come the next evening and prove it. He came, but was loth to take the stand; but Bro. Browne told him that he must either take back what he said, or prove it. So he got up and read a long quotation from a Masonic author and sat down. Bro. Browne showed from the same authority that he was correct, and then thanked him for substantiating his assertion that the books he quoted from were good Masonic authority. Then two lectures were given at Monticello; then two at Dayton, and two at New Glaris. This is a Swiss town entirely, many of the inhabitants cannot understand English. The attendance was not large, but we had good attention throughout. They have no secret society of any kind in the town.

From here we went to Postville and had good audiences both evenings and good attention. Bro. Browne took a vacation of one week and went up north, and then returned and delivered two lectures at Attica and one at Dawson's church near Brodhead. The remainder of the week was spent in Monroe in working up a county meeting for the following week.

THIS COUNTY CONVENTION

begun October 25th at evening, and closed on the 29th. We had Bro. Van Swearingen, a reformed Odd-fellow from Illinois, who gave us two lectures on Odd-fellowship, and Bro. Browne, who gave four or five lectures on Masonry, and Bro. Lowe, of Michigan, with Bro. Browne worked the first and third degrees of Masonry.

We learned before we commenced the meetings that the Masons had agreed not to attend them and to say nothing about them. There were a few, however, that did attend, but they are as still as mice. Neither of the papers said a word about the meetings. We had good attendance and good attention and good order throughout in the evenings, but not very large attendance in the day time. We held only three day meetings, one of which was spent in working the female degrees of Masonry by Bro. Lowe.

This will end the summing up of the lecture work in this county by Bro. Browne. He has spent five weeks in the lecture work, and I have been with him the most of the time; and to say that I am pleased with his work does not half express the feelings of my heart toward him. I am perfectly satisfied, and I do not regret all the time and trouble and expense I have been to in getting him and Bro. Lowe here. I am sure that a great and good work has been done, and that many have been saved from going into the lodge and some have been saved out of it. Many have said to us, "I had made up my mind to join the Masons, but I have seen enough. I shall never join them now."

I send you for publication the following names of Odd-fellows who have renounced during these meetings, Charles Upham and his father, Asa C. Upham, both of Monroe, Wis., and both joined Shawbena Lodge of Odd-fellows, No. 146, Elton, Winnebago Co., Ill.; Cook C. Lawrence, Odd-fellows Lodge, No. 20, Albion, Mich., four degrees.

THE DEGREE WORK.

After brothers Lowe and Browne had lectured and worked the first and third degrees of Freemasonry in Monroe, they went to Juda and Brodhead and worked the same there with the best of success. Then Bro. Browne left for Kansas and Nebraska and Bro. Lowe and myself went to Albany, Dayton, Monticello and Postville, and worked the first and third degrees of Freemasonry in each place. We had good audiences in all the places, and at Albany, just as Bro. Lowe had finished his introductory remarks and was about to begin working the third degree, a mob from outside the church fired a gun or pistol close to the window, and about the same time

SMASHED IN THE WINDOW,

sash, glass and all. It made a great scare, but the mob was so fearful we should run out and catch them before they could get away, that they fastened the outside door so no one could get out for some time. By the time the door was opened we had quieted the audience by telling them there was no danger, so all, or nearly all, came back to their seats and remained quiet until the end. A very few made considerable disturbance, but not so much but what about all that was said and done was heard and seen.

Just as we were about to close, some Mason said it was all a lie. A man by the name of E. B. Hilliard, living in the town, rose to his feet and said that every word that Bro. Lowe had said was the truth; that he had worked the degrees just as they were worked in the lodge, for he himself had taken that degree (the third) and he knew what he was talking about. He is a good Christian man, and a man of influence in the place. Our work will tell there for good, I am sure. Bro. Hilliard took the degrees in Laporte, Ind., in 1842, and wants his name put down among the seceders in the *Cynosure*, and also Zebulon Sutton, an old Morgan seceder of three degrees. He is 79 years old, was out to the meetings, was initiated in Washington, Penn.

TO SUM UP

the work done in this county: Bro. Browne has delivered twenty-two lectures, preached three sermons, assisted in working six degrees of Masonry in three places. Bro. Van Swearingen has delivered two addresses on Odd-fellowship, and Bro. Lowe has worked two degrees each in seven different places. The whole work has cost $168 15. Besides I have spent six or seven weeks time for which I have not received anything but my board and horse feed, because I did not ask it or desire it. My time was spent in getting up the meetings and taking the speakers from place to place.

Let me say to close, that I am perfectly satisfied with the work done by both brethren Lowe and Browne, and do not see how it could be bettered. I have never heard a complaint from any one, but have heard it commended in the highest terms by every one. I am sure that work has been done that will lead many out of the lodge and that will save many from going into it. All I have given of time and money and prayers and labors, has been freely given, and I am glad of the privilege of doing it, for it has been to me a precious work of love for lost and perishing souls. May God make it a great success. A gladsome greeting to all the workers from your brother in Christ,

I. Bancroft.

Correspondence.

The Grand Chaplain of the Obelisk.

Brooklyn, N. Y., Nov. 23, 1880.

Dear Bro. K.:—I was present at the laying of the corner-stone for the Obelisk in Central Park last month. Upon that occasion the Grand Chaplain of the Grand Lodge of the State of New York pronounced his benediction on the ceremonies. The Grand Chaplain is pastor of a church in New York city; and the next day after the Masonic ceremonies at the Park (Sunday), he is reported by the New York *Herald* to have said in his pulpit as follows: "Eulogizing the society of Freemasons, he said, 'The cross of Christ has destroyed the serpent of the pagan, and Christ was the great conqueror.'"

We see from this that Satan takes large liberty in presuming upon our moral and intellectual stupidity, and yet many are stupid enough to be taken in by the infamous swindle.

In the first, place the Freemasons by claiming kinship with the founders of the Obelisk, betray their own shame and folly; and by taking possession of it and setting it up in Central Park, thereby erect a monument to perpetuate and establish their own valid claim that Freemasonry is the revival of the idolatry of Egypt. In the second place, the question occurs, Is the serpent of the pagan destroyed?

The Grand Chaplain of the Grand Lodge of the State of New York, Rev. J. Bradford Cleaver, pastor of the Disciples' Church, New York city, declares in his pulpit, in connection with his eulogy of Freemasonry, that the serpent of the pagan is destroyed, while at the same time he pronounces his benediction upon the pagan works of that serpent and while he himself is actually nourishing and cherishing the life of that serpent in the society he eulogizes, by imitating and practicing as nearly as he can the very same rites and ceremonies of the serpent of the pagan memorialized by the Obelisk. Thus he boasts of the indentity of his lodge worship with that of the serpent of the pagan, by eulogizing the practice of the mysteries of Egypt in the lodge, they being practiced by all Freemasons, in the rite of induction, in the rite of secrecy, in the rite of circumambulation and in the murder tragedy of the third degree in which is the Masonic lie invented by the Masons concerning the construction of King Solomon's temple, where they have substituted Hiram for Osiris, whereby Satan can the more readily vent his spite against the church of God and deceive Christians.

In the third place, what has Christ done with this serpent of the pagan? We reply, so far from having destroyed it, it still lives and flourishes in Freemasonry, manacing the destruction of the visible church of God. In proof of this a thirty-degree Mason who was of late secretary of the Grand Lodge of Minnesota tells me that Mackey's Rituallst is the best; that it is used in the Masonic lodges of St. Paul, and that the name of Jesus Christ is not to be found in the ritual from the Entered Apprentice to the Royal Arch degree, inclusive, because if that name was in the ritual of Blue Lodge or Chapter they could not have the fellowship of the Jews. And yet in that ritual the Freemasons explicitly and emphatically teach by means of the rites and ceremonies of "the serpent of the pagan" symbolized by the Obelisk (if that Obelisk has any Masonic signification), the regeneration, sanctification, and the ultimate salvation of the soul in what they call a "Grand Lodge above," in which their god, as "Grand Master Supreme, forever presides, forever reigns."

And now in the face of all this evidence, this Grand Chaplain has the sublime, Satanic impudence to stand in a pulpit, before a gaping congregation, "eulogizing Freemasonry," declaring that "the serpent of the pagan is destroyed" and that "Christ was the great conqueror," while he goes into the Masonic lodge and, as President Blanchard would say, "exhausts hell of malice and buffoonry, poking fun at the death and resurrection of Christ."

Now surely this Grand Masonic minister of the serpent of the pagan knows just as well, probably better than we who have read Morgan, Bernard, Renayne, and "Freemasonry Illustrated," and Masonic authorities, Grand Lodge reports, etc., that he is impiously and infamously imposing upon his gaping congregation upon the Lord's day, when he eulogizes Masonry to them, and tells them that Christ has conquered the serpent of the pagan.

With what sublime complacency Satan must look upon that minister and congregation. There are many more like him in this trio of cities. Christians, heed your Master's command, "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves." Yours truly,

W. Fenton.

"A Paradox and its Solution."

In the *Cynosure* of Oct. 14, 1880, page 10 is the above caption. Letting the case stand as it is there given, is quite likely to cause some to think that time may be gained, or lost, by traveling around the world. But this is an impossibility travel which way they may!

The paradox consists in the fact of two persons being born, having lived continually in the same latitude, and reckoned by the same calender; each dying at the same time and place; yet one had lived one hundred days more than the other. And the question is asked: "How was it possible?"

The solution is, "A person going around the world toward the west loses a day, and going toward the east, he gains one. Thus one then will have seen one hundred days more than the other, in fifty years." Having been "born at the same place, at the same moment of time," and having "both died, also at the same spot, and at the same instant," would make it impossible for either to be any older than the other, the "one hundred days more than the other," to the contrary, notwithstanding. These were "days" not correctly measured, because the one going westward, lengthened each one of his days a little, by traveling with the sun. By the time he got around, the fractions of length to each day being added, amounted to a day. But in reality a day had not been gained. The one going eastward, shortened each one of his days a little, as he traveled against the course of the sun. His fractions of loss being added, amounted to a day. Yet not a moment of time had been lost, let alone a day! *

Our Mail.

Thomas Griffith, Washington, Ind., writes:

"I live in the midst of Masons and Odd-fellows. I read the Cynosure and then give it away."

J. I. Potter, Secor, Ill., writes of a debate in a school-house on the question: Resolved that secret societies are wrong and should be suppressed by law. Quiet, Christian discussion will do good.

Harris Johnson, Nebraska City, Neb., writes:

"I stand as a living witness against secretism in the church. I have been a Baptist more than forty-five years. Have letters from churches East and have been here twelve years but without belonging to a visible church. I cannot fellowship a church that will elect Masons to its offices, sufficiently to become a member."

David Owens, Raymond, Iowa, writes:

"I am for the reform without any reserve. Anti-secretist, anti-tobacconist, anti-whisky or anything else that will make a man drunk. Secret societies are in the ascendency in this locality."

Uzziah Wood, Rudolph, Wood county, Wis., writes:

"I think the Cynosure is one of the best papers published."

James Ferguson, Clarence, Iowa, writes:

"I voted the American ticket and am proud of it. We read that a little leaven leaveneth the whole lump. I would rather be in the minority for advancing righteousness than with the overwhelming majority for the devil."

D. S. Buck, Hastings, Mich., writes:

"I will do all in my power to carry reform news to the end of the earth. I will trust God for all I need, both spiritual and temporal and shall do the best I can to help myself, and, God willing, I will raise some money for the Morgan monument. God bless the work and workers."

Jehiel Claflin, East Westmoreland, N. H., writes:

"I am in entire sympathy with the reform in which you and so many others are engaged, in exposing the frauds, folly and deception of secret societies. Especially Freemasonry with its misleading and corrupting tendencies."

R. H. Orr, Columbus City, Marion county, Iowa, writes:

"As in other places, we need light, but our greatest need, I think, is faith. We look at the probable consequences and are frightened from our duty."

Silas Hubbell, Spring Valley, Minn., writes:

"I told them [those who wished to know the object of the American party] that its object was to put down all secret societies and advocate the works of light, not those of darkness."

Wm. D. Leonard, St. Louis, Mich., writes:

"We are gaining ground in this place and will do so until Masonry is as unpopular as it has been popular."

A. B. Shaw, Grand Rapids, Mich., writes:

"I have always, from my conversion to God, used my influence against all secret societies. I think them anti-Christian. As ye have received Christ Jesus the Lord so walk in him. No man ever received Christ until he consecrated all on the altar as a freewill offering, and from his conversion he must walk in every ray of light to keep justified. And the path of the just is as the shining light that shineth more and more unto the perfect day. But a rebellious heart does not want its idols mentioned—anything that is not on the altar is an idol—and they do not want their idols condemned. May God help us to keep everything on the altar."

J. I. Potter, Secor, Ill., writes:

"I find that the Cynosure helps me in fighting Masonry as well as many other superstitious bigotries. I was duped into a lodge once (I. O. O. F., of Secor, No. 31 Secor lodge) and through the correct expositions of the Cynosure and its Christian comments, have been convinced of my errors, and renounced them. I expect to be known hereafter as on anti-secret society man as long as I live."

Sabbath School.

Lessons for 1881.

The following references are for the Scripture texts of each lesson for next year. Each is followed by its selected "Golden text."

FIRST QUARTER.

Jan. 2.—Luke 1: 5-17.

And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.—Luke 1: 6.

Jan. 9.—Luke 1: 46-55.

My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.—Luke 1: 46, 47.

Jan. 16.—Luke 1: 67-79.

The dayspring from on high hath visited us.—Luke 1: 78.

Jan. 23.—Luke 2: 8-20.

Glory to God in the highest, and on earth peace, good-will toward men.—Luke 2: 14.

Jan. 30.—Luke 2: 25-35.

For mine eyes have seen thy salvation.—Luke 2: 30.

Feb. 6.—Luke 2: 40-52.

And the child grew and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.—Luke 2: 40.

Feb. 13.—Luke 3: 7-18.

Bring forth therefore fruits worthy of repentance.—Luke 3: 8.

Feb. 20.—Luke 4: 14-21.

He hath anointed me to preach the Gospel to the poor.—Luke 4: 18.

Feb. 27.—Luke 5: 12-26.

The power of the Lord was present to heal them.—Luke 5: 17.

March 6.—Luke 7: 19-28.

He was a burning and a shining light.—John 5: 35.

March 13.—Luke 7: 36-50.

He said unto her, Thy sins are forgiven.—Luke 7: 48.

March 20.—Review of the Lessons.

March 27.—Lesson Selected by the School.

SECOND QUARTER.

April 3.—Luke 9: 51-62.

And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.—Luke 9: 62.

April 10.—Luke 10: 25-37.

Thou shalt love thy neighbor as thyself.—Lev. 19: 18.

April 17.—Luke 11: 37-47.

But do not ye after their works; for they say and do not.—Mat. 23: 3.

April 24.—Luke 12: 13-21.

Take heed and beware of covetousness.—Luke 12: 15.

May 1.—Luke 15: 1-10.

Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15: 10.

May 8.—Luke 15: 11-24.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee.—Luke 15: 18.

May 15.—Luke 16: 19-31.

The wicked is driven away in his wickedness: but the righteous hath hope in his death.—Prov. 14: 32.

May 23.—Luke 18: 1-14.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11: 9.

May 29.—Luke 19: 11-27.

So then every one of us shall give account of himself to God.—Rom. 14: 12.

June 5.—Luke 23: 33-46.

And I, if I be lifted up from the earth, will draw all men unto me.—John 12: 32.

June 12.—Luke 24: 13-32.

And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?—Luke 24: 32.

June 19.—Review of the Lessons.

June 26.—Lesson Selected by the School.

THIRD QUARTER.

July 3.—Exod. 1: 1-14.

And they made their lives bitter with hard bondage.—Exod. 1: 14.

July 10.—Exod. 2: 5-15.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.—Heb. 11: 24.

July 17.—Exod. 3: 1-14.

And he said, Certainly I will be with thee.—Exod. 3: 12.

July 24.—Exod. 4: 27-31; 5: 1-4.

He sent Moses his servant, and Aaron whom he had chosen.—Psa. 105: 26.

July 31.—Exod. 7: 8-17.

They showed his signs among them, and wonders in the land of Ham.—Psa. 105: 27.

Aug. 7.—Exod. 12: 1-14.

Christ our passover is sacrificed for us. —1 Cor. 5: 7.

Aug. 14.—Exod. 14: 19-27.

Speak unto the children of Israel, that they go forward.—Exod. 14: 15.

Aug. 21.—Exod. 16: 1-8.

Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.—John 6: 32.

Aug. 28.—Exod. 20; 1-11.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. —Mat. 22: 37, 38.

Sept. 4.—Exod. 20: 12-21.

And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.—Mat. 22: 39, 40.

Sept. 11.—Exod. 32: 26-35.

Little children, keep yourselves from idols. Amen.—1 John 5: 21.

Sept. 18.—Review of the Lessons.

Sept. 25.—Lesson Selected by the School.

FOURTH QUARTER.

Oct. 2.—Exod. 35: 25-35.

God loveth a cheerful giver.—2 Cor. 9: 7.

Oct. 9.—Exod. 40: 1-16.

Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.—Exod. 40: 34.

Oct. 16.—Lev. 1: 1-14.

So Christ was once offered to bear the sins of many.—Heb. 9: 28.

Oct. 23.—Lev. 7: 11-18.

Offer unto God thanksgiving; and pay thy vows unto the Most High.—Psa. 50: 14.

Oct. 30.—Lev. 10: 1-11.

Ye shall be holy; for I am holy.—Lev. 11: 44.

Nov. 6.—Lev. 16: 16-30.

We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.—Rom. 5: 11.

Nov. 13.—Lev. 23: 33-44.

Bless the Lord, O my soul, and forget not all his benefits.—Psa. 103: 2.

Nov. 20.—Lev. 25: 8-17.

Blessed is the people that know the joyful sound.—Psa. 89: 15.

Nov. 27.—Num. 21: 1-9.

And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life.—John 3: 14, 15.

Dec. 4.—Num. 24: 10-19.

A double-minded man is unstable in all his ways.—James 1: 8.

Dec. 11.—Deut. 32: 44-52.

So teach us to number our days, that we may apply our hearts unto wisdom.—Psa. 90: 12.

Dec. 18.—Review of the Lessons.

Dec. 25.—Lesson Selected by the School.

—Poverty is the test of civility and a touchstone of friendship.

Home and Farm.

Sensible Admonitions.

Don't buy a piano for your daughter, while your sons need a plow.

Don't let your horses be seen standing at the beer saloon; it don't look right.

Don't give the merchant or printer a chance to dun you; prompt payment makes independent men.

Don't leave to memory what should be written; it makes lawsuits.

Don't become security for him who waits for the sheriff.

Decent, substantial clothing for your children makes them think better of themselves, and keeps the doctor away.

Teach your boys to look up and forward, never backward.

Cultivate the habit of giving, but never give up.

Buy a farm wagon, before a fine carriage.

Americans probably consume in one form and another, including great quanties of candy, more molasses and sugar than any other nation, it having been estimated that every man, woman and child of our population eats forty pounds annually. The demand has increased 50 per cent. within twelve years.

Cold Feet and Sleeplessness.

The following observations and advice are timely, and are none the worse because they come from so conservative a source as the renowned *British Medical and Surgical Journal:*

"The association betwixt cold feet and sleeplessness is much closer than is commonly imagined. Persons with cold feet rarely sleep well, especially women. Yet the number of persons so troubled is very considerable. We now know that if the blood supply to the brain be kept up, sleep is impossible. An old theologian, weary and sleepy with much writing, found that he could keep his brain active by immersing his feet in cold water; the cold drove the blood from the feet to the head. Now what this old gentleman accomplished by design, is secured for many persons much against their will. Cold feet are the bane of many women. Tight boots keep up a bloodless condition of the feet in the day, and in many women there is no subsequent dilation of the blood-vessels when the boots are taken off. These women come in from a walk, and put their feet to a fire to warm —the most effective plan of cultivating chilblains. At night they put their feet to the fire and have a hot bottle in bed. But it is all of no use; their feet still remain cold. How to keep their feet warm is the great question of life with them—in cold weather. The effective plan is not very attractive as it consists in driving the blood vessels into firm contraction, after which secondary dilation follows. See the snow-baller's hands. The first contact with the snow makes the hand terribly cold, for the small arteries are driven thereby into firm contraction, and the nerve endings of the finger-tips feel the low temperature very keenly. But, as the snow-baller perseveres, his hands commence to glow; the blood vessels have become secondarily dilated, and the rush of warm arterial blood is felt agreeably by the peripheral nerve endings. This is the plan to adopt with cold feet. They should be dipped in cold water for a brief period; often just to immerse them, and no more, is sufficient; and then they should be rubbed with a pair of hair flesh gloves, or a rough Turish towel, till they glow, immediately before getting into bed. After this, a hot water bottle will be successful enough in maintaining the temperature of the feet, though without this preliminary it is impossible to do so. Disagreeable as the plan at first sight may appear, it is efficient; and those who have once fairly tried it continue it, and find that they have put an end to their bad nights and cold feet. Pills, potions, lozenges, 'night caps,' all narcotics fail to enable the sufferer to woo sleep successfully. Get rid of the cold feet, and then sleep will come of itself."

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4: 4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1: 2.

Thurs., Dec. 9.—Yet a little while, and he that shall come will come, and will not tarry.—Heb. 10: 37.

Fri., Dec. 10—Call unto me and I will answer thee, and show thee great and mighty things, which thou knowest not. —Jer. 33: 3.

Sat., Dec. 11.—He is near that justifieth me: who will contend with me?—Isa. 50: 8.

Sun., Dec. 12.—The memory of the just is blessed.—Prov. 10: 7.

Mon., Dec. 13.—Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat, yea, come, buy wine and milk without money and without price.—Isa. 55: 1.

Tues., Dec. 14.—Great peace have they which love thy law and nothing shall offend them.—Psa. 119: 165.

Wed., Dec. 15.—I shall be satisfied when I awake with thy likeness.—Psa. 17: 15.

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 927 L St., N. W. Washington, D. C.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.
D. B. Turney, 311 East Capitol street, Washington, D. C.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago,
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa.

R. H. Kelley, St. Charles, Ill., writes: "I like the Cynosure and read every word of it. I wish we could have a lecture here and the degrees worked; it is a very hard place."

The Wrongs of Ireland.

How the tenants are 'evicted' or turned out is told in a graphic way by Rev. James Flood, a parish priest:

At 12 o'clock to day, in the midst of a drizzling rain, when every man's lips are busy discussing how relief can be carried on to this home and to that, an imposing spectacle presented itself through a quiet part of the parish of King's Court—a carriage containing Mr. Hussey, Jr., son of the agent of the estate of Lord Gormanston; behind and before the carriage came about a dozen of outside cars, with a resident magistrate, an inspector of police, about forty of her majesty's force, the sheriff, and some dozen as rapacious looking drivers and grippers as ever I laid my eyes upon.

There is a dead silence at the halt before the first doomed door. That silence was broken by myself addressing the agent, craving to let the poor people in again after the vindication of the law, when to my disgust, but not to my dismay, one of the crowd is observed by me busily taking notes.

The sheriff formally asks:

'Have you the rent?'

The trembling answer is:

'My God! how could I have the whole rent—and such a rent, on such a soil, in such a year as this?'

'Get out!' is the word, and right heartily do the grippers set to work; on the dung hill is thrown the scanty furniture, bed and bedding; a search is made for pig or goat, and forthwith they share the fate of the evicted master; the door is nailed, and the imposing army marches on to the next holding, till every house has been visited and every soul set forth.

At this moment there is a downpour of rain on that miserable furniture—that poor bed and bedding; and an old man, whose generations have passed their simple lives in that house, is sitting on a stove outside, with his head buried in his hands, thinking of the 88 years gone by. And are those tenants to blame? No! It is on the records of this parish that they were about the most simple-minded, hard-working, honest and virtuous. Their only guilt is this—an 'agreement' with my Lord Gormanston, some five years ago, disfranchising them of any claim under the land act, and involving an intolerable rise of rent, together with the common misfortunes of the country these few years past; and this, in particular, has left them unable to pay the entire rent of this year. Yes, the entire rent—the half, the nine-tenths of the rent would not be acceptable. Priests joined the poor peasantry in petitioning again and again. No answer was given but, 'Have you the whole rent? Have you the law expenses? If not, out you must go!'"

—Subscribe for the *Cynosure.*

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 9, 1880.

TEXTS FOR CHRISTMAS.—The true principle of Christian worship is "what hath God required, and *not what has he forbidden*, and that reformers are to be guided by the principles contained in Christ's permanent commission to his ministers in Mat. 28: 20: 'Teaching them to observe all things whatsoever *I have commanded you.*' According to this all worshiping, honoring, or other services invented by the brain of man in the religion of God, without his own express commandment, is idolatry."—*John Knox.*

ILLINOIS.—In settling with Elder Browne for his year's work, the Lecture Committee of the State Association find that it will be necessary to raise $60.00 more than the amount already pledged in order to pay all claims. They, therefore, urgently and respectfully appeal to all the friends of reform in the State to forward to the treasurer, Jesse B. Blank, at this office, such contributions as they may be able for this fund, so that we may close the year without debt. Please give *immediate attention* to this.

THE N. C. A. BOARD held a special meeting on Tuesday of last week. at 10 A. M., at the office of the Association. There were present Messrs. Wait, Hodge, Cook, Freeman, Hagerty and Kellogg; also Secretary J. P. Stoddard, Thomas Lowe, Elder Browne and Mrs. E. A. Cook. Mr. Hagerty occupied the chair and Elder Browne led in prayer. The tract committee reported that two of the tracts voted were electrotyped, the two others were not yet prepared for the printer. A committee was appointed to look after any business that might arise connected with the anticipated transfer of the treasury, it being understood that Bro. Hildreth was starting on the same day for Colorado with his family for a permanent change of residence. Brethren Stoddard, Cook and Hagerty were made this committee.

It was voted to send Elder Browne to New England in January, for two or three months work; his remuneration to be $50 per month and expenses to and from Worcester, Massachusetts. It was also voted to pay Elder Browne $50 for his services and expenses in visiting the State conventions of Nebraska and Kansas.

The purchase of a safe was referred to the building committee and T. Hodge.

Adjourned for one week.

THOS. LOWE.—As this brother is arranging to work largely in Illinois during the coming year, the State lecture committee take pleasure in endorsing him as a Christian man and efficient worker in reform, and recommend him to the friends throughout the State. He may be addressed for the present at this office. The committee also, in considering the unfortunate circumstances that are delaying the State Convention, since Elder Browne is to be engaged elsewhere much of the time in the near future, decided to request Bro. Lowe to visit Paxton and undertake the preliminary work necessary for the State meeting if the objections urged did not appear to him unsurmountable. There is thus a hope that we may have a strong and influential gathering at the place agreed upon last year.

OBERAMMERGAU AND THE HOLY ROYAL ARCH.

One of the great diversions in Europe from the twelfth to the sixteenth centuries was "the miracle-plays" of the monks. These were simply dramas founded upon Bible history and the lives of the saints. Enacted first in the churches as a means of religious instruction, they had become mixed with irreverence and buffoonry long before the Reformation, though it was not until the last century that they were generally suppressed.

In 1633 the villagers of Oberammergan, a little Baravian town, resolved to commemorate our Saviour's passion in a play every tenth year as an act of devout gratitude for deliverance from a devasting plague; and, in the general war made upon these performances, these Alpoine wood-carvers were excepted and have obtained a celebrity among the lovers of ritualism for their "passion-play," in which the whole community engage as a solemn religious ceremony.

This is the origin of the effort to represent upon the boards of a California theater the agony and death of our Lord. The blasphemous purpose was suppressed there, but revived in New York, and only last week was announced as defeated. Booth, whose theater was to be used, cabled from England forbidding it; the ministers and religious papers fought it; and at last the secular press, noting public opinion, came forward with much ado to "kill it dead." Their ideas are fairly expressed by S. H. Tyng, Jr., in the following commendation:

"I think the play will not succeed. It failed in San Francisco and it ought to fail here. If, however, the people have reached such a depth of infidel degradation that they desire such a play, they will have it, for the supply always equals the demand. It's of no use for Mr. Abbey to talk about charity; thyt is only a bribe. *I don't know of any charitable institution that would receive the devil's money.* There is a religious conviction down deep in the breast of every person, gained in childhood, that will come up at times, no matter if it seems to be lost. Any attempt to travesty or represent the life of our Lord upon the stage will arouse that religious spirit and cause the people to look upon the Passion play with horror."

In this Mr. Tyng speaks the general voice, none too justly or severely. He reasons from a general truth, however, and while he speaks condemns himself, an Episcopal rector, for participation, in the lodge, in like degrading and blasphemous caricatures of holy things. He entered the lodge with a passion-play of the new birth in Christ; he passed on to a caricature of the resurrection of Christ in the third degree. He, or his co-Masons, continue their mockery of holy things in the higher degrees; playing upon the stage of their secret dens the story of the captivity, the temple building, the parables of Christ, until they are not ashamed and have no fear that they shall be struck dead while they personify God himself in the burning bush scene, and as Knight Templars go over with unholy lips and paltry performance the scenes and story of that death, that tomb and that rising, which are the only life and light and hope of the world.

Let the passion-play be suppressed, but let not time-servers and hypocrites, while they cry it down in the theaters, save it from being stamped out in the lodges; and with it the whole system of iniquity that maintains it.

GIVE HER A FAIR CHANCE.

The wife had a domineering, disrespectful demeanor. Her husband was a poor provider for his family, drank liquor, and used a great deal of tobacco. He responded to her unchristian, irreverent manner of addressing him with profanity and occasionally with blows.

The wife sought sympathy and advice from a Christian friend, who plainly told her that while she regretted the improper conduct of her husband that was no excuse for her behavior. That God's Word required her to reverence her husband. That she should do this for the sake of the office which he held, which was a holy one even though its occupant was unworthy. That she should act so that he without the Word might be won by the conversation of the wife. Pet. 3: 1. She returned home humble and determined to do her duty as a Christian.

In a week or two she returned. Things went on at home as bad or worse than before. Her husband was harsh, incommunicative, came home one night drunk and wallowed in his vomit; then lay around the house sick for several days while his wife and little ones suffered for the money which he should have been earning.

"But do *you* do right?" interrogated the friend.

The poor woman's eyes filled with tears, her voice trembled as in a tone which seemed like a beseeching wail of despair she replied, "I *do* try; but my husband will not give me a chance."

O husbands, how much do you love yourselves? How easy is it for you to find excuses for yourselves when you err? How much does Christ love the church? Answer honestly these questions and hear and obey God's voice.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it."

"Let every one of you in particular so love his wife even as himself." —Eph. 5: 25, 33.

—The *Cynosure* was favored with a brief call from Capt. Wilson of Menomonie, Wis., last week. He was about returning home from an extended trip, and was accompanied by one of his daughters.

—Mr. Carpenter has been confined to his room for some two weeks with a severe neuralgic attack, which almost entirely unfits him for business, though not assuming an alarming nature. He is hoping that the severity of the attack will soon be broken.

—Elder J. F. Browne attends the Minnesota State convention at Red Wing this week through an arrangement with Bro. Stoddard.

—Elder Rathbun has been speaking in Steuben county, New York, several times until, attacked with sickness last week, he was obliged to give up, and was on the 2nd inst. laid upon his bed with fever at his mother's home in Haskinville. He has good care and strong hope of rapid recovery; so that he sends word to brethren Joel Martin, Bruce and Jesseph to make ready for lecture work, and he will visit Michigan as soon as health will permit. He wishes to visit all the Wesleyan churches in that State during this month and the next.

—A prosperous fall term closed at Wheaton last Friday. On Wednesday evening members of the faculty and the students of the college classes called on Prof. E. D. Bailey and presented him with a valuable addition to his library, including among other volumes, fine sets of Hallam's and Bancroft's works and the notes of Albert Barnes. Beside this testimonial of esteem as instructor and associate in the institution, the evening was pleasantly passed in a social way. Rev. A. J. Chittenden has been invited to undertake the labors of a college officer laid down by Prof. Bailey. He is expected to begin with the opening of the winter term, Tuesday, Dec. 14.

—The latest and most correct official returns from Kansas give but ten votes for General Phelps. In face of the fact that about three times as many votes were polled for him, the suggestion is pertinent whether several judges of election should not be arrested and tried for tampering with the returns or for perjury.

—The call for a "General Western Holiness Convention" to be held in Jacksonville in this State, is signed by a Presbyterian brother, who showed a painful aversion to Bro. Hinman and his work when in Nevada, Iowa; next, by a brother editor who has made thorough work between his soul and Christ, for whose sake he has openly renounced the lodge along with other sins; third, by a Knight Templar Baptist preacher now stationed at Paxton, Ill., and whom we have known as a hypocritical defender of the blasphemies of that order. The first, Bro. Reid, has had a severe trial by such sectarians who are usually the defenders of lodgery, and we pray that the latter may be led to repent of his great sin and truly receive the Holy Ghost as his sanctifier.

—Thos. E. Hill, a former mayor of the city of Aurora, Ill., published a few years since a manual of business forms, in which is a list of current topics of public interest which the inexperienced writer for the press will find valuable. Among these suggestive topics is the following: "Secret Societies —Election of officers, prosperity and condition of the society;" as if the public could only be interested in favor of these organizations. Mr. Hill is not, we believe, connected with the orders. When he issues a new edition of his manual we expect to have the pleasure of reading—Secret Societies: evidences of their unworthiness and decline; lectures and conventions to establish the truth upon their ruins.

—The citizens Oak Park, a Chicago suburb, have for several months been engaged in the laudable work of driving from their vicinity several low drinking holes. In their public meetings they were successful, but an attempt to put the law to one or two incorrigible dealers, resulted in a discouraging and mortifying failure, which was generally laid at the door of the justice before whom the case was tried. A good reason for this failure has been overlooked by the friends of temperance in Oak Park. Their justice is a 32-degree Mason, "Sublime Prince of the Royal Secret," brother of Grand Chaplain Quint of the Congregational National Council. He is not likely to decide against sworn brothers, if they shall make themselves known. In spite of this failure the prohibition friends have gone on to secure another, by employing a lawyer to prosecute the saloons who is not only a Freemason and lodge officer, but the recognized attorney and confidential adviser of the saloonists in his own town. We may try fighting the devil with fire, but are only likely to get burned for our pains.

—Thanksgiving day usually gives occasion to a good deal of pulpit splurge and spread-eagleism among the popularity-seeking preachers, and queer methods are employed to gather a crowd that may admire and applaud. Here is a specimen from Pittsburg: "The Right Eminent Grand Commander of Pennsylvania, together with other Grand officers, will attend divine services to-day, Thursday, (Thanksgiving) at Central Presbyterian church, Rev. Thomas C. Strong. The entire division, composed of three commanderies, will assemble at the asylum at 9: 30 A. M, to march in a body to the church." These secret societyists use the services of God's house as an opportunity to advertise their order by a grand display, and the church uses the grand display as a means of drawing a crowd. And so they have a jolly time all around.—*Lutheran Standard.*

The Morgan Monument.

RECEIPTS FOR WEEK ENDING DEC. 4,

D. Countryman, J. W. Scott, $5 each.
E. B. Palmer, $1 50.
Wallace Porter and B. M. Spalding, $1 each.
Rev. R. Faurot and S. H. Viessen, 75c each.
Herbert E. Porter, 55c.
Lucien Woodruff, Lucius Woodruf, Mrs. M. M. Ames, C. W. Loney and Mary Loney, 50c each.
W. Fenner, B. Maloney, A. W. Porter, R. Willis, 25c each.
Mrs. Colwell, 15c.
B. and N. Davey, Mr. and Mrs. J. B. Williams, Mr. and Mrs. A. Stout, Mr. and Mrs. W. Marshall, Mr. and Mrs. H. H. Hull, Mr. and Mrs. Adams, Mr. and Mrs. P. H. Swallow, A. Hewett, Mr. Canada, T. Vandusen, 10c each.
Noah Butler, L. M. Rhodes, Mrs. H. Clendenning, E. Williams, Miss L. Glasswek, Mrs. Saxton, Mrs. S. E. Hull, Miss S. Hull, B. Hull, T. Iaman, "A Friend," Mat. Porter, Carrie Porter, C. C. Porter, H. H. Porter, J. V. Baker, Mrs. L. Baker, Miss B. Baker, 5c each.
Mrs. Knight, 2c.
Total, $22 12. Grand total, $254 66.

MONUMENT NOTES.

E L. Harris, Delavan, Wis., writes:

"I am deeply interested in the Morgan monument. I like the idea of having it erected in Chicago, the headquarters of our reform."

L. Chittenden, Crystal Lake, Ill., sends one dollar from Benj. Carpenter of that place, for the Morgan monument, "with the suggestion that it be placed over his remains at Batavia, N. Y. God grant that the enterprise may be a success."

W. Matthews, Ambrose, Pa., writes:

"I have been trying my hand at collecting funds for the monument. It takes pretty well among the United Presbyterians, they all gave from three to ten cents. Among others some gave and some would not."

Enos Mitchell, Pittson, Me., writes:

"There are many opinions in regard to the Morgan monument; as I am only a little over seventy-five I will give mine. If I were to give directions for a monument for myself, I should want it set as near where my dust was as possible. I never read of anything so durable for a foundation as a stone. I think if God could have found anything more durable he would have taken it to build his church on. In Daniel second there was a stone cut out of the mountain which smote Nebuchadnezzer's image all to atoms. If you can find anything more durable to build a monument for Morgan than God did to build his church upon you had better get it."

John Morrison, Mt. Palatine, Ill., sends five dollars for Morgan's monument and writes:

"I will send five dollars to John Brown's monument, if erected in my day."

Literary Notices.

"The Plan of Redemption by our Lord Jesus Christ carefully examined and argued," is a contribution to our theological literature, by I. C. Welcome and Clarkson Goud, published at the *Bible Banner* office, Philadelphia. The authors state that they design to supply in this work a want long felt by the public, though there are many works covering the topics treated, and they express their hope of appoaching the great doctrines of which they must write with minds unbiased and free from any desire to quote the Scriptures to merely prop up some preconceived notion. Such a task could not ordinarily be successful, since few men are willing to undertake the preparation of such a work without some decided opinions as to what the Bible teaches. And so we find very soon that the ideas of the restitution of this earth and the annihilation of the wicked dead are maintained by the authors. Nor will they find that all will agree with them in the statement that Adam did not die according to the Word of God "in the day" that he sinned. That spiritual death, a punishment with which the death of the body is not to be compared, passed upon him is too clearly taught in the Word to have escaped careful readers as the authors are. Though thus teaching some views which seem unwarrantable, the book is prepared with much study and is especially replete with appeals to the Word, instead of relying mainly upon human reasoning, as is the case with many works of this class.

A significant article by the Hon. George S. Boutwell in the *North American Review* for December, entitled "The Future of the Republican Party," is sure to arrest public attention. Written after the result of the recent elections had been ascertained, this article defines the position which the Republican party is, in logic and in policy, bound to assume toward the Southern States. Concession, compromise, conciliation, the author says in substance, will no longer be tolerated. No person is to be admitted to a seat in the Senate, unless the record of his election is clear. New laws are to be passed for the supervision and protection of the ballots in the elections of members of the House of Representatives and Presidential electors. The civil magistrates must have the means within call (the army) of protecting the ballot and keeping the peace. The United States must insure to the people of each State a truly republican form of government. No grants will be made for internal improvements in any Southern State where the equality of all men before the law is not a living, practical fact. The other articles in the December number of the *Review* are: "The Discoveries at Olympia," by Prof. Ernst Curtius; "Rational Sunday Observance," by the Rev. James Freeman Clarke; Southern Statesmen and their Policy," by the Hon. John Jay; "The Ruins of Central America," by Desire Charnay; "The Distribution of Time," by Dr. Leonard Waldo; "The Public-School Failure," by Richard Grant White; "The Validity of the Emancipation Edict," by Aaron A. Ferris. For sale by booksellers and newsdealers generally.

News of the Week.

—On Saturday a passenger train on the Northwestern road ran into the rear of one preceding it with a terrible crash, demolishing cars and engine and setting the forward train on fire. For a wonder no one was killed and but few injured.

—The Pennsylvania railroad officials have ordered all "flash literature" out of their depots, and forbidden their sale upon their trains.

—Gov. St. John, of Kan., is speaking in New York this week on temperance, and promises to give two addresses in this city during the last of the week.

—The Beckwith House at Oshkosh, Wis., was burned on Friday. A Mrs. Paige perished in the flames, and it is feared two or three other lives were lost.

—Gen. O. O. Howard will probably be the successor of Gen. Schofield at West Point. There will be few Whittaker cases under his management.

—It is understood that the Secretary of the Treasury will recommend that the silver dollar be increased in weight from 412½ grains to 450 grains of silver, and that existing laws be repealed or modified so as to allow the recoinage of the silver dollars stored in the vaults.

—The Northern Pacific road which could hardly give away its bonds four years ago, has just contracted a loan of $40,000,000, with which to complete the track to the Pacific. The expectation is that the company will be able to complete one mile a day during the coming year.

—At a wedding party near Rockwood, Roane county, Tenn., arsenic was put in the food prepared for dinner by mistake. Twenty-seven were poisoned, of whom six were dead the next day and three others not likely to recover.

—Thaddeus Stevens' estate is now nearly settled, and it is believed that there will be enough to pay the bequest of $50,000 for the founding of an asylum for orphan children.

—A Vienna dispatch says: "The Greek Liberals are excited and jubilant over the speech made by Lord Granville, on Saturday, wherein he announced that it was impossible for the Greek question to remain much longer unsolved.

—The French press are exulting over the approaching issue of the new Panama Canal stock under the management of De Lesseps. Enormous sums of money are being spent in advertising the great scheme.

Home Circle.

Peace.

When winds are raging o'er the upper ocean
And billows wild contend with angry roar;
'Tis said, far down beneath the wild commotion,
That peaceful stillness reigns forevermore.

Far beneath the noise of tempest dieth,
And silver waves chime ever peacefully;
And no rude storm, how fierce soe'er it flieth,
Disturbs the Sabbath of that deeper sea.

To the heart that knows thy love, oh Purest!
There is a temple sacred evermore;
And all the babble of life's angry voices
Dies in hushed stillness at its peaceful door.

Far, far away the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm, how fierce soe'er it flieth,
Disturbs the soul, oh, Lord, that dwells in thee.

—Selected.

Art in Christian Worship.

It is said that no paper read before the late Pan Presbyterian Council made a stronger impression than the one on Art and Worship, by Rev. John DeWitt. The subject is one of growing and practical importance.

1. Art is naturally materialistic and sensuous in its character and influence. It employs material objects to affect the sensibilities through the eye and the ear. Form, color and sound appeal to the æsthetic rather than to the moral nature. As the beautiful has no necessary connection with the true and the good, so the sense of beauty is not connected with duty. Indeed, all history shows that high and complex art has commonly been used in the service of pride, worldliness and vice. The Greeks declined in virtue as they progressed in art. No nation ever equalled them in the exquisite conception and execution of the beautiful, and perhaps none in the refinements and varieties, sensual pleasures and moral corruption. The most refined and cultured Roman matrons were often harlots and passionate admirers of bloody gladiatorial scenes.

Says Lord, the historian, "Was Leo a wiser pope because he delighted in pictures? Did art make the Medici of Florence more susceptible to religious impressions? Does art sanctify Dresden or Florence? Does it make modern capitals stronger or more self-sacrificing, better fitted to contend with violence or guard against the follies which undermine a state? What are the true conservative forces of our world? On what did Luther and Cranmer build their hopes of regeneration? Art does not teach us to resist temptation. It presents temptations rather. It gilds the fascinations of earth. It does not point to duties or the life to come. The sense of duty never prompts to the discharge of any moral obligation, nor does it ever restrain from sin." Complex art in dress leads to all the pride and abominations of modern fashions.

Novel writers and stage players are the leading artists of the times, and what of their general morals? All the world knows what outspoken infidels and shameless sinners the two leaders in these professions are—"George Eliot" and the "Divine Sara."

We can easily call up a multitude of poets, painters, sculptors, scientists and artists of every kind, in confirmation of Dr. Chalmers' argument upon "The Slender Influence of Taste in Morals and Religion."

2. God has never encouraged, but rather discouraged high or complex art in religious worship. Indeed, worshiping him through the medium of material forms or artistic symbols, except so far as God especially appoints, is forbidden in the second commandment.

In Acts 17: 29, Paul condemns such worship, and in 1 Cor. 2, he discards rhetorical art in preaching the Gospel. God and his prophets never encouraged art among the Hebrews, and hence it remained far below that of surrounding nations. Even the temple and its furniture, though never so costly, presents no specimens of high art, which would satisfy Grecian taste. Jewish worship was simple and majestic. Its most striking part was the slaughter of animals, presenting a scene quite repulsive to the æsthetic nature, and even to this day abhorrent to "refined flesh."

We find nothing to encourage high art in Christian worship, in the teachings or example of Christ while on earth, nor in the writings or life of the Apostles. Order and decency, but simplicity and spirituality are characteristic every where.

3. The whole history of the church shows that when artistic and elaborate forms and ceremonies of worship have been assumed, spirituality and power have declined. Whenever power has declined, forms have multiplied.

The simplicity and directness of apostolic worship gradually gave way to a more elaborate and showy service to satisfy the lusts and excite the sensibilities of the cultured, and to foster the superstition of the ignorant.

Thus came in the "Poisonous Honey" of Romanism, with its cathedrals, sculptures, paintings, images, processions, antiphones, vestures and gestures, all appealing to the lusts, sensibilities or superstitious nature of man, and constituting a spectacular and sensuous religion which cannot please God or make men holy.

The reformers of the sixteenth century, regarding these complex forms, invented by art and man's device, as hindrances rather than helps to spiritual worship, reformed the worship of the church as well as the doctrine.

God's eternal truth was unveiled and enthroned again, and as it has well been said, the cathedrals of the reformation, were its grand old confessions of the primitive faith. The truth directly spoken in the power of the Holy Ghost, took the place of artistic forms, colors, sounds, and motions, addressed to the senses.

We do not apprehend God by the esthetic but by the moral nature, hence divine truth is addressed directly to the conscience, and the less media intervening, the better.

God does not want "our best in architecture and art," if it hinders our worship in "the beauty of holiness."

How often we observe that as vital godliness declines in a church "Sweet Art" comes in with all her showy attractions in architecture, classical music, elocution, dress, decorations, floral offerings and perhaps a tasty liturgical service is desired to crown the display.

The emotions are indeed stirred and the taste is gratified, but the worship is spurious and God blows upon it. The incense is not holy and it is kindled with a "strange fire," and not fire from the brazen altar of sacrifice. The truth about it is the divine person and the atoning work of Jesus Christ is the genuine fire with which we kindle our worship. These artists who seek to enkindle devotion otherwise are our Nadabs and Abihus with strange fire. Like Cain they bring fruits and flowers instead of the atoning lamb. Away with them! divine worship is not a fine art, employed to gratify the taste of the natural man but a simple, grateful, and spiritual exercise of the ransomed powers. The Holy Ghost does not keep us in fellowship with the Father and his Son Jesus Christ, by the use of complicated machinery, but we have freedom to enter the holiest by the blood of Jesus.

Salvation is not by taste, but by grace. Continental Europe tried ecclesiastical art long enough to test its value in spiritual things, and under the culture and sway of its gothic cathedrals and unequalled art, it has drifted almost in a body, either to papal superstition or blank infidelity.

No, if our worship is barren, it is not for lack of liturgical forms, but spiritual power. We do not want galvanic batteries to stimulate our sensibilities, but the Holy Ghost to give us life more abundantly.—*The Earnest Christian.*

"When the conscience is thoroughly afraid with the remembrance of thy past sins, and the devil assaileth thee with great violence, going about to overwhelm thee with heaps, floods, and whole seas of sins, to terrify thee, and draw thee from Christ, thee arm thyself with such sentences as these: Christ, the Son of God, was given not for the holy, righteous, worthy, and such as were his friends; but for the wicked sinners, and for his enemies: wherefore, if Satan say, 'Thou art a sinner, and therefore must be condemned;' then answer thou, and say, 'Because thou sayest I am a sinner, therefore will I be righteous and be saved;' and if he reply, 'Nay, but sinner must be condemned;' then answer thou, and say, 'No, for I fly to Christ, who hath given himself for my sins, and therefore, Satan, in that thou sayest 'I am a sinner,' thou givest me armor and weapon against thyself, that with thine own sword I may cut thy throat, and tread thee under my feet.' "—*Luther.*

Temper at Home.

Dr. Hall says: "I have peeped into quiet 'parlors' where the carpet is clean and not old, and the furniture polished and not bright; into 'rooms' where meals are cooking and eaten, and the boys and girls are as blithe as the sparrow in the thatch overhead; and I see that it is not so much wealth, nor learning, nor clothing, nor servants, nor toil, nor idleness, nor town, nor country, nor rank, nor station, as tone or temper that makes life joyous or miserable, that renders home happy or wretched. And I see, that in town or country, God's grace and good sense make life what no teacher, or accomplishments, or means, or society, can make it, the opening stave of an everlasting psalm; the fair beginning of an endless existence, the goodly, modest, well-proportioned vestibule to a temple of God's that shall never decay, wax old, or vanish away."

A Wife's Power.

A good wife is to a man wisdom, strength and courage; a bad one is confusion, weakness and despair. No condition is hopeless to a man where the wife possesses firmness, decision and economy.

There is no outward propriety which counteracts indolence, extravagance and folly at home.

No spirit can endure bad influence.

Man is strong, but his heart is not adamant.

He needs a tranquil mind, and specially if he is an intelligent man, with a whole head, he needs its moral force in the conflict of life. To recover his exposure, home must be a place of peace and comfort. There his soul renews its strength and goes forth with renewed vigor to encounter the labor and trials of life. But if at home he finds no rest, and there is met with a bad temper, jealousy and gloom, or assailed with complaints and censure, hope vanishes and he sinks into despair.—*Ex.*

Cultivate gentle manners in the family. When your boy grows up and in college he will thank you for the training which seemed very irksome at the time, and your little girl will shed fewer tears of mortification when she is a young lady, if you can accustom her now to ease and grace and gentleness of manner.

—Since I cannot govern my own tongue though within my own teeth, how can I hope to govern the tongues of others.

Childrens' Corner.

Books of the New Testament in Rhyme.

The Gospels four, of Matthew, Mark, of Luke and of St. John
Tell us the story of our Lord when he this earth was on.
Acts show how, through the Apostles' work, God made the church increase;
And Romans, how we're "justified by faith," and so have "peace."
Corinthians the First and Second give many a glimpse of Paul;
And next in order comes the book that we Galatians call,
Which tells what are the Spirit's fruit God's children ought to bear.
Ephesians show what armor bright God's soldiers all must wear.
Philippians, so full of "joy," and next Colossians see,
Which says our love must now be set where we one day shall be.
The two Epistles of St. Paul to Thessalonians treat
Of that glad hour when Christ shall come, his risen saints to meet.
In the First and Second Timothy, and Titus too, we read
Directions to God's ministers—how they their flocks must feed.
In Philemon, Paul pleads the cause of one he calls his son;
And Hebrews gives the list of those who faith's bright crown have won.
James says, that we our faith and trust by works must always prove.
First Peter tells us of the Lord, whom tho' unseen we love.
In Second Peter we may read about the last great day.
First John declares that "God is love," and we must love alway.
The Second and the Third of John to much-loved saints are sent.
Jude talks in solemn words of those who are on evil bent.
"Things that must shortly come to pass," John's Revelation shows,
And New Jerusalem, our home, we read of at the close.

—Intelligencer.

Martin Luther.

In the convent of Erfurth, during the years 1505-8, might be seen, three times a day, a monk, praying with intense sincerity to some one of twenty saints that he had chosen as the object of his devotion, and divided them into classes, so that he might pray to each one once a week. He was a bigoted Roman Catholic, and fully believed that peace to his troubled conscience could be obtained only in this way, and by flagellation and fastings. But he found all his efforts useless, and that peace, which he so much desired, he found not; but, after a while, a fellow monk whispered in his ear, "Christ is the real Saviour for real sinners;" it brought peace to his soul. It was the seed-wheat of the Reformation dropped into Luther's heart, and by and by it brought forth abundant fruit. It was another form of stating the doctrine of justification by faith in Christ Jesus, which Luther afterward declared to be "the article of a standing church or a falling church." But how came Luther to be in this convent? And how did he afterward use this important knowledge? These are the questions which we purpose answering in our present sketch.

Martin Luther was born at Eisleben, a village of Lower Saxony, November 10th, 1483, nearly four hundred years ago. His father, Hans Luther, was a miner in the village of Moehra, but subsequently removed to the town of Mansfield, where he amassed some property and determined to educate his son for a lawyer. But that determination did not mean, as with us, that he would provide the means necessary, but only that he would not demand his time at some money-making work. Accordingly, at fourteen years of age, Luther was sent to Madgeburg, to a somewhat celebrated school, where the boys paid their own way, by collecting alms from the citizens, under whose windows they were accustomed to sing twice a week. From this school he was transferred to one at Eisenbach, where he supported himself in the same way. It was here his pretty face and sweet voice attracted the attention of that noble woman, Ursula Cotta, and in whose house he found a happy home. Here he continued until his eighteenth year, when he entered the University at Erfurth. Some two years after he entered the University, he discovered in its library a Latin Bible, the first he had ever seen, which he read with intense delight. He soon after determined to dedicate himself to what he believed the work of the Lord, and entered the convent, where we have said he was diligent in prayer to the saints; but where he soon found "the real Saviour for real sinners." Being recommended by his friend Staupitz to Frederick, Elector of Saxony, he was appointed by him to the chair of Metaphysics in the University of Wittembergh. He accepted the appointment and began his great work. Here he lectured, preached, wrote his books, and though he died absent on a mission at Eisleben, here he was buried, and in the market-place of the town a bronze statue reminds the citizens of the esteem in which he was held by Germany. It was October 31st, 1517, that Luther nailed his ninety-five theses to the door of the church, and thereby entered his protest against the sale of indulgences, and also against some of the doctrines of the Romish church, which gave them support. We quote the 1st, 6th, and 36th of these celebrated theses:

1st. When our Lord and Master Jesus Christ says, Repent, he means that the whole life of his believers upon earth shall be a constant and perpetual repentance.

6th. The Pope can not remit any condemnation, but only declare and confirm the remission of God, except in the cases that appertain to himself; if he does otherwise the condemnation remains entirely the same.

36th. Every Christian who truly repents of his sins, enjoys an entire remission, both of the penalties and of the guilt, without any need of indulgences.

These were printed and circulated all over Germany in fourteen days. The better class of citizens rejoiced, that one man was found with boldness sufficient to oppose the iniquitous traffic. But this was an offense that could not be passed over by the church. Luther was accordingly summoned to answer for his conduct at Rome, but by the intercession of the Elector Frederick, he was saved from thus walking into the jaws of death, and Cajetan was, as the Pope's Nuncio, appointed to receive his submission at Augsburg. But the wily Cardinal found that "little Brother Martin," as he called him, would not submit unless his errors could be pointed out from the Scriptures. He accordingly dismissed him, and told his friends, "I don't want to talk more with this beast. He has a deep eye and marvelous speculation in his head." From fury and violence Luther made his escape back to Wittemberg, after having written an appeal from "Leo X., illy informed, to Leo X. better informed," which appeal was fastened to the door of the cathedral after his departure. The death of the Emperor of Germany, by which Luther's friend Frederick became for the time the acting Emperor, and other complications, secured the safety of Luther until the Diet of Worms. Here he was cited to appear, and although many of his friends feared the result of his appearance, they could not persuade him otherwise. His answer was, ',Though there were as many devils in Worms as there are tiles on the houses, still I would go." By degrees new light had entered his mind, and dispelled this Romanish darkness so that he no longer regarded the Pope as the vicar of Christ, but rather as anti-Christ. Accordingly sometime before this, he wrote, "I despise the fury of Rome and contemn her forms. No more reconciliation; no more communication with her forever. Let her condemn me; let her burn my writings. In my turn I will condemn and publicly burn the pontificial law, that nest of every heresy. The moderation I have hitherto shown has been unavailing. I now renounce it."

These brave words brought him letters of commendation from many men of influence, and emboldened him to publish, in June, 1520, an "Appeal to his Imperial Majesty, and the Christian Nobility of the German Nation on the Reformation of Christianity." This is said to be "one of the most eloquent and magnificent of his writings," and to have aroused to white heat the people of Germany against the Pope; so that his bulls no longer filled them with terror, but rather with contempt. The pamphlet, among other things, assailed the sacerdotal caste, as follows: "It has been said that the Pope, the bishops and the priests, and all those who people the convents, form the ecclesiastical or spiritual state, and that the princes, the nobility, the citizens, the peasants, form the secular or lay estates. This is a fine story. Let no one, however, be grieved. All Christians belong to the spiritual state, and there is no other difference between them than that which arises from the functions which they discharge. We have all one baptism, one faith, and it is this which constitutes the spiritual man. The unction, the tonsure, the cowl, ordination, consecration by a bishop or the Pope may make a hypocrite; they cannot of themselves make a Christian. We are all consecrated priests by baptism, as St. Peter says, 'We are priests and kings,' although it does not belong to all to exercise such offices, for no one can take what is common to all without the consent of the community. But if we possess not the divine consecration the Pope's anointing can never make a priest."

Words like these were needed to remove from the people the fear with which they regarded a priest, and they were largely effective, and tended to inspire the people with that independence so much needed in the beginning of the Reformation. Hence, when the Pope's bull excommunicating Luther was published, it carried with it no terror.

[Concluded next week.]

Do not Wait to be Older.

One day the teacher of an infant class asked the scholars this question, "How big must you be to give your heart to Jesus? Must you be as big as I am? All that think so will raise the hand."

Quite a number thought they must be as big as their teacher.

"Well, all who do not think so will raise the hand."

A good many hands were raised this time.

"Well, Lizzie, how big do you think we must be to give our hearts to Jesus?"

"Just as big as we are," answered the little girl.

A Learned Cat and Wise Hen.

Mrs. Augustus W. Brooks, of East Elliot, Me., has (or did have, about a year ago) a cat thirteen years old, which she brought from Boston and for which she has been vainly offered $50. This learned pussy will stand up at a word of command, bow slowly or quickly as directed, walk around the room on her hind legs only, dance, turn somersaults, go through the motions of holding a jews-harp to her mouth with one paw and playing on it with the other, mew when ordered to speak, kiss her paw to visitors, hold a saucer of milk on her fore legs and lap the milk, and stand on her hind feet and with her fore paws catch bits of bread or meat thrown to her, like a base-ball player. Her kitten, a year old, will turn somersaults. The same lady has a hen which always wipes her feet on a mat on entering the house, and if asked: "How do you get your living, Biddy?" will scratch on the floor, look to see if she has scratched out anything, and then look at the questioner to see if the answer is correct, this hen despises the wooden, chalk, and porcelain cheats, which some people palm off on hens for nest-eggs, tumbling them out of her nest as often as they are put in. A rooster will also scratch the floor when asked how he gets his living, but cannot be made to wipe his feet.—*Portsmouth (N. H.) Chron.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$496 67
Eli Tapley..... 222 54

Received during the past week for the Southern lecturers, $50 from Peter Minton, Millville, Ohio; and $1 for Bro. Hinman from J. S. Hickman. Paid to H. H. Hinman and Eli Tapley, $20 each.

—Letters from Mississippi received on Monday state that the exceedingly wet and cold weather had interferred much with the protracted meeting in Salem academy near Columbus, but much good has been done and a church will probably be organized. A general meeting is appointed for Wednesday of this week and Bro. Hinman will remain a week longer in that vicinity.

Letters from the South.

Mississippi and her customs.

Dear Bro K.—The Southern people are in many respects markedly different from those of the North and most of these differences have grown out of slavery. Farming implements are rude and poor. They have never seen a decent hoe. There is almost an entire absence of labor-saving machinery. The slave was considered the cheapest machine. In the country and rural villages the buildings, including shops, churches and stores, are all rough and rude. This is not because of poverty, but for want of any just appreciation of anything better. Large sums of money must pass through the hands of the merchants, but where it goes it would be hard to tell. Dwelling houses for the white people are generally better, and though by no means tasteful are well adapted to a warm climate. There is one thing that seems hard to understand, they are so open that there is much suffering in the cold weather. They will keep a large fire, but with the wind blowing in from open doors, windows and crevices, one can warm but one side at a time. The idea of a room warmed equally and comfortably seems never to have entered their minds. I have been surprised that some intelligent people should not see that a few hours labor would add greatly to their comfort and save many hours in procuring fuel. Happily the winters are short, since the people prefer to shiver through them.

It is considered an act of rudeness to go to a house an knock at the door. Indeed, it is very unsafe to knock, for every family keeps one or more dogs that are expected to bite you if you do. The *polite* (and only safe way) is to stand in the street and halloo the house until some one comes out and invites you in.

The effects of emancipation have been immensely beneficial to all classes; although in the transition state, much poverty and suffering has resulted. The colored man is slowly acquiring knowledge, property and self-respect. Labor by all has become a necessity, and is in no sense a degradation. There is less licentiousness and fewer illegitimate children, and though the morals of the freedmen are still quite low, yet they are doubtless improving.

The color line.

In one respect matters are worse than before emancipation. Then white and colored belonged to the same church, now the color line is quite distinctly drawn. White and colored schools are distinct and so are churches. It is rare to see mixed congregations. The colored population is large and the country swarms with little rude structures called churches or chapels, where congregations of the colored people are preached to, often by illiterate and sometimes grossly immoral preachers. Nothing does the South need so much as State normal schools for the free education of colored teachers and some plan for the education of colored ministers. There are a few faithful white Christians here who labor earnestly for the improvement of the colored people; but the man or woman who does that is put under the ban of public opinion. Even among the less intelligent blacks he is considered as having lowered himself considerably. The spirit of caste is

The great crying sin

of the South. The white is most guilty, but it belongs to all classes. Could Mississippi have the labor of such a man as John G. Fee of Kentucky; could a school like Berea College be started here, that should ignore all distinctions on account of race, it would be a most powerful influence for the promotion of true religion and good government. Colored schools will never effect the object. They perpetuate race prejudice. Nothing but a practical illustration of the doctrine of human equality will ever convince the people.

Yours for Christ,
H. H. Hinman.

Unitarian.

—Rev. L. B. Kent in urging attendance upon a General Western Holiness Convention to be held in Jacksonville, Ill., Dec. 15th, says of one excellent characteristic of the meeting: "The sectarian spirit which of late has been aroused to antagonize the holiness missions, and oppose and discredit its works, offers very poor encouragement as a spirit to be pressed into leadership of the holiness mission. As in the sight of St. Paul, so to all true holiness workers is it evident, that the sectarian spirit proves that its possessors are 'babes in Christ,' and 'yet carnal,' 'walking as men.' Among the clearest evidences that the doctrine and experience of sanctification, as taught by us, are of God, is the fact that as this experience is realized, 'the unity of the spirit' is enjoyed, and manifest Christians formerly of Paul, of Cephas, of Wesley, of Calvin, of Luther, become one as Christ prayed. A mission promoting this spirit will hardly be likely to sacrifice this spirit, by adopting sectarian narrowness, as its choice of a means for its diffusion."

—The *Free Methodist*, in commenting upon upon the statistics of the churches which it represents, says most truly: "Where the missionary spirit pushes out after souls, and is zealous in securing the sanctification of believers, the growth is steady and strong; but where there is a sitting down to take good care of the church, or great zeal to be thorough, straight Free Methodists but little is accomplished."

Presbyterian.

In a report of a Presbyterian body in Colorado, it is said: "One of our churches was dissolved. The history of that church should be studied by the laymen of the land. Composed of some twenty-eight or thirty members, it stood as a witness of Christ up in the mountains. One day an order came that the members of the church must work on the Sabbath day. The issue was made up—break God's laws or break homes and associations. Under the lead of a faithful and brave elder, who had carefully looked after the spiritual welfare of the people, they determined to give up all for the honor of God's law, and so they left homes and prospects, and became scattered. We regretfully dissolved the church, but did not fail to recognize the integrity of its members."

—Moody's sermons have been translated into Arabic, and are very popular. The teachers in all the out-stations of the Presbyterian mission at Zahleh, Syria, have been supplied with copies, and read from them on Sunday evenings to interested audiences. The Greek Christians at Jeditha told their priest he ought to imitate the Protestants and display more energy in teaching the people and their children. He had no trouble in opening a school, but the matter of preaching puzzled him. At length he went to the Protestant teacher and asked him to lend him "that little book," and went diligently to studying it, so as to learn how to preach.

Lutheran.

—The almanacs for the coming year contain the following statistics of the Ev. Lutheran church in this country, embracing all the churches bearing the Lutheran name: General bodies, 4; synods, 56; ministers, 3,174; churches, 5,683; communicants, 750,000; theological seminaries, 18; colleges, 25; high schools and academies, 28; orphans' homes, 19; asylums for aged, 3; hospitals, 4; deaf and dumb institutions, 1. The church publishes 72 periodicals in five different languages, viz., 25 German, 24 English, 17 Norwegian, 6 Swedish, and 4 Danish. During the year it has under its care 800 home missionary stations, which received a support of about $100,000. At the ports New York, Baltimore, and Philadelphia eight missionaries are stationed, representing the German and Scandinavian languages, to care for immigrants. Two extensive missions are maintained in India (one among the Telegus, and another in and about Gunsur), the Muhlenberg mission in Africa, a mission among the negroes in the Southern Mississippi States, and missions among the Indians.

General.

—A German revivalist has come to the front in the person of the Rev. E. Von Schleumbach. He has been made a secretary of the Young Men's Christian Association of the United States, and is holding meetings in Boston. He is called the German Moody on account of a slight resemblance to Moody, but he is said to be a better speaker and logician. His strongest points however is that he is a converted atheist and his most effective assaults are upon the sin of unbelief.

—The Methodists in England are making preparations for their Ecumenical Council, which is to meet in London next September "to devise means for prosecuting home and foreign religious work with the greatest economy and efficiency, to promote fraternity, to increase the moral and evangelical power of a common Methodism, and to secure the more speedy conversion of the world." Among the topics discussed will be Popery, Paganism, Intemperance, Skepticism and Pauperism. The Council will meet in City-road chapel, the first Methodist church built in England, the pulpit of which was occupied for many years by John Wesley.

OBITUARY.

Editor Cynosure:—It is with sadness that we chronicle the death of Bro. John V. Baker. He died of consumption at his home near Leesville, Henry Co., Mo., Friday, Nov. 12, 1880. Bro. Baker came from Indiana (the State of his nativity) to Missouri some ten years ago. He first began the practice of medicine, but soon abandoned that for the profession of school-teaching to which he gave the principal part of his time until about three years ago, when he made his renunciation of Freemasonry. Since that time he has taught but little, and has given liberally of his time and means to the cause of the Anti-masonic reform. He was an untiring worker, and I have often thought to myself that if every man who favors the reform was as earnest as Bro. Baker it would not be long until every man, woman and child in the United States would know of the evils of Fremasonry and the efforts that were being made for their suppression. Bro. Baker has more than

once said to the writer that he considered his renunciation of Masonry and subsequent opposition thereto as the best work of his life. As a husband and father, kind and faithful; as a citizen, upright; as a follower of Christ, meek but earnest. He leaves a wife, a little daughter, and a host of friends to mourn his loss. He is gone, but the forces he put in operation against the lodge are not lost nor will they cease to "march on" until the idolatry of the lodge shall be destroyed. He has fought the fight, he has kept the faith and died triumphantly in it. His remains were followed to their last resting place by a large concourse of friends. Let his widow and fatherless one be remembered in our prayers. Let us all imitate his virtues and like him be courageous though the foe is strong.

W. M. Love.

Matthias Coffman died October 12, 1880, at his residence near Logan, Edgar Co., Ill., in the seventy-sixth year of his age. He died resting in the arms of Jesus and has gone on before his household to the land of deliverance. He was one of the strong upholders of truth against Masonry, and was a member of the United Brethren in Christ. One of his sons, W. N. Coffman, is preaching in the Upper Wabash conference. Another, J. Coffman, is likewise engaged in Lower Wabash conference. The mother yet lives and waits the Lord's will. M. C.

—Bro. St. Clair Ross, of Denver, Colorado writes of the death of Rev. H. R. Miller, of the Colorado Conference, U B. church, which took place Nov. 23. He was a warm advocate of anti-secret reform, a man of faith and goodness.

Political.

Election Returns.

CALIFORNIA.

Reported before, 4.

Yolo county..... 4

CONNECTICUT.

Reported before, 1.

Reading Ridge.. 1

ILLINOIS.

Reported before, 78.

Esmer.....	1	Westfield.....	7
Crystal Lake ...	3	Lincoln.....	1
Fulton.....	1		

INDIANA.

Reported before, 48.

Princeton.....	4	Valley Mills....	2
Seward township	4	Richland Center.	2

IOWA.

Reported before, 340.

Lincoln township	1	Waverly.....	4
Pella.....	2	Washington.....	7
Brandon.....	3	Decatur county.	3
Brooklyn.....	1	Cass township...	3
Barcgo	2	Searlsboro.....	1
Floyd County....	3	Lynnville.....	4

KANSAS.

Reported before, 30.

Flora township..	1	Little River.....	6

MARYLAND.

Baltimore..... 1

MASSACHUSETTS.

Reported before, 2.

Boston..... 2

MICHIGAN.

Reported before, 153.

Medley.....	4	Rigor.....	1
Constantine.....	3	Sparta.....	7
Berrien.....	3	Ogden Center..	6
Pittsford.....	2	Watron.....	2
Mundy.....	4	Wrights.....	2
Martin.....	1	Hopkins.....	2
Vienna.....	2	Fenton.....	4
Salem.....	2	Allegan.....	2

Official returns.

Ionia county....	15	Kent.....	18
Ottawa.....	112	Quick.....	109

MINNESOTA.

Reported before, 9.

NEBRASKA.

Reported before, 6.

Loup City..... 1

NEW HAMPSHIRE.

Reported before, 2.

NEW YORK

Reported before, 12.

Parishville.....	4	Groton.....	1
Waterport	2	Pitcher.....	1

OHIO.

Reported before, 25.

Windsor Mills...	1	Senecaville.....	6
Camenburg.....	1	Mt. Ephraim...	1
Hamilton.....	2	Hicksville.....	1
Sullivan	8		

OREGON.

Reported before, 1.

PENNSYLVANIA.

Reported before, 89

Alleghany county. 1

RHODE ISLAND.

Reported..... 8 Official report... 4

VERMONT.

Reported before, 4.

Albany.....	3	S. Northfield....	3
Topsham.....	4		

WISCONSIN.

Official returns of the State, 91.

Reported before, 72.

Baraboo.....	4	Fennimore.....	2
Mt. Ida.....	1	Rosendale.....	1
Raymond.....	1	Walworth Co...30	
Derien.....	7	Sherman.....	1
Otsego.....	1	Wyocena.....	1

Political Opinions.

E. L. Harris, Delavan, Wis., writes:

"For the first time in my life I stayed at the polls all day to see that our friends were supplied with the true ticket, and as a result succeeded in getting seven votes for Phelps and Pomeroy. Many claimed never to have heard of the American party. One man inquired, 'Why do you not call it the Anti-masonic party?' I replied, 'Because it includes all other reforms.' No report has been given in the town journals of our votes." Enclosed in the same letter is a slip from the New York *Times*, weakly ridiculing the American party; it contains the following truth: "It is conceded by all that in many districts there have been large Anti-masonic gains."

D. B. Heckert, Ogden Center, Mich., writes:

"There were six American party votes cast in this place, it being the first time that this ticket was ever voted in Ogden, and it opens the way for more. The first American flags now waves from a pole fifty feet high, with names of our candidates, 'Phelps and Pomeroy,' on it. We propose to keep the ball rolling. I heard a number of men say, that if they were not afraid this or that party would not get in, they would vote the American ticket. I think the party will gain in the future. I propose to vote as I pray, and shall not be disturbed by the Solid North or the Solid South, since Masonry controls them both alike. I have cast my last vote for any man or party that is in bondage to secret societies. My prayer is, that honest people may see the light and keep free from the lodge."

John Ziegler, Poplar Hill, Flora township, Kan., writes:

"There was one vote cast in this township for the American party. But it was not noticed in the county papers. I met with the same result four years ago in Center township, Ind. But the time will come when they will notice our votes, because God will purge this nation from all its sin. We have a good platform and it will win."

Daniel Leggett, Allegan, Mich., writes:

"The American party is in its infancy and is not known, nor will it be until an organization is effected. We want to organize and get our men in the field as the Republican party now has, and then the eyes of the people will be opened. I gave away one hundred tickets. Our Republicans didn't know what they meant; were afraid to look at them. I voted the ticket four years ago and it was not reported. This year when I handed my ticket I gave the clerk one and told the board it must be counted."

H. Siemiller, Mormontown, Ia., writes:

"I find, on looking in our county paper, seven Anti-masonic votes recorded. This may look to the secretist something like the 'seven seals.' We thank God that we have even seven."

H. M. Woodford, Waverly, Iowa, writes:

"There were but four votes for the American ticket in Waverly, but many excuses for not voting it. Some now say they are very sorry that they did not vote it. But when I consider that the Lord says, 'One shall chase a thousand and two put ten thousand to flight,' I wonder what four will do. So I am reconciled to the result just as it is, and as 'one with God is a majority,' I think we are all right."

T. K. Bufkin, Lynnville, Iowa, writes:

"Some of the oath-bound made some sport of the ticket (Am.) and platform; but we need expect nothing else of ancient sun-worshipers."

W. D. Anderson, Leon, Iowa, writes:

"Those who voted the American ticket are instruments in the hands of God in warning people of the abominations of secrecy; and if they do not heed the warning, God will make bare his arm in overthrowing this wicked institution."

John Remington, Mundy, Mich., writes:

"At our election in this county, according to the official canvass, only ten votes for the American party were polled. We should have polled more had our tickets been on hand, but we did not get them till late in the afternoon of election day." [The tickets were sent a *week* before election].

J. Gamble, Baltimore, Md., writes:

"The votes of all the other parties were published in the county paper which I take, but the American party's vote was not."

Wm. Matthews, Ambrose, Pa., writes:

"I see in our county paper that the American party is accredited with forty-four votes in this State, but we are not sure that this is correct. No vote was recorded in our county, though I cast one myself. I spoke to the Judge about it since, and told him he was sworn to his returns—he didn't know what to say."

John Mannull, Brandon, Iowa, writes:

"We should have had a lecture here before the election to wake up the people; but there was none, so they slept on. I hope and trust, if God will restore my health, to do something more in the cause of reform than I have ever done. I like the American platform and believe it is of God."

L. Sperry, Waupun, Wis., writes:

"I voted the American ticket, but there were no votes recorded for that party, so I don't know whether any one else did or not. I believe that Freemasonry will share the fate of slavery. God speed the day and bless every laborer in the good cause."

P. P. Perry, Fort Scott, Kansas, writes:

"I tell our people I want them to take the *Cynosure* four years more at least, and they will be better posted. They must be better informed. Our blacksmith says, 'What a change has come over the people during the last year, almost everybody is afraid and jealous of the Masons.' But it seems from the votes cast that they are not all afraid of them."

W. R. Fleming, May, Ill., writes:

"The American tickets are not counted, as I see by the returns. I think it is high time something was being done, and I believe this is the time to work."

Sumner Avery, Eagle, Mich., writes:

"I vote as I pray and leave the event with our heavenly Father. I cannot pray for the downfall of Satan's kingdom, and then vote men into office to sustain it."

Wm. Hall, Salamanca, N. Y., writes:

"I prayed that God would disappoint the hopes of the rebel brigadiers in the recent election, and *voted* as I prayed. 'I love the Lord because he hath heard the voice of my supplications. Because he hath inclined his ear unto me, therefore I will call upon him as long as I live.' I am intelligently with the platform of the American party—understand and love its principles."

Riley Wilder, Baraboo, Wis., writes:

"I am glad there were a few votes cast for Phelps and Pomeroy. Reformers need to be a little more decided. God help us to do right."

Temperance.

Mr. Richard Grant White, himself one of the fraternity of genteel moderate drinkers, contributes to the October *Atlantic* an article entitled "A National Vice," which sets forth in a remarkable manner the prevalent drinking habits of the English people—especially of English women—as witnessed by himself. He says:

"The free use not only of wine and beer, but even of spirits, by all classes and by both sexes, among people of the highest respectability and the most decorous life, was the very first of English habits which attracted my attention."

In London he "saw respectable looking women coming out of top rooms, wiping their lips at 10 o'clock in the morning; they were not ladies, but they were women of decent dress and demeanor—women of the sort that here (New York) would be frightened at the thought of entering a bar room."

Again he says:

"I have seen English ladies, after having their full allowance of sherry, claret and champagne at dinner, drink down a tumblerful of beer, or even black porter."

The temperance movement in England is admirably organized and very effective; but it obviously has, if Mr. White's testimony may be accepted as true, a great work on hand.—*N. Y. Advocate.*

Children Poisoned with Tobacco.

In one of the schools of Brooklyn, a boy thirteen years' old, naturally very quick and bright, was found to be growing dull and fitful. His face was pale, and he had nervous twitchings. He was obliged to quit school. Inquiry showed that he had become a confirmed smoker of cigarettes. When asked why he did not give it up he shed tears and said that he had often tried but could not. The growth of this habit is insiduous and and its effects ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are all impaired by it. "It's nothing but a cigarette," is really, "It is nothing but poison." German and French physicians have recently protested against it. And a convention of Sabbath and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of a Royal Eye Infirmary, who stated that many diseases of the eye were directly caused by it. Parents, save your children from this vice if possible. Do not allow them to deceive you. In future years they will rise up and bless you for restraining them.—*Christian Advocate.*

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Rejected			36½
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Rye—No. 2			83
Bran per ton			10 50
Flour—Winter		3 75	6 25
Spring		3 00	5 50
Hay—Timothy		10 50	15 50
Prairie		8 50	11 50
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Tallow			5½
Lard per cwt			8 80
Mess pork, per brl		11 50	13 00
Dressed hogs		5 00	5 25
Butter medium to best		20	38
Cheese			12¾
Beans		1 00	1 90
Eggs			26
Potatoes, per bu		65	80
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Clover			5 00
Flax			1 15
Broom corn		3	6
Hides—Green to dry flint		8	16
Lumber—Clear		36 00	45 00
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Topics of the Time.

Senator Blaine has a good grip. He starts for 1884 with a popular proposition to reduce letter postage to two cents. When a newspaper like the *Cynosure* can be sent all over the world for a cent, an ordinary letter should go for two within the limits of the United States.

In the series of temperance meetings held in this city addressed by Mr. Bain of Kentucky, and Governor St. John of Kansas, a Gospel meeting at Farwell Hall on last Sabbath evening was addressed by the talented and eloquent president of the National Woman's Christian Temperance Union, Miss F. E. Willard. She announced that there was hope of passing the Hind's bill in the next Legislature, giving women the right to vote on the temperance question. This bill was defeated at the last term by an insignificant majority. At the close of the meeting pledges were received from the audience to the following, which was styled "A declaration of intention by citizens of Chicago:"

"We, voters of Chicago, do hereby declare our intention to vote at the next municipal election for such city officers and aldermen as will explicitly pledge themselves to the enforcement of existing laws for the regulation of the liquor traffic and its attendant evils.

"We, women of Chicago, do hereby pledge ourselves to use all honorable means to secure votes for the object above named."

The ten thousand signatures which they hope to obtain in the city will be a power at the polls which will make the rum traffic tremble, and will give the balance of power to the temperance men. God bless the work.

A distinction without any rational difference is what a meeting of "prominent" New Englanders in Boston tried to draw between temperance and prohibition. James Freeman Clarke, the well-known Unitarian, proposed instead of total abstinence, efforts at reform should give our communities "*temperance*" *saloons*, warm, bright and cheerful, full of games and reading, cigars, pies, cakes and beer. That is, the drinking classes may be reformed, not by helping them to subdue their depraved appetites, but by a change of temptations from the more gross and devilish to the more esthetic and tasteful. This kind of saloon not being so far along on the way to hell, would be salutary and popular. As in the brilliant and tempting argument by the same gentleman in the *North American Review*, on Sabbath-keeping, the doctrine long ago spoken by Virgil, "*Facilis deccensus averni*," seems to be forgotten by him. For the hundred who would be made for the time more happy and contented by such "temperance" and such Sabbath-keeping, ten thousand would begin the rapid descent from which they would have no turning back. Our human nature needs no allurements toward vice to keep up the equilibrium of crime and wretchedness in the world.

Governor St. John, the eloquent and patriotic executive of the doubly free State of Kansas, spoke in Farwell Hall, in this city, last week, giving one evening to the colored exodus, another to temperance. In respect to the former he gave some deeply interesting facts. When the refugees first began to land in Kansas he was besought to proclaim the coming of this penniless and friendless race forbidden; but he remembered that of th 150,000 white settlers in Kansas, 100,000 were poor men to whose enterprise and toil the State owes her position, and a bushel of corn raised by a colored man is as good as any other. He estimated that 60,000 had come into the State, one-third of whom had gone on to Colorado, Nebraska, Iowa and elsewhere. Some $50,000 had been spent in aiding them, ninety per cent. needing help at the start. From other sources it appears that 500 per week are yet arriving in the State and the exodus promises to assume larger proportions before spring. God's hand is in this work, said the Governor, and whenever funds have run short help has invariably arrived from some quarter.

De Lesseps, the French diplomatic engineer, seems really to have got the start of President Hayes, General Grant and all the American schemers for an inter-oceanic canal. He has diligently put a company machine at work and advertised heavily for subscriptions. All the stock to be sold in Paris is taken and nearly ten millions have been taken in this country. Even the Cabinet has been invaded and Secretary Thompson of the Navy has resigned to accept the position of president of the American branch of the Panama company. The case has a hopeless look for Commodore Ammen and Captain Eads, though their Nicaraugua canal and ship-railway projects have a great advantage in economy of construction and probable utility.

The Congressional calendar is said to contain 1,594 bills, among the most important of which is the refunding of $772,771,700 government bonds which become due before the 1st of July. More particular attention is now being given to the rules for counting the electoral vote. Under the old 22nd joint rule it was not impossible to commit great fraud. A measure has been introduced by which the same opportunity is given. The Republican minority are opposing the measure, though confident that Garfield's majority is too great too be overcome even by fraud.

—The British admiralty has at last abolished the cat-o'-nine-tails in the navy, which, henceforth, is to be disciplined without flogging.

—Quite a number of the monks recently expelled from France have arrived at Montreal, and are settled on the Seminary property at Oka, and go to farming there.

SANCTIFIED SIN.

BY REV. C. C. FOOTE.

Be not astonished "above what is written" at this astounding paradox. The world has not been without that species of sin for long ages. "He that killeth you shall think that he doeth God service." Thus murder was a sanctified sin eighteen hundred years ago. The burning of martyrs, fearful as was the wickedness, was a sacred act in the judgment of the Inquisition. And did not Southern priests and bishops pronounce benedictions on that "Sum of all villainies," Southern slavery. So every rum trafficker in the land declares he has the Divine sanction for proffering the drunkard's bowl to his unwary victim.

And last, but not least, comes Freemasonry, the nursery of manifold forms of high-handed blasphemies, hypocrisies and frauds, planting themselves in the very "Holy of Holies;" declaring itself outside the pale of criticism, too sacred to be called in question, or to be subject of doubt; with an origin too exalted to be assailed; declaring that in the presence of its august excellence all men shall be dumb; that to renounce its practices and expose its doings, is to deserve a death more terrible than is known to the statutes of civilized society. From the pulpit it refuses to have its name pronounced. In the prayer circle and the conference room it demands for itself absolute silence. So it becomes a sanctified sin; a holy wickedness! That Freemasonry is a sin and a wickedness we know as surely as we know that sin is in the world; and that sanctity is claimed for it, we know just as surely. Why else does it demand for itself this absolute and universal exemption from the investigation of its claims. There is not an active Anti-mason but knows that these astounding demands are laid upon all men, and in all places to be let absolutely alone.

But a short time ago in a place so catholic as the daily prayer-meeting of the Young Men's Christian Association of Detroit, the writer of this paper was entreated by the aged and the middle aged to seal his lips and utter no more warnings against Masonry. In vain I protested my certain knowledge of the fatal wickedness of the lodge, with which members of that meet-

ing were in active fellowship; that God required his ministers to warn men against every sin, at the peril of their own souls; that to refuse was to be guilty of treason to God and to the persons entrapped in this snare of Satan. And that to estop me from this duty was equivalent to an order of ejectment from the meeting.

But all this and much more was in vain. Masonry allows no place of justification for disturbing her repose. Every other form of sin may be and has been exposed and denounced in the meetings of the Y. M. C. A. Why then is this favoritism to be guaranteed to Masonry? The answer is at hand. It is a *sanctified sin*, enshrined in the hearts of its votaries. "Take off your shoes;" place your finger upon your lips; you are in a sacred presence!

I was assured that my presence was a pleasure and a help, but talks about Masonry "create an unpleasant jar," "*and we can't discuss it.*" No, indeed you cannot without an exposure of wickedness and folly that would overwhelm you with a nation's contempt and disgust;* and in place of an unplea ant "jar" Masonry is destined to experience the force of an earthquake that shall leave "not one stone upon another, that shall not be thrown down;" and the place of sanctified sin shall be found to be a cage of unclean birds.

For the coming of that time let all good people pray.

Detroit.

*I recently asked one of our eminent ministers why he renounced Masonry, and received these two answers: 1st. I was disgusted with its performances. 2d. I found it injurious to my spiritual life.

Bible Reading on Hidden Promises.

"To the law and the testimony." Let us hear what God the Lord will speak. Let us learn what he has commanded us to do, and let us understand his testimony concerning the law; that we may learn our obligations to God, to our fellows and to ourselves.

Light has come into the world, and ignorance of the law cannot be pleaded in the bar to the execution of the penalty attached to its violation. Neither will it do to plead that the multitude discard it; or compromise its obligations lest they suffer persecutions. It is no time to cry, Peace, peace; let us have peace and quiet, while as yet the wound is but slightly healed.

Jesus told us he did not come to send peace on earth. It must be a principle that there can be no peace in the church or in the soul, while sin is nourished, fostered and compromised with. Many mourn over the spiritual death and want of spiritual life in the church. Let us enquire of the Lord. Let us bring out the long-neglected volume of the law and the teachings of the prophets, and cause the people to hear the word of the Lord. Let us take the sword of the Spirit, which is the Word of God, and let us not dodge its strokes, and if it cuts with its keen edge and opens up to our discernment our thoughts and reveals secrets, makes bare the joints and marrow; if the shame of our spiritual nakedness comes abroad, let us not attempt a fig-leaf covering that cannot hide from the face of Him that siteth upon the throne.* But let us flee to Christ the great physician for healing. And now may God by his Holy Spirit assist in the investigation of his Word.

There was a time when Israel was sunken away down in idolatry. God did not bless them as he once did; and how much like it are the churches to-day! How the power of the Gospel seems weakened and neutralized by the worldly compromise and affinity of God's people! It is not that man needs less, or is less sinful. It is not that God is not just as mighty to save, just as strong to deliver and redeem. It becomes us to inquire into the cause why God's power in salvation and blessing is not as clearly manifested as it used to be. It cannot be that the standard of God's requirements are let down to satisfy the groveling senses of man. Man is to be elevated, not the requirements lowered. God who required obedience under the law given by Moses cannot require less under the law of grace given by his Son. Our merciful and wise Creator, knowing the frailty of man and the subtle power of his enemy, and how he would be tried and possibly, aye, probably, in his free agency, fall into transgressions, knowing this he provided a remedy that man need not of necessity remain in sin, and consequently under the guilt of condemnation.

Therefore God provided a remedy as revealed in the law recorded in Leviticus 5th chapter and 4th, 5th and 6th verses: "If a soul swear pronouncing with his lips to do evil or to do good, whatsoever it shall be that a man shall pronounce with an oath and it be hid from him, when he knoweth of it then he shall be guilty in one of these. And it shall be when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing. And he shall bring his trespass offering unto the Lord for a sin offering, and the priest shall make an atonement for him concerning his sin."

Will anyone say that this has any application to the present day. Or rather, shall we not fear that if under the law given by Moses every transgression and disobedience received a just recompense of reward, of how much sorer punishment shall he be worthy of who under greater light rejects the law of God to-day, and thus turns from the holy commandment to the service of other gods whom God the Lord hath commanded us not to serve.

The sin in the case it will be seen was not specifically in swearing to do a wicked thing; but in obligating himself to do a thing at that time unknown to him; and if he unwittingly took such an oath, and it was sin, and in order to obtain forgiveness he must confess and bring an offering in atonement showing his sincerity by his works,—if all this exists in the case where the man swears without intention or knowledge, how great that sin must be to swear to do a thing of his own free will and accord, when he knows what he is swearing to is hid from him.

To-day men who claim to belong to God by redemption through Jesus Christ not only swear to do things that are hid from them, but also take the most terrible oaths in secret that they will keep secret what they have sworn to do, even when that which was hid from them shall come to their knowledge, and when the things to be done are positively prohibited by God's Word.

Thus such an oath rejects and contemns the Word of God.

Need I ask whom shall we obey? Men could have no right to impose such an oath. Is a man bound by the wrong act of another, and wherein he had no right according to the law of God to bind himself? He certainly is bound by no other obligation in the case than to obey the law of God, and that is to repent, confess, make what atonement he can for the wrong done (for the sin committed), and seek forgiveness. He cannot let this matter stand, and his sin rest upon his soul without great danger of eternal destruction from the presence of God and the glory of his power. The object of the confession is to relieve the soul of the burden of guilt, and also to warn others of the sin, that they come not into the same condemnation. The light shining on the dark places where they fell, others avoid it. See Proverbs, 28th chapter, 13th verse: "He that covereth his sin shall not prosper; but whoso confesseth and forsaketh shall be forgiven."

BEREAN.

It may be laid down as a fact proven by history, that whenever there has been a belief in no thoroughly everlasting punishment morality went down carrying with it spirituality and conscience. How could it be otherwise when there was no incentive to virtue beyond virtue's sake?

One of the chaplains of an Ohio penitentiary declares that the vast majority of its inmates are infected with the idea that they will eventually be saved, and he affirms that they declare nothing but this idea could have sustained them in their career of crime.—*Progressive Christian.*

--Spurgeon was once annoyed by three young men persisting in wearing their hats in church. He appearrd for a time not to notice them but proceeded to tell his audience of a visit he paid to a Jewish synagogue. "When I entered," he said, "I took off my hat, but was informed that the great respect was to keep it on. I did so, though I assure you I felt very strange wearing my hat in a place of worship. And now, as I paid this mark of respect to the synagogue, may I ask those Jews in the gallery to conform equally to our rules and kindly uncover their heads?" Which was enough.

Morgan's Character.

WATERLOO, Ind.

DEAR CYNOSURE:—To-day the M. E. pastor of this town, told me that Morgan, who was laid at father Greene's house, was a lazy, worthless fellow; that he had induced several other Masons to join in the publication of his book revealing the secrets of Masonry; and that these men had agreed that Morgan was to be captured and imprisoned, and all this just to give notoriety to himself and especially to his book, so they could make money out of its publication.

This, the Rev. pastor said, was told him by a good old Methodist man. I asked this Baal-worshiping pastor if his informer was a Mason. "Yes," said he. I then asked him, "Are you a Mason?" He answered, "You would not believe me if I told you." He is a Mason, and I know it; yet he is afraid to say so for fear of losing a little bread and butter.

Now, please, if father Greene is still living, write him and have him state all he knows about Morgan's character and publish in the *Cynosure.* HIBBEN CHENEY, M. D.

FATHER GREENE'S REPLY.

In relation to the above, Captain William Morgan was very industrious during the short time he was at Batavia. He superintended and built a large brick house and was very industrious. He was very agreeable and a fine talker. I never heard a disrespectful word uttered by him, but he respected moral principles and was an observer of the Sabbath. He held that the religious and moral institutions established by the fathers of our country and the foundation of our government were based upon the truths of the Bible, and made the nation a model for the whole world. I can not use his language but he was an excellent talker and had many a listener. He was active and attentive to business when there was such work as he could do. He and some of his hands boarded a short time with me while finishing the house above named.

Captain Morgan was in the army of 1812 with General Jackson in New Orleans, and there was wounded and carried the mark to his watery grave where the Freemasons sunk him on the 19th of September, 1826, and this scar was one means of identifying him after the recovery of the body.

Messrs. Hart & Ely, flour merchants in Rochester, had boats on the Niagara river for business below the Falls, which DeWitt Clinton by order of the State of New York hired to rake the bottom of the river. They started Morgan's body from the mooring which the Freemasons thought would safely hold him. The deep, cold water and woolen clothing had wonderfully preserved it, and it floated at last into Oak Orchard creek; was found, identified by his wife and by his Batavia friends, and was brought to my house in Batavia. I identified him by his finger nails, which he trimmed in a peculiar way. I never before saw any one fashion them like him.

He was buried from my house. I went with others to bury the remains of a conscientious man who dared to write and reveal the immoral, unchristian acts of Freemasonry, instituted for selfish, worldly purposes at the Apple Tree Tavern, in London, in 1717, and at a time of low morals and the ruinous principles of Voltaire prevailed. Instead of the aspersion of this reverend lying Freemason, Morgan, as a martyr, has opened a door that, if it does not lead to Masonry's immediate overthrow, yet it will be done as sure as it is true that God reigns, and Christianity exists, and the true Gospel is preached by the followers of Christ; and these hypocritical and lying Masonic ministers will have to get their bread from a more honest calling.

SAMUEL D. GREENE.

A CHRISTIAN COMMONWEALTH.

Governor Hoyt, of Pennsylvania, the other day, in issuing his proclamation for Thanksgiving, used, it appears, the phrase a "Christian Commonwealth." The Hebrews of Philadelphia protested against the term as shutting them out from participation in the public expression of gratitude to Almighty God, and cited their usefulness, patriotism and benevolence as a reason why no such invidious distinction should be made against them. Upon which Governor Hoyt altered the words to a "Commonwealth of Freemen."—*N. Y. Tribune.*

This amounts to a formal official disclaimer of any connection or relation between the Commonwealth of Pennsylvania and the Christian religion. The use of the term, "a Christian Commonwealth" is declared to have been an inadvertence, which is corrected as soon as attention is called to it. What is thus indirectly affirmed of the Commonwealth may with far color of truth be affirmed of the nation. It reminds us painfully of that early treaty between our government and a Mohammedan power, in which it was formally declared that "the government of the United States is not in any sense founded on the Christian religion and contains in itself no character of enmity to the laws or religion of Musselmans." Now we put it frankly to Christian men and to Christian ministers who believe that the treaty declared a falsehood and that the Governor of Pennsylvania has been guilty of an error, whether our relation to the true God and the Saviour and Judge of the world ought not to be defined—so that there shall no longer be room for misunderstanding. What kind of Christian nation and commonwealth is that whose supreme legislature or whose chief magistrate when challenged as to the fact cannot discover, and is left formally to deny, that it has any Christian character. To settle this question, with all included questions, in a regular and constitutional way, is the purpose of the National Reform Association.—*Christian Statesman.*

CONSCIENTIOUS SEPARATION.

"A conscience void of offence toward God, and toward men."—Acts 24: 15.

"If the Lord be God, follow him: but if Baal, then follow him."—1 Kings 18: 21.

The *Daily News* of May 8th, in an article on Lord Carnarvon's resignation, says: "Mr. Carlyle, wearied with much eighteenth century talk about virtue, somewhere requests the talker, with a strong adjuration, to 'be virtuous and have done with it.' Too much praise of what is after all but the carrying into statesmanship of the laudable but not marvellous practice of common honesty might lead the hearer to express a similarly petulant prayer. It is not at all desirable that a politician should be perpetually interrogating his conscience to see what its opinion may be as to this tax on tobacco and that alteration in the bankruptcy laws. Such a practice could only lead to very considerable public inconvenience, and in the case of the individual practising it, to something not very different from hypocrisy. But occasions may and do arise when a policy or an individual measure commends itself to the majority of a ministry which seems morally wrong or politically unadvisable to some member thereof. When this is the case, ought he to put his convictions in his pocket, and salve his conscience with the theory of party allegiance, or ought he to go out from those respecting whom he feels that he is not of them? No one will in words profess the former doctrine, but many will act upon it. Lord Carnarvon has acted upon the latter doctrine, which everybody professes, but many set aside in practice. Of course, it is important that the conscience appealed to should be a healthy conscience, not given to unnecessary questioning and quibbling."

Not only do we admire the consistency of Lord Carnarvon, but we wish we saw a little more of it among professing Christians. We know some ministers who do not believe the doctrines of the church to which they belong, and yet for reasons best known to themselves they remain in that community, and undermine the very foundations of the faith which they profess to preach. How this can be made to be in accordance with morality we know not. Surely, it would be more like common honesty if they would at once show their colors, and no longer pretend to be what they are not. Some Christians, too, who never enter a pulpit, are equally guilty, for they are recognized as members of churches against whose teaching they frequently protest. They support evil systems and know them to be evil. They dissent in their hearts, but yet consent by their actions; for fear of giving offence to men, they are constantly offending God and their own consciences. Whatever their excuses may be, are they not resolvable into doing evil that good may come? Of course, it is not to be desired that men should be perpetually vexed with scruples upon minor points, and ready to quarrel about anything or nothing, because their conscience is morbidly sensitive; but surely it cannot be right for a truthful man to be a member of a church from whose confession he widely disagrees; his position is a protest against his own convictions, and his convictions make his profession a falsehood. We ought to be intensely anxious to be so clear in the whole of our religious standing that under the light of the day of judgment no glaring contradictions shall be discovered in our lives; otherwise, we may not only be guilty of "something not very different from hypocrisy," but we may fall into hypocrisy itself. A little tampering with conscience is a very dangerous thing, it is very like the dropping of a stitch which may lead to the unravelling of all the work. We used to say in our childhood,

—"He who steals a pin,
Will live to steal a bigger thing."

The rhyme was bad, but the doctrine was true. If we violate conscience, even upon the smallest matter, we may come at last to have no conscience at all.

Mr. Carlyle's advice is thoroughly sound, and his adjuration is none too strong, "Be virtuous and have done with it;" speak the truth and stand to it, profess the faith which is revealed in the Scriptures, and neither by word of mouth, nor by act, nor by association, nor even in thought, contradict the eternal verities of God. We have had too much of concession in order to win a hollow peace from philosophic Rationalists on the one hand, and the superstitious Romanizers on the other. The thing will not work, and if it would, it is wrong, and ought not to be attempted. Who gave us the right to yield an atom of truth? Are the doctines of God's Word yours or mine to do as we like with, to give up this and modify that? Nay, verily; we are put in trust with the Gospel, and it is at our peril that we dream of compromising the least of its teachings. A straightforward, decided line of testimony is the best, is most consistent with true charity, and in the end will most promote peace.

The trimming, hesitating policy of many reminds us of Luther's words to Erasmus: "You desire to walk upon eggs without crushing them, and among glasses without breaking them!" This is a difficult game to play at, and one which is more suitable for a clown at a theater than a servant of Christ. When you are attempting a compromise, you have to look around you and move cautiously as a tight-rope dancer, for fear of offending on one side or the other. A little too much this way or that, and over you go. A cat on hot cinders is in an enviable position. No true-hearted man will ever bear such wretched constraint for any length of time, or indeed at all. Think of being able to go no further than the aforementioned timorous, time-serving Erasmus, who said, "I will not be unfaithful to the cause of Christ; *at least, so far as the age will permit me.*" Out upon such cowardice: life is too dear when bought at such a price.

"I cannot tell what you and other men
Think of this life; but for my single self,
I had as lief not be, as live to be
In awe of such a thing as I myself."

—*Spurgeon.*

WORDS OF LIFE FOR EVERY DAY.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

THURS., Dec. 16.—Honor thy father and thy mother, as the Lord thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.—Deut. 5: 16.

FRI., Dec. 17—Restore unto me the joy of thy salvation, and uphold me with thy free Spirit.—Psa. 51: 12.

SAT., Dec. 18.—The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.—Rev. 21: 23.

SUN., Dec. 19.—And we know that all things work together for good to them that love God.—Rom. 8: 28.

MON., Dec. 20.—If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.—Jas. 1: 5.

TUES., Dec. 21.—O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever!—Deut. 5: 29.

WED., Dec. 22.—He was their Saviour: in all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them.—Isa. 63: 8, 9.

SAVE THE BACKACHE.—To sort potatoes or apples, stand upright, and save the backache. It is more healthy. Make a platform 3x3 feet, with sides 4 to 6 inches high. Leave a gap at one corner, to pour out from. Set the form on a barrel, or other support, and pour a bushel at a time of apples on it, and sort them standing. It is easier to lift up than stoop down.

Z. Foss, Salem, Iowa, writes:

"Elder Austin and Mr. Starry were here in Salem and exposed the first and third degrees of Freemasonry; it caused great excitement."

The Morgan Monument.

RECEIPTS FOR WEEK ENDING DEC. 10,

N. Andrews, $1 50.
W. Babcock, J. Steel, M. Morse, M. R. Britten, $1 each.
S. Shroyer, J. H. Wilson, 75c each.
S. F. Fisher, "A Friend", 50c each.
N. Callender, 30c.
D. Tuttle, W. Machemer, W. Arms, Mrs. W. Arms, A. Sullivan, H. Gardner W. Luscomb, A. Roach, 25c each.
N. Dunham, 20c.
R. Smith, M. Wood, 10c each.
J. Cruthers, 6c.
Martha H. Smith, 5c.
Mrs. Clark, 3c.
Total, $10 84. Grand total, $265 50.

BRONZE, MARBLE OR GRANITE.

Since my proposition to erect a bronze monument was published, September 30, several parties have written me for information concerning them. I have also noted what has been published on the subject in the *Cynosure*, and judge it best to give further particulars. By so doing I may aid many good brethren in choosing an indestructable and unchangeable material for their own monuments instead of perishable stone.

Thousands of these bronze monuments are now up in this country, for families, statesmen, bankers, etc. and several for soldiers. The Monumental Bronze Company, of Bridgeport, Conn., is by far the largest art works in this country. They can now produce about three hundred choice designs of monuments, statuary, etc. If a good likeness of Captain Morgan is extant, an artist can produce a life-size medallion of his head and face, (side view,) and it can be cast upon the monument, at an extra expense of $75.

The metals used in casting the white bronze, are the same as used with copper to form the dark or olive bronze, viz., refined zinc and tin. Leaving out the copper, these take, by nature, a beautiful bluish-gray color, which they will always retain. They never will rust, moss over, nor turn dark or dingy. The castings will be one fourth to one half inch in thickness, and hence have solidity and strength to endure more than marble or granite. The raised block letters could hardly be cut off with an ax. Indeed, "sledge-hammer blows," would break marble or granite, and might injure the bronze; but then the broken stones would be worth nothing, while in case Masonic vandalism should injure the bronze, its metal would pay largely toward duplicating the monument. But let it be understood that 20,000 people in these United States so prize the noble work of the martyred Morgan as to contribute to the erection of his monument, and we have thereby almost a guarantee of its safety. If it should be injured by the sworn fraternity, then again, like the upheaving of an earthquake would the masses arise and condemn the craft and its work, as they did fifty-four years ago, when the news of Morgan's murder spread from town to town. Or like the electric uprising throughout the Northern States when the rebels fired upon Sumpter.

Two thousand dollars could hardly be spent in a better way, and so surely awaken the masses, as to erect the monument and allow the unwitting wrath of Masons to destroy it. Let the contributions pour in, till the amount shall be sufficient for a noble structure. I hope the exact location of Morgan's grave can be ascertained through father Greene or some one else. Count on me for $5 for the monument subject to the committee, but if a bronze one is taken, as per my former proposition, then ten times that amount.

C. D. Brooks.

Spencerport, N. Y.

MONUMENT NOTES.

A. Maxwell, Loup City, Nebraska, sends his pledge of ten dollars for the monument and writes:

"I am now sixty-six years old. I lived in Ontario county, N. Y., ten miles south of Canandaigua, when Morgan was kidnapped. I was then fourteen years old, but the circumstances are yet fresh in my memory. I knew N. G. Cheseboro, Edward Sawyer and Loton Lawson, all of Canandaigua, who were convicted of kidnapping and imprisoned in the county jail for participation in the abduction of Morgan. Masons say that he was never murdered, when all the circumstances connected with his murder are on record in the county or criminal docket. Yet ministers of our blessed Lord are connected with this order. To offer prayer in the name of Christ is unmasonic, but the Scriptures teach that acceptable prayer can be offered in no other name. Jesus Christ himself says, 'Every tree which my Father hath not planted shall be rooted up.' What intelligent person will say that oath-bound societies are of God's planting? I think if professed followers of our Lord would ask God to direct them in regard to their duty and would follow the teaching of the Holy Spirit, they would come from those oath-bound societies and be separate from them. For one I have come to the conclusion never to give another dollar to a Masonic preacher. I cannot see how a minister of the Gospel can take those horrid oaths and be a consistent Christian without renouncing those obligations."

Z. Smith, Montpelier, Vermont, writes:

"I rejoice that there is to be a monument erected to the memory of Capt. William Morgan, who suffered death for exposing the secrets of Freemasonry."

Mary A. Waterman, Newport, N. Y., writes:

"In regard to the monument itself, let it be of red granite, grand and massive in its proportions, and by all means let it be erected over the grave of the murdered man. When that has been done, let us hope that the American people will have become so aroused, that memorial schools and churches will be built and endowed in every city in the land."

Isaac Preston, Lockport, Ill., writes:

"I have been very poorly the last two or three weeks but am better to-day, and hope to be out next week; if I am, I shall try to raise something for the Morgan monument."

O. C. M. Bates, Constantine, Mich., writes:

"I intend to send some money for the Morgan monument soon. I should like to know what it is to cost and where it is to be erected. I think it should cost at least one thousand dollars, for I consider that he died a martyr."

Wm. H. Taylor, Sparta Centre, Mich., writes:

"In my opinion the Morgan monument is destined to play a very important part in this reform, and I have to contribute my mite in it construction. I am nearly sixty-five years old and well remember the whole transaction of Morgan's abduction, and I certainly believe that 'Truth crushed to earth will rise rise again.'"

Reform News.

Bro. Lowe's Work in Michigan.

Dear Bro. K.—When I wrote to you last I told you that I would send a communication for the *Cynosure* occasionally, as soon as I could get settled and in a suitable condition to do so. We have built two churches on this charge since last spring and my mind has been taken up most of the time in that direction. One of the churches was dedicated the last of September and the other is not quite finished.

But I started out to tell you about Bro. Lowe's work on this charge. He was with us the first of October and worked the degrees at three places, leaving at each place a wonderful impression upon the minds of the people. The first lectures were given in a Good Templars' hall, the second in an Advent church. (The first evening we were permitted to use the church after which we were compelled to go to the school house on account of the weak knees of the members, one of their number being a Mason.) The third series were held in an Oddfellows' hall, in the village of Webberville. It was a new thing in these parts and we had no trouble in getting places to work the degrees, though we should probably not succeed so well again.

Bro. Lowe proved himself to be a master workman and manifested such candor and true Christian dignity that the people were spellbound while the truth was being poured upon them. He was assisted in his work by Bro. E. N. Elliott of this place, who renounced his Masonry at our camp-meeting last August. He is also a master workman and the two worked in perfect harmony, each taking his respective part, although they had never met before and had not exchanged a word concerning the secrets of the order until they took their places on the stage. This was the most convincing part of the whole concern.

I am very sorry that Bro. Lowe has been compelled to seek work in other States when Michigan needs work so badly. Bro. Elliott is prepared to enter the contest and if his services are desired. He has taken five degrees and has had a considerable experience in visiting lodges in different parts of the country. He was initiated in Hiram Lodge in the city of Washington, D. C., and has visited lodges in the different States, including those among the Mormons and Indians. He has visited upwards of sixty lodges in Michigan, and has been a member of and helped initiate candidates in the lodges in Detroit. You may place on your list of seceders the names of E. N. Elliott, Williamstown, Mich., five degrees; and Daniel Burton, Webberville, Mich., one degree. There are four others here whose names I hope to send soon.

At the election in November there was but one American party vote cast, and that was not counted in the returns for this county. There were 315 votes cast in Michigan according to returns, but the party is called a "labor reform" party. There would have been a good many more votes cast for Phelps and Pomeroy here had it not been for the "Solid South" rule, and also that in Michigan the whisky dealers, protective alliance had pledged the entire whisky vote in support of the Democratic candidates, in hopes of defeating a proposed temperance legislation in the form of a constitutional amendment. A full anti-secret vote will be cast at the spring election. May the Lord speed on the good work.

Yours for the truth,
E. W. Bruce.

Up and Down in Indiana.

Albion, Ind., Dec. 2, 1880.

Dear Cynosure:—On the day after the Presidential election I started for the battle-field, and on my way saw many of the staunch friends of reform, some of whom "felt a little bad" that they had not voted as they had talked and prayed. My first point of work was in the vicinity of Fairmount, where I found both the United Brethren and Wesleyan Methodist churches open to our work, had good audiences and kind treatment. Here, however, I found, to me, a rare specimen opposition in the shape of two Wesleyan Oddfellows, one of them the sexton, who when requested to open and light the house refused by saying he "should not bother his head with it." "That would be a whale of an

idee—me an Oddfellow and light for somebody to oppose me." The other got very angry and interrupted me three times and undertook to reply to me, however, it was rather a luxury to me in that quiet and well disposed oommunity.

From there I went to New Corners, Delaware county, and found Charley Rector where we always find him—on the right side; also, Bros. Huber and Brock. The whole Corners have been flooded with secrecy, and the United Brethren have had much to withstand. The Methodist Episcopal and Protestant Methodist preachers and many of their members are secretists. Yet I am glad to report the Brethren stand firm at this place. A volume might be written of the doings of secretists. They have ransacked the entire community for every type of character, mental, moral and physical to fill up their lodges, and I learned from various sources that they had almost ruined the community, financially and otherwise. Many persons have been brought to poverty, and one member of the lodge when near to death requested to be buried in his own field with a plain slab bearing the inscription, "Here lies the results of Oddfellows' rascality." Another, as is supposed, died from sheer vexation and poverty arising from the same causes. Yet it is matter of joy that their sins are fast finding them out. Their lodges have been sold out, and the moral odor is becoming too pungent for many members who are getting away from the stinking carcass. I fear, however, that the two preachers referred to may infuse new warmth and life, as they are fresh recruits in the place. "As dead flies cause the apothecary to send forth a stinking savor, so does a little folly in a man that is in reputation for honor." I spoke two evenings and received assurances that my work will result in much good to the community and the little band who are true to the faith.

Thence I went near Muncie. Thence to Randolph county, and spoke at Bloomingport, New Hope and White River chapel. Received much friendship from brethren Small, Boland, Warwick and Vardeman. At White River chapel I think I came nearer being mobbed than ever before.

Two Masons came to the meeting with whisky enough in them to make them ready to defend the institution, and disturbed by insulting outcries and other noises. At the close they seemed to be watching and following me, but by the advice of my clerical friend I kept near him. He having in past life a skillful training in the "manly art of self-defence," and having once whipped one of the burly defenders, no doubt they feared that the preacher might suddenly fall from grace and make it unpleasant for them. Their suspicions, I am sure, were well founded and I escaped.

At Murry, Wells county, I made the acquaintance of Rev. McRea, United Presbyterian, and many others whose hearts are in the work. I hope to return to that county and do more work. On this trip I received much kindness, but financially it was not a success.

I feel much encouraged by our vote, as far as heard from, and if our friends will do their duty for the next few years, we can command respect politically by holding the balance of power wherever the parties are close. Let our friends nominate their candidates and press to the front.

TO THE FRIENDS IN INDIANA.

I wish to say do not let the good thing done by Gov. Williams be undone by the Masons. If you find an attempt (as is threatened) to relay the corner-stone of the State House by the Masonic order, flood our Legislature with remonstrances. Do not wait for some one else. Prepare one and go at once to getting names. Get all you can and forward it immediately. We want no special airs around our house.

Yours truly, S. L. Cook.

The Iowa Subscription.

SHILOH, Iowa, Dec. 7, 1880.

To friends of the State Association in Iowa to whom I mailed subscription heads: I am desirous to know if they have been received. I do not know whether all to whom I sent them are subscribers to the *Cynosure*. The names are as follows: D. McMillen, W. Pitt Norris, S. Boon, Birmingham; N. W. Robison, Rose Hill, Mahaska county; A. W. Hall, College Springs, Page county; Joseph Laird, Wayne, Henry county; M. S. Drury, Western; A. C. Staples, West Branch; Moses Varney, Springdale, Cedar county.

If the parties have received them will they please inform me by postal or otherwise? I gave notice through the *Cynosure* that subscription heads were ready; but not one has been ordered. Unless there is general action, in this or some other way, to raise means to carry forward this work, it will go begging as it has in the past; and unless the plan adopted at the last meeting is taken hold of by a sufficient number to make it a success, it is useless to proceed upon it. If the friends dislike the plan adopted at the State meeting (as seems to be indicated,) then let them proceed upon some other, any plan so as to wake up the people to the danger that "stands thick through all the land." Multitudes of people are slumbering as it were, and seem to think there is no danger from the lodge power. Some say so and demonstrate their faith by their manifest indifference to the subject, as was seen at the late quarterly meeting of the Cedar County Association, especially on the part of the young people. I don't know that it is worse on this subject than on the subject of religion generally; and is this state of things to be wondered at, when we consider how the leading churches have come down from their exalted relationship with Christ to almost a common level with the world, for the sake of its friendship? He that "will be a friend of the world is the enemy of God." John Dorcas.

From the Winds and Prairies of Nebraska.

MALVERN, Mills Co., Ia., Dec. 2, 1880.

EDITOR CYNOSURE:—November 2d I put a vote into the ballot-box for Phelps and Pomeroy at Arcadia, Valley Co., Neb., and started for Loup City, Sherman Co., and there learned from J. Hogue that he had voted the same ticket. Here I first learned that our State meeting had been called, and started immediately for Unadilla. It was a long drive, but I reached the place on the day appointed in the midst of a storm. I am sorry the call was not made sooner and more generally known, so as to secure more from a distance; but Bro. Browne was present and rendered good assistance.

I was ready to take the field, and started at once for work, and put up for the night with a United Brethren family, telling them at once my mission, so that they might know whom they were to entertain if I stayed with them. The sister of the lady was the school teacher of the district, a member of the Methodist Episcopal church, and professing santification. She volunteered in the morning her belief that I was "doing the work of Satan, going about stirring up a muss." I I said, "Perhaps you do not understand the nature of these institutions." She curtly replied, "I don't want to know anything about them." Her sister thought the Lord had told her what to say, and said they were going to try and have a revival, and that the devil would send somebody around to hinder them. The husband, sensibly, did not sympathize with their talk.

These things show how much the churches of our land need the Gospel of the Son of God proclaimed in its purity. I then went on five or six miles and lectured in two school houses, once in each; and then went near Ashland, in Cass county, to Bro. John Welden's, and gave three lectures; but the weather was unfavorable and not many out, but think good was done. There were four sons here that are heartily opposed to secret societies, while the father is an Oddfellow.

From there went to Sarpy Center, Sarpy county, and called on Mr. Chapman, who with his wife was glad to see an anti-secretist lecturer. He was an old-time abolitionist, and as such, we were familiar with the doings and history of many of the men who were engaged in the cause, and had a pleasant talk on the things that were, but now are passed forever.

I gave one lecture there Saturday evening and preached for the Congregational minister in the morning, and then again in the evening by request. He is opposed to secrecy, and acknowledged to me that Masonry was idolatrous—Baal-worship—and yet several of his members belong to the craft, and one of his deacons is the Master of the lodge, but is unable to write or read.

While the people were gathered around the stand to see the books I had to sell, some one *stole* a Webb's Monitor and Rob. Morris's Dictionary, bound in one volume. This book had been held up and exhibited as a Masonic work, and as none but a Mason would steal such a book, and as but three or four of them were present, it would not take long to hit the thief.

On Monday morning I left for Plattsmouth, hoping to able to cross the Platte river on the ice, but had to go to South Bend and cross on the bridge, making it about twenty miles further. I stayed over night with a man that was boarding the school teacher. I got the young man interested; sold him a seven degree book, and made considerable fun for the young folks, learning them how to practice Masonry, and telling them about the killing of "Hiram." The teacher took some tracts to give his pupils. I have scattered a good many tracts, but endeavor to do it judiciously.

On the first day of December I crossed the Missouri at Plattsmouth on the ice into this State. I left Nebraska with regret. I have traveled in thirty-one counties, besides unorganized territory, and from what I know of the country, I think this new State might be kept, to a great extent, from the lodge curse, if the people could be properly instructed. The lodges along the lines of railroad, appear to be thriving. The people away from the centers, in the newer portions of the country are not able generally to support this work; and in the older portions they do not appear to be willing—not willing to make the least sacrifice to advance the cause they profess to love. Consequently I must go where they will do something financially, or engage in some other calling. The lodge power will tax and grind out millions of dollars from its dupes, to perpetuate the curse, whereas one-tenth of the amount would send this reform booming through the land from one end to the other. When will the lovers of truth rise to the importance of the work?

Philo Elzea.

—The last Free Baptist General Conference ordered that henceforth no tobacco user be ordained to the Gospel ministry.

Masonic Sophisms.

Chicago, Nov. 1880.

Editor Cynosure:—Being a novice, I am naturally busied about things which to you and the older readers of your paper are commonplace topics.

I have noticed that Masons, although skilled in the art of self-protection, have, after all, only a narrow line of defense. This, however, they have so well fortified that the work of overthrow is necessarily slow; and what seems the more distressing, is the all-important fact that this fortress is considerably neglected by the degree-workers and lecturers; not, indeed, that they do not understand it, but being themselves, in many cases, seceders and thoroughly confident of what they assert, are inclined to speak of the oaths, penalties, rituals and obligations of the lodge, in a general way, and pass on. They seldom think of the clouds of dust raised by the Masons to befog the minds of the people, regarding the validity of the statements, and the veracity of the narrator; that this "man of straw," although knocked down for the one hundredth time, immediately rises again, as if by magic, again to face its enemy with audacity unparalleled, and accountable only by those who understand the circumstances.

The sophisms to which I will confine myself for the present are these: First, that "one cannot believe a seceding Mason;" second, that "the rituals are subject to frequent change;" third, that "there is nothing in Masonry of importance except the 'grips, signs and pass-words,' and as some of these are subject to change, disclosures are of no importance."

The first proposition, I confess, weighed with me pretty heavily; and it is without doubt the most powerful instrument, in the hands of men so "ancient and honorable." The first answer is: The system bears suspicion on its face, and there is no room for repentance. A man goes in blindfolded, with the assurance, by Mr. ——— (of course a devout follower of the Lord Jesus) that "nothing shall conflict," etc., and should he find himself ensnared, and desire to escape for his life, of course then he has committed a heinous crime. It is then alleged that he has broken his vows (Lev 5: 4, 5); and now that he has done this, he is utterly unfit to testify on either side.

One of the strongest proofs I have, however, that the seceders do tell the truth, I obtained by experience; and I submit it for trial by others. Some time ago a friend and myself got in dispute with a high Mason. My friend unwittingly conceded that he never had been a Mason; immediately the Mason would have nothing more to do with him, and strenuously endeavored to get the same from me, by evading which, I succeeded in cornering him as to the shallowness of such sophisms. Thus we find that so exact are the testimonies, that Masons cannot discern whether one is a Mason or not; and positively deny the statements they dare not, for fear the disputant should prove to be an actual Mason.

But the second question invalidates the first. For, by saying that at the time of Morgan and subsequently they changed the ritual, they admit that at some time seceders did tell the truth; since they tacitly admit the exposure to be a cause necessitating a change. But all talk of the slightest change in Masonry is simply nonsense, and a dodge that is not indulged in by their standard authorities. Benjamin Russell, once Grand Master of the Grand Lodge of Massachusetts; De Witt Clinton, once Governor of New York and Grand High Priest of the Grand Chapter of the United States; Hardy's Monitor, a standard Masonic work, also the Grand Lodge of Connecticut in Allyn's Ritual,—these all emphatically declare that no deviation can ever be made from its usages, rules and regulations. "To change or reform," said Finney, "is to break up the institution."

As to the third proposition, that the only things of importance are the grips, signs and pass-words, we inquire, Why the wholesale disbanding at the time of the Morgan disclosure? Out of 50,000 why did 45,000 American citizens desert the lodge? Why does Mackey say that "Masonry as a secret institution has existed for many centuries; but as an open society, it could not exist for as many years"? Ah, their ritual is a stack of nonsense and profanity, which they idly fancy no one but themselves knows. What is this huge bundle of "grips, signs and pass-words" that engages the husband for one or two nights in the week for years? A stack of nonsense and pagan rites, we say, of which a school-boy should be ashamed.

Shame, we say, at such sophistry! And may the day not be far distant when such brazen-faced audacity may be laid aside; when all may join hands with child-like simplicity and journey toward the haven, the pass-word of whose entrance shall be "righteousness and holiness unto the Lord."

J. C. Schoenberger.

Has Gen. Garfield Grown Wiser.

Montrose, Pa., Nov. 30, 1880.

Editor Cynosure:—Perhaps the following from the N. Y. *Tribune*, Nov. 2, will decide the question as to the President elect's relation to secret societies:

"At a meeting of the Alumni of Williams College, held in New York city, to express congratulations in view of Gen. Garfield's election, Rev. Dr. S. H. Tyng, Jr., was chosen to preside, and in his opening address said: 'I think that none of us who knew Gen. Garfield at college anticipated that lightning would strike in that particular quarter, yet there was abundant evidence that this might have been looked for. Gen. Garfield was the pronounced moral force of the college; he had come there strictly for business. It was hard for him to touch any branch of study without attaining to excellence. He was opposed to us relative to secret societies, but age and a wider experience led him to change his views, and he became a Freemason. He has recanted his errors, and I think we may indorse him. It must be the conviction of every man who has watched Gen. Garfield's career that of the many men in public life, none has had more than he the gift of taking the middle course and voicing the general sentiment, both in ethics and state policy."

Notes.—1. It is acknowledged above that Gen. Garfield exerted a decidedly powerful moral influence even while opposing secret societies. This is a rational "*sequiter.*"

2. Nevertheless, youthful ignorance and lack of breadth of views so alleged, made our President-elect an anti-secretist, while maturer and wider thought has purged him of such errors, and brought him over to the embraces of Freemasonry, an institution inimical, theoretically and practically, to our government, to our just social relations, and to the church of Christ.

3. Hence, it follows that young Garfield, with all his moral force, with his untiring industry, and his constantly rising progress, was after all surpassed in mental foresight by the owl-like wisdom of Masonic Kindergartners.

4. A large chapter might be written from life's "ower true story," where age and experience have not, at every step, gained in moral stamina and superior attainment, or in either true manlike or godlike achievement, and I do not believe that any man who parts company with the Adamses, Monroe, Madison, Lincoln, Seward, Fillmore, Webster, Sumner, Henry Wilson and a host of others, as to the evils of Freemasonry, and joins the mother of the whole modern brood of secret orders takes an advanced step in any right view of man's nature and relations. It is to be hoped that Gen. Garfield will take in ethics and state policy no other than a radically Scriptural course, for such will be pleasing to God and profitable to man.

James W. Raynor.

Seth Wardner, Bloomingdale, N. Y., writes:

"I am determined not to vote for any oath-bound secretist. Our county paper speaks of our party, calling it the Anti-masonic party. I hope yet to see the time when its editor will have to march under a flag raised by the American party."

Our Mail.

A. Carlton, Kalamazoo, Mich., writes: "On the ninth of September my wife passed quietly to the spirit land. I feel very lonely and away from home. I feel 'it would be far better to be absent from the body and present with the Lord.'"

John Shuh, Columbia City, Whitley county, Ind., writes:

"Brethren Stoddard and Rathbun lectured and worked several degrees in our vicinity about a month ago. They labored hard in the good cause, and the light which God gave by those two faithful servants seems to be hid in the hearts of men like light under a bushel. But I pray it may burst from every heart and bosom an unconquerable fire, destroying Freemasonry and all kindred associations."

H. L. Limbocker, Manhattan, Kansas, writes:

"Since I came here I have been doing what I could to get the paper and its doctrines before the people, by talking, lending and giving away my papers and tracts, and I think some good has been done. The subject is entirely new here."

E. Y. Carl, Fairfield, Iowa, writes:

"Press the battle to the very gates; in the name of humanity, in the name of God."

Josiah Shaw, Eau Claire, Wis., writes:

"As in many other places secretism has its own way here. But I am not in the least discouraged. Truth will triumph yet."

J. W. Headrick, Salem, Neb., writes:

"I live in a hard place; Freemasons and Odd-fellows all around me."

Philip Kribs, Lamartine, Penn., writes:

"My opinion of late has been that we should publish and say as little as convenient in regard to the minor secret societies and concentrate all our forces against Freemasonry. I think that many of those minor societies will go with us against Masonry, as the recollection of Morgan's murder, as related by the men who lived in his time, still lives in many hearts."

Thos. C. Radabaugh, Cambria Mills, Mich., writes:

"God bless and sustain you in your arduous work for the overthrow of secretism, the most vile system of wickedness on earth."

A. S. Lathrop, Wyanet, Ill., writes:

"If some good lecturer could come here and hold a series of meetings and lecture on Masonry I think he would be well paid. If such a thing can be done please let me know in time to arrange matters."

W. R. Roach, Duffins' Creek, Ont., writes:

"I very much value the Cynosure. Wil try to get a few subscribers for 1881. I greatly rejoice in the good work you are accomplishing and should be much pleased if Bro. Stoddard or some able lecturer or degree worker could visit Ontario. I am pleased to learn that a monument is to be erected to perpetuate the memory of Wm. Morgan. I will cheerfully subscribe $1 toward the fund."

Eld. Joel H. Austin, Denmark, Iowa, sends us a tribute to the memory of Rebecca Wilson, Salem, Henry county, Iowa, (the location of a very successful college of the Friends.) She was the first subscriber to the Cynosure in that place, and becoming awakened to the great danger to which the young men were exposed by reason of the secret orders, she raised a club of subscribers for the Cynosure. When she passed to her reward a brother took up the work. He went out to other parts and then another brother took up the work. Thus it is carried on and the fruit of sister Wilson's earnest effort still ripens and is being gathered after many days. "Go thou and do likewise."

Samuel D. Greene, Chelsea, Mass., writes that he assisted in burying the body of Morgan in Batavia, N. Y. We mention this for an old lady eighty-six years of age writes that she thinks the most suitable place for the monument would be Rochester, in the cemetery where Morgan's body is interred.

Sabbath School.

[SPECIAL LESSON.]

CHRISTIAN BROTHERHOOD AND ITS COUNTERFEITS.

LESSON XIII.—Dec. 26, 1880.

SCRIPTURE.—John 17: 11-25.

11. And now I am no more in the world but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

13. And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth: thy word is truth.

18. As thou has sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through thy truth.

20 Neither pray I for these alone; but for them also which shall believe on me through their word:

21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22. And the glory which thou gavest me, I have given them; that they may be one, even as we are one;

23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me, may be in them, and I in them.

GOLDEN TEXT.—That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. —John 17: 21.

HOME READINGS.

John 17: 1-10; Luke 10: 25-37; Acts 3 and 4: 23-37; Rom. 14 and 15: 1-7; Phil. 2: 1-16; 1 Thess. 5; 1 John 2nd, 3rd and 4th chapters; Rev. 7 and 21: 1-8.

The 17th of John is one of the most remarkable portions of the Word of God. It is the last prayer of Christ with his disciples while in the flesh and closes his final instructions to them respecting himself and such words as only he could speak to comfort and encourage them during the awful trial of the next three days. It, moreover, presents almost every characteristic of that blessed relation between Christ and the church, the body of Christian believers, the men who are given him out of the world, who keep his word, who receive the truth and believe that Christ is from God, for whom Christ prayed, and in whom he is glorified.

In particular the passage selected teaches that though Christ is not with his brethren in person, he is by the Spirit (ch. 16: 7), and they are kept through the name or power of God from evil; and that this keeping may give that unity to this brotherhood which exists between Christ and his Father. His joy was and is fulfilled in them (ch. 15: 11 and Acts 13: 52). They are to expect from the world the same treatment he received, since though in the world they are not of it. Through the Spirit revealing the Word they are made holy. All believers till the end of time are to receive these blessings, even to be made one. They have promise also of being with Christ in his glory. To them Christ continually declares, reveals, manifests the "name", that is, the power and character of God, that he who is the Word, the Life, the Light, may dwell in them; and the same love God has for the Son he has also for the adopted children.

The idea of brotherhood springs from the natural relation sustained by those born into one family. Hence the idea of universal brotherhood (Acts 17: 26). But so diverse in nature is the human race that Christ seems to prefer the term neighbor to express the relation between man and man (Mat. 19: 19; Mar. 12: 33, Luke 10: 27; Rom. 13: 10; 15: 2, etc.); and put into the word brother a higher and holier meaning than it had before. He taught that this relation could be entered spiritually only by being born of the Spirit, taken into God's family, the household of faith, God becoming our Father and Christ our Elder Brother. Into this relation God provides that all men should enter; for those who enter it he has prepared a place and for no other class. He has prepared a place for the devil and his angels (Mat. 25: 41), with them shall the wicked be gathered.

To apprehend most clearly this blessed relation study carefully the home readings and such passages as the following, the number of which can be greatly extended:

Men enter the Christian brotherhood by being born of God, John 1: 13; 3: 3; 1 Pet. 1: 23; 1 John 3: 9; 5: 1.

God becomes their Father, 1 Cor. 1: 3; 2 Cor. 6: 18.

Christ their brother, Mat. 12: 49; 25: 40; Luke 8: 21; John 20: 17; Rom. 8: 29; Heb. 2: 11.

They receive the Holy Spirit, John 20: 22; Acts 2; 8: 17; 10: 47; 19: 2.

Are called holy, 1 Thess. 5: 27; Heb. 3: 1.

Christ becomes one with them, see les son; John 15; Heb. 2: 17.

They confess Christ, Luke 19: 38; John 12: 13; Gen. 17: 1; Job 19: 25-27.

Christ is their mediator, Eph. 2: 13-18; Heb. 9: 15; 1 Tim. 2: 5.

Their priest, Heb. 3: 1, 2; Heb. 9.

Their shepherd, John 10.

They suffer with him, Luke 21: 12-19; Acts 5: 41; 1 Thess. 3: 4; 1 Tim. 3: 12.

They are redeemed and purified, Rev. 5: 9; Titus 2: 14.

They belong to a spiritual kingdom, Heb. 11: 13; 1 Pet. 2: 11; Rom. 14: 17; John 18: 36; Rev. 15: 3; Luke 22: 29, 30.

They form the body of Christ, 1 Cor. 12: 27.

This brotherhood is the bride of Christ, Is. 54: 5; Eph. 5: 25; Rev. 21: 2, 9.

They bear each other's burdens, Deut. 15: 11; 1 Cor. 8: 11; Neh. 5: 7.

Exercise a forgiving spirit, Mat. 5: 23, 24; 18: 21, 35.

Pray for one another, 1 Thess. 5: 25; 2 Thess. 3: 1.

Ask of God what they will, John 16: 23.

Meet in Christ's name, Heb. 10: 25.

Commemorate his death, 1 Cor. 14: 20-34.

Are dead to the world, Rom. 6: 6; Gal. 6: 14.

The study of such Scriptures will give enlarged views of Christian brotherhood and so help to see clearly how the devil attempts to destroy souls by bringing his counterfeits, the chief of which in our time are the secret lodges, among which may be included religious brotherhoods such as are fostered by the Romish church; and in general all organizations which profess to assimilate men in religion and mediate between them and God without Christ.

The contrast between the true brotherhood and the false one represented by Freemasonry is well stated in the Cynosure of Dec. 2, which should be studied in this connection. In an article by Rev. H. H. Hinman, July 15, the following passages occur which will assist to a better understanding of the counterfeit systems:

Both enjoin religious worship. Christians worship only in the name of Christ, as their Mediator and atoning Sacrifice. Christ said: "I am the way, the truth and the life. No man cometh to the Father but by me." Masonry always opens and closes its meetings with religious ceremonies, but its prayers contain no mention of Christ. They are such prayers as shall be acceptable to the Mohammedan who rejects, and the Jew who hates him.

Both brotherhoods profess to confer inestimable blessings. Christ says of his followers: "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." Masonry says it shall be the duty of the Master of the lodge to assure the candidate, previous to his initiation, that Masonry confers inestimable advantages. Sickels' Monitor says it contains "a regular system of science;" that it "endows a man with morality and intelligence, with the stay of religion added, and that nothing more can be suggested that the soul of man requires." Dr. Mackey, the greatest Masonic writer, says that a Master Mason has been "raised from the grave of iniquity and raised to the faith of salvation, and is inspired with a most cheering hope of that life and immortality that belongs to the just made perfect."

Both require a new birth as a condition of membership. Christ says, "Except a man be born again he cannot see the kingdom of God." This new birth is by the Divine Spirit and by repentance and faith in Christ. The Masonic "new birth" is a birth into Masonry. It is accomplished on the night of initiation by what is called "the shock at the entrance." The candidate is stripped to semi-nudity, blinded, haltered and led into the lodge with the compass pressing against his naked left breast. Dr. Mackey says that before this he was "walking in the darkness and covered with pollutions," and that he now "comes seeking the new birth," and that "the shock at the entrance is the symbol of the agonies of the first death, and the throes of the new birth."

Both teach the doctrine of the resurrection of the dead and immortal life. The Masonic brotherhood by the pretended death and resurrection of Hiram Abiff; the Christian brotherhood by the real death, burial and resurrection of our Lord Jesus Christ. The Mason is symbolically slain with Hiram, buried like him, and like him raised to walk in a new and hidden life; a life hidden from his dearest friends who are not Masons. The Christian is crucified with Christ, buried with him in baptism and raised to walk with him in newness of life. This, too, is a life which is "hid with Christ in God," but which he longs to see communicated to all mankind.

OBITUARY.

JOSHUA D. FOWLER was born June 19, 1814, at Springfield, Rutland county, Vermont. He died at Lena, Stephenson county, Ill., Nov. 15, 1880. He early displayed the independence and energy which was characteristic of him during life. At the age of eighteen he bought his time of his father, and such was his estimate of education that a portion of the time thus procured was spent in attending school. About this time he became a Christian, and united with the M. E. church. Such was the regard for his character and ability that he was soon appointed a class-leader, a position he filled with great acceptance.

At the age of twenty-three he married and removed to Stephenson county, Ill. He was strongly impressed to devote himself to the work of the Gospel ministry, but the broad prairies presented such an opening, or as he expressed it, a voice seemed to say, "All this will I give thee," that he decided to engage in farming. He said many times in after years, "It was the mistake of my life." He lived forty-two years upon his homestead; saw his acres and his wealth increase; saw his children grow up and go out to homes of their own; saw his old neighbors die; began to feel his frame yield to the weight of years; and suddenly, with no premonitions, came his call, and he was gone. The evening passenger train that had passed his door for twenty years, found him on the track as he was walking from the village to his home, a whistle, a start to escape, and his life race was over.

Mr. Fowler was a man of marked character. What his hand found to do he did with his might. His motto, "what is worth doing, is worth doing well." He early identified himself with the M. E. church of Lena, and for about twenty years walked in her fellowship, but as the years passed and he compared the Wesleys and their followers with the church of the present, it seemed to him that the substance was departing leaving only form. Withdrawing from them he united with the Free Methodists; but not finding what he sought, he left them and of late years has advocated freedom from sect. His positive character and strict sense of justice made him both friends and enemies. He held that all men, and especially Christians, should be strictly honest. He did not hesitate to rebuke sin; above all things he despised sham and pretension. His sense of honor was such that he shielded no one; he dealt with his friend, with his child, as he did with his enemy. Not all men knew him who met him, for he tried men before he received them into fellowship; but when convinced of any man's loyalty to truth, thenceforth he was was that man's friend. His actions were from principle. He did not calculate beforehand what men would think, neither did he ask afterward what they thought concerning his acts,

His mind was creative and logical in its working. He planned and executed. What he begun he followed to the end in thought and in deed. In his intercourse with men, he gave rather than received impression. He was not what would be termed a broad reader, but he read more than average men. He delighted in biography and the lives of the reformers. Luther, Knox, Whitefield, Wesley and Finney had for him a great charm. He considered Chas. G. Finney among the greatest of modern men. He was was not a social man, but he loved his home and his friends. He did not count his life a success—he saw failure, imperfection and sin in himself; he said but a few days before his death to a friend, "My only hope is in a perfect Saviour."

Few men have befriended more in the community than he had; few given more for the Lord's sake, to the poor, to the freedmen, to the cause of reform.

The text at his funeral was from Matt. 25-40: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

FRANK GILBERT.

The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 16, 1880.

TEXTS FOR CHRISTMAS.—Jesus Christ is in whatever of religion he has appointed, whether doctrine, government or rites, and Satan, the god of this world, wields and inhabits all the rest.—*President Blanchard.*

THE SYRACUSE CONVENTION of the National Reform Association, as reported in the *Wesleyan*, was an able meeting, interesting and profitable to all who took part. Rev. T. P. Stevenson, editor of the *Christian Statesman*, was a leading spirit in the meeting, which was held in the First Methodist Episcopal church, Rev. Dr. McCarty presiding. Among the resolutions expressing the faith of the convention, were the following:

RESOLVED, 1. That civil society is founded, like the family, in human nature, and is, therefore, like the family, an arrangement and institution of God; that nations are moral persons, endowed with moral powers and functions, and are therefore accountable to the moral government of God and subject to his moral laws.

2. That from the beginning of our national existence we have regarded ourselves and have been regarded by other nations as a Christian people, and that it is both our duty and privilege to continue to maintain the Christian features of our government.

3. That the amendment of our national Constitution so as to contain an acknowledgement of Almighty God as the source of authority and power in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority, would be no infringement of the rights of any class of our citizens, any more than similar acknowledgments, more or less explicit in the constitutions of nearly thirty-four States; but would be simply the exercise of a nation's right to acknowledge its God and to declare the fundamental principles on which its government rests.

4. That such an amendment, so far from tending to any union of church and state, is directly opposed to such union, inasmuch as it recognises the nation's direct relations to God, and insists that the nation should acknowledge these relations for itself, and not through the medium of any church establishment.

THE MONUMENT.—When the project of the Morgan monument was first endorsed by the *Cynosure*, we thought of something simple, and substantial and comparatively inexpensive, like the granite monument at Lexington, Mass., (Can any of our readers give its cost?) and we supposed that it would be the work of only a few months to erect it. Money comes in rather slowly and the committee are exhorted not to be too quick in closing up. We rejoice to know that many are collecting and preparing to collect funds who have not yet sent contributions. E. B. Palmer, member of the committee who resides at Batavia, N. Y., sends $2.50 for the fund for the present, but writes that if the monument becomes a reality we have got to come down with the five and ten dollar bills. And since, if the Lord continues to smile upon the work, it will certainly become a reality, his name has been entered on the promise list for five or ten dollars if necessary. He writes: "It will cost about $2,000 to erect a suitable monument in marble. White bronze can be erected for less and *if unmolested* its friends claim it will stand for thousands of years." Let us push the collections for the monument and perhaps the next anniversary of his abduction may be the time for celebrating its completion.

THE WEEK OF PRAYER.—The Evangelical Alliance as usual sent out a few weeks since suggestive topics for the Week of Prayer; and following shortly the American branch sent out a revised list. If the conception of this union in prayer is to have all believers praying far the same things at the same time, the harmony desired is broken by the action of the American body. If, however, the aim is to secure a general revival in all Christian hearts of the power and liberty of the Spirit, these modifications which are intended to suggest topics of more interest to American churches, may be enlarged upon by individual churches or communities according to their immediate necessities. While an enlarged view of Gospel work among men may be gained by the first; zeal, faith and efficiency will come of the latter, without which our intelligence will be but a curse. The *Cynosure* would therefore recommend that topics be chosen in part or entirely by each church which shall forcibly appeal to the faith of the brethren in each. Thus, how many of our churches could best spend the first evening in praying for the baptism of the Holy Ghost near and far. The work of reform connected with the National Christian Association and the lectures and conventions, with Bro. Hinman's labor in the South; temperance, especially in relation to tobacco, extravagant dress and table dainties; the churches which testify against lodge idolatry,—these and other topics can in many instances more heartily engage the prayers of communities. Why should they not select for themselves?

DO YOU SUPPORT MASONIC MISSIONS?

There may be some choice in respect to names, but it is inconceivable how any sincere person who prays for the overthrow of the lodge power can fail to rejoice that ways are opening more and more widely for the promotion of Christian missions which are not unequally yoked together with lodgery. We are confident that the opening for the pure Gospel at the South, reported by Bro. Hinman in this and previous numbers of the *Cynosure*, will approve itself to many who are now sending money through agencies which neither testify against the abominations of the lodge nor allow any one else to. Why do not they deserve the same woe Christ pronounced against the scribes and Pharisees (Matt. 23). Bro. Hinman writes of working the Entered Apprentice degree of Masonry on the evening of Dec. 6th in the hall of Salem Academy near Bro. Tapley's. There was no disturbance in the house, but without, a few bad eggs were thrown at him. The next evening was set for the Master's degree. The reorganization of the Salem church was soon to follow, and a general meeting of the testifying churches in the vicinity for prayer and mutual encouragement. Prof. Paul Feemster, now in Pearlette, Kansas, is stirred by the work thus opening, and, if he had means for the journey, would join Bro. Hinman in what must become, under God, a great and glorious work. Let there be faith to ask that he may be sent in the power of the Holy Ghost. Bro. Hinman expects to go to Tougaloo, near Jackson, Miss., this week, and then on to New Orleans. Pray that his way may be guided from heaven.

DIRECTOR'S MEETING.

The N. C. A. Board met on Tuesday of last week in the Secretary's office according to previous adjournment. There were present Philo Carpenter, A. D. Freeman, D. P. Baker, Thos. Hodge, C. R. Hagerty, E. A. Cook, A. Wait and H. L. Kellogg. Mr. Carpenter, whom all were grateful to see in much better apparent health than the week previous, presided. Bro. Baker led in prayer. The first item of business was the vote to pay Bro. Hinman for twenty days services for the Association in the South, to be reported to the Board. This was taken up at the previous meeting, but left in an incomplete state.

The committee on purchasing a safe reported the purchase of a fair sized safe, delivered and placed in the office, for $75, which they considered the best that could be done in the city, new safes costing from $125 to $175. The report was accepted and the purchase approved.

The report of the treasurer and auditors was also examined and approved, and the resignation of E. Hildreth, as treasurer, presented through Mr. Carpenter. The question of his successor had been pretty fully canvassed, and W. I. Phillips was finally elected without opposition as the most available person to entrust with this responsibility until the annual meeting. His bond was fixed at $20,000, and the Finance committee requested to report on the responsibility of the bondsmen. C. R. Hagerty was chosen to fill Mr. Hildreth's place in this committee.

Bro. Hinman had written to Mr. Carpenter asking that in some way a quantity of books might be sent to President Cravath of Fisk University, Nashville, for distribution among the colored students in that institution. Mr. Carpenter agreed to send the books selected at his own expense, and the Board voted to empower Secretary Stoddard to circulate judiciously a quantity of the N. C. A. histories and other documents.

Adjourned after prayer by father Wait.

—The tract committee is printing this week 479,000 pages of tracts, including two new and valuable ones. The bill for this large pile of reform leaflets will be only $130. No one can complain that this money will be squandered.

—Bro. J. F. Browne, who attended the Minnesota State meeting in the place of Secretary Stoddard, writes from Red Wing under date of the 9th inst. that Bros. Barlow, Paine, Sojblom and others from different parts of the State were in attendance and that the convention was progressing with many encouraging features. With such a corps of experienced and able workers in counsel we shall expect a report in due time of a large advance on the fortifications and strongholds of secretism in the Northwest.

—President Blanchard has been almost confined to his room since the severe cold weather set in several weeks ago. He has discontinued college duties largely since the return of Prof. Blanchard from Europe, and has suffered severe pain in his right leg at times. During the past week, however, there has been much relief from this and he has been out occasionally. He takes the deepest interest in every movement of the reform and no one who calls upon him fails to receive a strong impression from his enthusiasm, and wisdom from his counsel.

—"The most horrible attempt at suicide recently coming to our notice was that of a commercial traveler named Thomas Ellington, at Nashville, Tenn. After inflicting horrible gashes on both sides of his neck, with a common pocket-knife, he stabbed himself five times in the region of the heart. It does seem that a man would have to hold his body in very great contempt to mete out such punishment to himself." Perhaps the *Mystic Jewel* which prints this note does not remember that, as an organ of the lodge, it is giving men lessons in just such horrible business.

—Bro. W. I. Phillips, who has been elected by the Directors to fill the unexpired term of the treasurer of the National Association, left vacant by the removal of Bro. Hildreth, is well known to the readers of the *Cynosure*. In 1872, while a student he canvassed northern Illinois as colporteur in company with J. L. Stratton, brother of the editor of the *Wesleyan*, and for the past four or five years has been preaching for churches which hold no fellowship with the lodge in this State and Iowa. He is an experienced book-keeper, and will be able to continue the admirable arrangement of the accounts of the Association

as left by the retiring treasurer. An ample bond has been secured and he will enter upon his duties at the office of the Association, 221 West Madison street, Chicago.

The American Missionary Association and the Lodge.

Dear Bro K.—I have just received and read the November number of the *American Missionary* and feel my spirit stirred within me both on account of the greatness of the work that is brought to view, but especially on account of the great but neglected opportunity at the annual meeting at Norwich, Conn., of saying a few effective words against "the mystery of iniquity" which is not only sapping the foundations of Christian morality throughout the North, but has spread its malign influence into the mission churches of the South, overbearing and controlling the testimony of those pastors that dare to be faithful and subverting others so that they are willing to call evil good and good evil, put light for darkness and darkness for light.

The American Missionary Association was guilty of a great wrong against Christ and his people in not saying at Norwich that it was unalterably opposed to organized secretism and in not instructing its missionaries to oppose American as well as African heathenism.

1. Because in the October number of the *American Missionary* the fact was stated that the secret orders were having a great and alarming growth in the churches and at the most important center of missionary influence in the South, and this fact so far from being depreciated was rather *rejoiced* in, and these "synagogues of Satan" were *commended* as a blessing to the poor freedmen. It matters little that Mr. Strieby did not write or approve the article. The falsehood was uttered and the malign influence went out as the testimony of the Association and of the *American Missionary*. Until this false testimony is editorially retracted it will continue to be the testimony of Mr. Strieby and the magazine. The great mass of its readers, including nearly all the missionaries in the South have received the poison and have no means of knowing that it was not intended for their lips.

2. They have in other ways given great occasion to believe that their former testimony against the secret orders was not sincere, and that they desired to retract it. They have for the last three years dropped the name of President Blanchard from the list of vice-presidents, a man whose only offense was that he had been zealous in opposing the lodge. He has been one of the oldest and most earnest supporters of the Association, and his name stood second on the official list next to Judge Parish of Oberlin; and while some who are the enemies of the reform are retained, and one at least whose reputation for morality is essentially bad, it has dropped the man whose name was a synonym of reform.

3. They ought to have spoken because so great an opportunity but rarely presents itself and may never be repeated. At Berea, Fisk, Atlanta, Taladega, Tougaloo, Straight University, etc., there are a large number of the most intelligent colored people of the South. They are soon to fill the most important positions as legislators, jurists, ministers, missionaries and teachers. To a great extent they will influence the South and effect the nation. Not these schools, but the American Missionary Association is their *Alma Mater*. They will carry with them the impress made on their minds. A faithful testimony would save them from this moral leprosy which has already begun to infect and spread among them. Silence under the circumstances is as cruel as the grave.

4. The seventy-three Congregational churches planted by the Association in the South are mainly in their formative stage. Many of them are small and weak in numbers, property and mental acquirements. nearly all of them look with childlike simplicity to the American Missionary Association, not only for support, but for moral guidance. A few strong, clear words would bring them all into line as anti-secret churches, but with the worse than silence on the part of the parent society they seem morally certain to drift into that indifference to Gospel purity that fills the Northern churches with Masonic idolatry and makes Dr. Alonzo H. Quint the chosen representative, not only of Congregationalism at home, but its fitting representative in the Congregational Union of England and Wales, to which place he was elected by the late National Council.

5. They ought to have spoken because the South is, and for years must be, their most important missionary field, and because the secret orders have been one of the strongest barriers to their success. To say nothing of the Ku klux and their murderous raids, let us notice that the colored people in the cotton States are practically disfranchised and greatly oppressed. The party in power in the South wholly ignores the 14th and 15th amendments to the Constitution. The white people of this State sincerely believe that it would be utterly unsafe to allow the black man the free use of the ballot. The bad men prevent his voting except as he votes to suit them, and many good people look quietly on, and are not displeased with the result. The cause is *race prejudice*. Legislation will not remove it. Federal bayonets might restrain its exercise, but will only intensify its spirit. The remedy is the blessed Gospel of Christ. But Masonry and Oddfellowship *foster* race prejudice. An Oddfellow must be a white male. Persons of negro blood cannot be made Masons in American lodges, nor must white Masons recognize them as such. The color line is not only kept up but the colored lodges help perpetuate it. The prejudices of both black and white men alike keep up the anarchy and misrule of the South and endanger the nation, and white and colored lodges, more than any one thing, express and promote that race prejudice. When the American Missionary Association shall place itself in unquestioned and unalterable opposition to the lodge it will have ceased to pull down with its left hand what it builds with its right, and those who give into its treasury will no longer put it into a bag with holes.

Yours for Christ,
H. H. Hinman.

Columbus, Miss.

Note from Bishop Wright.

It can be proved by good and abundant anti-secrecy testimony that nearly all the statements of Bro. Miller in reply to me in the *Cynosure*, is in misapprehension of the facts of the case; but as the editor is unwilling to allow any full statement in reply, I leave the reader of Bro. Miller's article to judge from its temper toward the pastor as to what influenced its author to misapprehend, and, therefore, misstate the facts. I do not deny, on good authority, that the alleged Freemason member of the quarterly conference was neither a member of the quarterly conference or of the church at the time referred to. I also deny that some of the local churches of Franklin circuit are under the influence of the lodge any more than other anti-secret churches, in general, are under the influence of the lodge.

My former statement concerning Bro. Miller's inclination to let a subject run away with him, I wish to limit to his controversy on Franklin circuit. I remember, too, that the oppressions of the lodge are enough to excite a good man. "Surely oppression maketh a wise man mad." A misdirected zeal is not so unreasonable as an apathy which ignores the guilt and oppressions of the lodge.

Milton Wright.

—Geo. W. Clark, the "Liberty Singer," has just issued a second edition of his new Reform Song Book. The first, having been exhausted on press notices and introduction gifts and sales, has not realized so much as had been hoped to the author, and the expense of issuing it was so much beyond expectation through failure of the printers, that it has been a severe burden to him. The second edition will be in better style, and at the same prices. No one will regret investing 50c. for a copy neatly bound in limp cloth, with steel portrait of the author. The work is for sale at this office. It will be a fine New Year's present for a musical friend. Send in your orders.

Books and Magazines.

None ever read with weariness the records of the struggles and hardships and victories of the men who march with the vanguards of our settlements as they have pricked across the great plain stretching west from the Alleghanies. The preachers engaged in those denominations which adopt the itinerant system were not behind any others in their zeal for the salvation of men in those early days. A brief but comprehensive view of the system by which they worked, as well as an argument in favor of that system is given in the little work of Rev. John V. Potts, entitled "*The Itinerant System*," published by the United Brethren Printing House, Dayton. While this system makes centralization in church government necessary when fully carried out, and therefore promotes that sectarian spirit which must be confessed a bane of the Christian church, yet it has some advantages which can not be despised. Bro. Potts has been over twenty years an itinerant and has experienced its bright and dark phases, and he writes in full view of all from his standpoint. In one point his logic is in error. He includes in the itinerant system all the evangelists from Paul to Moody. These traveling preachers were "itinerants" to be sure in the broad sense, but only a small proportion of those who are best known would consent to the systematized method advocated in the book.

We have received Vol. XIII. of the standard and remarkably cheap "Library of Universal Knowledge," now in course of publication by the American Book Exchange, New York. It includes the articles from "Sclerostoma" to "Syntonin," and, therefore, as will be seen brings this important undertaking well toward its completion. The American Book Exchange, New York, which has been offering special inducements to purchasers of the "Library of Universal Knowledge" during the summer months, continues to permit buyers to obtain the work, during the year, at figures the lowness of which is very surprising. The fifteen volumes, which will comprise the complete text of Chambers' Cyclopædia from A to Z, are offered for $7 50, if that sum is forwarded early. Other standard works are issued by the American Book Exchange at equally low prices.

Vick's Illustrated Monthly closes the year well. Nothing of beauty which is easily available for ordinary households for home decoration out of doors is lost from its pages; nor for comfort and beauty within, so far as plants and flowers can secure it. The children always have an interesting department well illustrated.

"The Right of the People to the Sunday Rest" is the title of a pamphlet issued by the New York Sabbath Committee at 31 Bible House in that city. It includes addresses by Judge Strong of the United States Supreme Court, Hon. J. R. Tucker of the House of Representatives, and Secretary Thompson of the Cabinet. The circulation of such literature is especially demanded at this time when intelligence and sophistry is so considerably arrayed against the observance of the Lord's day. In an appendix is gathered valuable testimony for the Sabbath, and the whole will be mailed for 5 cents in postage stamps, or at actual cost in quantities for distribution.

Home Circle.

The First Sunrise.

There was no sun, but there was light
The band of darkness rending;
There was no earth, but shores of night
With seas of day were blending.
And o'er the world, without a sound,
In grand, eternal silence bound,
The dim lit floor extending.

God spake the word, uprose the earth,
The waters round it clinging;
And with glad wonder at its birth
The highest heavens were ringing;
Through all the world a sound went out,
The sons of God for joy did shout,
The morning stars were singing.

There fell a silence from on high,
And hushed the wondrous story;
God spake, and sunrise drenched the sky,
And smote the mountains hoary;
Then burst from heaven a mighty song;
The sons of God, so bright and strong,
Gave unto him the glory.

—Sunday Magazine.

Among the Mormons

Mrs. Jennie Froiseth, Vice president of the Women's National Anti-Polygamy Society, and editor of the *Anti Polygamy Standard*, is the wife of a civil engineer employed by the territorial government of Utah. She has been in Utah nine years, and writing of what she saw, she says:

"Revolting as polygamy is among the opulent Mormons of Salt Lake City, the polygamy of the settlements throughout the Territory is far worse. I accompanied my husband recently on a surveying expedition. At about sundown one afternoon, when we were on the outshirts of a small settlement, a part of the harness on one of our horses broke. My husband went to the nearest house to get a tool that he needed to repair the harness. When he returned to the carriage he said: 'Great heavens, Jennie, if you want to see Mormonism in its worst form, make some excuse for entering that house.' I did so, and, in a room about eighteen feet square, I saw a rough looking man, three women, and a number of children, ranging from infants almost to young men and women. I found that the women were the man's wives and the mothers of the children. They bore the relation to each other of grandmother, mother, and daughter. Recently a boy of sixteen, the leader of a band of highwaymen, after the perpetration of an atrocious murder, was caught and lynched. From his childhood the boy was conspicuous for cruelty. Every living thing that approached him, if it was weaker than he was, suffered. A well-known Mormon bishop condoled with the mother, one of the wives of a leading Mormon. 'Do not insult me with your condolence,' the poor women exclaimed. 'It was the boy's misfortune, not his fault. Mormonism is alone to blame. My husband came here to do business. As soon as he began to grow rich he was told that Mormon patronage would be withdrawn unless he became a Mormon and took a second wife. We had been very happy together, but my husband was tempted by the hope of becoming rich, and he agreed to take a second wife. She was sealed to him in the Endowment House, and duly installed in our home. I was almost maddened, and, before my boy's birth, I had no other thought than the killing of the woman who had supplanted me.'

"I am confident, and this confidence is shared by the Gentile ladies of Salt Lake City, that a healthy public sentiment in the East is alone necessary to secure the destruction of Mormonism. It was with a view of inciting this sentiment that the National Anti-Polygamy Society and its organ, the *Standard*, were established. The immediate occasion of their establishment, was a particularly flagrant instance of the wrongs of Mormonism. A leading bishop, an Englishman, had been in correspondence for years with a young English girl, living under the care of a guardian—she was an orphan—in one of the inland cities of England. She was a a schoolmate of his, and they were engaged to be married. He did not tell her that he was a Mormon. Finally he asked her to join him in Salt Lake City, that they might be married. Against her guardian's wish, she journeyed to Salt Lake City.

"In the hotel there she made the acquaintance of some Gentile ladies, who warned her of the change in her lover's faith, and advised her to be cautious. They offered to shield her from the vengeance of the Mormons if she drew back at the final moment. When she entered the Endowment House, on the day of her marriage, she was horrified to see that two other women, sisters, stood at the altar, waiting to be 'sealed' to her lover. He, when she protested, coolly declared his purpose to be 'sealed' to all three, and give one of the sisters, who was a few years older than the English girl, the precedence. The whole Gentile community was outraged, and our society was formed. But we met at first with closed doors, and watchful guards, for the 'atonement by blood' is not a dead letter by any means in Utah. The Mormons do not openly shoot or stab their enemies, as they did; but 'mysterious' deaths are frequent. As the Coroner is a Mormon, the 'mystery' of these deaths is never unravled.

"There is one fact that I desire to impress upon the public. It is that Mormonism is on the increase. It is receiving constant accessions from the lower walks of life in Europe. A leading Mormon said to me boastfully, recently: 'We are sending our surplus population into Colorado, Wyoming and Dakota, to found settlements, and your government can't prevent us. We will build ourselves up so strongly, both in the Territory of Utah and elsewhere, that the clamor against us will amount to nothing.' He spoke some truth. Mormonism is active and aggressive. It is backed by millions and cunning that cannot be surpassed. The Legislature of the Territory, mainly composed of Mormons, has gone so for to intrench Mormonism, as to abolish the right of dower, leaving a man free to make any disposition that he likes of his accumulations. Our only hope is from outside. Congress has only to pass a sufficiently stringent law against Mormonism, and the work of destroying Mormonism will be short. The only law that the United States Circuit Court of the Territory can proceed under was passed in 1862. It is grievously insufficient. Conviction under it is an impossibility, because it requires direct proof of polygamy in a trial upon an indictment found under it. No direct proof can be secured. 'Sealing' is done in the carefully guarded Endowment House, whose records are never seen by any one beside the head men of the church. If they are called as witnesses, they deny that there are such records. What is needed is a law making circumstantial evidence of polygamy admissible. A bill to this effect was before Congress in the last session, but it was defeated in committee. The Mormon that I have before quoted said, triumphantly, when the news of its defeat reached us: 'Mr. ——— of that committee was paid $50,000 as a retainer in a land title suit out here, and I guess he hasn't had time to attend to that bill.'

"What is demanded is public sentiment to spur Congressmen to their duty, and women can create it without venturing beyond the circle of their own friends. What would they be disposed to do, do you think, if they saw women, principally from the Old World, turned on their arrival into the tithing yard of the Endowment House, as slaves were before the war, to await a master, usually one of the foremost men of the church, who makes his choice as though he was buying cattle? Whenever a new batch of 'converts' arrive, this sight may be seen."—*Ex.*

Short Rules for Long Comfort at Home.

Put self last.

Be prompt at every meal.

Take little annoyances out of the way.

When any good happens to any one, rejoice.

When others are suffering, drop a word of sympathy.

Tell of your own faults rather than those of others.

A place for everything and everything in its place.

Hide your own little troubles, but watch to help others in theirs.

Take hold of the knob and shut every door behind you without slamming it.

Never interrupt any conversation, but wait patiently your turn to speak.

Look for beauty in everything and take a cheerful view of every event.

Carefully clean the mud and snow from your boots before entering the house.

If from any cause you feel irritable, try the harder to do little pleasant things.

Do not keep your good manners for company, but be equally polite at home and abroad.

When inclined to give an angry answer, press your lips together and say the alphabet.

Always speak politely and kindly to your help, if you would have them do the same to you.

When pained by an unkind word or act, ask ourselves, "Have I not done as badly and desired forgiveness?"—*Canada Presbyterian.*

Webster's Confession.

The Rev. Dr. S. K. Lothrop, who was Daniel Webster's pastor in Boston for more than thirty years, says in a recent letter, concerning his visit to Mr. Webster on the day after his son, Major Edward Webster, was buried: "It was approaching dusk; the light in the room was a struggle between the fire-light and the waning light outside. He came into the room with a subdued, yet grand and solemn air. Our greeting was a silent pressure of hands, and we sat down. I did not feel that it was for me to speak first in his presence, and he did not speak, and I watched his face. He looked at me, not as expecting or demanding that I should speak, but as if my simple presence was an expression of sympathy grateful to him. At length, after the silence seemed to me to become very oppressive, though I suppose it did not last very long, he turned to me and said: "I feel at this hour, Mr. Lothrop, that all that gives dignity and glory to man is contained in the religion of Jesus Christ of Nazareth, and I could wish that on my tombstone at Marshfield, where I hope to be buried, after my name and the dates of my birth and death, there might be simply this inscription, 'He was a believer in the Gospel of Christ,' the best thing that can be said of any man.' He then went on, I of course having only a secondary part in the conversation, to speak of the strength and comfort which his Christian faith afforded him, and then of Christ's wonderful life, character and instructions as a help, guidance and inspiration to any one who would so pass through this life as to be prepared for a future and higher life."—*Christian Union.*

Few parents realize the evils which come from reading pernicious literature. One of the latest instances was in the case of a small boy arrested in a Milwaukee suburb at night, and thus cut short in his career as a highwayman. He wore a black mask, carried a dark lantern and was armed with two pistols. In his pocket was found, "The Life and Adventures of Jack Sheppard."—*Baptist Weekly.*

Childrens' Corner.

Martin Luther.

(Concluded.)

But the time of the meeting of the Diet of Worms arrived, and there Luther appeared, single-handed, to contend with more than an Empire. The Diet was opened by the new Emperor, Charles, on July 28th, 1521, and the 16th of the following April, Luther arrived in the city, and next day he was cited "to appear before his Imperial Majesty and the State of the Empire." He appeared, and was asked two questions: 1st. "Do you acknowledge yourself the author of these writings?" 21. "Will you retract the doctrines therein taught?" To the first he replied, after the titles were read, "Yes, they are mine." To the second he replied, that unless these were shown to be be contrary to the Word of God, he could not retract them. He said, "I put no faith in the mere authority of the pontiff or councils, which have often been mistaken, and which have frequently contradicted one another, recognizing, as I do, no other guide than the Bible—the Word of God. I can not and will not retract, for we must never act contrary to our conscience."

This august assembly could neither cajole nor frighten the humble monk from adherence to the Word of God, as the supreme rule for man's faith and life. He was permitted to leave the city on account of having before his appearance obtained from the Emperor a safe conduct. But May 28th, he was placed under the ban of the empire. The sentence of the Diet ran as follows: "The Augustine monk, Martin Luther, notwithstanding our exhortation, has rushed like a madman on our holy church, and has attempted to destroy it by books, overflowing with blasphemy . . . for this reason, under pain of incurring the penalties of high treason, we forbid you to harbor the said Luther after the appointed time shall have expired, to conceal him, to give him food or drink, or to furnish him by word, or deal publicly or secretly with any kind of succor whatsoever. We enjoin you, moreover, to seize him, or cause him to be seized, wherever you may find him, and bring him before us without delay," etc. On the publication of this edict, Rome shouted for joy. The dignitaries thought the end had come, and no one would dare befriend the poor monk in opposition to the Pope's bull, and to the Emperor's edict. They did not consider that God has the hearts of all men in his hand, and can easily raise up defenders to his faithful servants. As the Psalmist expresses it, "Thou preparest a table before me in the presence of mine enemies." This was literally the experience of Luther; for as he reached the Thuringian forest, on his return from Worms, he was seized by masked horsemen and carried a prisoner to Wartburg, from which he soon "inundated Germany with his writings," and among them treatises against indulgences and the confessional. Here he also made the first draft of his translation of the New Testament, which he afterward published, in 1522, and in a little over a year seventeen additions of it were called for, such was the desire of the people to possess a copy of the Word of God in their own tongue. His translation of the Old Testament was completed and published after some thirteen years' labor. At the end of ten months, such was the condition of things at Wittemburg in Luther's absence, that at the risk of his life he left his safe retreat and returned to his old field of labor. At this, and the subsequent period of his life, he endured many trials, some of them from the conduct of loved friends, such as Carlstadt and Erasmus; but he boldly maintained the truth, as he understood it; and during this period he made much progress in the divine life and in the knowledge of God's requirements of men. On June 13th, 1525, he married Catharine Van Bora, an escaped nun, an event which at the time led his enemies to rejoice; but their joy was short, for it proved, in its results, a wise step and was the source of great comfort to him during the latter period of his life. The Emperor's hands being full with the Turks, on the border of Hungary, the Reformation was allowed to sweep on in full tide. But a peace having been secured, the Diet of Spires was called, March 15th, 1529, at which it was decreed that the German States should continue to obey the edict, promulgated at Worms, against Luther. Against thsi proceeding the friends of the Reformation united in a protest, from which fact they were ever after called *Protestants*. It was immediately after this that an effort was made to reconcile the followers of Zwingle with the Lutherans, that they might present a united front to the Roman Catholics. The effort was unsuccessful, and chiefly through the bigotry of Luther. He was a noble man and accomplished a wonderful work, but he was not perfect, and certainly Zwingle showed not only a better spirit, but also a clearer apprehension of the truth on the points of difference between them. In June, 1530, a diet was called at Augsburg, but Luther, on account of the sentence of outlawry at Worms still hanging over him, was not permitted by his friends to be present, but, by his letters to Melancthon and others, he exerted, doubtless, a large influence. It was here that the Augsburg Confession was drawn up and presented to the Diet, but as a matter of course not approved by that assembly, and the result was the league of Schmulkald, in 1530, by which the protested princes bound themselves together to defend Protestantism. Some fifteen years from this period, he continued with little molestation in his arduous labors, caring for all the churches, and exhorting and warning them by his pamphlets and books, and being called by Count Albert, to hasten in July, 1546, to Eisleben, to act as arbitrator in matters of difference between him and Cout Gebhard, he undertook the journey, succeeded in his mission, but was taken sick and died, July 17th, 1546, near where, some forty-nine years before, he entered school and sang in the streets a little beggar boy. His work on earth was done. He has gone to his rewards. He rests from his labors and his works follow him, nor will they cease to follow him while the church of God exists on earth.

His body was conveyed to Wittenburg, and now sleeps "at the foot of the pulpit from which the thunders of his eloquence had so often shaken Christendom."—*Christian Press.*

Three Good Lessons.

I was eleven years old, said Mr. S., an eminent American merchant, when my grandfather had a fine flock of sheep, which were carefully tended during the war at those times. I was the shepherd boy, and my business was to watch the sheep in the fields. A boy who was more fond of his book than the sheep was sent with me, but he left the work to me, while he lay under the trees and read. I did not like that, and finally went to my grandfather and complained of it. I shall never forget the kind smile of the old gentleman as he said:

"Never mind, Jonathan, my boy; if you watch the sheep you will have the sheep."

"What does grandfather mean by that?" I said to myself. "I don't expect to have sheep." My desires were moderate. I could not exactly make out in my mind what it was, but he had been to Congress in Washington's time; so I concluded it was all right, and I went back contentedly to the sheep.

After I got into the field I could not keep his words out of my head. Then I thought of Sunday's lesson: "Thou hast been faithful over a few things; I will make thee ruler over many things." I began to see through it. "Never you mind who neglects his duty; be you faithful and you will have your reward."

I received a second lesson soon after I came to New York as a clerk to the late Mr. R. A merchant from Ohio, who knew me, came to buy goods, and said:

"Make yourself so useful that they cannot do without you."

I took his meaning quicker than I did that of my grandfather. Well, I worked upon these two ideas until Mr. R. offered me a partnership in the business. The first morning after the partnership was made known, Mr. G., the old tea merchant, called to congratulate me, and he said:

"You are all right now. I have only one word of advice to give you. Be careful whom you walk the streets with."

That was lesson number three.

And what valuable lessons they are! Fidelity in all things; do your best for your employers; carefulness about your associates. Let every boy take these lessons home and study them well. They are the foundation stones of character and honorable success.—*Ex.*

Home and Farm.

"*Science at Breakfast.*"

Under this heading the editor of the *Science* groups together a great deal of information on the action of tea, coffee and chocolate. The latter, he says, from its large proportion of albumen, is the most nutritive beverage, but at the same time, from its quantity of fat, the most difficult to digest. Its aromatic substances, however, strengthen the digestion. A cup of chocolate is an excellent restorative and invigorating refreshment even for weak persons, provided their digestive organs are not too delicate. Cardinal Richelieu attributed to chocolate his health and hilarity during his latter years.

Tea and coffee do not afford this advantage. Albumen in tea leaves and legumin in coffee berries, are represented in very scanty proportions. The praise of tea and coffee as nutritive substances is, therefore, hardly warranted. Tea and coffee though of themselves not difficult of digestion, tend to disturb the digestion of albuminous substances by precipitating them from their dissolved state. Milk, therefore, if mixed with tea or coffee, is more difficult of digestion than if taken alone, and coffee alone without cream promotes digestion after dinner by increasing the secretion of the dissolving juices. The volatile oil of coffee and the empyreumatic and aromatic matters of chocolate accelerate the circulation, which, on the other hand, is calmed by tea.

Tea and coffee both excite the activity of the brain and nerves. Tea, it is said, increases the power of digesting the impressions we have received, creates a thorough meditation, and in spite of the movement of thought, permits the attention to be fixed upon a certain subject. On the other hand, if tea is taken in excess, it causes an increased irritability of the nerves, characterized by sleeplessness and trembling of the limbs. Coffee, also, if taken in excess, produces sleeplessness and many baneful effects very similar to those arising from tea drinking. Coffee, however, produces greater excitement and a sensation of restlessness and heat ensues. For throwing off this condition fresh air is the best antidote.

Hardening the Constitution.—Men talk about "hardening the constitution," and with that view expose themselves to summer's sun and winter's wind, to strains and over-efforts, and many unnecessary hardships. To the same end ill-informed mothers souse their little infants in cold water day by day; their skin, and flesh, and bodies, as steadily growing rougher, and thinner, and weaker, until slow fever, or water on the brain, or consumption of the bowels, carries them to the grave, and then they administer to themselves the semi-comfort and rather questionable consolation of its being a "mysterious dispensation of Providence," when, in fact, Providence works no miracle to counteract our follies. The best way I know of hardening our constitution is to take good care of it, for it is no more improved by harsh treatment than a fine garment or new hat is made better by being changed about.—*Hall's Journal of Health.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$519 17
Eli Tapley..... 232 54

Received at this office during the week for H. H. Hinman from Wm. Babcock, $1.50; Mrs. Wells by Mrs. M. A. Blanchard, $8.00; Winfield Hine, $2.50; P. Bacon, $1. Paid to him direct by Dr. A. E. Alexander, $1; by friends at Dickson, Tenn., $1.50. Sent to Bro. Hinman from this office $20; to Bro. Galloway, $5.

The Opportunities and Responsibilities of the Hour.

Caledonia, Miss.

Opportunities and responsibilities go together. The nailing of Luther's theses to the church door at Wittemburg, the Declaration of American Independence, and the Emancipation Proclamation were most important and far-reaching events, because they filled the opportunities of the times.

It seems to me that right here in Mississippi is presented an opportunity to do a great and permanent work for God, and more; and that it only needs faith and courage to meet the duties of the hour. The work done by the Feemsters and Bro. Tapley here has not been lost, though most of the workers have been removed by death or otherwise. There is a general and widespread opposition to secretism, an opposition based not on mere prejudice, but on an intelligent understanding of the whole question. This opposition is in the minds of the colored people nearly unanimous. The colored people here are more intelligent and moral than in most other communities. This has resulted from their better instruction in the years that are past. They have been educated in the idea of independent, self-governing churches, and it does not strike them as a new and strange notion that they should get along without the authority of any bishop, synod or general assembly. Several little independent churches already exist, which are heartily in sympathy with us, and other local congregations of Baptists and Methodists are willing to bear testimony against the dominations of the lodge.

No where else in the South is there, to my knowledge, so good an opportunity to educate a healthy anti-secret sentiment as *here and now*. No where else can churches be so easily raised up that shall represent a pure Gospel and serve as barriers to the idolatries that corrupt the morals and pervert justice in the land. We want one good man who will labor here continuously, and we want aid for several feeble churches. Shall we have the man? Shall we have the money? "*Behold, I have set before thee an open door!*" Who will enter?

H. H. Hinman.

—Mr. Moody's work in San Francisco is being owned of God in a remarkable manner. Scores of sinners have received Christ, and many Christians are aroused to their duty as ministers of reconciliation. Large overflow meetings are held night after night, and thousands attend the afternoon meetings across the bay in Oakland. The ministers have voted to hold a Christian convention on the 14th inst., which will continue three days. Such a meeting was held in this city in 1876, and it seems like a return to Apostolic days, when such meetings were held for growth in grace and a baptism of power by the Holy Ghost, and not to perfect the machinery of a sect, as generally in our day. Rev. C. E. Babb, the veteran correspondent of the *Herald and Presbyter*, writes: "I have now heard Mr. Moody preach sixteen times. I have watched him and his congregations closely to learn the secret of his power. I am satisfied that it is not intellectual or rhetorical, but spiritual. He interests and impresses people because he is full of faith and of the Holy Ghost."

—Bro. H. H. Hinman's father died on the 10th of November, while he was absent in the South. He was a man of great age, and lived near Dwight, Illinois.

—The Ethel Medical Mission under the direction of pastor Geo. C. Needham of the Chicago Avenue church in this city, is open every afternoon except Saturday and Sunday, and all persons are received who are too poor to pay for treatment. A full staff of competent medical attendants are provided. Religious services are also held at the mission on the same days in the evening, one evening being in German, another in Swedish. There is also a sewing school on Saturday and a Mother's meeting on Wednesday, both in the afternoon. The mission aims at accomplishing the double work of giving free medical treatment to the destitute sick, and of leading the patients to a knowledge of the Lord Jesus the divine physician, who healeth all spiritual maladies, and pardons all sin. This two-fold ministry not only has the approval of our Lord, but is his commission to his followers. "He sent them to preach the kingdom of God, and to heal the sick."—Luke 9: 2. Jesus himself also went about "preaching the Gospel of the kingdom, and healing all manner of sickness."—Mat. 4: 23.

—Father C. C. Foote of Detroit, who continues to write with remarkable and characteristic vigor, is now preaching at Alma, in Gratiot county, Mich., about the center of the State.

—Rev. Wm. Hazenberg with his wife and child are on their way to Cape Town, South Africa. Mr. Hazenberg left his native country, Holland, only a few years since. God has been leading him in the way of consecration and faith, and thus has confirmed the call of his youth to go as missionary to Africa, and he has chosen the above locality as giving him opportunity to preach in his native tongue. He goes from the Faith Work, as does Miss Folsom, both trusting to the care of their heavenly Father to supply all their needs, temporal and spiritual.

Wesleyan.

—Rev. E. W. Bruce of Williamstown, Mich., has been holding a school-house meeting in the neighborhood for several weeks and rejoices in the conversion of several souls. At Meridan a new church is being erected, and he thus reports in the *Wesleyan* how the wrath of the lodge was manifested in revenge for reform meetings held in the vicinity: "Before the doors were hung, so that we could close it up, some one went in one night and put some powder in the stove, causing something of an explosion when the fire was built by a workman the next morning. Fortunately no damage was done, the doors of the stove being open."

Lutheran.

—The *Standard* of Columbus, O., was last week in mourning from the death of Prof. W. F. Lehman, late president of Capitol University in that city. The *Standard* says: "For more than a third of a century his was the leading mind in our educational work, and a large majority of the pastors now preaching the Gospel within the bounds of our Synod, and many beyond these bounds, recognized him as their honored teacher."

—Dr. Joel Swartz, an able Lutheran minister of Harrisburg, Pa., is in the lecture field with the following subjects: "Luther and Cromwell;" "Milton and Napoleon;" "He who cannot Paint must Grind the Colors;" "No Man Owns Deeper than he Plows;" "Echoes; or, How we Make the World we Live in;" "Aims and Aids in Life." Dr. Swartz was once inveigled into the lodge, but its laws and oaths got no hold of his conscience and he soon left it.

General.

—The annual report of the Evangelical Alliance for Japan for the year 1879 contains, along with the proceedings of the annual meeting held January 8, 1880, the address by the President, Nathan Brown, D. D., statistics of the Protestant missions in Japan, with other valuable matter. It seems that ten American societies sustain missions there, and six British. The whole number of Protestant missionaries in Japan is 117; the number of churches, 64; "baptized adult converts," that is, received as communicants, 1,084; Sunday-schools, 64; scholars, 2,511. This has all been achieved in the twenty years since 1859, when the first mission in Japan was planted by the American Presbyterian society. The Baptists, whose mission was established one year later, in 1860, have seven missionaries, twelve churches, seventy-two "adult converts," two Sunday schools, and 145 scholars.

—Signor Gavazzi, the famous Italian anti-papal reformer, whose visit to America some years ago was the cause of such a *furore*, arrived in New York on the 28th ult. He comes to collect funds for the Free Church of Italy. He will travel throughout this country, including the entire Southern and Pacific States, till next July, giving free lectures on the condition of the Free Church of Italy, and taking collections for the aid of his work, and will be accompanied by the Rev. John N. Thompson. The organization of which Father Gavazzi is the head and the representative, numbers now thirty-six churches, thirty-five missionary stations, fifteen pastors, fifteen lay preachers, 1,800 communicants, 2,805 children in schools under 21 teachers, 800 Sunday-school scholars. They also have 17 students and two professors in their theological seminary, which is located within 400 yards of the Vatican at Rome, opposite the great castle of St. Angelo.

When is Christmas?—Dr. Philip Schaff says of the date of Christ's birth: "In the primitive church there was no agreement as to the time of Christ's birth. In the East the 6th of January was observed as the day of his baptism and birth. In the third century, as Clement of Alexandria relates, some regarded the 20th of May, others the 20th of April, as the birthday of our Saviour. Among modern chronologists and biographers of Jesus there is still greater difference of opinion, and every month—even June and July, when the fields are parched for want of rain—has been named as the time when the great event took place. Lightfoot assigns the Nativity to September, Lardner and Newcome to October, Wieseler to February, Paulus to March, Greswell and Alfera to the 5th of April, just after the spring rains, when there is an abundance of pasture; Lichtenstein places it in July or December, Strong in August, Robinson in autumn, Clinton in spring, Andrews between the middle of December 749, and the middle of January, 750, A. U. C. On the other hand, Roman Catholic historians and biographers of Jesus, as Lepp, Friedlieb, Bucher, Patritius, and also some Protestant

writers, defend the popular tradition —the 25th of December—Wordsworth gives up the problem, and thinks that the Holy Spirit has concealed the knowledge of the year and day of Christ's birth and the duration of his ministry from the wise and prudent, to teach them humility."

The Hon. George Q. Cannon, M. C., of Utah, will be likely to hear something upon the floor of Congress that will stir his bile. The time is coming when a man with six wives in Utah will wear stripes or a ball and chain, just as they do in other civilized communities. There are hundreds of men serving terms of imprisonment for like crimes, but not half as revolting as those of this hoary old sinner who sits in the nation's capitol and aids in making laws to regulate the lives of honest people. It is an outrage against law and order and decency, and, when public sentiment finds expression, such criminals will have to move beyond the jurisdiction of the Republic, or take the penalty they have invoked.—*Inter ocean.*

Political.

Election Returns.

CALIFORNIA.
Reported, 8.

CONNECTICUT.
Reported, 2.

Plymouth..... 1

ILLINOIS.
Reported, 90.

Huntley..... 1 Smithdale..... 1
Saybrook..... 2 Warren county.. 3
Knoxville..... 2 Belvedere..... 2

INDIANA.
Reported, 60.

IOWA.

Official report..433 Reported,.....372
Castalia..... 2 Xenia..... 1
Coffin's Grove tp 6

KANSAS.
Reported, 37.

MARYLAND.
Reported, 1.

MASSACHUSETTS.
Reported, 4.

S. Deerfield..... 3 Wellesley..... 4

MICHIGAN.
Reported to Cynosure, 200.
Official report in four counties, 254.

Bay City..... 1 Springport..... 2
Weston..... 1

MINNESOTA.
Reported, 9.

NEBRASKA.
Reported, 7.

NEW HAMPSHIRE.
Reported, 2.

NEW YORK.
Reported, 20.

Erin Centre..... 1

OHIO.
Reported, 45.

Lorain county... 8

OREGON.
Reported, 1.

PENNSYLVANIA.
Reported, 40.

Preston tp..... 3 Thompson..... 1

RHODE ISLAND.

Reported..... 8 Official report... 4

VERMONT.
Reported, 14.

WISCONSIN.
Official returns of the State, 91.
Reported to Cynosure, 121.

Whitewater..... 2

Voice of the People.

Abel L. Blowers, Oramel, N. Y., writes:

"When I went to vote I found what would kill Masonry. It is votes. The faces of those who were smiling and jolly, Republicans and Democrats, turned vengeful when my vote was offered. * * The thing we need is lectures."

Luther Wood, Newark, Michigan, writes:

"One of the board said to my son of sixteen, that the American vote was not very heavy in this town, Newark, only three. But Wm. Bancroft of Green Bush, Clinton Co., tells the story of voting the first and only Republican ticket some years ago."

Wm. McFay, National Home, Wis., writes:

"I have done what I could to defend the cause and help push the wheel of progress. I placed all the tickets sent me, besides others of the same kind I had from a friend, satisfactorily. It seems as if, as of old, the common people heard me gladly but the Scribes and Pharisees cursed and stormed."

Geo. Cowley, Rio, Columbia Co., Wis., writes:

"Thirteen American party tickets polled in the town of Springvale. A gain of twelve."

Peter Howe, Wenona, Ill., writes:

"There were three American party tickets cast in our town of two hundred and seventy-five voters, and only one four years ago (three hundred per cent). At this rate we will soon have the majority."

Joseph Pixley, Hudson, Michigan, writes:

"There are only four in town that had thought of voting any other than the Republican ticket. But we met and talked the matter over and concluded that the way matters stood we had better vote the Republican ticket. I told them I wanted to vote the American ticket, but they said, no. So we did not. But I am ashamed of it and told them so."

Geo. Geddes, Lockport, Illinois, writes:

"We believe that truth will prevail, and as long as I live I will never vote for a secret order, candidate. We are determined not to vote for Masons or any secret order or intemperance."

Samuel Hawthorne, Volga City, Iowa, writes:

"Twenty-eight years ago there were only two men to vote the anti-slavery ticket here. Now we are all opposed to slavery. We don't know what God's purposes are concerning the nation. Our duty is to act and leave the result with him that doeth all things well."

W. Hamlin, West Bend, Wis., recovered from a slight illness in time to go to the polls and vote the American party ticket. He addressed the people at the polls for about half an hour, commencing with the warning of Jonah to the Ninevites. Woe! woe! woe! to the American if they do not repent of their sins, God's judgment will shortly be sent down upon them. After rehearsing some damaging facts in the history of the Republican party he Masonically cut his throat and give the Masonic hailing sign of distress. He writes:

"I heartily indorse the plan of bringing the principles of the American party before the people as soon this campaign is over and keeping them before the American people for the next four years. With your approval and what assistance you can render me, I am willing to keep the subject before the people of Washington county for the next four years, if spared."

A. S. Hammond, Eau Claire, Wis., writes:

"The Chippewa Valley is ripe for a harvest in our reform. We need lecturers very much."

Jason Foster, Elkhorn, Wis., writes:

"There were two votes cast for the American party in Sugar Creek, and three in Geneva. There ought to have been hundreds, yes, thousands. It goes slow, but must some sometime."

Geo. Eley, Juda, Green Co., Wis., writes:

"I hope the time is not far distant when voting and preaching Anti-masonically will be quite in order, and will be considered orthodox. I think our good brethren, J. F. Browne and Thos. Lowe, who gave us several lectures and worked the degrees, are doing much good in this county. May God bless and prosper their work, together with all others who are earnestly striving to pull down the works of darkness and establish the reign of light and liberty of the kingdom of Jesus Christ our Lord."

J. L. Buckwalter, Western, Iowa, writes:

"Dear Brother: Be of good courage, in the name of God keep the anti-secrecy banner floating in the breeze, and by and by the Lord Jesus Christ will vindicate his own honor in giving our principles success all over our beloved country. I pray God to assist and guide you in the great and arduous work of this great and important reform."

James Shigley, Hart, Mich., writes:

"I tell the people that two votes for the American party were the only votes given for temperance in Oceana county."

Enos Collins, Plover, Portage Co., Wis., writes:

"I could not knowingly vote for a Mason for any office. I was in the town of Legate, Wood county, some twenty miles from home on the morning of election. I think there will be several American votes there. Some did not intend to vote at all because they would not vote for Masons, but when they saw our ticket and platform they said they would vote for it."

News of the Week.

—Arrangements are being made for representation of the volunteer militia from every State in the Union at the inauguration of President-elect Garfield. For the first time since the war the people of the Southern States will take an active part in the ceremonies on inauguration day.

—General Sherman is reported to have announced his intention of celebrating his approaching birthday, which comes in April, by retiring from active service as general of the army. This would leave Gen. Sheridan in command.

—Senator Randolph has introduced a bill to reinstate Fitz John Porter to the army with the rank of Colonel on the retired list. The country has had enough of such a traitor.

—Secretary Thompson is after a big stick. He has made a contract with a New York lumberman to furnish the Navy department a stick of oak timber, ninety feet long and five feet square.

—The Virginia judges of election who refused to receive the ballots of colored voters on the pretense that their tax receipts were not in due form have been indicted by the United States Grand Jury, in session at Richmond.

—Five men and a woman were killed by the explosion of a saw mill steam boiler at Wendell, Mass., last week.

—The Brush Electric Light Company of New York are erecting iron pillars about a foot in diameter and twenty feet high, one pillar to every block, on Broadway, from Union Square to Thirty-fourth street, intended to support lamps by which the company propose to light that portion of the city on Christmas eve. Each lamp will, it is promised, give 2,000-candle power, a light equal to about 100 gaslights.

—Two grave robbers convicted of stealing "subjects" for dissection by medical professors, were last week sentenced at Adrian, Mich., to a year and eighteen months, respectively, in the Penitentiary.

—Gladstone has positively refused to sanction the appropriation of $200,000, now before the House of Parliament, to defray the debts of the Prince of Wales. The Grand Master of English Freemasons is, therefore, in tribulation.

—Mr. Bence Jones of Bandon, a celebrated south of Ireland agriculturist and writer on the land question, has been "Boycotted." An attempt was made to strangle one Sullivan, a process server, near Skibbereen. Lawlessness in Cork is increasing to an alarming extent.

—The correspondent of the London *Times* at Paris says: "The Greek question has entered a phase in which it may reach a pacific solution. For three days there has been an active exchange of views among the powers in regard to a scheme by which things will probably be peacefully settled. It is proposed to constitute Europe as a high court of arbitration to summon the parties at issue to appear before it to hear argument by a majority of votes. The scheme seems to have been adopted by all the powers and Turkey, and Greece will also probably agree to it."

Miscellany.

THE HEAT OF THE SUN.—The ingenuity of astronomers and phycisists has been employed again and again in delineations of the measure of the sun's temperature, and of the earth's share of it. The last, and on some accounts, the most satisfactory resume of these calculations, is that made by Prof. Young of Princeton College, in the *Popular Science Monthly* for November. He employs simple, but striking illustrations of the action of the solar heat, and leaves the reader in strange bewilderment at the facts and figures he presents. For example, he tells us that if a crust of ice fifty feet thick all around the sun could be originated, it would be melted off in sixty seconds by the radiation from his surface, and that "to produce this amount of heat by combustion, would require the burning of a layer of anthracite coal spread all over the sun to the depth of sixteen feet, equal to four-fifths of a ton to each square foot of his vast area, and eight times more than the fiercest blast furnace ever built could consume." He estimates the earth's share of the sun's heat as very small, being only the one twenty-two hundred thousandth part of it, and yet capable of melting yearly at the equator a zone of ice thirty-seven yards thick. Of the sources of the sun's marvelous heat-force, he considers meteoric impact an important, but perhaps not the most abundant one, and while admitting that the shrinkage theory would explain all the measure of solar heat, he finds no direct evidence that the sun is shrinking. This hypothesis he yet regards as plausible, and, if accepted, it involves the ultimate extinction of the sun's heat, with the contraction of its bulk, and, therefore, (without interfering catastrophes) a final period to its life-giving power.

THE OLDEST MONUMENT IN THE WORLD is in the Ashmolean Museum of Oxford. This is the lintel stone of a tomb which formed the last resting place of an officer who lived in the time of King Sent, of the second dynasty, whose date is fixed by M. Mariette more than 6 000 years ago The stone is covered with that delicate finished sculpture which distinguished the early periods of Egyptian history, and was immeasurably superior to the stiff and conventional art of the latter ages of Egypt which we are accustomed to see in European museums.

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Enoch Honeywell pays for his Tracts "To the Young Men of America" and they are free at the Cynosure Office or by express, and by mail to those who send postage at 3 cents per 100: 22 cents per 1,000.

The Literary Revolution.

Holiday Time.

Books are the most sensible holiday presents. The standard books of the "Literary Revolution," costing but a fraction of what the same books formerly cost, will be in such enormous demand at holiday time that thousands who will want them will probably be disappointed, because the demand will be greater than the supply. We are now able to manufacture about 8,000 volumes a day, but we cannot promise to fill all orders in December. You will do wisely to make your selections and order what you want, *immediately*, directly from us or from the agent for our publications in your town. If no agent there, *raise* a club.

In January, 1879, "The Literary Revolution" was inaugurated by the publication of one small volume. At present, its list, published and in preparation, comprises nearly 175 volumes of standard books. It gives employment to about 500 hands, and now has facilities for delivering to purchasers over five tons of books a day. To meet the popular demand for the coming twelve months at least 2,000,000 and probably 3,000,000 volumes will be required. The almost wonderful success which the "Revolution" has achieved is doubtless to be attributed to its leading principles, which are:

I. Publish only books of real merit.

II. What is worth reading is worth preserving—all books are neatly and strongly bound.

III. Work on the basis of the present cost of making books, which is very much less than it was a few years ago.

IV. Books have commonly been considered luxuries; in a free republic they ought to be considered necessities, and the masses will buy good books by the million if prices are placed within reach.

V. To make $1 and a friend is better than to make $5 only, and 1000 books sold at a profit of $1 each give a profit of only $1000, while 1,000,000 books sold at a profit of one cent each give a profit of $10,000; and it is more pleasure as well as more profit to sell the million.

Is it "A Grand Swindle?"

A correspondent writes: "I read your advertisement in the last two numbers of the *Cincinnati Weekly Enquirer*, and immediately set you down as *a grand swindle*. It does look as though it were impossible to sell books so cheaply."

Verdict of the Jury.

Has some rich relative left you a colossal fortune which you are spending in publishing books for the people at nominal prices? If so, I admire your taste. But won't the old-line publishers be glad when it is gone?—B. F. Congdon, Randolph, N. Y.

I saw an article in one of the magazines calling you "Cheap John Publishers," "Pirates," &c., and calling for an international copyright. But you can be consoled with the fact that those who are for you are more than those who are against you.—C. N. Day, Spencer, N. Y.

It is a mystery which we will not attempt to explain, how the American Book Exchange can afford to publish such a remarkably cheap series of books as they are now getting out. Other publishers may be inclined to sneer at them, but so long as the Exchange publishes a book at one tenth the cost at which it is offered elsewhere, sneers cannot hurt them.—*Courier-Journal*, Louisville, Ky.

We were surprised into incredulity by the announcement that Geikie's Life of Christ had been published by the American Book Exchange for fifty cents, well printed and strongly bound in cloth. But we have procured the volume and find it even so. We confess ourselves greatly interested in what the publishers call the "Literary Revolution." To see standard works of the highest value furnished in readable and pleasant form at so cheap a rate, is a consummation we rejoice in having lived to witness.—Rev. J. A. Broadus in *Religious Herald*, Richmond.

Nothing so interesting to booksellers and book buyers has occurred of late as the "revolution" in prices in which the American Book Exchange leads.—*Advance*, Chicago, Ill.

The books are received. I am well pleased with them. Your company is worth more to the common people than the Peabody Fund. It makes me feel good to look at your catalogue. You deserve the praises of all classes of the people. Considering the past prices of books and the prices at which you now are publishing them, there must have been something "rotten in Denmark."—Z. B. Waeser, Yadkin College, North Carolina.

Thousands of blessings on the man who invented printing, thousands more for him who uses that invention for the benefit of his fellow countrymen—which you are surely doing in your cheap and good books. The books which I have received from you are wonderful volumes for the money. I wish that you may be long in the land.—D. B. Conkling, Pastor Congregational Church, Whitewater, Wis.

A. W. L., Lewisville, Ark.:—"Tell me something about the inclosed advertisement of books for sale. Can these books be bought for the price for which they are advertised? Are they good for anything? Where does the swindle come in?" There is no swindle about it. The American Book Exchange are trustworthy, and we believe will send just what they advertise.—*Weekly Sun*, N. Y. City.

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Is doing wonders in book-making. A few dollars will purchase a good library. We pronounce them the best books for the money that ever came to our notice.—*The Watchman*, Boston.

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Library of Universal Knowledge.

Large Type Edition. A verbatim reprint of the last (1880) London edition of Chambers's Encyclopædia, with copious additions (about 15,000 topics) by American editors; the whole combined under one alphabetical arrangement, with such illustrations as are necessary to elucidate the text. Printed from new electrotype plates, brevier type, on superior paper, and bound in fifteen elegant octavo volumes of about 900 pages each. It will contain, complete, about 10 per cent more than Appleton's, and 20 per cent more than Johnson's Cyclopædias, and, though in all respects important to the general reader it is far superior to either of them, its cost is but a fraction of their price. Volumes I. to VI. are now ready, and other volumes will follow at least two each month, the entire work being completed by April, 1881, and probably sooner. Price per volume, in cloth, $1.00; in half Russia, gilt top, $1.50; postage per volume, 21 cents. It has been our custom in previous publications to offer special inducements to those whose orders are soonest received. In pursuance of that policy, *on or before December 31 only* we will receive orders, with cash, for the set of 15 volumes complete for the nominal price of $11.00 for the edition in cloth, and $16.50 for the edition in half Russia, gilt top. The price during January will be advanced to $11.50 and $17.25, and a further advance will be made each month till the work is completed. Volumes will be shipped as may be directed, as soon as they are issued, or when the set is complete.

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In our historical library we propose to present the works of those great authors whose writings have themselves become a part of history, and are associated in the minds of all well-informed readers with the nations whose history they narrate. The following are now published:

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Jean Paul Richter's Titan.
Madame de Stael's Corinne.
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VIII. Cæsar—Liddell.
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These editions of our books are printed from electrotype plates, 3½ inches wide by 5½ inches high. For the *Acme* editions we use light but good quality of paper, and print clearly and bind strongly, as will please those who buy books for their contents, and want the least money to do the greatest possible service. The *Aldus* editions are printed from the same plates, but more carefully, on heavier and generally on finer, more expensive quality of paper with much wider margins to the page, and are very elegantly, as well as very strongly, bound in half Russia, gilt top. In this style they compare favorably, if they do not even contrast favorably, with the best editions of the same books which have ever been issued.

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This new book of 376 pages is offered at this special price only to those subscribers who send us a year's subscription for the *Cynosure* (either a new subscription or a renewal,) with twenty-five cents extra. To all others the price of the book is forty cents. For price of book in cloth binding and containing seven degrees, see page 15 of the *Cynosure*. Let all carefully read our terms for the fall and winter campaign, and if possible begin to canvass so early and so earnestly as to insure a glorious success.

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Worthy persons, who will carefully read the *Cynosure* and make good use of it, who are not able to pay full price for the paper, or even our low club rates, where clubs are formed, can have the paper at one dollar for the current year. The Viall Fund will pay the remaining fifty cents on such subscriptions.

Samuel Plumb, Streator, Illinois, sends eleven subscriptions for one year each.

M. B. Perkins sends four subscriptions for one year each.

S. Y. Orr, three for a year.

The mantle of our late friend, J. D. Fowler, Lena, Ill., seems to have fallen on his daughters. One of whom writes:

"We have become so attached to the spirit and principles of the *Cynosure* that we cannot possibly do without it." Another sends five subscriptions for one year each.

Stephen Waite sends four for a year each, J. S. Rice three. Three persons send two for one year each.

"*I will never let the Cynosure stop! No, never.*" Thus writes a friend enclosing $2 00 for his renewal.

"The longer I read the *Cynosure* the more I admire and love it," writes another, and supports his remark with a $2 bill.

"There is no paper I take which I read with more satisfaction than I do the *Cynosure*," writes another.

Many similar tokens of approval are received by us. A few of them we publish, thinking they may be of use in canvassing for the paper among strangers.

T. K. Bufkin is working for subscribers. Dr. Marsh is trying to raise a club. C. Quick also. Enos Collins expects to send three or four more subscriptions soon.

J. B. Miller, Smithville, Ill., who sent eight subsciptions this year, writes that he intends to commence sooner and secure more than ten next year.

We do not put into our columns a notice of every discontinuance of the paper or other unhappy circumstance. We are persuaded that the people need and want the paper, that the paper needs the support of the people, and we trust that this harvest time will be diligently improved in working for new subscribers.

Books and Tracts sent during the week ending Dec. 11, 1880.

By Express.

W O Life, C A Robertson, C E Axt, Rev G H Mabbott.

By Mail.

V Costello, S F Fisher, C R Burgess, G W W Tanner, C E Cahee, A L Blowers, T W Whitman, J Garrett, D W Bryant, Mrs. M J Richards, N Dunham, D Owens, E Umbaugh, B H Pelton, J S Dinsmore, F A Whitney, Rev P Phelps, C A Bemis, J H Saunders, A Gridley, G D Riegel, W F Bloss, J B Stanton, M Wood, W G Drake, L Wood, W Hine, J D Buck, C Willig, J C Dickson, G R Dunham, W M Graves, J J Hines, P Bacon, Miss C E Pardee, S Waite, F Sauer, A Schandein, R Conway, C A Killie, M Ferrin, G L Phillips.

Donations to Tract Fund.

"A Friend" at Holland, Michigan, $2.00; W Arms, 25c; Rev J S Rice, 50c.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Dec. 11th: from H Ashley, W Arms, J F Browne, W Babcock, Bennett's N. A., T K Bufkin, S Brightman, C Cruthers, J R Cooper, E Collins, J Chadwick, S E Cross, J W Cain, R M Conway, M Caldwell, C D Day, H Davis, N Daniells, J O Doesburg, M S Drury F Dunbar, R Faurot, L D Felt, M A Fowler, T Gibbs, S A Guy, J Hunter, W Hine, J H Hunting J A Iliff, S Knapp, J P Lylle, W Machemer, H W Marsh, M Morse, G Mineer, W W Mortimer, S H Nutting, S Y Orr (3), M B Perkins, S Plumb, S Parsons, C Powers, C Quick, A Rice, A Roach, D Reynolds, R D Russell, S F Robinson, S Ranks, J S Rice, S Shroyer, R Smith, A Sullivan, J Steel, R Smith, P F Stiles, D Tuttle, H S Taft, L I Wicker, J H Wilson, L Wood, Mrs J Wells, S Waite.

THE LITERARY REVOLUTION.

The credulity of the reading public has been severely taxed in the past year by the claims of the "Literary Revolution." A cyclopedia larger than Appleton's, which sells at not less than $80.00, and in no important respect inferior, for only $11.00; Macaulay's "England," formerly $7.50, reduced to $1.25; an $8.00 "Life of Christ" reduced to 50 cents; biographies by Carlyle, Lamartine and Macaulay reduced from $1.25 to three cents! It is worth the while of all our readers to examine the list of books carefully as presented elsewhere in this paper. They can depend upon the books being all they are represented, and upon getting promptly what they may order. An illustrated article on "Book Making," taken from the Scientific American, and full descriptive catalogue, will be sent free, on request, by the publishers. The books can be had of the leading booksellers in principal cities. Alden & Chadwick 224 State street, are the publishers' sole agents in Chicago.

MARKET REPORTS.

CHICAGO, Dec. 13, 1880.

GRAIN—Wheat—No. 2		1 08¾
No. 3	87	88¼
Rejected	65	70
Winter	1 01¼	1 03
Corn—No. 2		39¾
Rejected		36½
Oats—No. 2		32½
Rye—No. 2		87
Bran per ton		10 50
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	10 50	15 50
Prairie	8 50	11 50
Mess Beef	7 00	850
Tallow		5½
Lard per cwt		3 35
Mess pork, per brl	11 50	13 25
Dressed hogs	5 00	5 25
Butter medium to best	20	28
Cheese		12¾
Beans	1 00	1 90
Eggs		25
Potatoes, per bu	65	80
Seeds—Timothy	2 35	2 40
Clover		5 00
Flax		1 15
Broom corn	3	6
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	31	46
Unwashed	18	31
LIVE STOCK—Cattle choice	5 00	6 00
Good	4 30	4 50
Medium	3 75	4 85
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Topics of the Time.

The voluble and sanguine constructor of the Suez canal and promoter of the Panama scheme has aroused the national spirit in Washington to such a degree that it proves his diplomacy for once at fault, unless, indeed, his plans are too well laid to be shaken even by the onset of a nation. De Lesseps may not be so confident when he learns that last week Monday a resolution was given to the House of Representatives declaring that the construction of the canal across the Isthmus by foreign capital would be hostile to the established policy of this government; and that next day Levi P. Morton, by the unanimous consent of all parties placed on file a bill for the incorporation of the Nicaraugua company with General Grant at its head. Secretary Thompson also finds an unpleasantness. His plan was to remain in the Cabinet till March; but President Hayes is affronted at his endorsement of the Panama company and last week he walked out of the Navy department, and Secretary Ramsay of the War office takes up the duties of both departments. General Grant has given his views at some length to the press. He has for some time favored the canal enterprise and when elected President took measures quietly to have every feasible route explored by competent engineers. The Nicaraugua route was by them placed much in advance of any other, Panama came next. The interest of this country in the project has not probably arisen to the measure of the advantages that will accrue to the nation. We may conceive what these would be by a comparison with England's jealous guardianship of the Suez canal, which is exercised even at the imminent risk of war.

President Hayes has been experiencing some of the horrors of war. The death of General Myers of the signal service left a vacancy to which after great vexations Gen. Hazen has been appointed. Two or three of the older officers have been placed on the retired list, Schofield has been sent South, and the command at West Point which he has made disagreeably notorious has been given to O. O. Howard. In all these changes the President has been tormented with conflicting advice and plenty of it, and plenty also of newspaper abuse. The transfer of Gen. Howard is among the best of these changes. He has taught in the Academy, and is moreover a Christian man who will not stoop to favoritism over the color of a cadet's skin. Schofield's purposes in his management of the Whittaker case are being guessed at by those who know that he has become a Romanist from an Episcopalian, following the lead of wife and family; and they surmise that his report on the case is the result of learning from Hancock's experience how a man may be politcally rewarded by kicking at a black man. The President would have less trouble in managing his small but much officered army, if it were organized for its business, which is that of a national police force, instead of attempting to keep up the parade and extravgance of a war footing.

Senator Burnside's educational bill, one of those far-reaching and important measures which, like the Homestead act, demand generally a long debate, passed the Senate last week. Without interfering with homestead or pre-emption laws, it provides in short for the funding of the proceeds from the sale of public lands, the revenue to be distributed among the States—one-third to agricultural colleges, the rest in proportion to the illiterates over 10 years old. After ten years the fund is divided in proportion to the population between the ages of 5 and 50. The measure is based on the ground that the colored race has been deprived of educational advantages, and that the nation, as well as the individual States where they live, owes them something in this regard. A remarkable incident in connection with the passage of this measure was a speech in its favor by Mr. Brown, a new Senator from Georgia. He urged with warmth and candor the education of the blacks, and the utterance of such sentiments, though mixed with unwelcome reference to political differences, yet permits the hope that he will be supported by thousands of reflecting men in the South.

The situation in Ireland becomes hourly more menacing. The Grand Orange Lodge is taking an active part against grand lodge of the Land League, while the government finds that continual reinforcements are necessary for the troops already in the disturbed districts, which seem wholly unable to suppress the growing terrors of assassination and rapine. The League aims to force the government to buy out the landlords and resell to the tenants. Gladstone does not seem ready for this radical measure. In 1870 his land-bill, says McCarthy's "History of Our Times," recognized the fact that the whole system of land tenure in Ireland was based on a wrong principle and overthrew once for all the doctrine of the landlord's absolute and unlimited right. What he would now propose is not yet made known. He cannot afford to be driven either by the Land League or the Tory party upon ground where he would be beaten. Parnell takes every advantage of the party differences in England to add fuel to the flames of agitation; and the Conservatives hope, by throwing every possible obstacle in the way, to defeat Gladstone and resume power. The just measures which restore quiet and eventual prosperity are thus lost sight of in the din of contemptible party strife, and those who can look calmly upon the confused scene are not few who see no permanent peace until self-seeking and petulant men shall be prevented from using the ignorance and poverty and superstition of their race to continue political quarrels. The trials of these Land Leaguers have so far, however, amounted to nothing, for an Irish jury will not convict them. Forster, Secretary for Ireland had a cabinet meeting called on the 13th and strongly urged coercive measures, but was overruled, the decision being to wait till the meeting of Parliament.

Church Independency.

BY REV A. J. CHITTENDEN.

Independency in government is not my topic, but an independency very much more important and quite too long overlooked in our zeal for church polities. Separation from church powers has been the cry for a century. Separation from the *world* powers has become an almost absolute teaching. The fear of our friends has almost destroyed our fear of our natural enemies.

That part of mankind known in church language as "the world," has been taken as an ally to support us in our denominational counter-strife. We first entered into a compact under the harmless and plausable name of society. This compact promised to enlist a large element of "well disposed" people who would rally to the support of popular government in the churches under the name of Congregationalism. The old style of churches had so far Christianized the surface sentiment of the people that this "courteous extension of privileges" did not threaten any immediate peril. That this was a barter and sale we do not care to charge upon our fathers. That this is now a barter and sale we do know and testify with a protest against its longer continuance. We now behold the results; and the manifest evils are a challenge to the courage and righteousness of the people called Christians. We have an enlargement of congregations and an increase of assured salaries. And at what price do we hold these gains?

The "we" I am using does not mean Congregationalists alone, but extends to all those churches which have admitted the unconverted element to power—actual, if not nominal. The world has a mortgage on us. It has loaned us its wealth and social benefits with usury; and it is only, in many instances, the apathy and deadness of the church that prevents their discovery and actual foreclosure. The annual "sale of slips" is the church itself "going, going, gone!"

If you think, friend, that these are extravagant words, follow my suggestion and you will prove them to be the words of truth and soberness. Collect the prayer-meeting Christians of any town or city of three and four thousand people, and they will make one good congregation—possibly two—in place of the five or seven now existing.

How does this small fraction man-

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age to support so much "worship"? By the modern art of running a church. I have the recipe. It will work almost every time. You will need first a shrewd committee—mind the word *shrewd*—a little worldly wisdom is good anywhere. This committee may be composed of either outsiders or insiders, provided they possess the requisite sagacity. A knowledge of the popular tastes privately expressed will help much in the matter of projecting plans, enlisting aid, ensuring patrons; seating the pastor and furnishing his table. This committee will proceed with one principal maxim: first, consider what the people *desire;* secondly, consider what they *need.* If you cannot have the best thing, have the next best thing; (and in the course of time if you cannot have that, have as good as you can). The only hope for any community provided for under this accommodation policy is that the church may in time be entirely swallowed up and out of the way. Only the fact is so often—"a name to live," while the soul is dead; and the "name" is the dog-in-the-manger in the way of the Lord's work.

Social policy, commerciel strategy and moral compromise are the three cardinal principles of a "shrewd" church. Social policy in favoring the tastes of the upper families, the merry-making customs which they support, the caste which they would preserve, and the hey-day style of all casual intercourse, where spiritually-minded people would love to get in a word about things higher. Amusements—"so harmless;" the gaslight swinging of the tender sex promiscuously; the electric touch of gross, bare-handed nature, all intoxicate; the spirit's whirligig and moral dizziness of delicate distinctions, the great well-managed world's fair where the sons of God shall be entrapped, and the inexperienced daughters of the church be led off captives by the border people. Commercial strategy—fine schemes of getting full possession of the "means essential" by all the side-door entrances of human nature: palate and stomach, vanity and pride, business interests and corner-lot appeals, political expectancy and office needs—"All these," once Satan said (now the church), "will I give thee, if thou wilt" worship with us.

But call these, if you please, the minor evils, fruits of the alliance. The religious and moral tone of the pulpit has not escaped the baneful effects of this world partnership. This is the evil worst of all. A radical Gospel is not in tone with the ruling majority of church-goers, in very many centers of influence. Regeneration is believed in if the thing itself doesn't make the "world people" show off at a disadvantage by the side of the church; and we are compelled to say that very frequently it doesn't. The prayer meeting has saved the church—what there is of it.

Why is it that the average preacher—the preacher for the ordinary congregation—feels an unusual restraint when he approaches the more vital truths of his commission—the presence of the Holy Ghost, the penalties of sin and the atonement? These passages in the discourse are passed with apologetic haste, while the "refined" of the audience wait politely for their portion.

Now touch the sins of the refined. Let the rum-seller, and the avaricious man, and the unpopular sinner rest. Any body can denounce them. It is expected that they will get hit regularly. They are under public condemnation. It is no test of the religious independency of the pulpit to denounce what is so generally denounced among polite people.

But we have become acquainted with a strange exception to this faithfulness of the pulpit, and I am sorry to confess it. There is a sin in the church of monstrous proportions and fearful extent. Its character is known. It is not guessed at; it is *known.* The proofs of the blasphemous and criminal character of Freemasonry are full enough in number and strong enough in kind to hang an archangel if equally indicted.

But those who do not know the facts are not herein accused; only those who do know them. And why are you afraid—you who know? Why afraid to declare what you know? Because your church will not sustain you in so doing. Because the "church" is obligated to that world-wide, all-pervading mystery worship called Freemasonry, and which, in almost every community of would be religious character, supplies so large a part of the pastor's living that the good people of the holier communion dare not offend it. This is the net in which the church is caught. How came we to be under such obligations to the unregenerate that we dare not shut our doors against Masonry? The simple fact is that the lodgement of this mischief in our midst is only an item, a single one of many, which all together prove a letting down of bars, an obliterating of lines, a general compromising of radicalism with conventionalism. The elimination of Masonry from the church of Jesus Christ is the test struggle by which we are to prove ourselves equal to the wider mark of *separation* from those who know not the Lord, and reliance upon Gideon's God with Gideon's army.

We are met here with the plea that "We must not lose the ears of the people by giving needless offence." We deny that this is a case of "needless offence." It is a necessary offence, for the protection of the church and the recovery of those who are in the sin itself. I do not find in the examples of Christ or the early churches that we are authorized to make Christian services palatable to all sorts of people. "All sorts" did not continue to follow the ministry of the Saviour. They turned away from him and Christ allowed them to go away because he had no intention of depending upon them for any favors. The Apostolic congregations were evidently assemblies of Christians or honest inquirers. They had no thoughts of making up churches of "all sorts." We are under no obligation to "hold our congregations," as the phrase goes. If we hold the Christians of the congregation our work is well done. The proper attitude of the Christian church towards the impenitent is such as will in effect say to them, My friend, you need Christ and the society of Christians a great deal more than we need you. We live in the world to dispense favors, not to collect them. A poor man's soul is more to us than a rich man's money without his soul, sympathies and service.

We must abandon the idea of "holding" congregations or give over the church to any kind of ministration the carnal mind may vote for.

Wheaton College.

"*Our Country, 'tis of Thee.*"

The seasons pass and prosperity continues to attend our country. The many religious services held on Thanksgiving day is a very gratifying offset to the displays of the infidel school—many of whose teachers, however, would probably resent as an indignity the charge that they were not as joyful over the good harvest as their fellow citizens, the Christians. The difference between them is this: the Christian holds that all the events in the life of the nation, as also in his own life, are under the laws and superintendence of his God; but the skeptic sees only the darkness, for he is "without God in the world."

The Christian thanks his Heavenly Father for everything, resting assured that "all things work together for good" in accordance with the divine plans; but the sceptic is lost to such trust, and is therefore ever exposed to be the dupe of every wild theory, of every imaginable character, from the stock and stone to the Jupiters and Baals of the idolatrous ages, the last now having a revival among us.

The idolatrous ages we are apt to think were those which existed before Christ; but the light of Christianity has not yet utterly dispelled false worship from Europe and America, and *ancient rites* are the pride of Masonry. The devil is too active a tactician and too skillful a warrior to be routed without attempting to rally his forces, and to lay in ambush to spring out upon the advancing conqueror's forces as they march along—alas! but too often in fancied security until some disaster compels renewed discipline and care.

Our forefathers came as pilgrims to find a home where conscience might have free exercise, and to carry out their convictions of what had been revealed to them in the Word of God. That was the fundamental principle which governed the first settlements in our country, and we are happy to believe that the Divine care has been exercised over the course of events which have been evolved among us as a people.

We know that there are many good Christians who look at the shady side of the cloud which to us has a silver lining. We remember how the gloom and portent of the cloud of slavery hung for years over us, but that storm has burst and passed, and although its marks yet remain in some quarters, yet it is now true, in a higher sense than ever before, that we can all sing "Sweet land of liberty," and we rejoice with thanksgiving to our God that, in his providence, human beings so recently sold as chattels, are now our fellow citizens with the same rights and privileges as their old masters. The Egyptian power has ceased, and deliverance through the Red Sea has been realized. We are now leading the march to the world's promised land of liberty, and as a nation the most prominent in this respect on the face of the earth, and we have become the light and hope of the down trodden of other lands. Here they are welcomed, and on the principle of the common brotherhood of mankind, are taught in common with our own native born citizens, all that our country and our Christianity can accomplish for them.

For ourselves, we rejoice in our civil and religious liberty; for, however shocking may be much that is done in their name, it will need but little instruction to enlighten our people as to the superiority of the right to the wrong in every case.

But it calls for the active and benevolent energy of every Christian in the land to counteract the evils that are so evident and so rampant among us. Laborers are called for on every hand, and America in the name of her liberty and her Christianity cal's on every Christian to do his duty.

It is indeed a great moral conflict that is going on in our land which offers the broadest field for the operations of the two opposing powers, Christianity and infidelity. The many wondrous phases which the latter assumes to deceive the defenders and undermine "the fort" of Christianity, requires continual watchfulness, and even then the deceiver shall often be detected as having assumed the regimentals of the Christain army.

In the many thanksgiving sermons how few have attempted to warn their hearers of the dangers ahead! Oh! that would not be in place, says one. But why not, if the danger exists? Suppose an army to be rejoicing in victory, would it be out of place to tell them to place sentinels at every outpost? Certainly not, and thus we would

have Christians in our land to act.

We would hope for and expect the blessing of heaven on our nation in proportion to the faithfulness and numbers of Christians in it. If ten righteous would have saved Sodom, we may trust that blessings shall abound to our nation in proportion to the reign of righteousness within her borders, and under the flag as it sails over the waters of the whole wide world. SENNEX.

The Example of Christ.

BY NINA GREGORY.

The first words of our Saviour which have been preserved for us, and which contained the leading principle which regulated his whole life, are these: "I must be about my Father's business." His last words, too, show that thirty years of fatigue, danger and suffering, did not extinguish his zeal. "Go ye into all the world, and preach the Gospel to every creature." He devoted himself to this business without any reference to his own interests, but regarding solely the work he had to do for the salvation of men. His final charge to his disciples was, that they should be faithful and persevering in carrying forward this work. In fact, he was so continuously engaged in his Father's business, that half the readers of his life do not imagine he had any of his own; and yet, there is nothing in which the example of Christ takes less hold of men, than this devotedness to his Father's business. How evident it is that a large proportion of professing Christians are doing their own business in this world, and not their Father's! Mahommedanism leaves men to pursue their own objects, to live for themselves—only it prescribes rules regulating the modes by which these aims shall be pursued; so does paganism, so did ancient philosophy, so does modern infidelity. But Christianity comes with far higher claims; it is no mere regulator of the machinery of human life. It comes to change the plan and object of that machinery altogether.

Compare the life, the example of Christ with a large majority of professing Christians. A man's conscience may have been troubled under the influence of a heart-searching sermon; his minister brings to his view an approaching judgment, and explains the strictness of God's law, so that he is constrained to acknowledge that though his mode of life has been reputable among men, still it must be considered somewhat irregular when compared with the requirements of God's law. In short, he resolves to reform. He banishes all business from Sunday, except that, when the sermon does not particularly interest him, he cannot help thinking of his voyages or sales. He becomes more scrupulous about infringing upon his neighbors' rights, or taking an unfair advantage of their necessities. He establishes a family altar, and though he does not always think of the Being he is addressing, he seldom or never, omits this form. He becomes a benevolent man too; that is when, an application is made for charity, he gives as much as he thinks will be expected of him.

It is true, he is still pursuing the same object—that of getting a fortune; but then Christianity has come in to regulate the mode by which it is acquired. When he comes to die all the satisfaction he can have will be in reflecting that though making his fortune has been the object of his life, he has made the last half of it in the most unexceptionable manner.

Now is such a man a follower of Jesus Christ? Is making a fortune for himself his Father's business? No; when he appears before God in judgment, he must expect to be addressed thus: "Did you not know that you were stationed on earth to do good? to turn men to God? to set an example of devoted attachment to his cause? to relieve suffering and promote happiness, as the object of your life? You had the example of Christ your Saviour, who spent a life on earth in the most trying circumstances, for the purpose of showing how much is meant by the command that men should serve God while they live, and just how they should serve him. You were distinctly and emphatically told that you were not your own, that you had been bought with a price, and were bound to live and act as a steward. Instead of doing this you have taken possession in your own name of the means of influence and of usefulness which were put into your hands to be used for God. You have had your trial, and it has resulted in your deliberate and final choice to act for yourself, and not for your Maker."

You cannot do exactly what Christ did while here, but you can do what he would have done had he been in your place. The question with us should be, in what way would Christ oppose the stupendous evils of our day? How would he regard blasphemy, fraud and murder, when systematically organized as it is in the Masonic lodge? If we come to the conclusion that Christ would conduct this enterprise in a bold, energetic, fearless spirit, then we may do likewise, and safely rely upon his co-operation.

Flint, Mich.

—Of John Marshall many good stories are told, and Mr. Secretary Evarts tells this: "When a fellow passenger in a stage coach exclaimed, 'We are near the birthplace of Patrick Henry; how could he fail to be an orator when born amid this grand scenery?' The Judge responded: 'Young man, this scenery has been here ever since Patrick Henry was born; but there have not been any more Patrick Henrys.'"

Secret Societies and the Liquor Traffic.

A paper read at the annual meeting of the Minnesota Christian Association, held at Red Wing, December 8-9, 1880, by E. G. Paine, A. M.

When the Worshipful Master's chair is vacant and his gavel silent in the east; when the Senior Warden's column is down, and the Junior Warden's up; when the brethren are called from "labor to refreshment," what do the men with funny little white aprons do then? When all the brethren have responded, "So mote it be," and have "parted on the square," where do they go then?

Well, I never was there and so, of course, I "don't know any thing about it." "If I never have belonged I can't know any thing about it," you see. "So I had better go home, mind my own business, and not be talking about such an ancient, honorable, holy and benevolent an institution as Freemasonry." "An institution that I would choose instead of the church, if I could not have both;" "one so ancient that that fact affords a good and sufficient reason for its omission of the name of Christ and all allusion to him, from its ritual;" "one so honorable that all the ancient worthies were members or patrons, and in our own country all the Revolutionary generals except the traitor Arnold, and the Presidents, have belonged; one as holy as its Divine Author; one so benevolent that it exceeds the church in its care for the poor and sick."

Who has not heard such talk as this? I have frequently heard it, and yet I brand every statement as directly and positively false. Can not we, then, know without joining? Must we then have assisted in racking some poor wretch, before we may express an opinion respecting the horrors of the Inquisition? Must we join a club before we can tell whether its members drink liquor or not? Sambo, in Uncle Tom's Cabin, reckoned largely on "Bobservation."

Well, for a fact, I personally, have never seen what the brethren of the mystic craft do when they "refresh" themselves. Nor do I know whether they go directly home to their long-suffering, fondly trusting wives or not. But they are careful to tell us the order is the same every where, and probably the customs are much the same in this State as in others; at least, one occasionally observes a blushing nose among them. But seriously, so many Masons have seceded in various parts of the country and so many chances for observation have offered themselves, so long has the tree been bearing fruit, that one cannot doubt the evidences that it is customary, especially in cities, to "refresh" with liquors and tobacco, and to make fraternal visits at some brother's saloon before going home, and even to lie in beds prepared by other hands than those of their wives. Seceding Masons vouch for these practices, the principles and ritual of the order teach them indirectly, and observation corroborates all. Surely, any one who was in Chicago last August during the Triennial Conclave of Knights Templar, or who believes the reports of the daily papers, must be convinced by the fruits of the tree. It is notorious that the Sir Knights were very thirsty while in Chicago. Even on one occasion a whole commandery was seen to march into a saloon together. I, myself, traveled on a train filled with Sir Knights and their ladies returning to their homes and saw some of them make application to a pocket bottle.

Facts of another class were too damaging to the order for the papers to report. I more than blush at the thought. I turn pale. I beg pardon of this audience for the allusion. But if I do not, some over-zealous devotee at the shrine of Masonry, the modern sun-worship, will be asking me for proof of a statement I made a moment ago. A Christian gentleman, a resident of Chicago, told me that a certain quarter of the city, composed largely of houses of ill-fame, was observed to be crowded one night during the conclave. In fact, that men were standing in line on the side-walk before these houses, waiting their turn. And yet Knight Templarism is Christian Freemasonry, a holy institution, the part of Masonry to which every Mason refers you when you speak of the anti-Christian character of the system.

A Mason once used such language as the following to me: "There is very good reason why Blue Lodge Masonry does not contain the name of Christ nor any allusion to him, the ritual dates back of the Christian era. But some of the higher degrees are Christian. The Knight Templar is sworn to defend the Christian religion." Yes, so he is, sworn to defend it with the sword. Such defense is quite in harmony you see with the teachings of Christ. Fine company this for a Christian minister, for President-elect Garfield, and other public men.

But, says one, I don't believe all this. There are too many good men in the order. 'Tis a hard picture, I grant you. However, there are a few good men out of the order, and the fact is that the good men in the order do not take much interest in it; do not attend very regularly. I visited, last summer, with a Knight Templar who belongs to the same commandery in Washington as Garfield. He said that he had not seen Garfield at the meetings during the three years of his membership.

The Grand Master of Illinois Masons, T. T. Gurney, is a deacon. Perhaps you would like to judge of his principles from an extract from his annual report, heard and adopted by the Grand Lodge recently held

in Chicago, and see whether you would call him good:

"We do not believe that every construction of fraud as recognized by civil law should be governing in a fraternal estimate of wrong. Our relations to each other as Masons are not to be measured by our relations as citizens. The first is largely in advance of the second and comprehends obligations that cannot enter into the consideration of courts of law. As Masons we must determine what constitutes an offense in business transactions."

Can any association of liquor dealers teach fraud and a disregard of justice and civil law more directly than that?

It is worthy of remark respecting this Grand Lodge meeting, and bears on my subject, too, that on the same day a millinery store under the hall where the Grand Lodge met, was having a grand opening out and display of goods, but was obliged to close up on account of the loaferish crowd and the floods of tobacco juice on the sidewalk.

In view of all these facts indicative of the thoroughly rotten and unscrupulous character and teachings of the institution, its well known power and ability to carry its ends, and the tremendous terrorism it exercises over the people, the pulpit and the press, on the one hand; and on the other, the fact that liquor dealers, wherever found, are usually Masons, I unhesitatingly take the position that the liquor traffic will never be rooted out of our land, and our loved ones saved from the blighting curse of intemperance, while Freemasonry bears sway in the councils of the States and nation. The two are in partnership for mutual benefit. Freemasonry furnishes the brain and the liquor traffic, the money. It would seem that this compact of gigantic evils had taken as a motto the words of the prophet (Isaiah 28: 15): "We have made a covenant with death, and with hell are we at agreement, when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves."

But some friend is ready to suggest, "Your subject is general; you say "societies." True, my friend. But did you never hear the "saw," "Kill the goose and the goslings will die?" And did you never read in W. H. Daniels' book entitled, "The Temperance Reform and its Great Reformers," on page 195, the following language: "Accordingly the order of the Sons of Temperance, and afterward the Daughters of Temperance, was established, which contained the temperance doctrines of the Washingtonian societies, with something of the fraternal elements of the Masons and Oddfellows." And have you not noticed that those who originate and organize these minor secret societies are usually Masons? Any one who will, even cursorily, look over the rituals of the different secret societies) and there is hardly one whose ritual has not been published) will be struck with the unmistakable evidences of Masonic parentage. So long as other secret societies can be made to subserve the ends of Freemasonry and create public sentiment in favor of that order, they will be nursed and new ones organized, the grange for instance, and the temperance orders. But let one of these societies interfere with the plans of Masonry and it is throttled instantly.

I hold this opinion respecting the secret temperance societies: the history of the temperance cause indicates that, upon the whole, the secret orders have been a clog. I gladly admit that there are many places where great good has been done. But this good was accomplished because good, sensible, radical temperance men took the lead. These same men would have accomplished far more, because reaching a wider influence, by means of an open organization. The principle of obligated secrecy is wrong; and the wrong nature defeats the good objects. Zeal in the cause of temperance gradually changes into zeal for the welfare of our order, and hat deadens conscience on the sin of intemperance. How many of us have known members of these orders to abandon the cause and vote for license or even sign a petition or one. In a Good Templar convention in New York, a resolution was passed requiring the lodges to spend some time at each meeting discussing the subject of temperance. In some places other arguments for their continued existence than the ostensible object have been resorted to. I quote from Mr. Danbook, page 200: "'I defend the the order of Good Templars,' said a prominent Illinois divine, 'because it promotes matrimony.'"

In the history of the temperance cause it is noticeable that when religion and temperance have been allowed to sustain to each other their natural relation of mother and daughter, when Christian methods and spirit have been relied on and the Gospel has reached the heart, progress has been made. Then on this swelling wave the secret orders would ride into popular favor and finally demand the right to lead. Then would come a period of decline until another revival of Gospel temperance. In proof, I have but to mention the crusades and their direct outgrowth, the Woman's Christian Temperance Union, and the work of Dr. Reynolds, Francis Murphy and Mr. Moody. The many personal experiences in all the meetings of these workers prove that the grace of the dear Savicur can and does do what nothing else ever did, namely, take this insatiable, controlling, maddening appetite for liquor and tobacco out of a man. "All hail the power of Jesus' name."

Dr. Reynolds says, "The religion of Christ is the only salvation of the inebriate."

Murphy says, "Too many other temperance reforms have led men away from the churches, but this reform is to bring them into the church. Fill up the churches, boys. The church is your mother."

Mr. Moody says, (Daniels, page 523) respecting a man who, on the first night, came into his meetings so drunk that he fell asleep, "This man is saved, and his appetite for strong drink is taken away. That I call the power of God; nothing else than the power of God could have got hold of the man's heart and life and turned its whole current from sin toward righteousness. You call that supernatural; every conversion is supernatural, I believe."

If, then, the relation of secret societies of any kind to the temperance cause is that of a hindrance instead of a help, may the good Lord kindle in us all the courage and faith and love that will stand up squarely for the truth and smile at opposition, at seeming impossibilities and the hatred of men.

An Awful Fact for Masonic Ministers.

Gath Rimmon, the fearless and faithful little monthly of St. Louis puts a fearful truth into its last number, which must be considered also by the time-serving non-Masons in the pulpit. These are the words:

"We must admit, whether we will or not, that the Freemasonry of America to-day, both in whole and in part, is identical in every particular feature, with the secret worship of the sun-god, as it was anciently practiced among Pagan nations; the only difference being that the name of the hero-god is changed from Baal or Osiris to Hiram Abiff; and hence, we must conclude, whether we will or not, that every Masonic minister is doing as much, if not more, to paganize the community and introduce men to the idolatrous worship of Hiram, as he is to Christianize it, and bring men to the Lord Jesus Christ.

"Our space is too limited for exhastive or even elaborate articles on any subject, but especially on this enormity; but the most we can hope to do is to keep these gravels in the teeth of Masonic Christians (?) and to lead the uninitiated to examine high Masonic authority, as well as other, and see if these things are not so. We venture that there is not a man in all the land, with the least Christian proclivities, who if he would thoroughly investigate this institution, would any sooner enter it, than he would cast himself into the Norwegian maelstrom."

Daniel Carpenter, Groton, N. Y., writes:

"When brother Barlow was here sixty signed a pledge not to vote for a Mason for any public office, but have gone to help the lodge elect its men. I am almost seventy years old, and shall never vote for a Mason if I know him to be such. I wish you success in this good cause and shall pray for the prosperity of the American party."

The Morgan Monument.

RECEIPTS FOR WEEK ENDING DEC. 18.

Lawson Amesley, $10.

B. C. Green and Ira Green, $5 each.

W. Whitsel, W. Kitely, Mrs. C. Blackinton, $1 each.

J. Davenport J. W. Walker, M. R. Hoard, J. H. Stevens, M. Vanalstine, 50c each.

A. Wright, H. Denis, J. W. Suidter, E. D. Olmsted, A. Comstock, L. S. Comstock, R. Comstock, A. McMain, J. S. Culbertson, Roseta H. Culbertson, J. N. Norris, W. Pitt Norris, Mrs. W. Pitt Norris, 25c each.

R. Pelton, 18c.

T. J. Muzz, Barbara Norris, Joe M. Norris, H. W. B. Norris, Jay Norris, W. P. W. Norris, 15c each.

Virgie Barnes and Mary Barnes, 12½c each.

B. Way, Susan M. Spees, Julia Beans, E. B. Harbaugh, Mrs. Eliza Huff, 10c each.

A. Rogers, J. Lloyd, J. L. Williams, Mary Birch, Esther Baldwin, W. E. Huff, 5c each.

Eleanor Cook, 2c.

Total $30.90. Grand total $296.40.

WHEN TO DEDICATE.

Hitherto I have made no suggestions as to the place of the monument or the material. Allow me a few words. Let the place be Batavia, N. Y., of course, and the material be the most *indestructible* practicable. The reasons are very plain and need not be repeated.

Cannot the monument be ready to put up at the time and place of our next annual meeting of the N. C. A., appointing the meeting at Batavia, N. Y.? Why not? Then let the thousands of Anti-masons all over the States and Canada rally to the tomb of Morgan and see the place where the victim of Masonic vengeance has for fifty-four years been calling for vengeance, sevenfold, on the malevolent institution that so cruelly murdered him and made his wife a widow and his children orphans. Let the sublimity of the craft shine out under the shade of this monument and the inscriptions be short enough to be *read* and pointed enough to be *felt*. Agitate at once the above suggestion of place for annual meeting.

NATHAN CALLENDER.

John G. Miller, Coulterville, Ill., writes:

"Let the monument be of the most durable substance that the age can afford. I am favorably impressed with the idea of white bronze, but of whatever material it is made let it be the best that can be had. As to the place of its erection I say, by all means let it be at Chicago, for the reason that that is the center of light on the subject, and the whole country looks there for information about Freemasonry. If it was a personal affair, I wou'd say it should certainly be on the very spot where the remains of the martyr hero lay; but I consider it a national affair and think it should stand in the most conspicuous place."

M. Ferrin, Ellington, N. Y., writes:

"It (the monument) should cost two thousand dollars at least."

Chester Williams, Waterport, N. Y., writes:

"I think the monument should be of good, durable material, and should be placed at Batavia, N. Y."

Aaron Sullivan, Masonville, Iowa, writes:

"Let the monument be built. And let it be looked upon by future generations as a tribute to a hero who dared to take his life in his hands and say, I will publish to the world the iniquities and crimes of Masonry."

—It is proposed to erect at Zurich, Switzerland, a statue to Zwingle, the reformer, and to unveil it Jan. 1, 1884, the four hundredth anniversary of his birth.

—A number of prominent ministers who belong to the Evangelical Alliance in St. Louis met lately and gave the question of the violation of the Sunday laws a free discussion. It was finally decided to bring suits against saloons, theaters, and other places of amusement, and all violators of the Sunday laws, and the Advisory Board of the Young Men's Christian Association was instructed to prepare a plan of operation.

Reform News.

The Indiana Convention.

REPORT FROM THE SECRETARY.

I was depending on Bro. Cook, our State lecturer, to give to the readers of the *Cynosure* some items of our State meeting convened at Westfield, Oct. 19th. But seeing nothing from his pen, and being reminded by our Bro. G. W. Champ, that something from my pen was expected, I therefore will give a short outline of what was done at this, our eighth annual meeting.

In many respects it was a very successful meeting, and did more to settle the question on this subject in the minds of the people here than any meeting we have ever had. Although the attendance was small during the day meetings, but at each of the evening meetings the house was crowded to overflowing; and on the last evening many could not get inside and went away disappointed. Many members of the lodge as well as ex-members, were there, and all, as far as I have been able to get an expression, frankly acknowledge that Bro. Rathbun (to use their own words) "put it through all right," that it "was no use to go back on the correctness of his exposition."

The convention from first to last was marked for the spirituality and Christian harmony and fellowship. It was good to be there, and many I can now think of in the State of Indiana would no doubt have been well paid to have been with us and have given a lift in this work.

The officers for the ensuing year are us as follows:

President, Rev. A. Worth, Albion; Secretary, R. L. Fisher, Westfield; Treasurer, Peter Rich, Westfield; Lecturer, Dr. S. L. Cook, Albion; Asst. Lecturer, J. T. Hobson. Executive Committee: G. W. Champ, J. W. Lowman, Benj. Ulsh and J. Shock.

The Association took steps toward incorporation by appointing a committee consisting of the following: G. W. Champ, Jeremiah Howell, Rev. Wm. Paxton, Rev. Wm. Hall, and Daniel Thomas.

The time and place of the next meeting was left to the officers of the Association.

One thing further is needed to carry on this work, and that is funds, especially to defray the expense of our State lecturer. A small amount from the friends of our cause would do much now in pushing on the work. And now is the time to work, and on the day of the election in 1884, you will see a wonderful result. God speed the right,

R. L. Fisher, Sec'y.

Lectures and Expositions in Mississippi.

Columbus, Miss.

Mr. H. H. Hinman lectured on Freemasonry on the 6th of December, at Ridgeway Academy, and with E. Tapley worked the first degree. The audience sat with fixed eyes and rapt attention while he proved by arguments clear, convincing and unanswerable, the great evils of the secret organizations in our midst. The degree was worked with spirit and accuracy, interspersed with explanations showing unmistakably the antagonism between secret orders and the pure religion of Jesus Christ.

By a vote of the people the appointment was made to work the third degree on the following night. There was no disturbance during the meeting, but while the congregation were dispersing and Mr. Hinman and Mr. Tapley were walking across the yard, one or two bad eggs struck the academy and exploded near them. This was an entirely new departure for this community, but Masonic arguments seem to be the same in all sections.

The audience on the next night was much larger. The lecture showed plainly the origin of Freemasonry in the ancient sun worship, and that it promises to its adherents the salvation of the soul, thereby placing itself before the world as a saviour instead of the Lord Jesus Christ.

The principal ceremonies of initiation into the Master Mason's degree were shown. Some facts were omitted, such as carrying the candidate through the form of mock prayers, as too profane and sacrilegious for exhibition. As the subject of initiation, who was introduced as the "Rev. John Smith," was led around the room hoodwinked and cable-towed, and knelt at the altar where, in the lodge Christ is not permitted to be named and he obligated himself to obey the order, there was portrayed vividly before the audience the terrible and unholy bondage into which many ministers have been unwittingly led. (Let every Christian unite in the prayer, Lord give them grace to burst these bonds of heathenism.) The efforts of the lecturer were highly appreciated, and I think none who were there will ever be found seeking for light at the threshold of a Masonic lodge. M. Tapley.

Making Ready for the Illinois Convention.

Paxton, Dec. 17, 1880.

Bro. K.—Well, light has at last broken out in this part of Illinois. Bro. Thomas Lowe put in an appearance, unexpecedly. An old man, near seventy, regarded it as the "sound in the tops of the mulberry trees," and went to work in earnest, and be sure it was work—work the most difficult; work in the dark, only a step at a time, and by faith at that. Well, the results. Clark's hall, in Paxton, a room that will hold five hundred, was rented for the 28th, 29th and 30th, evenings, of December, for the sessions of the State Christian Association, to be opened by an address from Prof. C. A. Blanchard.

Another result was the working of the 1st and 3d degrees of Freemasonry, in the Congregational church in Ludlow, five miles south of Paxton. The congregations were large and interesting, and a good impression made. Some earnest and ardent friends were made; among them I will mention a lawyer, Mr. Cole. He took right hold with Bro. Lowe, lent lumber, drew it to the church, fixed up the platform, worked as an officer of the lodge, and uses his naturally perceptive and active mind in boldly vindicating the principles of the reform; also, Rev. Mr. Priest, pastor of the Christian Church, a talented and pious minister of much promise, has his head right, and his heart in the right place. But I cannot mention the names of all the friends.

Bro. Lowe was well received and did good work, and leaves a strong impression that he has his mission from the Master. May the prayers of all the friends of the reform call down constant and abundant grace upon his person and his work. Today he expects to go to Sugar Grove. Wednesday and Thursday, 22nd and 23rd, he expects to work the degrees in Onarga, Iroquois county.

This, brethren, will only be a beginning in this part of Illinois. There are towns all around here where nothing is done, and if any thing is accomplished it will require herculean work and Pauline faith. There must be prayer, mighty, prevailing prayer, by those who love the truth if we would see the mighty walls of secretism shaken down.

Ever yours,

The Old Man.

Correspondence.

A Regenerated Town.

Morning Sun, Iowa.

I would like to say to those who hesitate to enlist in this war, Be not afraid. If you could only note the change that has taken place at this town—why, an Anti-mason is treated now just as if he had a perfect right to be such, and our ticket is treated with as much deference as any other.

We have four flourishing churches, and I know of but two openly avowed secretists in them all, and the lodge is almost dead! Yet it has only taken seven years to bring about these results!

We commenced operations just as the grange excitement was at its highest, and just as it reached us. This, together with a press entirely, and a pulpit largely, subsidized to the lodge were great hindrances, but, thanks be to God, all these are removed. The grange is dead, and we have have an untrammeled press and a pulpit that speaks out.

To insure success in this work it is necessary to show intense earnestness; to waver may bring disaster; but if we brave all discouragements, of which there will be many, and look to God for help and strength and guidance, victory is sure.

S. J. Orr.

A Brotherly Admonition.

Shiloh, Iowa, Dec. 7, 1880.

Editor Cynosure:—I said some time ago that I would have something to say through the *Cynosure* in regard to the manner of conducting our State meetings.

At our last State meeting there was less spiritual energy and devotional spirit than at former meetings, and as a result there was considerable bitterness of feeling on the part of some, as those present very well know, and the effect was not good upon the minds of many. In the future I trust the admonition of Paul to the Ephesians (4: 31, 32) will be heeded, and be the governing principle; that what is there recorded may come before the reader, especially those of the Iowa Association. I hope the text will be examined and adopted as a rule of action, remembering "That if any man have not the spirit of Christ he is none of his," and that whatever opposition we may meet with, whether from among our brethren of this reform or from without, must be met in the spirit of the Master, "who when he suffered he threatened not." Hoping that we will all work harmoniously together, I remain as ever, Yours in the fellowship of Christ,

John Dorcas.

John Leeper, Senecaville, Ohio, writes:

"There were six in this town who dared to vote for their principles."

The Knight Templars.

The display of the Knight Templars in August last, was heralded in so many ways and had so many trumepters that the city of Chicago was completely captured, and on their arrival every body was at the corners of the streets with their eyes and ears wide open in all the hunger of expectancy. The Templars came, with great preparations, and great crowds, and hot days, and the thousand and one irksome and harrassing experiences of the thousands who had been induced to visit our usually hospitable city, to find themselves obliged to pay extra rates for every kind of refreshment—all combined to dispel the illusion which had been so successfully created. Grumbling was succeeded by cursing, and instead of the community being charmed into admiration, they were annoyed into disgust at the arrant imposture which pretended to be a Christian body.

The state of feeling created at that time seemed to demand attention, and an enterprising anti-secretist publisher, Ezra A. Cook, has just issued a neat little book to meet the want. It is entitled "Knight Templarism Illustrated." It gives the full ritual and ceremonies of that degree, and five others above the Master Mason degree. The last was embraced in the former publication, "Freemasonry Illustrated," which had the admirable analysis of each of the seven degrees which precede those now given to the public. The bane and antidote are both given to the reader. The ceremonies of the several degrees would cost a dupe in the lodge probably from twenty to two hundred dollars. Here they can be got for one.

That they are genuine is established by overwhelming evidence in the quotations from acknowledged Masonic authorities. The very extraordinary thing is, that such trumpery nonsense should have attained such power over so many otherwise intelligent people. This may be accounted for by the oaths they take to "conceal and never reveal," and by the fact that the greater number, probably, are induced to become Masons in early manhood when starting forth in the pursuits of life, ready for every thing which may help them on in the world and to enjoy its companionship; and, alas, too often because they had never been warned of the idolatrous character of that so-called benevolent brotherhood. H.

Another "Green Mason."

311 E. Capitol St., Washington, D. C.

I wish to lay before the readers of the *Cynosure* some correspondence which will sufficiently explain itself:

Alexandria, Va., Nov. 8, 1880.

Bro. Singleton:—Do me the favor to let my friend Rev. D. B. Turney, Anti-mason as he is, have a copy of the proceedings of your Grand Lodge, your latest.

Yours fraternally,
G. H. Ramey.

Bro. Ramey:—I presented your note to Gen. Singleton, and he very curtly said,

"I cannot let you have it. It would cost more than my position here is worth. Bro. Ramey must be crazy or a fool, to make such a request; and I will tell him so."

I have given you his very words. So you see that Gen. Singleton refused, in a very ungentlemanly manner, to furnish me with a copy of the proceedings of the Grand Lodge of the District of Columbia. If I get a copy at all, is will have to be of you personally.

Very respectfully, your Anti-masonic friend, D. B. Turney.

To Hon. G. H. Ramey.

Alexandria, Va., Nov. 18, 1880.

Rev. D. B. Turney, Dear Sir:—Your letter is to hand and I am glad to know that Bro. Singleton refused to give you a copy of the proceedings of his Grand Lodge. If I had known when I wrote the request, what I came to know before that day was out (Nov. 8) I certainly would not have written it. When I called at Dr. Mills' on Sunday and you remarked on receiving my card that you were Anti-masonic, I presumed that it was such an opposition as is often met—having nothing as positive, but more as an indifference as to Masonry than an antagonism. Under this impression I wrote the request on Monday morning and afterwards even in conversation with you, I did not get my eyes opened until late that same evening I learned your true character. I did not know that you had been consorting with and preaching for a set of fools who imagine that everybody but themselves are on the way to hell, nor that you had at one of their meetings on Sunday night (Nov. 7), uttered a series of insults to Masonry and Masons as senseless as despicable, or you would have met a very different reception from me on the next morning. You represented yourself to me as an evangelist in the interests of the Methodist Protestant church. From your course as pursued in this city as the only data by which I can form an opinion, I beg to say that I doubt very much your ability to serve the cause of religion acceptably. And now in view of all the circumstances, I beg to say that I do not desire to continue our acquaintance.

Very respectfully, etc.,
G. H. Ramey.

Of course, I did not condescend to make any reply to the ungrammatical and abusive epistle. Bro. Ramey regards the Free Methodists of Alexandria as "a set of fools." In my sermon at the Free Methodist church on the 7th of November, I merely quoted the so-called obligations and penalties in Blue Lodge Masonry; and if this was offering "a series of insults to Masonry and Masons as senseless as despicable," I certainly did not make the insults which I offered—the order of Masons made every one of them. If Bro. Ramey did not know my Anti-masonry to be of a pronounced type, why did he insert in his note to Gen. Singleton the phrase, "Rev. D. B. Turney, Anti-mason as he is," when requesting a favor on my behalf? That little circumstance fully disproves of his false pretense that he did not know my "true character." The Freemasons are afraid to have facts related; they are unwilling for well-posted Anti-masons to have their Grand Lodge reports; and I have no doubt of the fact that every effort which the lodge can make to crush Anti-masonry by abusing and traducing avowed Anti-masons, will be resorted to.

I regard our "Order of Masons," with its system of "secret-band lodges," as the "Image of the Aged Beast," foretold in the thirteenth chapter of Revelation, and I told Bro. Ramey so, in the first conversation which I ever had with him. The number of the beast (666) is, of course, imaged forth by the Image of the Aged Beast. It is not necessary to go to the Greek alphabet to find the numeral value of the Modern Greek phrase, *Preimasonri*, in proof of the position here taken, for the English alphabet itself, graded into units, tens and hundreds, will give us the following numeral scale: A1, B2, C3, D4, E5, F6, G7, H8, I9, J10, K20, L30, M40, N50, O60, P70, Q80, R90, S100, T200, U200, V400, W500, X600, Y700, Z800. Tested by this scale, "Order of Masons," "Secret band lodges," and "Image of Aged Beast," will each be found to number six hundred sixty-six, by taking the sum of the numbers representing each letter.

To this fearful state of facts I called Bro. Ramey's personal attention, before I requested him to procure for me a copy of the proceedings of the Grand Lodge of the District of Columbia. If the preceding correspondence shows up Hon. G. H. Ramey, publisher of "The Masonic Eclectic," in an unfavorable light, I cannot be blamed for it.

However, through the kindness of a person whose name I do not give, I have been permitted personally to examine the report of the Grand Lodge for this district, and I find that the President-elect, Hon. James A. Garfield, is a member of Pentalpha Lodge, No. 23, A. F. and A. M., in this city.

D. B. Turney.

Words of Life for Every Day.

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Mat. 4:4.

"His delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalms 1:2.

Thurs., Dec. 23.—Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deut. 6:5.

Fri., Dec. 24.—Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.—Deut. 13:4.

Sat., Dec. 25.—For the poor shall never cease out of the land: Therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in thy land."—Deut. 15:11.

Sun., Dec. 26.—And every man that striveth for the mastery is temperate in all things.—1 Cor. 9:25.

Mon. Dec. 27.—That which is altogether just shalt thou follow, that thou mayest live and inherit the land which the Lord thy God giveth thee.—Deut. 16:20.

Tues., Dec. 28.—The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.—Deut. 29:29.

Wed., Dec. 29.—But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.—Deut. 30:14.

Our Mail.

William Warner, Byron, Wis., writes: "I like the Cynosure very much and love the principles it advocates."

Alfred Millet, Springdale, Iowa, writes: "I think we are gaining ground slowly. At any rate Masons are not so bold as they were and it is seldom you see one wearing his pin."

E. B. Bell, Syracuse, Ind., writes: "I do want to live so I can be a standing rebuke to sins anywhere; both in the church and state. Bless God for his keeping power."

M. B. Perkins, Hudson, Mich., writes: "I am an Anti mason of 1826; have been one ever since; shall be one till death."

John Dawson, Orleans, Neb., writes: "This place is pretty well intrenched with secrecy. There is a Masonic lodge here and a lodge of Oddfellows."

David Forrest, Cedar Springs, Mich., writes: "I am a seceding Mason; I hope I have learned to call no man master, from my Master in heaven. I am learning to cease from man and practice meekness."

Joel H. Austin, Denmark, Ia., writes: "I feel that the American party campaign this fall has been a glorious success. And now if we could push the work in that direction for the next four years I think it would tell. There were quite a number of intelligent men here who remarked, when they saw the American party platform, that it contained the principles upon which the next presidential election is to be fought. And this may be true if there is persistent and suitable effort."

L. I. Wicker, Holly, Mich., writes: "Conscious of the right I am bold to declare the truth although it rouses the devil as nothing else can. We are still advancing on the enemy's lines and making headway in exposing the evils of Freemasonry."

Joseph H. Wilson, Turkey Run, West Virginia, writes an interesting letter in regard to political affairs in his section. Abraham Lincoln had only seven votes in Mr. Wilson's district in 1860. He says: "There are a good many who professed to be opposed to Masonry until they found out the power of the lodge, after which nothing was heard from them."

He hopes to hear more through the Cynosure from Messrs. S. M. Good of Iowa, and J. W. Moss of West Virginia.

Hope Davis, Huntley, Ill., writes: "My faith is strong in the Lord that the church will be cleansed from evil."

Darius Reynolds, Belvidere, Ill., writes: "This town is almost entirely under the control of Masons and Oddfellows. Ministers, lawyers, doctors and tradesmen are either members or silent on the subject of secret societies. No one has a right to buy or sell except he has the mark of the beast."

Jesse Hunter, Beman, Kan., writes: "The first churchman whom I approached on the subject of Masonry said my blessed Master was a Free and Accepted Mason. I hope some of the lecturers will come into this part of the country. I am situated sixteen miles from Council Grove and fifteen from Alma, Wabonsa county. May God hasten the day when oath-bound secret societies will be prohibited by law."

S. C. Taylor, Pactolus, Benton county, Ark., writes: "I have stopped at Eldorado Springs; the medicinal properties of these springs are truly wonderful. I find a goodly number of bitter enemies to Masonry in this place. I think my lot has been providentially cast here, where I can see people from all parts of the world, for the good of the cause."

James Bicknell, Stanwix, Oneida county, N. Y., writes: "I would make almost any sacrifice rather than to have the paper discontinued. I lived in the days of the Morgan kidnapping and murder and may the Lord forbid that I should cease to oppose such a God-dishonoring and man-deceiving institution as Freemasonry. I am over eighty-five years old, so you see my time is short."

Sabbath School.

LESSON I.—Jan. 2, 1880.

SCRIPTURE.—Luke 1: 5-17.

5. There was in the days of Herod the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth.

6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7. And they had no child, because that Elizabeth was barren; and they both were now well stricken in years.

8. And it came to pass, that, while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without, at the time of incense.

11. And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14. And thou shalt have joy and gladness, and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

GOLDEN TEXT.—And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.—Luke 1: 6.

[From the Westminster Quarterly.]

HOME READINGS.

Introduction and lesson. Luke 1: 1-17.
The altar of incense. Ex. 30: 1-10.
The oil and incense. Ex. 30: 22-38.
Nadab and Abihu. Lev. 10: 1: 11.
The four-and-twenty orders. 1 Chron. 24: 1-19.
King Uzziah's sin. 2 Chron. 26: 16-23.
Prayer as incense. Ps. 141: 1-10.

TIME.—B. C. 6, toward the end of the reign of Herod the Great.

PLACE.—Jerusalem, in the temple.

Zacharias wrs an aged priest who lived near Hebron. His wife Elizabeth was also of the priestly family. Both of them led pious and prayerful lives. They had no children, which was regarded among the Jews as a great trial. To Zacharias, while he was ministering in the holy place in the temple, it was foretold by an angel that he should have a son, who would be the forerunner of the promised Messiah.

NOTES.

V. 5. "Herod, the king of Judea"—Judea was now a part of the Roman Empire and Herod held his authority under Augustus Cæsar, the Roman emperor.

"Zacharias. Of the course of Abia"—In the time of David the priests were divided into twenty-four classes, each of which officiated one week in turn. 1 Chron. 24: 1, 4, 10. The eighth of these was the course of Abia, or Abijah. Only four of them returned from the captivity. (Ezra 2: 36-39), and these were divided into twenty-four.

V. 6. "Righteous before God"—Pious and just in his sight who looks at the heart as well as the outward conduct.

"Commandments"—Moral precepts.

"Ordinances"—Rites and ceremonies.

"Blameless"—Without fault.

V. 8. "Executed the priest's office"—Performed the duties of public worship.

"Before God"—In the temple.

V. 9. "His lot"—The part that each priest should perform was decided by lot.

"Incense"—A compound of frankincense and other aromatic gums. See Ex. 30: 34-38.

"The temple"—The holy place, in which the golden altar of incense stood. It was separated from the holy of holies by a veil.

V. 10. "Without"—In the outer court, where the altar of burnt offering stood.

V. 11. "An angel"—A heavenly messenger sent from God.

"Standing on the right side"—To the south of the altar. If you stand with your face to the east, your right hand will be toward the south.

V. 13. "Thy prayer"—For a son, and also for the coming of the promised Messiah.

"Is heard"—With favor, and shall be answered.

V. 14. "Many shall rejoice"—Shall have cause of joy.

V. 15. "He shall be great in the sight of the Lord"—Shall be highly honored of God.

"Shall drink neither wine"—Shall be a Nazarite (see Num. 6: 1-4; 6: 33), set apart for God's service.

"Filled with the Holy Ghost"—Made holy and guided by him.

V. 16. "Shall he turn"—Cause to repent and forsake their sins.

V. 17. "Before him"—The promised Messiah.

"The spirit and power of Elias"—With the zeal and energy of the prophet Elijah.

"To turn the hearts"—To heal family dissensions.

"A people prepared"—Ready to receive the Messiah.

QUESTIONS FOR FURTHER STUDY.

What were the two principal parts of the temple? What was a Nazarite, and what were his vows? What Old Testament prophecies refer to John? In what respect was John the Baptist like Elijah?

WHAT HAVE I LEARNED?

That there are always some good people in the world, even in the most godless times.

That it is a beautiful thing to live so as to be blameless in God's sight.

That the way to please God is to keep all his commandments and walk in all his ways.

That Christ our Priest has gone into heaven, and while we pray he intercedes for us.

That God sends angels down to earth to comfort his people and minister to them

That prayers are heard in heaven and answers sent down at the right time.

That it is a great joy to parents when their children grow up to be good and useful.

That it is far better to be great in the sight of the Lord than in the sight of men.

That one way to please God and be great in his sight is never to drink wine or strong drink.

That the noblest way to live is to be true and pure ourselves, and then try to turn others to Christ.

Abram Wright, Half Way, New York, writes:

"I like the platform of the American party as far as it goes, but I think it lacks one very essential plank, which I will give in these words: Any person who shall receive a bribe to influence his vote shall be forever disqualified to hold any office or even to cast a vote under this government."

J. W. Thompson, Little River, Kan., writes:

"I am happy to inform you that there were six well aimed balls (ballots) discharged here against the strongly fortified fortress. It must and will come down."

J. B. Cressinger, Sullivan, Ohio, writes:

I distributed all the tickets you sent me in Lorain county. Many seemed much astonished to find that there was an Anti-masonic party."

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The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 23, 1880.

TEXTS FOR CHRISTMAS.—Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. —*Col 2:8.*

BISHOP WRIGHT AND REV. S. Y. MILLER.

We have inserted one letter each from the above brethren; and have declined further articles from both, because we thought the matters covered by the two communications sufficiently explained in the two articles printed. We last week, however, admitted a brief note from Bishop Wright which we thought gentlemanly in its tone and Christian in spirit, particularly in its condemnation of that "apathy which ignores the *guilt* and *oppressions* of the lodge." The italics are ours.

We have now an able article from Rev. H. C. Miller, of Vallonia, Kas., in which he speaks of his brother, Samuel Y. Miller, thus: "As the brethren at Wheaton get acquainted with Samuel, who is my brother in the flesh and in the Lord, as also my son in the Gospel, I think they will find him a cool, calm, clear-headed Christian gentleman." We add for the gratification of this affectionate brother, that the visit of Mr. and Mrs. Miller when they came to Wheaton and united with the College church, made an excellent impression on our people, and prepared us to share the estimate which his elder brother puts on him, and to regard Mrs. Miller as a discreet and beloved sister in the Lord.

We are happy to make the acquaintance of this Kansas brother (Rev. H. C. Miller) who is laboring under appointment of his (U. B.) conference, and laboring successfully; and we think from his letter that any churches he may build there, will be as true against the lodge leprosy as were Otterbein, Newcomer and Boehm. He says he was present when the facts occurred which led or drove his brother to leave his conference and join the Wheaton church, and he thinks his brother's course was "directed of the Lord," though he is himself laboring with great wisdom, power, and success in building up United Brethren churches.

The question will arise in the minds of many, since the United Brethren in Christ originally excluded Freemasons, and still have a law excluding them, what is the "root of Upas?" what makes the trouble in their churches? The answer is, *condemning Masonry in words and protecting it in practice!* In 1818 the General Assembly of the Presbyterian church *voted* that slavery was "an atrocious violation of the most precious rights of human nature, utterly inconsistent with the law of God." From that time slave-holding grew and increased in that body until the split in 1838, twenty years! All that time the Assembly declared itself an anti-slavery body; while slave-holders were all the time increasing in Presbyterian churches.

In 1846 the General Congregational Association of Illinois *voted*, that, "An organization requiring an oath or pledge of secrecy of its members" was "opposed to a church of Christ," and warned its members to "have no fellowship with the unfruitful works of darkness!" They repeated this solemn testimony in various parts of the State, for near thirty years. Not being able longer to endure me, they cast me out, with no charge, or the least reflection on my moral or religious character; but some members lauding my virtue and piety, while no one objected to the truth of their laudations! In twenty minutes after I was out, they passed a vote taxing the Congregationalists of Illinois their share of five thousand dollars to support a man who worships devils by night in the lodge!

The United Brethren church is in danger of repeating the history of these bodies, It is satisfying itself with its record as an anti-secret church, while the serpent of the lodge is crawling under its communion tables and no power appears to cast him out.

THE ILLINOIS STATE MEETING.

The presence of Bro. Lowe has encouraged the friends in Paxton to a grand rally, and neither they nor their children or neighbors will ever, we are confident, regret the effort and sacrifice which may be necessary on their part for a great and powerful meeting.

The time is so short that this is the only number of the *Cynosure* in which notice can be given; attention is called to the Convention more frequently and urgently than usual, and correspondence has been pressed with friends in several parts of the State. Let every reader of this notice do his part by letter or personal address to secure good delegations from churches, local organizations and neighborhoods.

The lecture committee in consultation with General Secretary Stoddard have arranged a partial programme, which includes an address by Prof. C. A. Blanchard on the first evening. The Paxton friends have heard him and will come out again when he speaks, as they have urged that he be invited. Elder Browne and Bro. Lowe are asked to occupy largely the second and last evenings with degree work and explanation. Mrs. E. A. Cook of the *Cynosure*, has also been asked to speak on the work of woman against lodgery, and the ladies of Paxton are especially invited to hear her on Wednesday afternoon. Other speakers and counselors, as Elder Hurless, Bro. Stoddard, Mills of Westfield, Faris of Sparta, Wardner of Coleta, Bailley of Tonica, we hope or know will be present; and as the old friend who writes from Paxton suggests, if we go up in the name of our God asking for the presence of his Holy Spirit, we shall have a glorious and victorious convention. Let us now come up to the help of the Lord against our mighty foe.

—Reports begin to come in from Minnesota and Wisconsin of Elder Browne's work on his late visit thither.

—Prof. Paine and Bro. Turney give us further light on Mr. Garfield's connection with Freemasonry. We would he were either cold or hot on this all-important subject.

—The experience of Bro. Hinman with Southern Masons makes us respect them when we remember Boston and St. Johnsbury. Truly the Lord is opening "a great and effectual door" through his journey. Let him not fail of our prayers in this work.

—If persons who expect to attend the Illinois State Convention, or to be represented there by letter, have a decided preference in regard to the place of holding the next annual meeting, we hope that they will be sure to indicate the fact so that the very best possible location may be selected.

—Every one of the nineteen judicial districts of Illinois contains subscribers for the *Cynosure*. Let each one who reads this paragraph consider himself on a committee to secure a representative for his district at the approaching State meeting at Paxton. Send yourself if possible, if not send the next best person you can get. Do not fail to have every Illinois district represented. Five or more delegates would be better than one. You cannot get too many. Friends of American principles be sure to come, so as to fill out a live State committee to push in each district the interests of reform in politics.

—Bro. Stoddard went to Marsailles, Ill., on Saturday, to fill an appointment for a lecture in the evening. On Monday he was engaged to speak in Ottawa, and several appointments were made by friends in that vicinity for him on the Sabbath. We do not remember that reform meetings have ever been held at either of these points. From Ottawa the Secretary will go to Paxton to help on for a grand State Convention.

—Elder Browne returned from the Minnesota State Convention last Friday, much enccuraged with the work in that State. Beside attending the State convention he addressed other meetings in the vicinity which he thinks among the best of his recollection. He goes to Chatsworth, Ill., this week, where he speaks on Wesdnesday and Thursday, and will be on hand to assist in the State meeting at Paxton next week.

—The Masonic Grand Master of this State has proclaimed with Oriental pomposity that the "fraternal" relations between the Grand Lodges of Scotland and Illinois, which had been broken off by some technicality, are now resumed. It will strike ordinary metaphysicians that this is a peculiar kind of brotherhood which can be dropped and taken up at pleasure, without any change of character or of temper.

The largest Sabbath school session probably ever held in this city was that of the Moody church, Chicago Avenue, of which Rev. Geo. C. Needham is pastor. There were present 528 adults, 898 intermediate scholars, 324 in the primary classes, 80 teachers, 6 officers and 18 visitors; making a total of 1,854. What opportunities for salvation are suggested by these figures!

—Bro. C. A. Sexton of Topeka, Kansas, has sent out the first issue of *Good Tidings*, which he proposes to issue weekly for 50 cents per year. The paper will be devoted to elucidating the theory and practice of holy living, and will be faithful on all questions of Christian reform.

—Bro. Hicks of Shabbona, Ill., writes to correct our statement respecing Rev. D. F. Carnahan, Baptist minister at Paxton. He says, "I think you are mistaken about that Baptist pastor at Paxton being a Knight Templar (if it is Bro. Carnahan). He used to be, but has forsaken the lodge years ago. Ever since he received the experience of holiness. When God enlightened him, he obeyed." We as cheerfully give place to this note as we reluctantly published the charge that Mr. Carnahan was a Knight Templar; and would say more but for the fact that a brother, whose word cannot be doubted, held conversation with him at Streator some three years since, and found him not only unwilling to put away this great sin, but ready to excuse and defend it. This was after we met Mr. Carnahan at Wheaton, where he assisted in conducting a holiness meeting in the Baptist church. The annual convention of the State Association will be held next week in Paxton and an excellent opportunity will be given this brother to prove his faith by his works, if he has obeyed the voice of the Holy Spirit in putting off all the blasphemy and "filthiness of the flesh" wrapped up in Masonry. The brethren attending that meeting will be such as he need not be ashamed of either as Christian or as men. May God give him grace to stand firmly with them.

—The Masonic Grand Lodge of California spends $5,650 in salaries every year, of which the secretary gets $3,600 and his assistant $1,500.

—It is reported that there were 3,190 Knight Templars made last year in the United States, Great Britain and Canada, yet the net gain to the order was but 1,606. Where are the 1,584 ?

—Bro. Sims of Kelvin, Ontario province, whose recent publishing enterprise we have cheerfully noticed, says further of it: "I wish to inform you and your readers that *The Radical Christian*, of which I am editor, is a fearless opponent of all secret societies, neither fearing the frowns, nor courting the smiles of any lodge or lodges on earth. All haters of secret abominations, and those who are anxious to spread light and truth on this subject will find the *Radical Christian* a valuable help to them. Would be glad to receive some short, pithy, conclusive arguments against Masonry, and any facts or incidents bearing on this evil that your readers may feel disposed to send me for publication. Beloved, help us in fighting this monster in Canada."

Come to Paxton.

"A word to the wise is sufficient." The time is short until the meeting of the Illinois State Association, at Paxton, but very much may be done and *glorious* results achieved. Remember, "One shall chase a thousand," if he is in his place, and the Lord is with him. Be in your place, which will be at Paxton, December 28–30, if you are ready to stand in the breach, unless providentially hindered. Come, not only to renew your strength, but to work, and speak and pray. Bring your wives, your Bibles, and, if you have any money that belongs to the Lord, for this work, bring that. If you don't take the *Cynosure*, come prepared to take that. If you have anything to help on the Free Tract work, put that in; and if you have no money, but have got a heart in the work, bring your satchel, and get a supply of tracts for gratuitous distribution among your neighbors. I don't know about entertainment, but don't be afraid of going hungry or sleeping cold. I have attended scores of conventions, and never knew a case of serious suffering for food or shelter at one of them. It is enough to insure a shelter, to say there is a Free Methodist church in the place, with a pastor who stands square upon the lodge question. And, finally, if you cannot possibly come, but have means to help those that do, and to aid the State and Free Tract work, send that. It will be better than nothing, and may be the very thing needed, about the time the convention closes, to make a lasting and good impression in the community. Don't forget the date, or fail to be on hand.

J. P. Stoddard.

Wheaton College.

Tonica, Ill., Dec. 11, 1880.

I have felt prompted to write a few words about Wheaton College which grow out of personal observation and knowledge, hoping they may render at least a trifling service to the cause of truth, in which *Cynosure* readers are all deeply interested. There are several reasons why friends of reform should feel under obligation to give this institution their own patronage and support and to induce others as far as possible to patronize it.

1. The thoroughness of the instruction afforded is not excelled in any of the institutions in this part of the country. There is a constant effort to produce a contrary impression, but it grows out of jealousy and opposition to its principles.

2. The success of our reform and the prosperity of this college must be in the same ratio. One cannot thrive without the other.

3. The moral and religious influence of the college over the students is not equalled by any institution of which I have any knowledge. Wayward children sometimes prefer other schools where their vices will not be restrained, but diligent parents should discern the danger and avoid it—they should appreciate the self-sacrificing effort to maintain one school in the country where children can be sent and not be in danger of being corrupted.

These statements are made without any design of reflecting on those other institutions which are endeavoring to sustain similar principles and which merit our good wishes and support.

E. D. Bailey.

In addition to the above encouraging and unexaggerated statements of Prof. Bailey it is cheering to know that there was a good religious spirit among the students last term and some conversions, though there were no special efforts among them. The winter term opened on Tuesday of last week, Dec. 14th, with a largely increased attendance; and if the health of President Blanchard continues to improve as during last week, he will soon be able to again resume his duties, in part at least.

Benj. Ulsh, Silver Lake, Ind., writes:

"I am glad to say that there were four American party votes cast in Seward township. We did not get the tickets until the morning of election day. Our platform was read by several during the day and all said that it was good, but thought we were not ready, etc. I pray the good Lord to make the American people ready in the next four years."

Z. Smith, Montpelier, Vermont, writes:

"I gave tickets to two of my neighbors. The wife of one said that if there were any we could vote for who were not Masons she was glad of it. He rode with me to the polls and we each voted for the American party candidates. There were three scattering votes."

News of the Week.

—The *Alliance*, the Sunday weekly of Chicago, which is the mouthpiece of Swing, Thomas and Lorimer, has had a commotion in its office, and after being deserted by its editors has determined to issue on Monday.

—After a long and rather dull debate the Senate passed on Friday what is called the educational bill, devoting proceeds of sale of public lands to the support of common schools in the several States, the proceeds to be divided in proportion to illiteracy in the States respectively. For a few years the amount to be distribued will be small, but with increased sales of lands the fund will grow and eventually will be larger.

—The expediency of increasing the number of United States Supreme Court Judges to thirteen is under consideration in the Senate Judiciary committee.

—Mr. P. T. Barnum, the veteran showman, who has been lying ill in New York city for some time past, asked the prayers of the clergy and congregations at his home in Brdgeport, Conn., on Sunday in the following words: "In a spirit of firm reliance on the omnipotent arm of Him who doeth all things well, I hereby request the prayers of all the congregations of Bridgeport for His blessing to rest upon me, with thanksgiving for all the mercies which I have hitherto so abundantly received at His hands."

—Two hundred and nineteen lives were saved last year by the Life-saving crew on Lake Michigan. Eight sailors were taken out of the water apparently drowned, but by the new process, were successfully resuscitated. Numerous vessels and cargoes were assisted or actually saved from destruction. In this district one of the life-savers was drowned.

—A terrible conflagration occurred in Buffalo last Friday, resulting in the death of two men and a boy and the injury of some twenty or thirty others, with several missing, who are supposed to be buried in the ruins. The fire originated in a large five-story brick building on Perry street, near Washington, occupied by Messrs. M. H. Birge & Sons as a wall-paper manufactory, and in which were employed between 250 and 300 men and boys.

—Governor Neil of Idaho, in his message to the Legislature, says: "Polygamy is being rapidly introduced from Utah. The statute is defective, as it is found impossible to prove the ceremony. The Territory is in danger of becoming a second edition of Utah." He expresses the hope that the Legislature will adopt measures to crush out the practice. The Governor also advises the punishment of those who advise and preach the doctrine of polygamy. He recommends that Congress be memorialized to amend the act of 1862, so as to make polygamous cohabitation, after marriage in another Territory, an offense.

—General Terry has just received advices from Major Brotherton, at Fort Buford, indicating that the scout Allison should, on Saturday last, the 11th inst., have left the vicinity of Woody Mountain, with the whole of Sitting Bull's camp, for Fort Buford, where they will formally surrender to the United States Government.

—A sensation has been caused by a rumor which has reached London that the Sultan is trying to divert the attention of England from Greece and her relations with Turkey, by attempting to arouse the native Indian population in rebellion against the Queen, or rather Empress of India. Turkish emissaries are known to be all over India, keeping a sharp watch everywhere for the interests of the Porte, and this rumor therefore has sufficient ground to render its belief quite easy, and causes a good deal of excitement here.

—Mrs. Mary T. Scott, of the United Presbyterian mission, in India, died October 25, after laboring six years on that field.

Notices.

Illinois.

The Annual Convention of the Illinois State Christian Association, auxiliary to the National Association will be held in Clark's Hall, Paxton, Ill., on Dec. 28, 29 and 30, opening on Tuesday evening, Dec. 28th. Prof. C. A. Blanchard will be one of the speakers on this evening. Bro. Thomas Lowe will be assisted in working the 1st and 3d degrees of Freemasonry on Wednesday and Thursday evenings. Let there be a strong and earnest meeting of those who pray and work for the downfall of the lodge. By order of

P. Hurless, Pres.

Reduced fare to Paxton.—By special arrangement with the Illinois Central railroad, all the friends attending the State Convention at Paxton next week, will be returned at one-third the regular fare if they have paid full rate one way. Apply to Elder J. F. Browne at the convention for reduced fare permit.

Missouri.

At the meeting of the corporate body of the Missouri State Christian Association opposed to secret societies and intemperance, at Avalon, Dec. 14, 1880, a day of fasting and prayer for the progress and success of the reform work, in Missouri especially, was appointed, the last day of 1880, Friday, Dec. 31, being the day. It is earnestly requested that all friends of the reform in which we are engaged will observe this day, abstaining either in whole or part from ordinary food, and being especially "instant in prayer" for the progress of the work against the powers of darkness.

Notice.—The Treasurer elect of the National Christian Association will have his office with the Secretary, 221 West Madison street, Chicago, where the books of record and accounts of the Association will in future be kept. We cordially invite our friends who may be in the city, or who may be passing through, to call, and shall be pleased to have them examine for themselves or to give such information respecting the funds of the Association or other matters as they may desire. Communications for the Treasurer should be addressed to W. I. Phillips, 221 W. Madison street, Chicago.

J. P. Stoddard, Sec. N. C. A.

Political Action in Illinois.

Every voter in Illinois who endorses the platform of the American (Anti-masonic) party, is urged to attend and participate in a political meeting in Paxton, Ill., Thursday, Dec. 30th, at 9 a. m. The object of this meeting is to organize the State for work at the spring elections. This meeting, though for convenience called at the time and place of the meeting of the State Christian Association, is entirely independent of that Association, but those who believe in both voting and praying for good government it is hoped will attend both the sessions of the convention and the political meeting. Let there be a grand rally at Paxton.

Ezra A. Cook.
Member of National Com. for Illinois

Home Circle.

In the Cup.

There is grief in the cup!
I saw a proud mother set wine on the board;
The eyes of her son sparkled bright as she poured
The ruddy stream into the glass in his hand.
The cup was of silver; the lady was grand
In her satins and laces; her proud heart was glad
In the love of her fair, noble son; but oh! sad,
Oh! so sad, a year had passed by,
And the soft light had gone from her beautiful eye,
For the boy that she loved with a love strong as death,
In the chill hour of morn, with a drunkard's foul breath,
And a drunkard's fierce oathe, reeled and staggered his way
To his home,—a dark blot on the face of the day.

There is shame in the cup!
The tempter said, "Drink!" and a fair maiden quaffed
Till her cheeks glowed the hue of the dangerous draught;
The voice of the tempter spoke low in her ear
Words that once would have started the quick, angry tear;
But wine blunts the conscience, and wine dulls the brain.
She listened and smiled, and he whispered again;
He lifted the goblet; "Once more," he said, "Drink!"
And the soul of the maiden was lost in the brink.

There is death in the cup!
A man in God's image, strong, noble, and grand,
With talents that crowned him a prince of the land,
Sipped the ruddy red wine—sipped it lightly at first,
Until from its chains broke the demon of thirst;
And thirst became master, and man became slave,
And he ended his life in the drunkard's poor grave;
Wealth, fame, talents, beauty, and life swallowed up.
Grief, shame, death, destruction are all in the cup.

Is Holiness Imparted or Imputed?

We know of no imputed holiness. Christ imparts and never imputes holiness. His righteousness never covers up a corrupt heart. He never apologizes for sin, nor throws a mantle over it. It is to be feared, many who are living in sin are cherishing the delusion that they "are complete in Christ," through an imaginary imputed holiness, while they fail to seek personal righteousness in his cleansing blood. We must be made "partakers of his holiness." No man is saved by the credit of Christ's holiness, without personal holiness begotten in him by Christ; and Christ never accounts his people holy in law before he makes them holy in fact.

Holiness in man, wrought by the grace and power of Christ, is precisely the same as holiness in God. The same in kind—the one is original, and the other is derived and inwrought by the Holy Ghost. "Be ye holy, for I am holy." God is both the model and source of all holiness.

Our perfection is in Christ, as the perfection of the branch is in the vine. Grace is derived from Christ only by a union with him, as the branch to the vine. "Christ in you the hope of glory,"—dwelling in us by the Holy Spirit, and sanctifying us by his blood. Christ atones, intercedes, procures blessings for us, and of God is made unto us "wisdom, righteousness, sanctification and redemption." Our holiness is no more confined to the person of Christ, than a sick person's health is to the physician who cures him: or than a starving beggar is full fed in the benefactor who supplies his wants. Through the blood, merit, and work of Christ the fully saved soul has personal sanctification and is made holy.

Rev. Albert Barnes says: "By him are we sanctified, or made holy. This does not mean, that his personal holiness is reckoned to us, but that by his work applied to our hearts, we become personally sanctified or holy." (Notes on 1 Cor. 1: 30) J. A. Wood

Joyfulness and Usefulness.

Above all things, see to it that your souls are happy in the Lord. Other things may press upon you; the Lord's work even may have urgent claims upon your attention; but I deliberately repeat, it is of supreme paramount importance that you should seek, above all other things, to have your souls truly happy in God himself. Day by day seek to make this the most important business of your life. This has been my firm and settled conviction for the last five and thirty years. For the first four years after my conversion I knew not its vast importance; but now, after much experience, I especially commend this point to the notice of my younger brothers and sisters in Christ. The secret of all true effectual service is joy in God, and having experimental acquaintance and fellowship with God himself. But in what way shall we attain to this settled happiness of soul? How shall we learn to enjoy God? how obtain such an all-sufficient, soul-satisfying portion of him as shall enable us to let go the things of this world, as vain and worthless in comparison? I answer, this happiness is to be obtained through the study of the holy Scriptures. God has therein revealed himself unto us in the face of Jesus Christ. In the Scriptures, by the power of the Holy Ghost, he makes himself known unto our souls. Remember, it is not a God of our own thoughts or our own imaginations that we need to be acquainted with; but the God of the Bible, our Father, who has given the blessed Jesus to die for us. Him should we seek intimately to know, according to the revelation he has made of himself in his own precious word.—*George Muller.*

A Fatal Habit.

The capacity of the chest may be diminished by the habit of stooping, or by the abominable practice of tight lacing. The grace of the wasp-like form in woman is almost always gained at the expense of the lungs. That tight belt and the armor above it fatally compress the air-cells, and forbid all easy union of the acid of the air, with the currents of the blood. The lung need not be enlarged from its natural size, but it cannot well spare one inch of the space which it naturally fills. Anything which thrusts it away from its proper dwelling, where it has room and freedom, is bad and dangerous.

Consumption is the proper sequel of the corsets. They go with each other as harvest follows sowing. A quick eye can tell the internal state of the breathing organs from the form of the fashionable woman, without any auscultation or percussion, any inspection or palpitation. And no absurdity can be worse than for one who binds the ribs in steel to try inflation and long inspiration as the preventive of disease. A lung that is compressed cannot take in as much air as one that is free, and the attempt to fill it over full only strains and pains its delicate cells. The lung is not to be treated like a bale of cotton; and any wound to its elasticity provokes its decay. The war of hygiene upon tight waists must be positive, pitiless, and unceasing, for fashion is in nothing more destructive to human life than in this.—*Selected.*

A Glass of Brandy.

It can't hurt any body! Why I know a person—yonder he is now, a specimen of manly beauty, a portly six-footer. He has the bearing of a prince, for he is one of our merchant princes. His face wears the hue of health, and now at the age of fifty odd he has the quick, elastic step of our young men of twenty-five and none more full of mirth and wit than he, and I know he never dines without brandy and water, and never goes to bed without a terrapin or oyster supper with plenty of champagne, and more than that, he was never known to be drunk. So here is a living example and disproof of the temperance twaddle about the dangerous nature of an occasional glass, and the destructive effect of a temperate use of good liquor.

Now it so happened that this specimen of safe brandy-drinking was a relative of ours. He died a year or two after that of chronic diarrhœa, a common end of those who are never drunk, nor ever out of liquor. He left his six children; he had ships at every sea, and credit at every counter, which he never had occasion to use.

For months before he died—he was a year in dying—he could eat or drink nothing without distress, and at death the whole alimentary canal was a mass of disease; in the midst of his millions he died of inanition. This is not the half, reader. He had been a steady drinker, a daily drinker, for twenty-eight years. He left a legacy to his children, which he did not mention. Scrofula had been eating up one daughter for fifteen years; another is in the madhouse; the third and fourth of unearthly beauty—there was a kind of grandeur in that beauty—and they blighted and paled, and faded into heaven, we trust, in their sweet teens; another is tottering on the verge of the grave, and only one is left with all the senses, and each of them as weak as water. Why, we came from the dissecting room and made a note of the horrible facts.—*Hall's Journal of Health.*

—Said the keeper of Canterbury jail: "I have had twenty thousand prisoners pass through my hands since I have been keeper of this jail; but, though I have inquired, I have not discovered one teetotaler among them."

—The railings upon a bridge do not hinder you from making progress in every proper manner, and as rapidly as possible. They only hinder you from falling off at either side. No one in his senses ever objects to them. Like them are the restraints of the Christian life. These are no hindrances to your worthy and ennobling desires. They only check you when, either thoughtlessly or in temporary consent to temptation, you are about to endanger your spiritual safety.—*Congregationalist.*

—When Admiral Farragut's son was ten years old, the father said in his hearing that when he was old enough to make a contract and keep it, he had a bargain to offer him. The son rose up and asked the father what the contract was. The Admiral said, "The proposal I intend to make is this: If you will not smoke or chew tobacco, drink intoxicating or strong wines till you are twenty-one years of age, I will then give you a thousand dollars." "I am old enough to make that bargain now," said young Farragut; "I will accept the offer." The bargain was closed, and when young Farragut was twenty-one, the cash was handed over to him.

Stung to Death.

We sometimes hear of a person being stung to death, but there are more deaths caused by stinging than most people suppose. A bee in inflicting a sting, it is said, leaves its barbed weapon in the wound, and being thus mutilated inevitably dies. In ninety-nine cases out of hundred the stinger dies, while the person stung lives. The bee stings itself to death in trying to sting somebody else. There are men and women who might learn the lesson from this fact. If you purpose to sting others, remember that you may be more likely to injure yourself than them. You stinging may hurt others, and kill yourself. "If a man will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile."—*The Christian.*

Childrens' Corner.

The Kittens.

Gay little velvet coats,
One, two, three;
Any home happier
Could there be?
Topsey and Johnny
And sleepy Ned,
Purring so coslly,
Three in a bed.

Woe to the stupid mouse,
Prowling about!
Old mother Pussy
Is on the lookout.
Little cats, big cats,
All must be fed,
In the sky parlor
Three in a bed.

Mother's a gypsy puss—
Often she moves,
Thinking much travel
Her children improves.
High-minded family,
Very well-bred;
No falling out you see!
Three in a bed.

—Selected.

Paying his own Way.

Milton Ainslie closed his grammar and lexicon, folded his neatly written exercise carefully, and piled his books on the corner of the shelf. Then he went down to the cellar for coal and wood to kindle the morning fire, and finally he shut and bolted the doors, back and front, fastened the windows, and, every thing being done, came and seated himself, great lad though he was, beside his mother's knees. He was fifteen years old, tall and strong, but he was not ashamed to show his mother that he dearly loved her. She passed her thin hand caressingly over his tangled mass of brown curls, and he reached up for it and touched it to his lips. Thus they sat when a slow step came down the stairs, and Milton's father entered the room.

"Ah, my son! Making love to your mother as usual, I see! Well, you couldn't be in better business," said Mr. Ainslie, smiling. Yet even while he smiled, a shadow came on his face, and presently he sighed.

"My dear!" said the wife anxiously, "you are worn out. You are working too hard."

"Oh, no," he answered cheerily, "my article is nearly done and I have finished the last batch of books, but even book-reviewing grows monotonous sometimes. Milton, I have received a good offer for you. Sheldon & Wright will take you in as a clerk, with a small salary only, while you are learning the routine of the office; but the prospect is a fine one. Mother knows that I see no way of paying your academy bill for the next year."

"Yes, Milton, as father says, we are very poor. That interest keeps us down, and if you go to Sheldon's you could board at Uncle Neil's and it would cost very little, and—"

The mother stopped. She could not go on, with those sorrowful eyes fixed upon her face. She knew too what the sudden paleness and the resolved set of the lips meant. Boy though he was, Milton Ainslie had a strong will, and could stand by his purpose.

"Do you and father want to get rid of me?" he inquired.

"Can you ask?" said his father.

"Well, then, I will go on and do as I have always said I would, prepare for college. And then go through it, and study for a profession. With an education I can conquer circumstances. Without it I shall be a bit of drift, for I have no head for trade. Father, I'll pay my own fees after this."

"My boy, how can you? Believe me, it costs me much to seem to oppose you, but people are even now commenting unfavorably upon me in keeping you with Professor Fairlie, while Jennie and Mabel are at Miss Bacon's, and the little ones are still to be educated. Everyone in Briertown is aware that I am no longer under a salary?"

Mrs. Ainslie spoke before her son could answer.

"I do not think in a matter which affects all Milton's future that we should be guided by the criticism of strangers. Jennie and Mabel have their aunt's little legacy, and that will carry them through. Briertown is a gossiping place, but I care little for its gossip," she said.

"Well, leave it to me," was Milton's last words, as he said, "Good night."

The parents sat and talked awhile over the fire. They were aristocrats both, and had been used in younger days to wealth. Of late they had been struggling with poverty and were growing discouraged. Some of the practical people who are always at hand with advice, had been talking with Mr. Ainslie, who was sensitive and impressible, about his folly in keeping Milton at school.

"The boy should go to work," they said, ignoring the fact that there are many kinds of work in the world, and that some can do one kind, and some another.

Milton went to bed and to sleep.

The next morning he was up early doing the various chores, assisting to get the breakfast, and holding the baby while his mother stirred up batter for cakes.

"I should be lost without you, my dear," she said when all was ready and they took their places at the table.

"I must be off early," the boy said, and he started for school at eight instead of half past.

"I wonder what plan he has in his head," she thought looking after him. But the dishes were to be washed, the bread to be baked, the children's lessons to be heard before they went to school, the baby to be washed and dressed, and a half-dozen other things to go through one pair of hands, before dinner time; the house, too, must be kept very quiet that Mr. Ainslie might write without interruption. So she had not much time for wondering.

Meanwhile Milton had gone straight to the minister's house, and had been shown into the study.

"Mr. Lee," he said, as he bowed, cap in hand, "would I do for a sexton do you think? I heard on Sabbath that the church is looking out for somebody."

"You?" exclaimed the pastor. "Why, Milton, the duties are responsible, and—arduous—yes, I should call them arduous. You go to the professor's daily?"

"I am stout and strong. I can make the fires, sweep the church, ring the bell, clear away the snow, and do all Mr. Nix does, if I can have the wages he earns. I want to on with my studies, but I cannot do it unless I can pay my way. Father cannot afford to pay for me longer."

Mr. Lee's memory went back a few years to his own boyhood. He had not a rich father to aid him. And he felt thankful every day for the tough experiences which had stiffened his muscles and braced his heart for life and duty.

"I will speak to the committee, Milton," he said, and I think they will give you a fair trial. It will not be child's play, but I think there is the stuff men are made of in you."

Summer and winter for the next two years the church of Briertown was taken care of by its new sexton, Milton Ainslie. At first some of his companions held themselves a little aloof from him, because of his office, but he did not mind their coldness. He was bent on learning, and to learn he was willing to make sacrifices. His father blushed when he heard what Milton had done, but was ashamed of the blush, as he ought to have been, and his mother offered no remonstrance. In winter he had many a hard hour's work, many a cold walk in the bitter wind and the dark nights, but when the villagers heard his merry whistle, as he plodded homeward, or caught the gleam of his lantern, they nodded approvingly and more than one said:

"There's grit in Milt Ainslie. He'll be in the pulpit yet."

This was the greatest promotion they could think of.

Away went the weeks and months, and summer visitors, who flocked to Briertown for pure mountain breezes and sweet sunshine, began to notice the gentlemanly young man who was always on duty at the church. He studied as faithfully as he worked, and always had a text book in his pocket to use at odd minutes. In due course the time passed, and Milton was ready to go to college. There he found he had no light task before him, although his diligence and thoroughness so well served him that he gained a scholarship. But a brave heart never flags in the face of difficulty, and he went forward with honor. The day came at last when the Briertown prediction was fulfilled, and the lad who had been sexton was heard in the pulpit an eloquent preacher of the truth of God. Father and mother, silver-haired now, listened to his voice with deep gladness in their hearts. The fair young daughters, who sat by their mother, were proud of the brother who had thus far proved himself a true man, and Milton Ainslie thanked God and took courage as he looked forward to the coming years.—*Mrs. Sangster in Christian Statesman.*

Temperance in the Bible.

1. Who was the first drunkard? Gen. 9: 20, 21.
2. Who took the first temperance pledge? Judges 13: 13, 14.
3. Did anybody mentioned in the Bible ever take the pledge of his own accord? Dan. 1: 8.
4. Was he healthier and wiser in consequence? Dan. 1: 15, 17.
5. Ought kings to drink wine? Prov. 31: 4.
6. Ought ministers to drink wine? Rev. 8: 9.
7. Ought we to make companions of drunkards? 1 Cor. 5: 11.
8. Can any drunkard enter the kingdom of heaven? 1 Cor. 4: 9, 10.
9. Does God pronounce woe upon drunkards? Isaiah 5: 11, 22.
10. Why has he pronounced this woe? Isaiah 18: 7, 8.
11. Are drunkards likely to get rich? Prov. 21: 17.
12. What are the consequences of drinking? Prov. 23: 29, 30.
13. How may we avoid the consequences? Prov. 23: 31.
14. What will be the result if we disregard this advice? Prov. 23: 32.
15. Is it wise to tamper with strong drink? Prov. 20: 1.
16. Where was the first temperance society? Jer. 35: 6, 8.
17. What blessing did God pronounce upon the first temperance society? Jer. 25: 18, 19
18. Is temperance a vice. Gal. 5: 21.
19. When is temperance a virtue? Gal. 5: 22.
20. Tobacco and opium were not known when the Bible was written, so they are not mentioned by name in the Bible; but is there anything in the Bible that governs all temperance habits? Rom. 14: 21.—*Ex.*

Home and Farm.

To Cure Salt rheum.—Get sweet fern; if it does not grow in your locality you can get it at the druggist's. Steep and drink it for a common drink, also bathe the parts affected, and it will cure you. It is far better than any doctor's medicine.

Cure for Corns.—Scrape a piece of common chalk and put a pinch to the soft corn, and bind a piece of linen rag upon it. Repeat the application during a few days, and the corn will come off like a shell, and perfectly cured. Hard Corns—Strong acetic acid, applied night and morning with a camel's hair brush.

Green Salve.—One quarter pound of lard; one ounce rosin; one ounce bees-wax; one dram verdigris; melt and stir well. This is said to be one of the best salves known for old sores, ulcers, cancer, scrofulous sores, cuts and wounds.

Warts may be removed by rubbing them night and morning with a moistened piece of muriate of ammonia. They soften and dwindle away, leaving no such mark as follows their dispersion with lunar caustic.

To Remove Dandruff.—Put one ounce of flour of sulphur into one quart of water, agitate often for several hours, then pour off the clear liquid and saturate the head with it every morning. This does not produce the extreme dryness sometimes occasioned by the continued use of borax.

Reasons for Dressing Plainly on the Lord's Day.

1. It would lessen the burden of many who find it hard to maintain their places in society.
2. It would lessen the force of the temptation which often leads women to barter honor and industry for display.
3. If there were less style in dress at church, people in moderate circumstances would be more inclined to attend.
4. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.
5. It would enable all classes of people to attend church in unfavorable weather.
6. It would lessen on the part of the rich, the temptation to vanity.
7. It would lessen on the part of the poor, the temptations to be envious and malicious.
8. It would save valuable time on the Lord's day.
9. It would relieve our means of a serious pressure, and thus enable us to do more for good enterprises. —*United Presbyterian.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

Salem church, Lowndes county, Miss., Dec. 11, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$529 17
Eli Tapley	222 54
J. F. Galloway	5 00

Received at this office for Bro. Hinman's Southern work, from G. P. Loomis, H. Barnes, J. S. Culbertson and J. N. Norris, $1 each: from Wm. Whitesel, Geo. Howland, Ira Green and B. C. Green, $5 each; from Wm. W. Smith, 50c. Sent direct, S. J. White, $1.

Paid Bro. Hinman $10. Sent by him to Rev. C. Hunt, New Orleans, from friends in Wethersfield, Ill., $5.

Letters from the South.

Exposition and Organization.

Caledonia, Miss., Dec. 8, '80.

Dear Bro. K.—After long continued and excessive rains we are having bright and beautiful weather with slight frosts at night and warm, pleasant days. The rose bushes that had been nipped by the frost, have again put forth buds and some are beginning to open.

On the evenings of the 6th and 7th I assisted Bro. Tapley to work the Entered Apprentice and Master Mason degrees in the Feemster Academy, and gave the usual explanatory lecture. The attendance was good and the order excellent. Our lodge officers and candidate were all colored men, and they seemed greatly to enjoy it. The white people largely absented themselves; more, I think, because of dislike to the black people than from sympathy with the lodge. On the first night some bad eggs were thrown after we came out, and last night a log was laid across the road which one of the teams must pass. This was mild and gentle for Mississippi.

To-day we had a meeting of

The Associated Churches in Christ.

The following churches were represented: Cedar Grove Missionary Baptist, Pleasant Ridge Congregational, Salem church and the College church of Christ of Wheaton. After some time spent in devotional exercises the following constitution of a permanent organization was taken up, discussed and adopted:

1. This body shall be known as the Convention of the Associated Churches in Christ, and shall have for its object to oppose organized secretism, and whatever else obstructs the kingdom of Christ.
2. Each church or local congregation shall be independent of all control by this body as to doctrine, denomination or government as a church.
3. The regular meetings shall be once in six months, but meetings may be called oftener, and at all such meetings there shall be religious worship and a discussion of the best means of opposing Freemasonry and kindred societies.
4. The annual meeting shall be held on the first Wednesday in December, at which time a secretary shall be chosen who shall hold office until his successor is elected and whose duty it shall be to call all meetings and keep a record of the proceedings. The presiding officer shall be chosen at each meeting.
5. Any church or local congregation that is evangelical in doctrine and is opposed to the secret orders may belong to this body, and may be represented in its meetings by its pastor and one or more delegates.

Rev. Wm. Alexander of Cedar Grove was chosen president, and Mr. J. M. Feemster, secretary. The time and place of the next meeting was fixed at Cedar Grove, Jan. 13, 1881, at 11 o'clock a. m.

The following preamble and resolutions was discussed and adopted:

Whereas, We believe that the principles and practices of Freemasonry and kindred societies are inconsistent with the precepts of the Gospel, and

Whereas, It is undoubtedly used to obstruct wholesome discipline in the churches and impair the administration of justice in the courts; therefore,

Resolved, 1. That we consider it our duty to withhold church fellowship from any man who, after due labor, continues to adhere to these orders.

2. That we will not receive or support any minister of the Gospel who is known to be a Freemason or member of any secret order; and we call upon all ministers of Christ to lift up their voices against these orders.

H. H. Hinman, Sec. *pro. tem.*

Revival in Lowell, Ill.

The readers of the *Cynosure* have been more or less familiar, for several years, with the labor and trial of the faithful people of God in and around Tonica, in La Salle county, Ill. They will, therefore, the more rejoice to learn that the blessing of the Lord is descending upon Bro. Bailey's efforts for salvation in that very important field. Lowell, where the meetings noticed by him below are being held, is a few miles northeast of Tonica. May the gracious work now begun spread from the village till the whole region shall be ablaze with the glory and salvation of God. Prof. Bailey writes, Dec. 11:

Many will be anxious to hear from the Gospel meetings commenced in Lowell, this week, and, hence, I send you this brief account. Lowell is a mining town, and its people are very hospitable and generous-hearted. There are many here who have once rejoiced in the love of God and delighted in his services, but they have suffered their family altars to be broken down, and have brought forth the "fruits of the flesh," and not of the Spirit. This has brought religion into disrepute, and the love of many has waxed cold. The people are greatly rejoiced over the present efforts, to transform the aspect of affairs, and they enter into the work with much enthusiasm. The congregations were large at the first, and have been increasing each evening. The first week of the meetings closed last night, and the results are very satisfactory and encouraging. The people have received the truth with great readiness, and seem only to need to have the way pointed out, and they will walk therein. A large number have already confessed their sins, and renewed their vows, while others give evidence of having a new work of grace in their hearts. I hope those who are anxious to see this revival work progress rapidly and successfully, will be earnest in prayer for it.

E. D. Bailey.

—Messrs. Whittle and McGranahan, the evangelists, are spending the month of December in Glasgow, Scotland, and afterward will go to Dublin, Ireland. Their services are largely attended and of much interest.

—The Wesleyan and College churches in Wheaton have agreed to devote Wednesday evening of the week of prayer to the topic of the separation of the churches of Christ from lodgery. We should be rejoiced to learn that many other congregations were expecting to give an evening to this topic.

—The College church also this week in its regular prayer meeting will have for a special subject, prayer that men who have been duped into the lodge, may have grace and faith to come out and forsake that sin openly to the glory of God.

—Of Mr. Moody's eighteen days' work in Salt Lake City, the pastor of the Methodist church writes in the *Christian Advocate* as follows: "The church was crowded daily by an interested people. Their labors were rewarded in the conversion of many souls and in the quickening of believers. Several renounced Mormonism in favor of Christianity. Confirmed drunkards were brought to the Saviour, and testified of God's saving power in destroying the appetite for strong drink. The evangelists left for San Francisco on the 8th inst., where they will hold meetings. Their visit to Salt Lake City will not be forgotten."

—The Independent church at Marengo, Ill., has been sharing the labors of Rev. G. W. Coleman, formerly of St. Charles, Ill. He is now about to remove to Corning, Iowa.

Wesleyan.

—The North Carolina conference meeting in the Providence church, Guilford county, passed the following good resolutions:

"*Resolved*, That we admonish our church, ministers and members, to abstain from the use of tobacco; also, that we advise our ministers and members to abstain from raising tobacco.

Resolved, That we as a conference stand firm and square on the principle of moral reform set forth in our book of Discipline, such as organized secret societies, and that we will, by precept and example, oppose the unchristian sentiment of caste, as we believe, and that we hail with delight all organized opposition against the works of darkness."

Congregational.

—Rev. Leroy S. Hand, whose work proves him among the most faithful of pastors, has resigned his position at Ogden, Iowa, to the great regret of the church and community.

—The Congregationalists stand next to the Church of England in the city of London, providing nearly one-eighth of the whole religious accommodation.

—Rev. G. R. Milton, who preached at Geneva, Ill., a year since, is now laboring with the church in Allegan, Mich. Among various improvements going forward, is a new lecture-room.

—Rev. L. T. Chamberlain, of Norwich, Conn., has declined a call to San Francisco. A man of his energy and fervent piety, as he is remembered in this city, would be an untold blessing on the Pacific coast.

—The evangelist, J. D. Potter, is laboring in Wisconsin, this winter.

—The pulpit instructions of Rev. Geo. H. Peeke, of the Leavitt street church, Chicago, have resulted in a sad and shameful division in that body. Mr. Peeke has been described as having a tendency to liberal views with Swing, Thomas & Co., with whom he was associated in the *Alliance*. In his church, the younger portion have risen up against the older and wiser men who sustain the prayer-meeting, and have demanded a "society"-alliance with the world, a choir, and a fashionable new church. By mere force of numbers, they have ousted the conservatives, who are proposing a bodily secession. Mr. Peeke is said to be in sympathy with the revolution.

United Presbyterian.

—Rev. A. T. McDill, whose transfer to the U. P. Board of Publication in Pittsburgh of his three Sabbath school papers was made on the 15th inst., we are happy to learn is not to leave Chicago, but will remain as an assistant to Bro. McCoy on the *Christian Instructor*, whose duties have been pressing upon his health for some months.

—The committee appointed by the last General Assembly, to revise a series of songs, called "Bible Songs," adapted from the Psalms, for use in Sabbath-schools, has asked to be relieved. The majority do not approve the book, though some 14,000 are in use already.

—A special religious conference was held in Wooster, Ohio, by invitation of the Mansfield Presbytery, on the 7th inst. The topics, discussed in a conversational way and with prayer, were "Walking in Darkness;" "The Fullness of the Blessing of the Gospel of Christ," and "The Holy Ghost." The seven meetings were of great blessing, and the interest increased till the last. Let this be a token of God's blessing upon such conferences, and more of them be held in every presbytery.

Political.

Concluding Election Reports.

Four years ago the American party vote as reported in the *Cynosure* was 701. This year reports of 1,310 have been put in our summary. The published returns give the popular vote this year: For Garfield, 4,439 415; Hancock, 4,436,014; Weaver, 305 729; Dow, 9 641; and scattering, 1,793. Nearly all these scattering votes may justly be claimed as American votes. Let us thank God for the encouragement which we receive from this report and renew our zeal and efforts.

Present Work.—Should not the American party hold a meeting in Paxton in connection with the approaching State meeting, and, if possible, have every Congressional district represented? Then let this meeting appoint a political committee for the State of Illinois having one earnest, working member from each district. Let this meeting instruct this committee severally to inquire into the political affairs of his district, hold a district convention before the spring elections open and persuade the people of every locality within their influence to vote for Anti-masonic prohibitionists who acknowledge the fact that we live in a Christian country whose fundamental principles must be maintained promptly, incessantly, perpetually. Let one after another of the States follow in the same line until at least the nineteen States which had electoral tickets in the field this year have a strong, aggressive American constituency.

Signal Fires.

A. Maxwell, Loup City, Neb., writes:

"I certainly think if all voters who profess to be in favor of reform would vote as they pray, leaving the results with the Lord, that the American party would hold the balance of power in our government and its principles would be respected. May the Lord hasten the day when all Christians of every name and order will unite in casting their votes and giving their influence to the reform."

Amos Whitson, Valley Mills, Ind., writes:

"I became convinced in 1827 that it was not right to vote knowingly for Freemasons, professional warriors, slave-holders, venders of spirits or those who advocate any of these destructive and wicked systems. So you can easily imagine that I do not vote often. It gets me a hard name but I have borne it fifty years and think I shall be able to endure it the few years longer that I shall remain here."

B. Borton, Jr., West Unity, O. writes:

"Let us vote as we talk and the fraternity will know we are honest in our opposition to all secret conclaves. They will not boast quite so much about the lodge and how it must govern the nation. I have been watching the movement of the craft in various ways for the last ten years, and know something of its influence. As the conspirators in France said, 'We may turn the public which way we will;' so in America they will do the same. Some people say, 'Do not vote the American ticket at this critical time,' but if we wish to do any good we must act when our action will count. To vote against the lodge I think will be its death blow. Some of the craft would much rather see me vote the ticket opposing theirs than have me vote the American ticket. One of my acquaintances professes to be as much of an Anti-mason as I am, but she was so afraid that the Southern ku-klux would govern the nation, that as her husband was starting for the polls she snatched his ticket (American) from his hands and chewed it to pieces. So people can see that their plan of political scare worked well in her case, and it is the same with thousands of others."

Republican Anti masons, keep your Allegiance to God.

Birmingham, Iowa, Dec. 11.

Editor Cynosure:—The Birmingham *Enterprise*, a professed Republican sheet, in a late editorial on the Presidential election takes occasion to exhort all Republican Anti-masons to return to their alliegance to the "grand old Republican party," hinting very broadly that we have been "humbugged and led astray by the leaders of the Anti-masonic movement, and by the lecturers who go round lecturing for money, and who, most of them, have been turned out of the lodges for misdemeanor," etc., etc. He says, "We do not ask you to believe that Masonry is right or that it is wrong." * * * "This is a free country and men have the right to think and enjoy their religious, political and other beliefs so long as they do not injure others." In his innocent simplicity he asks, "Has any Mason ever injured you?"

I would ask the editor, has any Roman Catholic ever injured you? Has any Mormon ever injured you? Why do you talk, write and vote against the Democratic party? Has any Democrat ever injured you? Why despise profane swearing? Has any profane swearer, as such, ever injured you? Or has any drunkard, or gambler, or pirate, or highwayman, or idolater, or blasphemer, ever injured you? Can't you, without a word of protest or warning, let every man enjoy his religions, political and "other beliefs," so long as he does not injure you? "This is a free country." Cain answered, "Am I my brother's keeper?" Was it some impertinent meddler who said, "Eternal vigilance is the price of liberty?" Then let every body and every thing alone so long as it does not injure you. This is the doctrine, aye, and the language of devils, and the language of the rebels in the late rebellion, and the language of all who love darkness rather than light.

He asks again, "Can you find any thing for or against Masonry in the Bible?" Strip Masonry of its false covering, eliminate from it every principle clearly condemned by the Bible, and it will be like what Petroleum V. Nasby says of the Democratic party:

"Gone up,
Physicked.
Puked,
Played,
Scorched,
Skinned,
Salivated,
Kicked,
Bustid."

I ask pardon of your readers the quotation, though homely, is nevertheless apposite,—and Masonry would be all that, and more. Is idolatry condemned by the Bible? Mackey in his Masonic Ritual, page 115, says, "Masonry is a philosophic development of the ancient system of sun worship." This surely smacks of idolatry. Is not swearing condemned by the Bible? The Blessed Saviour himself says, "Swear not at all." Masonry says, "Swear, swear, I furthermore promise and swear"—till, as John Quincy Adams says, "the candidate is stuffed with oaths that would make a cannibal blush." Is not the rejection of the name, offices and work of Christ in the salvation of men condemned by the Bible? Masonry so rejects that name, and yet the Master Mason represents the man saved from the grave of iniquity and raised to the faith of salvation," see Mackey's Ritual, page 109. Is the religion of Ancient Craft Masonry sanctioned by the Bible, when all its so-called prayers, from first to last exclude the name of Christ and are therefore a standing insult to the God of the Bible? Masonry transplants from the lodge below to the Grand Lodge above all its defunct devotees irrespective of any Christian character—yea, in the very face of their rejection of Christ—Jews, Mohammedans, Mormons, Buddhists, infidels, drunkards, profane swearers, doctors of divinity, bishops, preachers of the Gospel (?) all in one promiscuous conglomeration of the most heterogeneous elements. But as they all embraced in the lodge below that kind of "religion in which all men can agree," their relations with each other when tyled in the Masons' Grand Lodge above, where Jesus and their mothers and wives, sisters and daughters and little ones are tyled out, may be all very agreeable to Masons, since this is the relation they sustain to each other in the lodge below.

"Can you find anything for or against Masonry in the Bible?" "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."—John 10: 1. Now Masonry is that thief and robber because it entirely ignores Christ who says, "I am the door," and it presumptuously attempts to climb up some other way, i. e., by its foolish, ridiculous, absurd and wicked rites and ceremonies, and it teaches men so to do. The General Ahiman Rezon by D. Sickels, page 79, says, "If we with suitable, true devotion maintain our Masonic profession, our faith will become a beam of light and bring us to those blessed mansions where we shall be eternally happy with God the Grand Architect of the Universe." We see by the above that Masonry is a presumptuous rival of the church of Christ. The same Masonic author, on page 71 says, "Masons are called moral builders. In their ritual they declare emphatically that a more noble and glorious purpose than squaring stones and hewing timbers is theirs—fitting immortal nature for that spiritual building not made with hands, eternal in the heavens." "Masons are erecting a structure in which the God of Israel shall dwell forever." Masonry here with brazen-faced impudence and blasphemous presumption, arrogates to itself the high prerogative of doing for its deluded devotees all that the Gospel and the Christian church promise the humble follower of the meek and lowly Jesus. The religion of Masonry, then, is a Christless religion and therefore spurious, degrading to man, dishonoring and offensive to God.

It may be asked then, "Can any thing be found *for* Masonry in the Bible?" On the contrary is not every rite, every ceremony, every so called prayer or address to the Grand Architect of the Universe—the high sounding titles, as Worshipful Master, Most Worshipful Grand Master, Most Puissant Sovereign Grand Commander, etc., etc., *ad nauseam*—every oath, every obligation, the mutilation of its New Testament readings as transcribed into its rituals, the wicked travesty of the Word of God, the blasphemous impersonation of Jehovah in the Royal Arch degree at the burning bush, the sham death, burial and resurrection of the candidate as the mythical Hiram Abiff in the sublime (?) degree of Master Mason,—all most clearly and emphatically condemned by the Bible and the common sense of every sane unprejudiced mind? Let me here quote the language of D. B. Turney of Washington City, one of your correspondents: "Masonry is a work of darkness. The man who does not know this is incapable of reasoning intelligently on the subject. The man who does know it, and denies it, is not fit to be reasoned with."

We want your readers and those of the Birmingham *Enterprise*, and the balance of mankind to understand that we make no war on Republicanism, and we think that the glorification of the "grand old Republican party" in the discussion of Masonry is entirely irrelevant.

J. N. Norris.

Temperance.

—The officers of the Women's National Christian Temperance Union for the present year are Miss Frances E. Willard, Pres.; Mrs. Caroline B. Buell, Cor. Sec.; Mrs. Mary A. Woodbridge, Rec. Sec.; Miss Esther Pugh, Treas. Twenty-seven States were represented by delegates at the seventh annual meeting, The treasurer reported a balance of $499.62 in hand. *Our Union*, the organ of the Association, is reported as substantially out of debt.

—The brewers who are in Washington trying to secure a reduction of the duty on malt gave a big dinner to the Congressmen lately.

—The Board of School Commissioners of Indianapolis, Indiana, have recently introduced Dr. Richardson's "Temperance Lesson-Book" as a reader in the schools of that city.

—The Directors of the Old Colony railroad, Mass., have adopted a resolution that they will not engage or retain in their employ any one who drinks.

—The Massachusetts law now requires liquor saloons to keep open windows all day long on Sunday, so what is taking place can be plainly seen by every one.

—The School Board of Bristol, England, has directed its teachers to draw temperance lessons from the Bible whenever the daily lesson bears on the subject.

—The medical officer of the Barnsley Poor Law Union, England, after a year's trial of milk instead of beer reports the death rate lower and the discipline in the parish infirmary better.

—Mary Harrington of Northampton, Mass., has received a verdict of $3,400 in a suit against Michael McKellop, a liquor dealer of Holyoke, for the loss of her husband, who was killed last February in a drunken row in the defendant's saloon.

—The Kansas liquor dealers raised $65,000 outside of the State to defeat the prohibitory constitutional amendment carried at the last election, getting subscriptions as far away as New York and Milwaukee. The contributors to the fund now complain because there is no record of how the money was spent.

An Anti-Masonic Library for $10.00

The entire list of the publications of Ezra A. Cook & Co., with the addition of "Stearn's Inquiry into Freemasonry" has been arranged in 13 volumes neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 4128 pages for $10.00. All of these books have received the hearty endorsement of the Directors of the National Christian Association.

No.	Description	No. Pages.	Price.
1	Freemasonry Illustrated. Exposition of 7 Degrees	640	$1.00
2	Rituals of Odd-fellowship, Knights of Pythias Good Templarism, The Grange, Grand Army and Machinists and Blacksmiths Union	428	1.00
3	The Broken Seal; or Freemasonry Developed	304	1.00
4	Finney on Masonry	272	75
5	Eminent men on Secret Societies; Composed of "Washington Opposed to Secret Societies, "Judge Whitney's Defence," "The Mystic Tie." "Narratives and Arguments," "The Anti-masonic Scrap Book," and "Oaths and Penalties of Freemasonry as proved in the New Berlin Trials."	332	1.00
6	Morgans Masonic Exposition, Abduction and Murder, Oaths of 33 Degrees; composed of "Freemasonry Exposed," "History of the Abduction and Murder of Morgan, "Valance's Confession," "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees"	311	1.00
7	Secret Societies Ancient and Modern, and College Secret Societies	328	1.00
8	Sermons and Addresses on Secret Societies; composed of "Masonry a Work of Darkness," and the Sermons of Messrs. Cross, Williams, McNary, Dow, Sarver; the two addresses of Prest. Blanchard, the addresses of Prest. H. H. George, Prof. J. G. Carson, Rev. M. S. Drury, "Thirteen Reasons why a Christian cannot be a Freemason." "Freemasonry contrary to the Christian Religion." And "Are Masonic Oaths Binding on the Initiate?"	287	1.00
9	History of the National Christian Association, and Minutes of the Syracuse and Pittsburgh Conventions	289	75
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	832	1.00
11	Odd-fellowship Judged by its own Utterances	175	60
12	Secret Societies by Revs. McDill, Blanchard and Beecher.	92	85
13	Stearns Inquiry into Freemasonry	338	60
	Total number of pages	4,128	$11.05

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The object of this Association is: "To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved; to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform. All donations, (drafts or P. O. orders) should be sent to the Treasurer; general correspondence, etc., direct to the Corresponding Secretary.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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L. H. Finney sends four additions to the Viall fund club. His health is poor. If those in vigor sent as many in proportion to their capabilities, what a noble support the *Cynosure* would receive. Mr. Finney writes: "I wanted to do something to help the circulation of your valuable paper (as it is just what the world needs) so I volunteered to canvass some for it."

We want a thousand more volunteers. All, we believe, who willingly enlist in this work under the guidance of the Holy Spirit with a single-hearted desire to seek first the kingdom of God and its righteousness will receive a noble bounty —a "hundred-fold" blessing in this present time "with persecutions" (Mark 10:30), "and in the world to come eternal life."

Books and Tracts sent during the week ending Dec. 18, 1880.

By Express.

T Wilson.

By Mail.

Rev H S Limbocker, C T Collins, J S Trask, J C Dickson, W O Calvert, W R Laird, N Ring, F T Ludlow, J Critchfield, J L Green, J W Walker, J Heffley, Rev T Pells, J P Bensen, F Sauer, E C Whipple, E A Foglestrom, G B Cook, W Benson, Margaret Lowe, Elder L A Lindholm, L R Gray, C C Mayberry, H Vallas, E Z Derbyshire, J Brink, Mrs C N Ranks, J W Smith, J Leeming, L Watson, W H Henry, W Wise, W Freeman, W Slosson, C P Lance, J W Starr, A M Prewitt, J P Nyginst, S Veath, Mrs R J Wickersham, A K Johnston, D S Phinney, Elder Isaac Jackson, U D Roller, W H Severance, Rev P Sjoblom, F D Hoyt, R B Powers, G D Riegel, W H Sims.

Donations to Tract Fund.

W Whitesel $5, J W Walker 25c, T Hudson $15.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Dec. 18th: from W Amidon, J Auten, H Avery, W Benson, L J Baker, J Barrett, J F Browne, F Bunker, J Brink, N Bourne, G Brokaw, C T Collins, N R Corning, Mrs J A Crocker, T S Couch, J Davenport, G W Day, E Z Derbyshire, P Elzea, L H F Finney, I J Gilbert, I Green, S R Gray, L B Goodwin, A Haskins, W H Holcomb, I Jackson, J C King, H L Kellogg, H S Limbocker, L R Livingston, A J Loomis, M Lowe, J Martin, C Marshall, D R Mitchell, C R Morsman, C F Obermeyer, A Putman, J F Parker, L Perry, Mrs T A Prest, C Quick, O T Russell, J Russell, J P Richards, J Robinson, W Sperry, J W Suidter, L Savage. J B Stinespring, J W Snively, C B Sherk, J W Smith, J Seeley, J S Trask, T Wilson.

MARKET REPORTS.

CHICAGO, Dec. 20, 1880.

GRAIN—Wheat—No. 2		1 00
No. 3		87
Rejected	63	69
Winter	98¾	1 01½
Corn—No. 2		38⅝
Rejected		33
Oats—No. 2		30½
Rye—No. 2		87
Bran per ton		11 00
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	10 50	15 50
Prairie	8 50	11 50
Mess Beef	7 00	850
Tallow		5½
Lard per cwt		8 55
Mess pork, per brl	12 00	13 25
Dressed hogs	5 10	5 30
Butter medium to best	20	31
Cheese		12¾
Beans	1 00	1 90
Eggs		25
Potatoes, per bu	55	70
Seeds—Timothy	2 32	2 40
Clover		5 00
Flax		1 15
Broom corn	3	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	31	46
Unwashed	18	31
LIVE STOCK—Cattle choice	5 00	6 00
Good	4 30	4 75
Medium	3 75	4 25
Common	1 50	3 50
Hogs	4 50	5 10
Sheep	3 50	5 00

New York Market.

Flour	$3 40	8 25
Wheat—Spring	1 12	1 17
Winter	98	1 23
Corn	55¼	58½
Oats	42	47
Lard		8 95
Mess pork		13 50
Butter	13	30
Cheese	10	13
Eggs	21	28
Wool	14	52

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J. R. Baird, Templeton, Pa.
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E. Johnson, Dayton, Ind.
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A. Mayn, Promise City, Mich.
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W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
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Elder L. H. Bufkins, Scranton, Iowa.
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CHICAGO, THURSDAY DECEMBER 30, 1880.

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Topics of the Time.

The case of the Ponca Indians is again to the front. The head men of the tribe are now in Washington holding talks with Secretary Schurz. They have agreed to resign their claims to the Nebraska reservation for $140,000, part of which will be distributed in cash and part used to buy homes for the tribe in the Indian Territory. Their Nebraska land is said to be worth six or seven times this amount, and Generals Crooks and Miles, whom the President has appointed a special committee of investigation into the case, are understood to regard the transaction with extreme suspicion. Mr. Schurz made a statement of his side of the case a short time since in a letter to Governor Long of Massachusetts. He claims that the Poncas are the victims of unfortunate circumstances; that three years ago he called the attention of Congress to their condition and that body has delayed to respond with such action as was necessary to clear away the technicalities of the case. The chiefs now in Washington say the tribe is now anxious to remain in the Indian Territory, although their removal cost the lives of one-fourth of the tribe and the bulk of their property. The commissioners suspect that the division of some thousands in cash is the strongest argument in the case.

In a letter to the editor of the Minneapolis *Tribune*, Governor St. John of Kansas presents the case of the temperance men of his State in a way honorable to both. His argument on the liquor-selling runs thus: "It is either right or it is wrong to sell intoxicating liquors as a beverage. If it is right, it is unjust to impose a burden in the way of a heavy license tax on the business, greatly beyond and out of proportion to that borne by other branches of legitimate trade—for all branches of business should be made to bear only their equal share of the burdens of government. If it is wrong, and my own convictions are that it is the greatest crime of the age, no government can justify licensing it, or giving any kind of evil the sanction of law. The time was when we had a system of human slavery in this country regulated by law, and the more we tried to regulate this great evil the greater was its power in the land, until at last it threatened the perpetuity of our government. Then it was that we were compelled to rise in our might and power and *prohibit* it; blot it out with the very best blood of the nation. Thus we were taught the lesson that any government—be it municipal, state or national—that attempts to go hand in hand with any kind of evil will reach the period in its history when it must crush the evil, or be crushed by it. There can be no successful partnership between the two."

The commands of God may be long in their fulfilling. Wonderfully, in the slow rolling of the centuries, does he bring forward agencies and opportunities that he may vindicate his ways to men. The Vaudois of the Piedmontese valleys long ago forgave as they would be forgiven, but never, since Milton's apostrophe to their sufferings and Cromwell's thunder across the Channel and the Alps at their persecutors, have they had an opportunity to do much more. They loved their enemies and blessed them that cursed but to do good to those who hated and used despitefully the door has not been opened till our day. Now the fifteen parishes of the Valleys find Italy all open to the Gospel for whose sake they fled like the chamois to the fastnesses of the Alps. With a noble self sacrifice these farmers have left their little patches on the mountain sides, which produced barely enough for their daily sustenance, and have undertaken a great work in the plains lying to the south. While continuing their home work they have sent out a force of thirty-four pastors, twenty-one evangelists, forty-five teachers (male and female), seven colporteurs and Bible-readers. They have gathered forty mission churches of nearly 3,000 members, and are teaching nearly 1,800 children in the schools. The work calls for an annual outlay of 250,000 francs ($50,000), of which sum the Vaudois church contributes 49 500 francs ($9,900), from her own narrow income. She turns now to England and America for help with this moving appeal: "Whilst she was alone, the Waldensian church, having neither silver nor gold, shed her blood for Christ's cause. Now that God has given her rich and influential sisters, she asks help that she may avenge the slaughter of her ancestors by preaching the Gospel of Peace to the sons of her persecutors."

The reputation of Harvard College for wealth and scholarship stands highest in this country, but this is its record for Christ: During the first sixty years of its existence more than one half the graduates entered the ministry. It is now stated that since that period there has been a steady decrease in the proportion of ministers to graduates. Within the first century the proportion was 522 to a thousand; during the last century it was 293, and for the present century 114. During the ten years ending with 1880 the proportion has been only 67 to a thousand. The proportion of candidates for the ministry in the older orthodox colleges has diminished but not at all in the same great proportion. Following up this descending record we find that the Seniors are no longer required to attend church, that the library is opened upon the Sabbath, and it is said that after this year morning prayers are to be discontinued. Judge ye whether this neglect of the soul for the advantage of the intellect has anything to do with the press reports that for the manly diversion of sign-snatching, which would hardly be attractive to a Chicago street gamin, a number of Harvard students have lately been brought before the magistrates and heavily fined; and that so low has moral character fallen in their estimation that one of them was convicted, though five of his companions swore falsely to get him released.

The Year.

We weave but blindly at the loom,
  Nor see the picture, save in parts;
Not ours to mark the gleams or gloom,
  But labor on with patient hearts.

When the bright angel overhead
  The soul-wrought tapestry unfurls,
Perhaps the tears we slowly shed
  May gleam amid the gold like pearls.

The sorrow which has crushed the life,
  A lily blooms on azure field;
And daily care, and toil and strife
  In bud and flower may stand revealed.

One thing is left us undisturbed—
  We still can work and love and give.
No matter how the life's perverted,
  If, living, we learn how to live.

—Evening Post.

"*Solomon's Temple.*"

BY E. RONAYNE.

During the last six years when in the good providence of God I was permitted to give my testimony against that terrible sytem of pagan worship which was so craftily revived in England in the early part of the eighteenth century, and which the devil has been using ever since with such mighty power against the professing church, the readers of the *Cynosure* and myself had occasion very many times to refer to King Solomon's temple. That revived form of paganism just mentioned, in promulgating its "cunningly devised fable," adopted, or rather borrowed, the figure of God's own house as the ground-work of its wicked scheme to resist the Gospel of Christ and to make the preaching of the Word of none effect, and so in doing battle against Masonry we used to be always more or less about the temple. I'm afraid, however, that we did not learn very much of any great value while lingering around its sacred walls, as we usually referred to it not so much to set forth the completeness and the all-sufficiency of the atonement of Christ as to show the meanness, the worthlessness, and the utter folly of the spurious religion of Hiram.

I will ask the dear readers of the *Cynosure* therefore to come with me once more to that wonderful structure erected on Mt. Moriah and see what we can learn from its divine construction and its remarkable foundation. Please open your Bibles and read with me the 5th of 1 Kings and 17th verse and 1 Kings 7: 10–11 verses; also the following: "And he set masons to hew wrought stones for the house of God."—1 Chron. 12: 2. What beautiful and sweetly in-

structive lessons are to be learned from these wonderful stones and this magnificent building. Let us try and appropriate a few of them.

1st. It will be noticed that all these stones were "great stones," "costly stones," "hewed stones." They were of immense size and weight—"stones of ten cubits and stones of eight cubits," and reckoning the cubit at its shortest measure, eighteen inches, each one of them would be twelve feet every way or fifteen feet every way. This gives us their immense size, and by a little computation we find that they weighed nearly 250 tons each. They were "great stones."

But we are told further that the Temple was built on a *rock* on Mt. Moriah, by the side of a frightful precipice, and that six hundred feet of foundation work had to be built on one side to the level of the mount where Solomon's porch stood. The "great stones" of this foundation work were dove-tailed and mortised into the rock in such a wonderful manner and the joint was so finely wrought that it could scarcely be found, and thus these stones became rooted and grounded and built into the rock itself. But before they could take their appointed place in God's house they must be *drawn out of the pit*. By nature they were rooted and grounded in the pit, enveloped in darkness and covered with earth. But by the power of the builder they were drawn out at great cost, squared and prepared, and put into the most important part of Jehovah's temple. And what a beautiful lesson all this teaches the believer in the Lord Jesus Christ. In 1 Cor. 3: 9, the apostle speaking of the Corinthian saints says, "Ye are God's building," and in Eph. 2: 22, the same apostle says of the Ephesian Christians, "In whom ye also are builded together for an habitation of God through the Spirit." Now read Col. 2: 7, and you have the believers standing in Christ, "rooted and built up in him" as the "great stones" and "costly stones" were in the foundation rock of the temple.

Now there was no way of getting those "great stones" out of the pit and the darkness but by going into the pit, hewing them and drawing them out. And so God saw no way of raising sinners from the dead but by sending his Son into death for them. "We thus judge that if Christ died for all then were all dead." 1 Cor. 5: 14.

But when the stones were drawn out, hewn, prepared and placed in their appointed position in the temple of God they were all covered with cedar wood. "And the cedar of the house within was carved with knops and open flowers. All was cedar; there was no stone seen." (1 Kings 6: 18.) And so in the heavenly building there is not a sinner seen. Every believer, no matter how great a sinner he may once have been, is now hid in Christ. But not only was the stone covered with cedar wood but this was again overlaid with pure gold. "So Solomon overlaid the house within with pure gold, and the whole house he overlaid with gold until he had finished all the house." (vs. 21, 22). It was not the stones themselves that were seen but the pure gold upon them; and so it is not ourselves, fellow-believers, but Christ upon us. "We are complete in Him who is the head of all principality and power." (Col. 2: 10). All our blessedness and all our perfectness is only through him. "Hath raised us up together and made us sit together in heavenly places in Christ Jesus."

And so in those "great stones" of the temple we have a beautiful type of the position and standing of believers in the Lord Jesus Christ, who are "living stones of that spiritual building, that house not made with hands, eternal in the heavens."

1st. David the father counted the cost. God the Father counted the cost. The price of the Lamb of God. 1. Peter 1: 18.

2nd. The stones were dead and buried in the pit and darkness by nature. We were by nature dead as stones—in the pit and darkness of sin and enmity against God. Mat. 8: 22; John 5: 25; Rom. 6: 13; Eph. 2: 1.

3rd. The stones were chosen and hewn out by the sovereign will of the builder for their intended use. Believers in Christ have been elected and chosen by the sovereign grace of God. Rom. 8: 29, 30; 1 Peter 1: 2.

4th. The stones would never come out of themselves. Sinners would never come to Christ of themselves. John 6: 44; 12: 32.

5th. The stones were drawn up from the pit with tremendous power. We have been drawn out of the pit by the mighty power of God. Isa. 63: 1; Heb. 7: 25; Phil. 3: 21.

6th. The stones were brought from the darkness of the pit to light and usefulness. Sinners are brought from darkness to light and service. Col. 1: 13; 2 Cor. 4: 1.

7th. The stones were hewn and prepared for their intended use. Believers in the Lord Jesus Christ have been cleansed and prepared. 1 Cor. 6: 11; Heb. 10: 22; Rev 1: 5; 7: 14.

8th. The stones were rooted and built up in the rock of Moriah. Believers are rooted and built up in the Lord Jesus Christ, "the Rock of ages." Col. 2: 6-7.

9th. The stones were built upon the foundation which the builders laid. Believers are not only built upon but also raised with the only foundation which can be laid—Christ Jesus. Eph. 2: 5-6.

10th. The stones were put into God's building when drawn out. Believers are living stones in the temple of the Lord Jesus. Eph. 2: 22.

And lastly, the stones were covered with cedar wood having knops and open flowers, and overlaid with pure gold, every stone hid; and so our life as believers is hid with Christ in God. Col. 3: 3.

No wonder our blessed Lord says of the Scriptures that "they testify of him" and that on the day of his resurrection "he expounded to them in all the Scriptures the things concerning himself." In the tabernacle of the congregation every board was of equal length and breadth and stood on the redemption ground and all overlaid with pure gold (read Ex. 26: 15-29 and 35: 4-5) representing the believer in the Lord Jesus Christ standing, not in his own merit or by his own strength, but on redemption ground and "kept by the power of God through faith unto salvation to be revealed in the last time." And so when the tabernacle was set aside and the son of the king built him an house, every stone in that magnificent structure was also made to typify in a most beautiful and consoling manner the standing of every believer before God. But now the Lord dwelleth not in temples made with hands. The veil of the temple has been rent, the Jewish nation has been set aside for a season, the Holy Ghost during this present age from Pentecost to its close has been preparing a bride for the Perfect Man out of all nations, the bodies of believers in the Lord Jesus are now the temples of God and by and by when "all things are ready" the Bridegroom shall come for his bride. May you and I, my dear friends, be ever waiting for our coming Lord and be ready to enter with him into the marriage supper of the Lamb.

The Free Will Baptists Traditionally Against Lodgery.

[The following extract from the minutes of the General Conference of the Free Will Baptist churches have been diligently searched out by Bro. William D. Clay. They show conclusively that by their record these churches should stand firmly against the lodge; the weakness generally manifested by them against this enemy proves the end of condemning an evil in words and protecting it in practice by fellowshiping it at the communion table.]

Minutes of Gen. Con. held in Greenville, R. I., Oct. 14, 1830, page 52.

Took into consideration the subject of Freemasonry as presented by the Vermont Y. M. Elders' Conference, in the following words:

1. Is the church accountable for the conduct of its members? *Ans.* It is in a spiritual sense.

2. Is Freemasonry in the church? *Ans.* It is, because some of our members belong to the institution.

3. Is Freemansonry according to the Gospel, or is it in opposition to it? *Ans.* It is not according to the Gospel but in opposition to it.

4. Will the Gospel admit of our holding fellowship with the institution of Freemasonry? *Ans.* It will not.

5. Will the Gospel admit of our holding fellowship with *those that do hold fellowship* with the institution of Freemasonry? *Ans.* It will not.

Minutes of Gen. Con., Stafford, Vt., Oct. 9, 1833, p. 103.

Heard and accepted the following report:

Your committee to whom was referred the question proposed by the Vermont yearly meeting relative to Freemasonry report, from the best evidence on the subject, that the institution is corrupt, and shall be disapproved by this conference.

Minutes of Gen. Con. Plainfield, N. Y., Oct. 9, 1844, p. 248.

The Committee on Secret Societies reported as follows: That the watchfulness of the public eye is essential to the purity of all associated bodies and institutions whatever, and that in the present state of society, however pure may be the motives and principles of the founders of secret societies secrecy is sure to corrupt them. Hence, our Saviour's course in this respect deserves imitation. He said, "In secret have I said nothing." And to his disciples he said, "What ye hear in the ear that preach on the house top." Again he said, "Men love darkness rather than light, because their deeds are evil." In the opinion of your committee, all extra-judicial oaths or affirmations for the keeping of the secrets of such associations as Freemasons, Oddfellows, Rechabites and similar combinations, are contrary to the Bible which forbids us to forswear ourselves, and contrary to the spirit of the Christian religion which does not allow its subjects to agree to things which they do not understand, or to take obligations upon them which they do not know for themselves the bearings of, in contingencies which may arise: therefore,

Resolved, That we advise our churches, as far as practicable, to avert this evil in its first beginnings by laboring with all who take upon them the extra-judicial oaths or pledges of these societies, or who remain connected with them.

D. Marks, Ch'n.

Minutes General Conference, Sutton, Vt., Oct. 6, 1847.

Resolved, 1. That the jealousies which such organizations are calculated to excite, and the ease with which designing men may use them for evil purposes, render it inconsistent for the disciples of Christ and especially for Freewill Baptists to form or sustain a connection with any such associations.

2. That all laudable efforts be put forth to prevent the members of our churches who are now free from such societies, from becoming connected with them and if possible to reclaim all who do now sustain such a relation.

General Conference, Oct. 2, 1850.

Resolved, That we adhere to the decision of the last General Conference on the subject of secret societies.

If the Lord sends trial to his children he goes with it; and if he gives faith he tests it. While we strive to be rid of the cross it will bruise us; but if we take it up and bear it, looking unto Jesus, it will become a fruit-bearing tree.—*Anna Shipton.*

From the Missionaries in Greece.

ANDROS (through Syra), Nov. 25, 1880.

DEAR BRO. K.: The business of life delayed our writing to you sooner and we take now the first opportunity to write to you.

Some time ago we wrote to you about the article which was put into the paper of Andros against us. Now, those who were our enemies then are our friends. You remember that our great anxiety then was lest some sudden persecution might fall upon us; but to day everything seems smooth. A great change, has taken place among the people of this island in regard to us.

A long time ago they wrote us letters to go into the city [Andros] and teach their children. They wanted from us music, dancing, the English language and different other things. We, without losing time, told them that we would go according to the principles of the Gospel; that because Christ does not say anything about teaching dancing we did not know how. We told them that we can teach them music and other ethical works. Different ones continue asking us to come there, but we cannot go there and open regular school because the bishop or the Greek government would close it; but we hope and pray that God will open the way so that we may teach individual families, or teach in some way so that the government can find no occasion against us.

My wife and myself visited the city once, and I have been several times and had talks with the people there. If God opens the way for us to go there, we cannot go till spring.

About two months and a half ago we were surprised to receive a visit from the editor of the paper of Andros, that very man who called the attention of the ecclesiastical authorities, and the mayor and other officers of the government to come and look after the great evil which was taking place in the town of Katakoilon. This very man is to day our best friend and is ready to publish anything for us. He spent two days with us, during which time our talk was mostly on religious subjects, about the American government, etc.

We told him all the conditions on which we could go into the city. On his return to the city he publish a long article in his paper. We are surprised what God can do for us if we only have faith. We do not want to translate his article, but we send you a copy of the paper and you can read the piece and if you think that it will do some good to our dear Christian friends of America, Prof. Lamry can release you from the trouble of translating it. There is no doubt but that this paper, going through the island and in different parts of Greece, will do more for the Gospel than words can express; for it is the same paper that spoke evil of us.

In regard to the city of Andros there are two evils to fight against, the Greek church and Unitarianism. This Unitarianism was established there about forty years ago by a native of Andros. His name was Theophilus Kaires. This man was quite highly educated and by traveling in Europe he got this doctrine. He came here and opened a private school which was as a university, for he was teaching most everything. After a time he was brought by the Greek government before the court and, by denying the divinity of Christ, was put in prison, and in a short time died there. He died long ago, but he left many followers although they have no church. We pray that God who knows all will teach us what to do, so that we may be useful to all these people.

We hope that all our friends will pray for us. Your brother in Christ,

ANASTATIOS D. ZARAPHONITHES.

Slighted Freemasonry.

The ceremony of laying the corner-stone of the new state house at Indianapolis, was performed on Tuesday, the 28th of September last. The building will be one of great magnificence, judging from the printed design, and the estimated cost of the structure. Advantage appears to have been taken of the opening of the State Fair, when a large attendance would be secured from all parts of the State, drawn together not only by the ceremony of laying the corner-stone, but by the attractions of the Fair, and it seems to have awakened a general interest in the minds of the people.

Since the day when the corner-stone of the Capitol at Washington was laid with the *dishonors* of Masonry, September 18th, 1793, to the present day, Freemasons have assumed it to be their special prerogative to take the lead in all exercises of this kind. Not merely have they officiated in the exercises in the building of their own lodge rooms, but in laying the corner-stones of state houses, colleges, and public buildings generally. They have proved themselves skillful artificers, ever on the alert to keep themselves in public notice, in order to build for themselves a public fame. Modestly aspiring, they have always shown a readiness to take the lead in every pageant, so as to secure notoriety.

We learn that the fraternity offered their valuable services to Gov. Williams, to take the lead in the ceremonies of laying the corner-stone of the State house, in accordance with the most approved rites of the "ancient order." But in this particular instance, although *Free*-masons, they were not accepted. Gov. Williams declined the services of the order on this occasion. He is said to have given as the reason for refusing to make this concession to the craft, that the State house was the people's building, and for the benefit of the whole people of the State. It was, therefore, improper to commit these ceremonies to a society which was in no sense a representation of the people, and to do so, would be to make an invidious distinction in favor of a particular class. Accordingly the ceremony was conducted by the governor himself, and commissioners, without parade, and without the senseless insignia of any secret fraternity. And who shall affirm that Gov. Williams did not do right?

We are not in sympathy with the political creed of Gov. Williams. We do not know that he himself is not a member of some secret brotherhood, although from this act the inference would be that he is not. But in this instance of independent action he deserves the praise of good men. In this case he has shown himself superior to a truckling sentiment in favor of a self-asserting and boastful society; and by so doing he has exposed himself to opposition and hatred, and has risked his popularity, which is generally regarded as very dear to public men. Whatever his real motive may have been, his conduct, in view of the depravity of public sentiment, and his surrounding influence, rises to a kind of moral heroism. In the largest city of the State, where the highest dignitaries of the Masonic craft have their residence, and where the members of the order are numbered by thousands, it was a noteworthy event that at the laying of the corner-stone of the most important building in the State, not a single Freemason was on parade, none of the insignia of the order was displayed, and the stone was put in its place without "the mark of the beast" emblazoned upon it. All honor, we say, to the manliness of Governor James D. Williams!—*Dec. No. Associate Presbyterian.*

NOTE.—Since the above was written Gov. Williams has passed from earth.—ED. *Cynosure.*

Jesuitism in the Army.

The fact is, Romanism has a great deal more to do with the command of the army of the United States than is commonly supposed. It is largely, if not chiefly, a religious question, rather, a sectarian question, which is raised, although under cover, when strong opposition in army circles is made to the placing at the head of the National Military Academy a man like Gen. Howard. A few facts will illustrate. For many years the family of Gen. Schofield have been ardent Roman Catholics. Within a few years the general himself passed from High Church Episcopacy to pronounced Romanism. Gen. Sherman may not be a Roman Catholic, but his wife—a lovely woman and a power behind the throne—is widely known for her enthusiastic devotion to Romanism, and is a favorite of the Pope. Gen. Sheridan, if not particularly devout, in his sympathies a Catholic. Among the officers high in the staff department is a strong representation also of Catholicism. All through the war, and for years subsequently, the Assistant Adjutant General, who had the most to do with the transfer of officers and their assignment to their several posts, was a vehement Roman Catholic.

It was through the influence of Bishop Rosencranz, brother of Gen. Rosencranz, it is said, that the wife and daughters of Gen. Schofield, became Catholics during the war. The dominant sectarianism of either Romanism or High Church Episcopacy has acquired its present status, therefore, by a combination of social and official influences. How far this essentially anti-republican spirit is also tacitly allied with the remnants of the defunct aristocracy of the "Lost Cause" it may be difficult to determine. But it is certain that under the Schofield and Hancock administration, there had come into ascendancy at West Point a concurrence of Jesuitical craft and caste prejudice, which, when known, the American people will not tolerate. —*Advance.*

A Precious Gift.

Admiral Hall, of the British navy, says that while commanding a naval vessel at Hong Kong, after divine service had been performed one Sunday on his ship and the sailors were at rest, his intelligent Chinese pilot called his attention to the fact that work was going on on shore as usual, and said:

"Your Joss (God) is better than our Joss, for he gives you holiday and rest one day in seven, and we have only one day in the year, on New Year's day."

The Admiral, in a recent address to the workingmen, clinched the striking fact by adding, "And this is the case. Just picture working hard from morning till night for 364 days and only one day of rest, and then prize the Sabbath!"

They who use the day of rest as a day of pleasure, forget that when it ceases to be a day of rest it will soon become a day of toil; and then comes the ceaseless grind of care and labor which weakens the body and starves the soul.—*The Armory.*

S. T. Coleridge says: "But above all things, I entreat you, my dear Colson, to preserve your faith in Christ. It is my wealth in poverty, my joy in sorrow, my peace amid tumult, for all the evil I have committed my gracious pardon, and for every virtue exceeding great reward. I have found it to be so, and can smile with pity at the infidel whose vanity makes him dream that I should barter such a blessing for a few subtleties from the school of the cold-blooded sophist."—*From a manuscript letter in library of Wellesley College.*

Reform News.

The Minnesota Convention.

THE SECRETARY'S REPORT.

The second annual meeting of the Minnesota Christian Association was held in Music Hall, Red Wing, commencing on Wednesday evening, Dec. 8, and continuing through the day and evening of the 9th. The meeting was not, as its enemies might have wished, a disastrous failure; nor was it to those who only "walk by sight," a brilliant success; but to the eye of experience and faith in these matters, there was much in the meetings and attendant circumstances to warrant encouragement to the patient toilers in this, as yet, little understood and unpopular reform. Minds were reached, both at the meetings and by private efforts, with profound convictions, which will, I think, in the near future, bear healthy fruit.

The meeting on Wednesday evening was opened by Eld. Browne with a song, reading the 8th of Ezekiel, and prayer, after which Eld. Barlow of Menomonie, Wis., was introduced by the president, Prof. E. G. Paine of Wasioja, and spoke at some length to an attentive audience of some 100 or more, on "The Religion of Freemasonry."

He entered upon his subject by showing that Freemasonry has a well-defined religion of its own, for which it has recognized rituals, with a creed, prayers, songs, ceremonies, etc., having in view the fitting of its members for "the life that now is," and "the Grand Lodge above." He called attention to the fact that many of the ministers who occupy our Christian pulpits do deny this, as well as many others who shrink from the exposure of the fact that they are worshipers in two distinct and entirely antagonistic religions.

In support of his assertions the lecturer produced and largely quoted from well-known and standard authors, who speak of and use the phrase, "The religion of Masonry," which Mackey defines as pure theism, i. e., a religion of one God, with but one manifestation—no Holy Spirit, no Son of God. In this all Masonic authors of any note in our generation agree. He also proved that the same author asserts that this religion is of Divine origin, Oliver saying: "Freemasonry was revealed by God to the first man." Masons also claim it as a saving religion, having the "new birth," and also "freeing its obedient subjects from all sin;" in short, claiming for it an efficacy equal to, and even superior to Christianity; a universal religion; and that *higher* religion in which all men can agree, and which indeed includes the *lower* religion of creeds and sects.

It was then proven beyond a cavil that this religion was without a Christ or a mediator of any kind. In the old works, in defining the "Blazing Star," it used to be spoken of as having led "the wise men to the place of our Saviour's nativity." Of this possible allusion to the Christ Mackey says on page 50 of the Ritualist, "This was considered too sectarian and unsuited to the universal religion of Masonry, and has been omitted since the meeting of the grand lecturers in Baltimore in 1842." So that for the past thirty-eight years Masonry in Blue Lodge and Chapter has been without even so slight a reference to Christ.

Many illustrations of this last and most damaging point were brought forward, fully sustaining what the lecturer had said, and giving force to the charge that the Masonic religion is the old sun or Baal worship revived. The lecturer closed with an appeal to Christians in or out of the order to read up on this subject, and as they found the facts, so to act as in the fear of God.

Thursday forenoon was devoted to religious exercises, the reports of committees, and other routine business, the president in the chair. At 11 o'clock the meeting adjourned for the purpose of allowing the

GOODHUE COUNTY

friends to form a county association. After prayer by E. G. Paine, E. W. Carver was called to the chair, and W. F. Hillman acted as sectretary *pro tem.*

At 2 o'clock p. m. the State Association again met, and after the usual devotional exercises proceeded to hear and act upon reports on finance, nominations and resolutions; all of which were adopted.

Three very interesting essays were read, discussed, and steps taken to have them published in the *Christian Cynosure*, and in the State papers so far as possible. The following officers were elected:

President, Prof. E. G. Paine, Wasioja; Vice Presidents, W. F. Hillman, Mantorville; S. P. Sjoblom, Red Wing; F. Heisig, St. Paul; S. B. Patterson, Worth; Wendell Vine, Viola Center.

Rec. Secretary, Thomas Hartley, Lake City.

Treasurer, Wm. H. Morrell, St. Charles.

Cor. Sec'y, W. C. Mullinix, Wasioja.

The following, among other resolutions, was adopted:

RESOLVED, That we hereby express our thanks to the friends of the cause in Red Wing for their generous hospitality to friends from a distance, and also to the press for such notices as have been fair to us.

The unfinished business was referred to executive committee, when the body adjourned until 7 o'olock p. m.

In the evening the Association listened to a blackboard lecture on the symbolism of Masonry, by Eld. J. F. Browne, who in the place of J. P. Stoddard, represented and brought to our State society the cordial greeting of the N. C. A.

ILLUSTRATED LECTURE.

The exercises were opened with prayer by Elder Thos. Hartley of Lake City, after which the constitution of the State Association was read, when the lecturer commenced his work. Instead of a regular blackboard, he had his symbols finely pictured on canvas. He said of the symbols and ceremonies of the lodge, that they were by no means meaningless, and merely intended to amuse the candidate; but that they had a meaning as deep as the pit, and as broad as the universe. He said of the exhibitions of the workings of the lodge, that they could produce but little, if any, permanent benefit, unless their occult meanings were at the same time set forth; and here referred to Elder Colver's saying, "That Masonry was Satan's masterpiece!"

He then pointed to his canvas, upon which a symbol of the lodge was presented as an oblong square or parallelogram, or a double cube. The lodge, as thus depicted, represents the world, as deep as the center of the earth and as high as the top of the atmosphere, and it is the god of this world whom Masons are said to worship. Paul recognizes this god and calls him "the prince of the power of the air," "the god of this world," "devil," "Satan," etc. So does Christ and by the same names. The Masons call their god the G. A. O. T. U., The Grand Architect of the Universe. It is at least a suggestive coincidence that an equal number of letters will spell the two Bible names of the Masonic god last given above. As the lodge symbolizes the world, so Masons expect to rule the world.

He then spoke of the "perfect ashler," as representing the perfect Mason, sanctified, made holy, free from sin. This picture is a perfect cube, representing a union of light and darkness. The letter G was then introduced as the symbol of the Masonic god.

The lecturer then referred to Mackey's idea, on page 106 of his Ritualist, that "the most beautiful thing in the abstruse symbolism of Masonry is, that the Mason is to be ever in search of the truth, but is never to find it!" Grand thing that! Paul, in the third chapter of his second letter to Timothy, forewarns him that the last days were to produce just such a class of men, of whom he says, at the close of a vivid description of characteristics, "Ever learning and never able to come to the knowledge of the truth."

He then pointed to the Royal Arch name of God, for the finding of which the initiate is compelled to travel over such a hard road. This name is Jah-bul-un. A most sacred name, made up of a contraction of the name of Jehovah, and a similar contraction of the Assyrian and Egyptian gods; thus making a name one-third God and two-thirds devil. Graphic, but too true to be treated lightly.

The "three greats in Masonry"—the Bible, square and compass—next came under review. The Bible was shown to be the least of these lights, as it is used only in Christian countries, while the others are in universal use.

But time and space fail us to give all the good things that fell in rapid succession from the lips of the well-informed speaker. On the whole the audiences were attentive and intelligent, and we are assured that this series of meetings will result in great good. So mote it be.

From Sauk County, Wisconsin.

FAIRFIELD.

DEAR CYNOSURE:—Bro. J. F. Browne stopped at Baraboo on his way back from the Minnesota State meeting, and lectured there. On Sabbath eve., Dec. 12th, Bro. Browne came to our town and spoke in the Advent meeting house, which house is open for all denominations of Christians, and for lectures on reforms, which cannot be said of the M. E. church, the only other house of worship in town.

A number of years ago Bro. Hinman lectured in a school house in our town, and was well known here as the former pastor of the Congregational church at Baraboo. A friend, not supposing that a house of God would not be opened for reform work, asked Bro. H. to come and lecture on the works of darkness at the church, so on the day of appointment Bro. H. came out from Baraboo, six miles, riding part way with one of the trustees of the church; but when he got here the house was locked against him, and that godly old man was turned from its doors. Now, to-day, upon the inside walls of the church hang the gods of Good Templarism; its society is the home of the lodge; not a testimony against it in all its membership.

The Advent house was built during the last year and when they came to me for help, I told them if the house would be open for reform work I would help some. They said it would whether I helped or not; so I thanked God and gave them $10, and when I called for the house for Bro. Browne it was all right, and, thank God, we can say within its walls what God prompts us to.

Last Sabbath I asked the Methodist Episcopal minister to give out the notice of our meeting in the evening, so he announced, "Brother Wallace Porter" asked him to give out so and so. As much as to say, "You know what to look out for;" and so they did—not a male adult member being present at the lecture, and there were no other meetings. They could have come if they wished. But there was a good audience and good attention. At the close Bro. Browne gave a chance for questions, and a young Good Templar undertook to snare the Elder in his talk. He had shown that Masonry rejects Christ, and this young man was going to show him that Masonry does not reject Christ be-

cause God and Christ are one, and because Masonry was a religious institution it did not reject Christ. He seemed not to know that the fundamental error in all religions but the Christian was the rejection of Christ, and when asked if he did not know that the Jews rejected Christ, he said he did not. That finished him. Then a would-be Oddfellow plied a few questions and all subsided and the meeting was quietly closed, not without good impressions being made. A wedge was entered which we intend by God's help to give a tap now and then.

Monday evening Bro. B. spoke at the Welsh church in Caledonia, five miles from Portage City, Columbus county. There we bade him good bye and God speed. He goes to Rio. May God bless him wherever he goes and make him a power for good, especially in his New England tour. WALLACE PORTER.

BARABOO.

EDITOR CYNOSURE:—Elder J. F. Browne has come and gone. His stay was short, but significant; meetings large and interesting. His lecture on Anti-masonry was a clear, calm and forcible statement of facts that carried conviction to all who heard him. His sermon on Sunday afternoon, on Working Righteousness and Trusting in God, called out a spontaneous and hearty amen from some of our Methodist brethren. Such preaching, if practiced by the church, would soon drive out of its pale the tom-foolery of the lodge and consign it with the unfruitful works of darkness. Bro. Browne looks somewhat care-worn, but has a strong wiry temperament, and above all clear-cut convictions and a moral courage to enforce them. Such a good Christian spirit as characterized all he said drew opposing hearts to him rather than repelled them. Reformers are apt to get sour; hope he may not. The good cause is gaining ground as fast as it well can for a healthy movement.

A. COWLES.

FROM SOUTHWESTERN IOWA.

BLANCHARD, Iowa, Dec. 20, '80.

DEAR CYNOSURE:—Our interest in the cause of anti-secrecy has been much quickened here by a course of lectures by Rev. J. B. Galloway, under the auspices of our reform association, on the evenings of Dec. 7th, 8th, 9th and 13th. Bro. Galloway is a young and earnest minister in the United Presbyterian church. He had preached on the subject of anti-secrecy, but this was almost his first attempt in the lecture field, and he handled the subject well. His first two lectures were delivered in our public hall in Blanchard. They were a scaling off of the false pretensions of Masonry, and by calm, clear and convincing logic, showing how inimical it was to the interests of the family, church and state. Nearly all our Masonic brethren in town were out and seemed to give him an earnest hearing. But as we have often noticed, the members of the order had little to say in defense. All their apologizing and pleading was done by the jack Masons and smaller fry of the orders. Masonry is a comet that carries a tremenduous tail. So many have church and business relations with the orders that they are terrified at any agitation of the subject. The bread-and-butter argument is with them the most powerful. It is only the ministers in our churches that do not tolerate the orders, who can afford to speak out. Some of our ministers read the *Cynosure*, and groan inwardly at the lodge worship, but their congregations are so interwoven with it that they dare not touch it.

We remember a conversation we had a few years ago with Dr. Freer, of the M. E. church, Jessup, Iowa. After we had addressed a National Reform meeting in his church and were seated in his parlor, he said, "Why do you not attack secretism as one of the dangers threatening the life of our nation, for I regard that as the most imminent;" and then raising his hand, he said with great emphasis, "I believe that the agitation of that issue is destined to *tear our great Methodist church into fragments.*" He told us what we had often observed, that an active member of the lodge was rarely ever an earnest, active member of the church. Diligent attendance at the prayer-meeting and lodge were rarely combined in the same individual.

Bro. Galloway's lectures here were the first presentation of the cause in our town, and it is designed to follow up the work by other lectures during the winter. His third lecture was in a school house near the Covenanter church, a few miles south of Blanchard. Here the cause was first presented last winter by Rev. H. Avery and Rev. William Johnston, of College Springs, in two very able addresses. A Reform Association has since been organized aiming to carry on a persevering agitation of this and other reform issues. Any of the reform lecturers passing this way and having time to stop off and deliver a lecture would do well to correspond with A. G. McKeown, president of our association.

Bro. Galloway delivered his fourth lecture at Homer Hall, sixteen miles south of Blanchard. Here the meeting was well attended, a number of earnest friends of the cause being in that vicinity.

We cannot help but notice that the issue with secret societies is hastening on, when we see that the question is being discussed in nearly all of our lyceums in this part of the West, and the agitation can no more be kept back than the advancing tide of the ocean.

M. A. GAULT.

—Two Chinamen are studying in Cincinnati to fit themselves for preaching the Gospel to their own countrymen.

Political.

ELECTION RETURNS.

This final report was accidentally omitted last week. It presents the number of votes cast in each State so far as reported to the *Cynosure:*

California, 8
Connecticut, 3.
Illinois, 103.
Indiana, 61.
Iowa, 389. (Official report, 483.)
Kansas, 37.
Maryland, 1.
Massachusetts, 11.
Michigan, 320. (Official report of four counties, 254.)
Minnesota, 9.
Nebraska, 7.
New Hampsire, 2.
New York, 21,
Ohio, 57.
Oregon, 1.
Pennsylvania, 44.
Rhode Island, 8. (Off. report 4.)
Vermont, 14.
Wisconsin, 129. (Off. report, 91.)
State not known, 2.
Total, 1,310.

BALLOT-BOX FRAUDS IN FAVOR OF THE LODGE.

COLLEGE SPRINGS, Iowa.

I have been trying to ascertain the exact vote of the American ticket in this State; but I find that it is impossible to obtain correct returns from the various counties. The election returns are wholly unreliable. The devices to avoid publicity of the ticket are demonstrative of both fear and malice. For certainly if their minds were not fearful of their publicity they would not suppress them; while their malice breaks over law and civil oaths to render just and accurate returns. Some counties where votes were cast were entirely suppressed; in others the vote is returned "scattering."

The following case occurred in Linn county: There was a contest of the election between the two candidates for sheriff. During the fight the fact was brought out that an American ticket, voted by Bro. N. Bourne of Cedar Rapids, was suppressed and not counted. Bro. Bourne was subpœnaed before the Board of Supervisors in the interest of the candidate for whom he voted, to swear that he cast a vote for him. The Board refused to allow him to testify in relation to the matter. The day before one of the judges of election in his ward swore that an American ticket was found in the ballot-box, *but thrown out;* but he could give no reason why it was done. Bro. Bourne has lived in the city of Cedar Rapids for twenty years, and his forefathers in the county since 1850. He is a prominent business man of unimpeachable reputation, is taxed heavily, and has never been considered *non compos mentis;* nor was he ever placed under the care of guardian until the "guardians" of the election in his ward by their own wisdom declared his vote "null and void," and, to save him (themselves) from open shame (?) cast it out! May not the same class of judges in a few years deem it essential in order to preserve the "sanctity" of the ballot-box, that it be carefully guarded by "Rifle clubs" and "Secret leaguers," against the approach of this brother and others of like mind?

The returns in this county of Page, as published in the *Herald*, are quite as well guarded. The "American Electors" are published in the returns as "National Electors;" A. W. Hall as "A. W. Wall;" S. E. Starry as "S. E. Storey;" and M. S. Drury as "M. S. Dewey." Singular that so many mistakes should occur in as many names! "Thou that abhorrest idols, dost thou commit sacrilege?" Thou that criest against suppressed returns in the South, why suppress them in the North? "Therefore thou art inexcusable, for wherein thou judgest another thou condemnest thyself for thou that judgest doest the same things."

I have received reports from many counties. All voting the American tickets are rejoicing and confident of an increase of sentiment in its favor. The greatest impediment seems to be those who are languishing in prayer for the overthrow of the system of darkness—yet when they are privileged to cast their voice into the ballot-box prefer to enter very zealously into its continuation and establishment by voting for its propagation. The Lord save us from inconsistencies and establish us in every good way and work.

A. W. HALL,
Iowa member of Com.

RIFLE SHOT.

Thos. C. Haines, Portland, Oregon, writes:

"Now that the Republican majority is so small, [in Oregon] under five hundred, they are gladder than ever that we have not done active and telling work, for with united and well directed effort we might have hindered a majority vote for either candidate and thus, though few, might have shown that we held the balance of power and compelled a recognition of the fact of our existence. That would be a stick in the nest of the lodge which would be felt and set people to thinking. I am not in anywise discouraged about our work against Baal darkness, but feel that now is the time for every true friend of the cause to gird on the armor with renewed vigor and hope. Now we can begin in time and push the conflict for 1884. An anti-secret club whose members would all vote for lodgemen would be a ludicrous farce, but what of churches and holiness associations opposing the lodge in creed and profession, and yet voting and using all their influence in favor of lodge men and opposing with contempt and ridicule reform men and measures?"

S. H. Vierson, Pella, Iowa, writes:

"I think there were but two American party tickets cast here. Nevertheless the Lord will work in his own appointed way."

M. I. Lewis, Rosendale, Wis., writes:

"The past history of our country is replete with evidence sufficient to establish the fact that no impression of any importance can be made, except by a party which has repeatedly suffered defeat: a 'third' party with a sound platform and a definite line of action mapped out. And, as a general rule, a third party is the only one which does this. The success of the Freesoil party, being thoroughly permeated with the anti-slavery principles, is an illustration of the case in point."

J. B. Crall, Berrien, Mich., writes:

"These were the first Anti-masonic votes ever cast here but I trust they will not be the last and that those professing to be in sympathy with the anti-secrecy cause will acquit themselves like men and show their colors at the polls, as well as in the home circle and more private walks of life."

John Finney, Mansfield, Ohio, writes:

"Please let me urge the State of Ohio to hold a State meeting soon and awake to a sense of her duty. Let the old anti-slavery party come to the front and help to save the nation from oath-bound secret slavery which is as bad or worse than the other slavery. May Almighty God increase the readers of the *Cynosure* and bless it to the awakening of this great nation to its duty."

Correspondence.

Inspiration from the Past.

Albion, Iowa.

I am nearly 73 years old, and have seen the time when no Masonic lodge dare assemble in the State of New York and Eastern States for twelve years or more. Members of the Masonic institution had kidnapped a worthy, innocent citizen from his home and family, and put him to death for a violation of Masonic law. When this became known the people were so enraged that violence and bloodshed was feared for many days. The Masonic institution was tried, condemned and buried in infamy by public sentiment, and abandoned by its votaries for nearly twenty years. Four-fifths of its members renounced and denounced it as a bygone, wicked, murderous institution, and exposed to the public all the degrees up to 33d. It is recorded in the history of New York State, "A bygone, wicked institution."

This took place from 1827 to 1845. Morgan was kidnapped the 11th of Sept., 1826, and put to death in the night of the 19th. While honest men sleep, Satan is most busy. Masonry has revived and controls everything of a public nature, as it did before they killed Morgan. When your paper came out, I rejoiced; but with little faith, for I thought if the people would allow Masonry to grow and become popular they would lack virtue and fortitude to put it down. During twelve years I have done what I could in behalf of the reform.

Rob. Morris went through this State last winter lecturing and selling books. He lectured before the lodges. He told the Masons to hold the offices; and hold the churches. They hold the Methodist and Disciple churches here, but not the Presbyterian. They can't hold the offices here; the Anti-masons vote them out.

The most popular party ever organized in York State was the Anti-masonic party. Every man, woman and child knows what Anti-masonry means. When Masonry is put down all other secret organizations will die out, for they are all founded on Masonry and controlled by Masons. I have known men to go from Buffalo to Philadelphia, 600 miles, in stage coaches night and day to attend a national Anti-masonic convention. The strongest legislature ever assembled in Albany, N. Y., was the Anti-masonic in 1829 and 1830, led by such Anti-masons as William H. Seward, Millard Fillmore, Francis Granger, and many other strong men of the State. I would like to see the word Anti-mason associated with every notice of a State and national convention. The oftener it is used the more familiar it will be to the people.

Yours for the cause,

A. C. Moffatt.

Corner-stone Laying in Denver.

Editor Cynosure:—Is corner-stone laying as often practiced, for either church, state or county buildings, of Christian or of Masonic origin? If by the church of Jesus Christ, where can we find an example or the doctrine taught? I am sure not in the Bible; but if by Baal worshipers or Masonry, what right has the Christian church to call on Masons, worldly institutions or secret clans to lay or help lay the corner-stone of a temple for the living God?

In the city of Denver, Colorado, September 21, 1880, there was a grand display made of laying the corner-stone of St. John's (Episcopal) cathedral, after the following manner: Procession formed on the streets. Line of march to the ground: 1st. Platoon of police; 2d. Cremonia Park Band (or beer band); next Marshal of the Day, then Governor's Guard, colors; Mitchell Guard, colors; then Chaffee Light Artillery, two pieces; next Federal officers, distinguished citizens and city functionaries; then Order of the Red Cross in full regalia; next, delegation of fire company; then Knights of Pythias in Grand Lodge regalia; next Knights Templar mounted on black horses, led by officers on white horses; then Denver Brass Band; next Grand Lodge of Masons. Following all these were church officials in robes of office.

Now on the ground, all are ready; the Masonic grands that officiated on this occasion now proceed. The Grand Master of Colorado Masons said: "We are lawful Masons true to our country, and though not operative masons from time immemorial we have been associated with the erection of buildings for man and the glory of the Great Architect of the universe." He said they "had secrets concealed from those who are not Masons." (I thought of the thousands that have listened to the truth of late and seen the degrees worked by the noble seceders, publicly.) The chaplain prayed, then the Grand Master expressed his willingness to lay the stone. The Grand Secretary read the list of things put in the stone, coins, papers, photographs, among which were those of Garfield and Hancock. The stone was then lowered to its place. The Grand Master then called on the Right Worshipful Deputy Grand Master, Right Worshipful Senior Grand Warden and Right Worshipful Junior Grand Warden for their Masonic jewels of office, (plumb, level and square). They applied them to the stone, then the Grand Master said "it was tested and found to be, plumb, level and square," then the Deputy Grand scattered corn on the stone and the Senior Grand W. poured wine upon it and the Junior Grand W. poured oil on the stone (with the usual pow-wow and so mote it be at the close of each act.) The Grand Master then offered the invocation and the Masons slapped their hands three times (while the church stood mum).

The stone being laid (but not in the name of the Father, Son and Holy Ghost) the stars and stripes were run up and the Governor's Guards presented arms, while the Chaffee Light Artillery fired three guns. Then the Grand Master's address, after which all was turned over to the Right Rev. Bishop and associates, who, after a hymn was sung, took the second chance. The Bishop then laid his hand on the stone and said, "In the faith of Jesus Christ we place this foundation stone, in the name of the Triune God. Amen."

So you see that Masonry and the world first, lay their hands on the Lord's house, then the church comes next or last. Oh I ask again was this corner-stone laying from heaven or of men? or could the Lord be pleased to see the foundation of his church laid with clanking arms, blowing horns, beating drums, and roaring cannon? No wonder a Christian lady looked on and wept, to see the gaudy show and worldly display of the church in laying this corner-stone with Masonry and the world in the lead.

Thus I have given but a condensed statement of this affair here, and is it not only a picture of what Masonry would do in leading the church and state everywhere if left at will? Is it not time for the church of God at least, to give the warning voice lest the powers of darkness take the lead of the children of light? For one I would love to have more light on the corner-stone laying, if it is of God or heaven, let us know it; but if from the devil or Masonry, Heaven save us from following the dark, mystic, orders any further into the wilderness.

Yours for light, more light,

St. Clair Ross.

Denver, Col.

Our Mail.

J. C. Hetzel, Dwight, Ill., writes:

"Our people are not yet ready to take a stand against this evil."

Josiah Divoll, East Topsham, Vt., writes:

"We were very much pleased with the lectures and Masonic expositions by Mr. Ronayne last summer. I wish every family in the land could read the Cynosure and then I think, by the blessing of God, all secret societies would soon be overthrown. When we have Christ for our chief corner-stone, then, and not till then, may we expect to become a blessed and happy nation whose God is the Lord."

John Ball, Rockford, Iowa, writes:

"We have much encouragement for the success of the reform. It is God's cause. Initiatory steps are being taken to have the degrees publicly worked in the towns of this and some of the adjoining counties. God speed the work."

A. Maxwell, Loup City, Neb., writes:

"I am well pleased with the Cynosure as a religious paper and an able advocate of the principles of the N. C. A. I would recommend the paper to the Christians of every order; would be glad if there was one in every household of our land."

Z. Smith, Montpelier, Vt., writes:

"There was a man living with my father at Randolph, Mass., when I was a boy, by the name of Eben Sargeant, who joined the Masons. Afterward he would sometimes drink too much and when he did would tell something about Masonry, for which misdemeanor it was said, at the time, that he was carried off about seventy miles. He got back that time but afterwards was missing and it was supposed that the Masons made way with him, as he never was seen or heard of in that place again. He had married in the neighborhood and his wife lived and died at her father's."

W. H. McChesney, Rolling Green, Minn., writes:

"Here, in Minnesota, the Lord has a few earnest workers in the cause of reform. I am a clergyman of the Methodist Protestant church and have been, with a few others of this place, engaged in the Anti masonic cause. Bro. Good was with us in this county in the latter part of September. He worked the three first degrees of Freemasonry and I must say that he has wonderfully shown us the inside of this vile institution. We are thankful for God's blessing on his work here. The leaven is working and the reform is going forward. I can see now that Bro. Good's visit among us, in its good results, will never be fully realized in this world. May the Lord bless him in his work of reform and keep him many years in the Master's service. Our annual conference passed rather stormily. Some of our preachers are in sympathy with Masonry, but notwithstanding all this we stood by our principles. And in mighty power the devil and Masonry fell back. Sabbath morning the Lord came in great power in our love feast and it was good for us to be there. We passed a resolution unanimously condemning the action of our last General Conference in regard to the petition sent them, about Freemasonry. We voted to have the resolution printed in our church paper, the Methodist Recorder, published at Pittsburgh, but it does not appear. If it is

not published there soon I will send it where it will be. I thought I was connected with a church which believed in a free press, but I am fearful that the P. M. church is sold out to Freemasonry. But I thank God that a few are yet left that dare open their mouths for the right. Pray for us with all prayer and supplication that utterance may be given us that we may speak boldly for the truth."

L. B. Daniel, Cross Timbers, Mo., sends for books and writes:

"I would say that I belong to that order of Baptists who have ever contended that secret societies were in opposition to the teachings of the Saviour, for which I have been reproached with many hard sayings. Therefore I desire to become acquainted with the inside working of these 'secret things' (so called) in order that I may be better enabled to expose them."

S. Dodge, Orchard, Iowa, writes:

"May the Lord strengthen the American party until it shall rule and I pray that the Lord may bless you in publishing the Cynosure. It is the best paper I ever saw because it does not compromise with sin."

Sabbath School.

LESSON II.—Jan. 9, 1881.—THE SONG OF MARY.

SCRIPTURE.—Luke 1: 46-55.

46. And Mary said, My soul doth magnify the Lord. [1 Sam. 2: 1; Ps. 34: 2, 3; 35: 9; Hab. 3: 18.]

47. And my spirit hath rejoiced in God my Saviour.

48. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed. [1 Sam. 1: 11; Ps. 138: 6; Mal. 3: 12; Luke 11: 27.]

49. For he that is mighty hath done to me great things; and holy is his name. [Ps. 71: 19; 126: 2, 3; Ps. 111: 9.]

50. And his mercy is on them that fear him from generation to generation. [Gen. 17: 7; Ex. 20: 6; Ps. 103: 17, 18.]

51. He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. [Ps. 28: 1; 118: 15; Isa. 40: 10; 51: 9; 52: 19; Ps. 83: 10; 1 Pet. 5: 5.]

52. He hath put down the mighty from their seats, and exalted them of low degree. [1 Sam. 2: 6; Job 5: 11; Ps. 113: 6.]

53. He hath filled the hungry with good things; and the rich he hath sent empty away. [1 Sam. 2: 5; Ps. 84: 10.]

54. He hath holpen his servant Israel, in remembrance of his mercy; [Ps. 98: 3; Jer. 31: 3, 20.]

55. As he spake to our fathers, to Abraham and to his seed forever. [Gen. 17: 19; Ps. 132: 11; Rom. 11: 28; Gal. 3: 16.]

GOLDEN TEXT.—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."—Luke 1: 46, 47.

[From the Westminster Quarterly.]

HOME READINGS.

Dumbness of Zacharias. Luke 1: 18-25.

Annunciation to Mary. Luke 1: 26-38.

Mary's visit to Elizabeth. Luke 1: 39-55.

Song of Hannah. 1 Sam. 2: 1-10.

Everlasting mercy. Ps. 103: 1-22.

Blessings on the godly. Is. 65: 1-16.

Song of Moses. Ex. 15: 1-19.

INTRODUCTION.

Zacharias, unable to believe such good tidings, asked for some sign. This was given him in the shape of a judgment, on account of his unbelief. See Luke 1: 20; and for its fulfilment, v. 64. Six months after his appearance in the temple, the same angel was sent to Nazareth and announced to Mary that she should become the mother of a son, whom she was to call Jesus. Mary wished to share her secret with Elizabeth, and arose with haste to seek out her home in a city of Juda. When she reached the end of her journey, Elizabeth greeted her in the words of the angel, vs. 28, 42. Mary, having her faith thus confirmed, broke forth into the song of thanksgiving, which is the subject of this lesson.

NOTES.

V. 46. "Mary. My soul," etc.—see nearly the same words in the song of Hannah, 1 Sam. 2: 1-10.

"Magnify"—make great; exalt and glorify.

V. 47. "My spirit"—this, with the soul, means "all that is within me." Ps. 103: 1.

"In God my Saviour"—she beholds her Saviour and the promised Saviour of men, in the holy child that should be born of her.

V. 48. "Hath regarded"—hath looked upon with favor. Chap. 9: 38.

"The low estate"—humility of station.

"Call me blessed"—as the mother of Christ our Saviour.

V. 49. "He that is mighty"—the Almighty God. See v. 37.

"Holy is his name"—hallowed be his name. Mary claims no worship to herself, but sets God before her as the only object of worship.

V. 50. "His mercy"—Ps. 89: 2, 3.

"Them that fear him"—they "fear God and keep his covenant" is the Old Testament description of the pious. Ps. 103: 17, 18.

"Generation to generation"—God's mercy continues forever.

V. 51. The wonders which God had wrought of old are here celebrated, and the triumphs which he would work through the birth of Christ are prophesied.

"Shewed strength"—wrought strength or victory. Isa. 59: 16.

"He hath scattered"—he defeats those that are haughty in their purposes of heart. Isa. 29: 14; 44: 25, 26.

V. 52. "Put down the mighty," etc.—thus she sees the kings of the earth (Herod, etc.), subdued by Christ as King.

"Seats"—thrones. v. 32; Matt. 19: 28; Rev. 4: 2, 4.

V. 53. "Filled the hungry"—those who craved a higher blessedness were filled with the peace and righteousness which they sought.

"The rich"—those who trusted in their earthly riches and those who gloried in their fancied spiritual wealth.

V. 54. "Holpen"—taken by the hand; helped by sending the Messiah.

"In remembrance"—of his promise to Abraham and the other patriarchs, that Christ should come of the seed of David and of Abraham.

V. 55. "As he spake to our fathers"—this should be read as a parenthesis. Micah 7: 20; Ps. 98: 3.

"Forever"—Christ's kingdom is an everlasting kingdom. v. 33.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—John 15: 7.

THURS., Dec. 30.—Lord thou hast been our dwelling place in all generations.—Ps. 90: 1.

FRI., Dec. 31.—A thousand years in thy sight are but as yesterday when it is past; and as a watch in the night.

SAT., Jan. 1.—So teach us to number our days that we may apply our hearts unto wisdom.—Ps. 90: 12.

SUN., Jan. 2.—And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.—Luke 1: 6.

MON. Jan. 3.—He will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.—Luke 3: 17.

TUES., Jan. 4.—The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted.—Luke 4: 18.

WED., Jan. 5.—I came not to call the righteous but sinners to repentance.—Luke 5: 32.

The preacher who with unswerving faith in God and the Gospel, puts his whole soul in the work, looking for success in the use of the divinely-appointed means of grace, always meets with a measure of success. But doubt and defeat are inseparable.

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The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 30, 1880.

The Season's Greeting.

THE OLD YEAR OUT.

The question of the Egyptian king to the aged father of the prince and preserver of his nation awakens in every succeeding age the same retrospective answer—"Few and evil have the days of the years of my life been." Even when we have fulfilled the last and least of the commandments of our Lord the humble and grateful heart must write "Unprofitable" against the whole life (Luke 17: 10). Such must ever be the experience of him who can truly pray, "Thine be the glory;" not of necessity with a mingling of regret but always with gratitude and adoration. Such are our reflections as we look back over the past year of the *Christian Cynosure*. Crippled, as the paper has been through the continued sickness of President Blanchard, whose vigorous lines have been read only at long intervals, there has yet been progress through its agency, both in the extension of those influences that are for the redemption of mankind, and in the experience of the correspondents of the paper and their ability to withstand the dark and dreadful spirits of the lodge.

The National Christian Association has, during the year 1880, held some of the most important meetings in the course of the reform, whose effect Satan, whose seat the lodge is, has not been able to destroy, though earth, air and sea have been moved at his bidding. Its publication work is also a growing power; not so rapidly as to encourage jealousies, but so surely as to lay firm foundations on which to build as God sets forward the work and sends the funds. And through the cooperating agencies of a purged ballot and of testifying missions and churches the host of God is advancing in the center and on either flank, the Conqueror of all conquerors leading on, and his banner over us is love.

THE NEW YEAR IN.

But what are the hopes, the resolutions, the expectations for 1881 upon whose threshold we are just about to step? They are few but great. First, that the *Cynosure* may through the year feel the inspiring touch of its editor-in-chief; that the friends whose varied and interesting correspondence has glowed in these columns during the past year may draw from deeper wells a richer experience for mutual encouragement and profit to the reform, and that through their testimony many a score more may be led to undertake with them the promotion of the most fundamental reform now before the churches; that by these and other means the number who shall week by week greet the *Cynosure* in their homes may be doubled before we awake to welcome the first morning of 1882—we modestly say doubled, the word misrepresents the proper estimate of the principles for which the paper stands; it should be read by a million where it is now by one. We should expect during this year to see the tracts and other publications of the reform largely increased in number to meet the growing demand; and in response to the same call new speakers going out "filled with the Holy Ghost and with power," whose souls have partaken of the divine love for mankind so that the words of testimony and life shall be like "a fire shut up in their bones." We must see more plainly the struggles of a great movement for the purifying and Americanizing of our politics, local and national. We must see the churches more emphatically taking the right side of the line that separates the kingdoms and the worships of Christ and the devil. We must see the completion of a monument worthy of William Morgan, so that its dedication may be, if agreeable, pronounced at the meeting of the National Convention a year hence. We must see other enterprises, local and national, begun and carried successfully forward at the call of God.

Let then the year be opened with a whole dedication of this reform and all its interests and supporters to the living and true God. Let his people be willing in *the day of his power*. Let them receive by faith the Baptism of the Holy Ghost, which is a baptism *for service*, a baptism of enlargement and of activity. Thus shall the New Year, begun, continued and ended in Christ, be crowned with victory in his name.

A Word to Temperance Women.

You have often wondered why the rum-seller, against whom you had obtained the most conclusive evidence, could not be convicted. During the time of the temperance crusades it was frquently asked why so many obstacles were thrown in the way of the reform by professedly temperance men, and so much discrimination shown in dealing with the liquor-dealers. The wife of a Presbyterian minister in Ohio said, "We were watching all the places where liquor was sold in our town, and obtaining evidence against the proprietors, and it looked as if we would be able to clear the town in a short time. Everything was going on smoothly; all were united, and we seemed to be nearing the end. At one of our consultations a few of the ladies objected to acting on picket duty at certain saloons, and finally refused to do so most positively. This was considered very strange, as they offered to take their turn at other points where inconveniences and exposure was equally great. Further discussion drew out the fact that their husbands had strongly objected to their interference with the business of these particular men, and to avoid unpleasantness at home they asked to be excused, not from the vigils and hardship of the work, but from the particular stations named."

Desiring to go to the bottom of the case inquiry was made, and the result was a grave suspicion as to the real cause of this conduct. It was found that the saloonists in question were Masons or Odd-fellows, and that the gentlemen who objected to their wives procuring evidence against them also belonged to the same orders.

When the nature of the secret compact between these men was explained to this lady by one of the lecturers of the National Association, and she was told the terms of the mutual covenant her suspicions became convictions. She saw as many others have seen, that the lodge is the strong bulwark of the dram-bar, and that little head can be made against intemperance so long as the chief actors carry on their work under the protection, if not the supervision of the night lodges.

This is but one of many instances that might be given in which the lodge appears conspicuously in a covenant with death and an agreement with hell for defeating the efforts of the noble women who have against public opinion and with heroic self-sacrifice labored to rescue men perishing in the folds of the rum monster. If Miss Willard, president of the Women's Christian Temperance Union, and her associates in this great conflict will give a little thought and close observation to this feature of their enemy's tactics they will soon be convinced that the lodge is their most subtle and formidable foe and that the movement to put down and destroy the Secret Empire is their truest ally. "Every one that doeth evil hateth the light." The saloonist and the lodgist and her whose house is "the way to hell going down to the chambers of death" have a community of interests and will not fail to sustain each other, although individuals may loudly and perhaps sincerely protest. Children of this world recognize the agreement of their interests and will protect each other against the efforts of the children of light; and the sooner this fact is understood by the friends of temperance the sooner will their success become real and abiding.

The Bloomington Conference for the promotion of the work of God through the Holy Spirit was a great and important meeting. Among the addresses were those of Bro. D. P. Baker, editor of the *Free Methodist*, of this city, and of W. K. Doty, editor of the *Christian Harvester*, of Cleveland, were especially noticeable. Space will not at present allow so extended a notice as we would wish, but the following from the resolutions proves that the meeting exercised the "liberty of the children of God:" "*Resolved*, That in the judgment of this convention, all holiness people should, if so connected, be free from all entangling alliances with secret societies." This is a good testimony, and its value is increased if possible by the fact that Rev. D. F. Carnahan of Paxton, as chairman of the committee, presented the resolutions to the convention. The Lord be praised that our report of this brother as a Knight Templar may now be contradicted. May he stand fast in this liberty and be not entangled again in this yoke of bondage.

—Eld. Browne's lectures in Chatsworth, Ill., last week, were greeted with crowded houses and good order. Before going thither Bro. Browne put his wife on board a train for the East where she will wait in New Hampshire until next month, when he begins a work of weeks and perhaps months in New England.

—Bro. Butler, who was re-elected State lecturer for Missouri at the late meeting, writes that he has lectured sixty-four times since the 4th of September last, twenty-four of them being on his way to the Convention at Unionville and return. He finds much to encourage a speaker who undertakes his work with energy and faith in God.

—Bro. Stoddard went to Paxton on Saturday last. Arrangements had been made for him to preach on Lord's day, and before the opening of the State Convention he will know how to be useful in labors of preparation.

—Elder J. F. Browne reached Paxton on Friday last and found the situation very hopeful. Bro. Lowe was just returning from work in a neighboring town; a number of friends had taken hold of the work with spirit and hope; and the outlook was very cheering. Bro. Browne held good meetings at Chatsworth, Ill., during the week—"*very* good"—and got well in order the organization of Livingston county.

—Another temperance lodge affair which joins the swarm which, like the locusts of Egypt, has appeared to ride a popular movement, is the United Order of Temperance Templars. A "Rev." Barry of this city, is "State Lecturer and Organizer." This gentleman may be a very well-meaning and amiable person, but the press notices of his business warrant the suspicion that he is only anxious to make money, by fooling men and women into an insignificant organization which sugar coats with temperance professions a suitable measure of secret nonsense, ceremonies, prayers, titles, degrees and parade suited to the mental capacity of a Hottentot.

—The following item appears in a Western daily: "Frederic Gregory Forsyth of Portland, Maine, is reported to be the author and founder of a new organization called The Sacred Order of the Empire. He claims that there are 300,000 families in the United States who can sport coats-of-arms, and 30,000 of them, certainly, he thinks, are fit for membership in the American Peerage which he proposes to establish." Mr. Forsyth contributed several articles some time ago for the columns of the *Cynosure*, two or three of which were published. He seemed to be opposed to secret organizations so far as their secrecy is concerned, but in other respects had little realization of their un-American and un-Christian character.

—Bro. J. T. Hobson, associate lecturer for Indiana, finds the brethren in the southern part of that State so well satisfied with the work that has been done against lodgery, that they are not requiring many lectures this winter and he has turned to the work of school-teaching, hoping that soon there will be a rally against that untiring and active foe of the lodge. He grieves to learn of the death of Bro. Baker of Missouri whom he had learned to know and love. Bro. Hobson cast the first and only "scattering" vote in Leesville, Ind.

—The Grand Lodge of Illinois is afflicted with a scandal. Its Grand Secretary, John F. Burrill, who has for a number of years filled that office, is being investigated preparatory to a certificate of good character at the expense of the woman to whom he has been married many years, and who has borne to him a large family. The case first appeared in the papers against him. While he had sent her off for several months to Boston he had clandestinely procured a divorce, and had been living meantime in adultery at his home in Springfield. Mr. Burrill appears with a counter charge of adultery on the part of his wife and asks for an investigation. How much soever of this grievous story is true we do not pretend to say; but from the apparent anxiety of the lodge-bound press to put the most liberal construction upon his story, and from the fact that the inquiry now proceeding must be conducted in accordance with Masonic Law, which the last Grand Lodge declared through its Grand Master Gurney to be superior to the ordinary rules, about as much confidence can be placed in the statement of his innocence as a Spanish Jew used to have in the friendly speeches of the Inquisition.

LATER.—As might have been predicted the Grand Master, Scott, reported in the papers of Saturday that Burrill was completely vindicated in his Masonic estimation. But right here the "Grand Secretary's" Masonry fails to remove the shadow from his path, since it allows the criminalities named in the public indictment.

—Last week Hooper Crews, one of the oldest members of the Methodist Rock River Conference died and was buried; but instead of being borne to the grave by brethren in the church, a squad of "Our Country's Defenders" (God save her from them!) a secret political lodge, of which Crews was chaplain, were his pall-bearers. He was a high Mason.

—W. W. Chapman of Sarpy Center, Neb., writes that the homestead papers stolen from Philo E'zea at that place, have been sent to him in a drop letter. The book taken at the same time is yet in the hands of the Masonic sneak thief. The papers will be forwarded to such address as Bro. E'zea shall direct.

BOOKS AND MAGAZINES.

For about one hundred and twenty years the Concordance to the Holy Scriptures compiled by Alexander Cruden has been the standard by which to measure every index to the book of books. The industrious application necessary for so great a work few men have the patience to undertake, and perhaps the relief from his mental malady this work brought to the amiable Cruden was part of his compensation, though nothing should be detracted from his intense love of the Word of God. During the past year Dr. Robert Young of Edinburgh brought to a close a work of forty years, and has given the world a book which promises to make us forget our old friend of the last century. This new concordance is "analytical" in that the original Greek or Hebrew word is given with its meaning and pronunciation. The value of the work to scholars is therefore quickly seen. For handy reference also it surpasses Cruden in the size of type and from the fact that it contains some 118,000 more references. The American Book Exchange of New York have got out a fine edition of this truly great work, which is sold for the extraordinary price of $2 00, postage added. Their edition is on good paper and well bound. The photographic process was used in reproducing this work and does not give so clear an impression as the original electrotype, but otherwise the mechanical execution is good, and for the price a wonder.

Buckle's explanation of the decline of the spirit of religious persecution, was that in modern times faith had undergone an eclipse, and men could not bring themselves to persecute others into believing that whereof they were themselves skeptical. The inadequateness of this explanation of one of the most striking social phenomena of our time, is forcibly shown in the *North American Review* for January, by Prof. Fiske, who assigns a number of other causes that have been at least as influencial in bringing about this most desirable result. First, there is the decline of the martial spirit and the greater devotion to pacific industrial pursuits. Then, as men rise in the scale of civilization, they are less disposed to be domineering. Finally, men in modern times have quite lost the sense of corporate responsibility—the belief that a whole community is liable for the offenses of each individual comprised in it. These points are established with all the ingenuity of reasoning and wealth and learning for which the author is so distinguished. The other articles in this number of the Review are: Controlling Forces in American Politics, by Senator Geo. F. Edmunds; Atheism in Colleges, by President John Bascom; The Ruins of Central America, by Desire Charnay; Partisan Government, by William D. Le Sueur; Popular Art Education, by Prof. John F. Weir; The Limitation of Sex, by Nina Morais; The Mission of the Democratic Party, by Senator William A. Wallace; and finally, a review of Recent Philological Works, by Prof. F. A. March.

We sleep, but the loom of life never stops, and the same pattern which was weaving when the sun went down yesterday, is still being woven when the sun rises to-morrow.

THE MORGAN MONUMENT.

RECEIPTS FOR WEEK ENDING DEC. 25

Richard Platt, Chester S. Allen, Isaac Preston, Henry Carothers, J. W. Allen, Reuben Cole, $1 each.

John Dorcas, 75c.

W. D. Clay, 43c.

L. Keeney, 50c.

Procena Clay, 28c.

A. Dorcas, Mrs. A. Dorcas, Rev. A. B. Amsden, 25c each.

Ira Dorcas, wife and two boys, 17c.

Josiah Dorcas and wife, 13c.

R. H. Obenchain, wife and two boys, 12c.

Henry D. Clay, 12c.

Rosa Grace Clay, 11c.

J. F. Beans, 15c.

W. Edwards, G. Edwards, Mrs. R. Richardson, Mrs. Celinda Harris, E. A. Segur, S. D. Westbrook, Rev. L. M. Whiting and J. Mitchell, 10c each.

Geo. E. Clay, 9c.

Wm. F. Clay, 8c.

W. L. Rose, Alex. Springer, Emma Springer, M. E. Danels, R. J. Tromley, Mr. Richards, Rev. Waufman, Jess Louis Clay, O. Harris, J. E. Mitchell and Miss F. E. Mitchell, 5c each.

Total, $11 03. Grand total, $307 43.

A NATIONAL SITE AND PETITION.

Wm. Morgan was murdered by Freemasons at Fort Niagara on the American side of the Niagara river, under the shadow of the great falls. Is it not fitting that there should stand his monument?

Morgan was murdered on national ground. Let national ground be appropriated for the purpose. Let a petition broad as our country be sent to Congress asking that a plat be set off from the lands at the Fort. This petition may be referred to a special committee, the report of which and the discussion would give the subject a world wide prominence.

Let the monument be built of granite with its towering shaft overlooking the majestic river, beneath whose waters Morgan's voice was hushed in silence. And as Freemasonry is a world-wide institution let subscriptions be invited from at least all the States if not from every country. I. MARSH.

MONUMENT NOTES.

A. Wright, Wilton Centre, Ill., writes: I hope the monument will be placed at the head of Morgan's grave.

John W. Walker, Richview, Ill., writes: I think the best place for Morgan's monument is where he lies.

G. P. Loomis, Birmingham, Iowa, writes: I would suggest that when the monument is built a good artist be employed to take a picture of it, which would look well in a frame, and let it be sold for enough to pay for the expense. If all the friends of the reform would frame it and hang it in their homes, who can tell the influence it would exert?

E. D. Olmstead, Manchester, Ia., writes: I was living within sixteen miles of Batavia at the time Morgan was kidnapped, and lived near Buffalo at the time he was put out of the boat into the river. I am in favor of placing the monument in Chicago, where the most Masons will see it.

Notices.

NOTICE.—The Treasurer elect of the National Christian Association will have his office with the Secretary, 221 West Madison street, Chicago, where the books of record and accounts of the Association will in future be kept. We cordially invite our friends who may be in the city, or who may be passing through, to call, and shall be pleased to have them examine for themselves or to give such information respecting the funds of the Association or other matters as they may desire. Communications for the Treasurer should be addressed to W. I. Phillips, 221 W. Madison street, Chicago.

J. P. STODDARD, Sec. N. C. A.

ANTI-MASONIC LECTURERS.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:

C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 927 L St., N. W. Washington, D. C.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.
D. B. Turney, 311 East Capitol street, Washington, D. C.

DEGREE WORKERS.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa

Home Circle.

The Old Year.

Through days of toil and sorrow, through nights of grief and tears,
We mark the fleeting passage of another of our years;
A year of smiles and wailings, of sunshine and of song,
A year of bitter grievings, and joys, a countless throng.

A year of many troubles, afflictions, trials, pains;
Of bounties and of blessings, of losses and of gains;
A year of peace and plenty, of famine, flame and flood;
A year of saving mercy, and of the wrath of God.

Farewell Old Year, departed! above thy snow-clad tomb,
The sad and weary-hearted weep silent and in gloom;
And many now are joyous who soon their turn must take,
And weep with other weepers whose hearts in anguish break.

How many a bitter burden the dead Old Year has borne,
While gentle hearts have broken, and spirits have been torn;
And now a new year cometh, but no relief it brings,—
Not yet the Sun ariseth, with healing in his wings.

But days and years are passing, the end is drawing near,
When in the clouds of glory the Saviour shall appear;
When earth shall know her Maker, and, freed from Satan's thrall,
Again with heaven united, shall crown him Lord of all.

Roll on, then, years of sorrow, roll on thou day of peace;
We hail that glad to-morrow when sins and pains shall cease;
When love, serenely burning, shall ever purely glow,
And Christ to earth returning, shall rule all things below.

How longs my weary spirit to hail that happy day!
When sorrows, tears and sighing, forever flee away,—
When ransomed hosts returning, with joy to Zion come,
And cease from all their mourning, and rest with Christ at home.

—Selected.

Christ's Second Coming an Incentive to Entire Consecration.

That Christ will come again, come in power and glory, come to dwell among and reign over his people, is held by all who cling to the old land-marks of Christian faith.

But does it exercise over us the all-controlling power that it did over the minds of the apostles and the early Christians? With the majority of modern believers, it is at the best a mere article of faith, a dim and misty tradition—not an all-impelling motive, a potent factor in the soul's experience. We urge sinners to repentance and Christians to an entire consecration, by the shortness of life, and the certainty and nearness of death. Not so the apostles and primitive Christians. Death was of small account to them, a mere incident in the soul's progress and history. Their discourses have not the odor of the sick-room and cemetery. Life, not death, is their great theme. They rang the silver bells of immortal life and joy, not the sad tolling bells of the sepulchre. If Paul tells us that "It is appointed unto man once to die," he quickly adds, "And after death, the judgment." He beseeches us "by the coming of our Lord Jesus;" he desires the Corinthians to be "waiting for the coming of our Lord Jesus Christ;" and he expects his crown in "that day."

Peter uses that grand hope as an incentive to holy living: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God; wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat."

Is this our experience? Is our conversation or walk holy and godly, and do we both wait and look for the coming of the day of God? The thought of an ever-impending advent would keep the church active and pure, or at least it would go a great ways in that direction. If all our members were impressed with the idea that Christ may come at any time, that in all probability he will come soon, how they would labor for the conversion of souls! how earnest and pure their lives would be! There are many motives impelling us to make a full surrender, an entire consecration, but none more potent or more pressing than the coming of Christ. And this motive must ever increase in force as the years go by. As the night wears away we are certain that morning is near. "Watch, therefore; for ye know not what hour your Lord doth come."—*Guide to Holiness.*

Thankful and Cheerful.

A pleasant writer has said of the owls that he is disposed to believe that once they were as joyous and clear-eyed as the eagles, but falling into a habit of living in caves, and going abroad only to mourn over the darkness of nature, they have degenerated, by force of the great law of adaptation, into the blind and wretched of God's winged creation." We may smile at the fancy, but the habit is just as disastrous in human experience. It blinds the eye and dwarfs the pinions of the soul; it eats out a man's piety; destroys all his cheerfulness and capacity for hope; makes his life wretched; and to his friends makes him a burden. We need to cultivate a spirit of thankfulnes; to learn to look on the bright side of things, on the good qualities of our neighbors instead of the bad; on mercies, instead of miseries; and in so doing we will grow more and more cheerful with the years, and come to old age with a sweetness and beauty which will be more attractive to others than the charms which were possessed in our youth.

Our reliance on God ought to be a living principle issuing in rapture—the heart resting on God, not as the keel dips into the sea, but as an eagle free in the air, its pinions spread wide, and with the light in its eyes. There seems to be too much of so-called dignity, too little demonstration with respect to our faith. The saint with the pale face, and the frame wasted by his austerities, his hands clasped in continual prayer and his lips closed in perpetual silence, is not to be found in the New Testament. Peter was not such an one, nor Paul, nor the beloved disciple. Bitter aloes are not heavenly manna; a cloudy day is not more heavenly than one flooded with sunshine; nor a funeral hymn so much like the music of angels as the trilling of birds on a May morning; and yet that seems to be a conviction in many. The world is repelled by such an aspect of saintliness, and judges of God, according as his people are sad and discontented in his service, or busy and cheerful.

It is true there are troubles. It is true there are chastisements and afflictions. It is true that there are crosses—not so many, however, as we are disposed to imagine. But is there nothing but these? Do the troubles mean nothing? Do the crosses point forward to nothing? Ah! the sincere and honest believer is not deceived by the appearance. Though he be troubled, he is not distressed; perplexed, he is not in despair; cast down, he is not destroyed. His faith is the veritable substance of things unseen and hoped for, and he is mounting ever on its strong wings above all these clouds, until he can catch through the gates of the heavenly city the songs of the singers and their gladness and glory.—*Baptist Weekly.*

Andre's Capture Asserted to be an Answer to Prayer.

The Rev. Dr. Daniel Steele gives in the *Christian Advocate* the following explanation of the capture of Major Andre:

"At the centennial of Andre's capture and execution, the fact that this important event was in answer to prayer, should be widely proclaimed. The facts are these: On the voyage of Major Andre up the Hudson to meet the traitor, Arnold, and arrange the terms of his treasonable surrender of the fortress of West Point, he required the aid of his private secretary in the preparation of the papers. When the secret was disclosed to the secretary, a pious young man and member of one of John Wesley's societies, he was struck with horror at the stupendous iniquity of Andre's scheme, yet he performed the required clerical duties demanded by his superior. As soon as Andre left the Vulture to meet Arnold, on the night of September 21, 1780, the secretary retired to his room overwhelmed with sadness at the thought of the great wrong to the colonies which was about to be committed. He saw that the iniquitous design was about to cut off New England from the other colonies by the British possession of the Hudson and Lake Champlain, and then to conquer both parts of the country in detail. He saw that this would intensify and prolong the war, bringing ruin upon the colonies, and loss of life to many thousands of British soldiers. He fell upon his knees and spent the night in earnest prayer to God Almighty to interpose for the defeat of that stupendous treason which Andre and Arnold were then plotting at the foot of the mountain called Long Clove. He was probably the only praying man on earth who was cognizant of that great crime, which was to strangle our infant republic. On that prayer hung the destinies of the American nation. The prayer was heard, the plot was foiled. We have all hung with breathless interest over the account of Andre's arrest on the neutral ground, when he incautiously declared that he belonged to the 'lower party,' thinking that his captors were Tories, because they wore the refugee uniform. This slight mistake cost his life, and saved the republic. God was answering the prayer of pious secretary. Let his name be praised.

"My authority for this account, which I communicated to Mr. Bancroft to be incorporated into his history of Arnold's treason, is found in the biography of the Rev Ebenezer F. Newell, of the New England Conference of the Methodist Episcopal church. He received these facts from the secretary himself, in New Brunswick, about the year 1800. The Rev. E F. Newell died in 1867."

A Bible Reading.

God's Invitations—"Come!"

Who is invited?
- Thirsty, Isa. 55:1.
- Poor, Isa. 55:1.
- Weary, Matt. 11:28.
- Sinful, Isa. 1:18.
- Young, Luke 18:16.
- All, Rev. 22:17.

What shall I gain?
- Refreshment, Isa. 55:1, 2.
- Rest, Matt. 11:28.
- Cleansing, Isa. 1:18 and 55:7.
- Life, Rev. 22:17.
- A kingdom, Matt. 25:34.

How shall I come?
- Think, Isa. 1:18; Luke 15:17.
- Forsake sin, Isa, 55:7.
- Take (by faith), Rev. 22:17, with Acts 16:31.
- John 6:37.

When? Isa. 1:18; Prov. 27:1.
- Come now!

—*Guide to Holiness.*

How to Get Light.—A parishioner once sought advice of Dr. Alexander. He was under a cloud, and could find no comfort in the discharge of religious duty. The Doctor said to him, "Do you pray?" "Yes; I spend whole nights in prayer." "How do you pray?" "I pray," he replied, "that the Lord will lift the light of his countenance upon me, and grant me peace." "Go," said Dr. Alexander, "and pray God to glorify his name and to convert sinners to himself." The prescription met the case.

Childrens' Corner.

THE CHILDREN'S HOME.

If it had not been for a feather, you might never have heard of Beulah Sharpe in your lives.

It was just dusk, and two girls were going home from their work in the mill.

"I tell you ten dollars a week isn't bad, now is it?" the oldest, a coarse-looking girl was saying.

"I never made that in a week before," replied her companion, "I hardly know how to spend it."

"Pooh, you goose, I never have any trouble. I'm bound there shan't be a girl in Lincoln, not even Judge Perry's grand-daughter, shall have nicer things than I do. Say, I paid eighty dollars for that new black silk of mine."

"Why, Joanna Baker!"

"True as preachin'. I'm going to have as fine things and good times as anybody you believe. Do you pay anything for board?"

"No; father said when I left school if I'd earn my clothes I might have my board; but I was eighteen last week, and I expect he'll think I might help him some."

"You look after the children; that's enough, tell him. See here; I want you to see this."

They had come out on the principal street of their busy little town now, and were in front of the largest milliner shop. Here, in the one square window, every concievable tint that could be worn from the seven prismatic colors, hung in the brilliant light in forms of feather, flower, or ribbon, and in the center and brightest of all was a long blue plume with silvery floating tips, a lovely miracle of French art, not nature.

"Isn't that a beauty, Beulah Sharpe? And it's just what you want to go with your navy-blue suit. You'll make a sensation for once in your life. I am going to order a black one. It's only ten dollars."

"Only ten dollars!" echoed Beulah.

"No, and it looks good for twenty. Go in and see."

But Beulah hung back. "I'll think of it."

"Pshaw! it'll be gone; get while you can, is my motto."

"I never had anything half so lovely," hesitating.

"Don't stand at that window getting tempted to foolishness, Beulah Sharpe, but come home with me," said a strong, clear voice behind them. "It's a saving the pence that piles up the pounds in the pocket."

"Why didn't you speak to Joanna, too, Betsey?" asked Beulah, as they walked on.

"There's no use seekin' to draw water from an empty well," was the reply; "but you've sense when you bring it to the fore, and ye mind well where it is said in the Holy Writ, 'He that gathereth in summer is a wise son,' and the other is a fool, mind ye that, Beulah Sharpe."

"Well, good night," said the girl, running up the stairs to her own home.

"Hasn't father come yet, Agnes?" she asked of a slender looking girl of fourteen.

"No, I wish he would; the potatoes are half spoiled now," was the fretful reply.

It was a very plain but not cheerless picture, that little second-story home, with its clean floor, its few pictures on the whitewashed walls, and its petunia in full bloom in the window seat. The bright fire was very welcome after the evening chill, and the song of the tea-kettle and the aroma of baked potatoes very suggestive after a tin-pail dinner. On the old fashioned settee a young girl of seven or eight was cutting paper dolls and stroking the cat. Beyond the stove two doors opened into small bed rooms.

"Agnes is tired, cross to-night," came presently from the young miss on the lounge.

"I guess you'd be, if you'd done what I have to-day," spoke the sister, quickly.

"The washing was dreadful; I never stopped a minute till just now. Every body does get their clothes so dirty."

Beulah looked at her young sister with a pang of self-reproach. At her age she was in school full of plans of being a teacher, or a great scholar, or even a writer. One never knows what girls may turn out, least of all themselves. Then, two years later, came her mother's long sickness, and Beulah, fired by a new ambition, went into the factory to earn money. Then the mother died, and now for more than a year the home as we see it to-night with the girl housekeeper. It was hard. And just then Mr. Sharpe and Davy, a year older than Agnes, came in, and the family were at home.

"Your hand trembles, father," Beulah said, as he took his second cup of tea from her.

"Yes, I'm growing old," said the father patiently.

"Father ought not to work so evenings; it is enough for him to drive nails and plane all day," said Davy.

"I wish you wouldn't, father," said Beulah.

Mr. Sharpe did not reply to that, but after a moment asked, "Did the coal come, Agnes?"

"Yes, sir; I told him what you said."

There was a little sigh as Mr. Sharpe set his cup back.

"The rent man's been here too," volunteered Ida.

"You gave him that money, Agnes?"

"Yes, sir."

"Nine dollars a month seems a good deal to pay for three up-stairs rooms," remarked Davy.

"Get me the Bible, Ida," said her father, as they pushed back from table. "I am late to-night."

For this plain, quiet carpenter never forgot his Lord, in whose footsteps he humbly walked. The reading for that evening concluded with the words, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." And as he finished, Mr. Sharpe said: "There's a comfort there for us. I used to hope more than any thing to get a home for myself and my children, but, if I never do, and it's not likely I will now, we are as well off as the Saviour on earth, and that's enough for me." Then followed the simple prayer, and Mr. Sharpe, taking his hat, went off to "extra hours." Agnes and Ida washed the dishes and went to bed. Beulah sat down by the lamp to mend a rent Ida had got in playing tag that day. David was already there, busy with slate and pencil, for he studied every evening.

"Did you notice what father said after reading to-night?" she asked at last.

"Yes," answered Davy; "poor father."

"Why?" said Beulah, quickly.

"I'm afraid he's working too hard. I tell you times are hard on a man this year. See how thin and stooping he's grown. Wages low and money close."

"Davy, I earned ten dollars last week."

"Whew!" whistled the boy. "I wish I could. I'd stop his work evenings. I don't believe he'll live a year at this rate."

"You don't mean that, Davy?"

"I just do; see how he coughs nights."

"How much does he earn by extra hours?"

"About two dollars a week."

"I'll pay him that if he'll give it up."

"Good for you; he must."

"Again silence on Beulah's part; slate and pencil on the boy's. Suddenly a start.

"How much did you say that coal bill was?"

"Nine dollars."

"Here's the money; run and pay it, will you?"

"That I will," and the boy and the bill were off together; the former back in a few minutes with a receipt.

"Good for sore eyes," he said, spreading it on the table."

"I'll keep it for father's, then," said his sister.

Again silence as before, and again Beulah:

"Davy, do you suppose father feels so disappointed that he has not made that home he wanted?"

"Of course, terrible. Father means a thing, you know, when he says it."

A longer silence this time.

"Davy, we'll get the home for him."

"The boy dropped his pencil. "How?"

"I don't know; we'll do it. No more gewgaws for me. My father's of more account than feathers. We'll do it; see if we don't."

"Hurrah for you!" shouted the boy under his breath; "but three dollars a week isn't very steep, and and a fellow's clothes do wear out so, and I eat an awful sight."

"Never mind," said Beulah, "eat away, it'll come."

And that was the foundation of the new home. Every house has to have a foundation lower than the stone and mason-work. Sometimes it is a full pocket; here it was good will and love for the father, and best of all, I think the prayer for help that went up from the side of Beulah's bed, and that told in simple faith just what was wanted."

Joanna was highly offended to find that the coveted plume might hang in the window for all Beulah's purse, and her temper was not helped a few days later by seeing it on the head of Judge Terry's daughter, and by Betsey's remark that it looked rather better coming out of those gates than a factory alley.

Another Monday Beulah and her ten dollars brought changes to the little home. Mr. Sharpe took his two dollars and a week old paper and sat down with a very happy face for the evening. A stout Biddy helped the wash for three shillings. And then Beulah took an old stocking and tied up seven dollars in it, and Davy his quarter, and Agnes, who had been let into the wonderful secret, her five cents earned by some coarse trimming, and the whole hid away for a nest-egg.

But it was wonderful what an interest in real estate began to be felt by these perspective holders. Davy was a grocer's boy, and in his frequent journeys about town became inspector in general of every square rod in the village limits, and as Beulah was out at four o'clock on Saturdays, she almost always had to take a walk to inspect some place where he had found the welcome playcard "For Sale." Sometimes the two girls got into an empty house and examined every closet, and speculated on possibilities with the zest of regular house hunters.

And regularly every month a snug addition was written down in their savings-bank book, for the stocking soon ceased to serve in that capacity. And at last the year came around, and in high glee they counted up two hundred and fifty odd dollars as their result. Of course if they could have put in as much every week as that first week, it would have been more; but Beulah found as Davy that even the plainest clothes would wear out, and then the coal bill experiment proved too pleasant not to be repeated sometimes.

"But I'm promoted now a dollar a week," said Davy, "so you may expect great things of me."

"But you're that much longer," said Agnes, looking over him with a critical eye.

"And so you are afraid it will take it all to fill me up, are you?" asked her brother, good naturedly, and the conference broke up in a laugh.

"Seems to me you have lots of intimacies nowadays," was injured Ida's remark.

Of Joanna Beulah didn't see much.

"She's getting too shabby for me," the former was heard to remark. "I want my friends up to times."

Another winter of work and savings; but when the birds began to set up their establishments in the spring time, and the house cleaning fever took possession of the matrons, these planners of ours began to stir themselves in earnest.

"I do hope we shall have a down-stairs to our new house," pouted Agnes one morning from a journey to empty a pail.

"And a bay-window," dreamed Beulah out loud.

"What!" said the practical sister.

"Oh, I was only looking ahead," answered the other, laughing. "But after all a window isn't as large as a house, and if we can get one, why not the other? Anyway it looks well in my picture."

"Don't you think we had better buy land and let father build?" asked Davy.

"No, there must be a roof of some kind, and then he can fix all he likes, but he must have one moment in his life of whole enjoyment."

"Even if he has to tear down his roof the next," said Davy, laughing. "What business talents you women possess!" but after all he felt just the same.

And every day the prayer from Beulah's bedside grew more earnest and fuller of faith. And with the last of summer came another good answer. Their mother's father, who lived in a distant State, had died in the spring, and now there came to Davy, who was his namesake, a check for one hundred and fifty dollars, the result of a small investment made at his birth.

"What will you do with it, Davy?" asked his father.

"Leave it in the savings bank until I can use it," answered the boy, with a smile for his sisters.

The first week of fall brought, as usual, a vacation in the mill for repairs.

Now we must look," said Beulah.

"I believe I have found it, girls," said Davy, dropping in; "the old Kent house is to be had for seven hundred and fifty dollars."

Beulah sank into a chair as if struck. Everybody in L—— knew the old story-and-a-half brown house standing just at the edge of the village, on a sunny slope whose grass bore the earliest tint of green in the spring, and played in the leaf-shadows of summer, and caught the last smile of autumnal warmth, where a venerable spinster had lived and died alone. Now the heir was a wealthy man many miles away, and the tiny house under its two sheltering elms had only a market value for him. He wanted to dispose of it, and as Davy's employer was also a justice, it had been left in his hands, and before sunset the next day the bargain was made, seven hundred paid in cash, the rest by note, and the deed was made out in Mr. Sharpe's name, and all this time not a whisper reached the ears of the new owner.

"How shall we surprise him?" asked Agnes.

To their joy they found that the next week he would be out in the country on a school-house, and they laid their plans accordingly.

Tuesday morning he was off, promising to return on Thursday eve, and three minutes later the three girls were on their way with pail and cloth and broom to the new home.

Oh, how delightful it looked in that fair September morning, with its sheltering elms locking their branches over the low roof—its broad, white door stone in front, its tiny garden at the back, and at the sides six or eight apple trees, bending under their weight of luscious fruit, old fashioned pound sweets and seek-no-farther and the like.

"I can't believe it," said Beulah fitting the key.

"It's just like a fairy story," and Ida, hopping on one foot. But he changed her mind before night about that.

There were the tiny entry with a square front room on each side, into whose south windows a wealth of sunlight was pouring now, revealing dust and cobwebs in abundance. The one at the right was the kitchen, and over its west window a Virginia creeper hung full of purple fruit, and there was a side door here, too, under an apple tree, with a path leading down to the spring. There was a little pantry and two bedrooms also, and up stairs was simply divided into two parts under the roof.

"How he will enjoy finishing up this," said Beulah.

As for themselves they made a busy day of it with soap and sand, and the next morning a wagon and Davy were on hand, and Ida was supremely happy in the fact of moving. That flitting and settling was not exactly as if there had been carpets to fit and mirrors to carry by hand. They were quite through by dark, and back, on the second story door was tacked a note to "Isaac Sharpe, Esq.," inviting him to tea in the old Kent Cottage.

Time fails to tell of the light bread, and white curtains, and countless steps of the next day. Evening came at last. The table was ready, from the stove came unusually savory odors, and, at last, just as everybody was giving him up, the little gate opened. and the four flew out the door together and overwhelmed their father with chatter, but not a word of explanation. While he washed, the girls hurried on the supper and they sat down. The thanks were offered, and then Ida cried:

"Father, look under your plate.'

Mr. Sharpe did so, but found only a long, folded paper. However, he put on his spectacles "to see," and slowly read out the deed making over to him all interest in the late Kent property, and it was paid for.

"Children, what"—he began, and then he broke down, and the spectacles had to come off, and a handkerchief take their place, and then again they all talked at once, and laughed and cried, and might have forgotten their supper entirely if Davy had not been along, who of course, being a boy, never had a slip of memory on that subject.

"And Jim Baker is moving again to-day as well as me," the father said later on, "but, poor man, I'm afraid there'll never be such a surprise in store for him as for me to-night. Thank God for my children and thank him too that to-night I can say 'my home.'"

"And Davy," Beulah said afterwards, "I verily believe that if Betsey had not found me that night longing after that feather, and set me to thinking, this happy day might never have come to any of us," and in her heart she said "Thank God!" also.—*Illustrated Christian Weekly.*

Home and Farm.

Household Accounts.

There are reasons why the wife or house-keeper should keep an account book. In the first place it would furnish interesting information of the number of pounds of sugar, spice, flour, meat, etc., that a family of a certain size consumes. How many know anything definite about these things! Again, such a record would suggest changes in the living in one way or another, and furnish a basis for calculation of the requirements for the coming year. We knew of a lady who went so far as to keep an account of the extra meals which she furnished in a year; and when it was announced the family were greatly surprised. A household account is a startling revealer of facts. As a matter of family history, a record should be kept—of course, the dates of births and deaths will be given in the record to be found in the family Bible, but there are other thing that transpire in a family worthy of note.—*American Agriculturalist.*

Poultry.

The best remedy for frozen combs in poultry consists in repeated applications of glycerine. When a supply of this material may not be be at hand an effectual substitute may be improvised in the following manner: A piece of raw bacon is to be held in the flame of pine chips, containing plenty of resin, in such a manner that the fat and the resin, as they melt, may both fall upon a bit of ice held beneath the flame, while the mixture, rubbed into a salve with the finger, should be applied at once to the frozen combs. The sooner the application is made the better.—*Ex.*

—The *Western Rural*, of Chicago, prints a cut of Poland China swine, owned by J. A. Countryman of Rochelle, Ill., a member of the family well known in our reform work. One of these animals took first prize at the late Fat Stock show in this city.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

Salem church, Lowndes county, Miss., Dec. 11, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to:

H. H. Hinman	$529 17
Eli Tapley	222 54
J. F. Galloway	5 00

Letters from the South.

Columbus, Miss., Dec. 17, 1880.

Dear Bro. K.—Bro. Tapley and myself have been visiting some of the colored churches, lecturing and working the degrees of Entered Apprentice and Master Mason. Cedar Grove is a Missionary Baptist church of about 300 members. They have a large new house of worship with good seats for five hundred. They have no glass windows, but board shutters which must be kept open for light. They have a stove which seems to warm those who are close to it, which is about the only idea they have of any means of warmth. But very few white people live in the vicinity and nearly all the older people are unable to read. The younger ones can generally read and write and some are making considerable advance in scholarship. The school is taught in the church and the teacher seems pretty well qualified, but the attendance was quite small. There are two ministers who preach for them. With one of these we stayed and was most kindly entertained and with a bed and food as good as we could have found in the house of any white man in this part of the State. This brother has purchased and paid for 160 acres of land since emancipation and raised a fine crop of cotton, corn and ground nuts during the past season. The other minister is a man of more education, but not equal in business capacity.

At Military Chapel we also worked the Entered Apprentice and Master Mason degrees. This is an M. E. church with seats for about 200 to 300, built of hewed logs. It is on the military road, whence its name. There is not in any of these churches any sentiment favorable to Masonry or any form of secretism. The remembrance of the Ku-Klux gives them a wholesome dread of all secret orders, but there is great ignorance on the subject and all the colored churches and people are liable to be deceived. The school teachers and ministers in both places say that they have been frequently solicited to join the colored lodge in Columbus with the offer that their dues should be paid. The snare is laid for the more intelligent among them, with the assurance that the rest will follow. There is great reason to hope that this scheme will utterly fail, and that these country churches will be saved from the demoralization of the lodge.

In both places the people seemed grateful for our expositions and assisted us most heartily. And here let me say that in no way can the colored people be made to see the folly and sin of Freemasonry so well as by working the degrees with proper explanations. Many of them will not comprehend an argument, but can see at once the folly of the hoodwink and cable-tow.

There is much more to be done but my failing health will not permit me to go through the hardships of the work here. I leave it for my good brother Tapley whose faith and perseverance are worthy of all praise. Yours in Christ,

H. H. Hinman.

—Prof. C. A. Blanchard lectured on the lodge in Lindenwood church, Ogle county, Ill., last Saturday evening and preached morning and evening next day. Rev. A. J. Chittenden preached in the College church, Wheaton.

—The prayer meeting of the College church of Thursday evening last was devoted to prayer for neighbors and all who were connected with the lodges that the power of divine grace might heal them of this evil. Every church of whom Christ is really the head should often be calling upon God for the deliverance of these men in bonds.

—The Salem church, near Columbus, Miss., which had a renewing of its life during Bro. Hinman's visit, has adopted a strong rule against secret orders, caste, tobacco, etc., in these terms: Believing that it is the duty of the church to bear testimony against prevalent sins; and believing that membership in secret societies, indulgence in race prejudice, the use of intoxicating drinks

and tobacco (except for medical purposes), dancing and theater-going are contrary to the mind of Christ; therefore, all who practice them should, after due labor, be excluded from church fellowship. This church was not organized, it already existed; but it adopted a new covenant and affirmed its essential unity with all God's people.

—Bro. Hinman left Columbus, Miss., last week, after preaching on Sabbath, the 19 h. During the week previous he was compelled to rest two days. Through much exposure in the wet and arduous labors he became quite unwell, but proceeded on his mission, since he arrived in Tougaloo on Tuesday morning, the 21st. He found a welcome and a home in the family of Rev. G. S. Pope, President of Tougaloo University, whose excellent wife proved to be a first cousin. Arrangements were immediately made for meetings on Wednesday, Thursday and Friday evenings of last week. There are some 140 colored students in the institution, which is under the charge of the American Missionary Association. Some of the young men are Masons and Oddfellows, and Bro. H. is anxious that the *Cynosure* and several select publications should be sent them. President Pope formerly labored for the Association in Selma, Ala., and cooperated with Bro. Elliott and the Covenanter Mission in that place against the incursions of the lodge among the colored people. Bro. Hinman is deeply impressed with the necessity of some capable young man, who can teach and preach, to take up the work in Columbus.

—J. F. Galloway, who has at the desire of his neighbors in Florida, been recommended as a Christian brother, worthy of pecuniary assistance, in order that he may devote part of his time to preaching the Gospel, writes to Bro. Hinman that he has been endeavoring to preach every Sabbath, but his farm work pressed and prevented so frequent opportunites for Sabbath labor. He very much desires Bro. Hinman to visit Florida and assist in getting the people together, many of whom are quietly opposed to the lodge. They might form a testifying church if proper effort can be given. Bro. Galloway was a member of the old Feemster church in Columbus, Miss., and during the war escaped North with the Feemster brothers after an exciting experience when they were chased by hounds. Most of the company came to Wheaton, and there Bro. G. studied until he reached the Junior year, when, his health failing, he returned South. He received at the time a license to preach from the College church, who knew him as a devotedly pious young man. While in Florida for some three or four years, he has quietly, as opportunity offered, been laboring to spread the knowledge of a reform Gospel, and will more and more give himself to this work as he is relieved from the necessity of manual labor for a living.

WESLEYAN.

—The Michigan conference holds two meetings, for the purpose of advancing the power of a holy life in the hearts of Christians, at Lansing, Jan. 11–20, and at Pittsford Jan. 25 to Feb. 3.

—Revivals are reported at Grand Rapids, Mich.; Washington Valley, Tenn, and Millbrook, Pa.

UNITED BRETHREN IN CHRIST.

—Prof. Bookwalter writes to the *Telescope* that 125 students are in attendance at Westfield College.

—There are 4 524 organized societies of the United Brethren but they have only 2,168 meeting houses. There is considerable effort to increase the fund of the church erection society.

—Bro. Hott, editor of the *Telescope*, has an article in his paper of the 15th inst., in which a forcible application is made of Grand Master T. T. Gurney's speech before the Masonic Grand Lodge of Illinois last September.

UNITED PRESBYTERIAN.

—In a protracted meeting continuing one week at Blanchard, Iowa, the labors of pastor R. M. Sherrard were blessed of God and thirteen united with the church.

—Rev. H. H. Hervey, of Hartstown, Pa., has lost four of his six children by diptheria, in the past four years.

FRIENDS.

—Eliza Watson, of Iowa, has been commended by the Morning Meeting in London for religious work in the south of France.

—William A. Walls, now laboring as a missionary in Mexico, writes to the *Christian Worker* of a remarkable and providential escape from highwaymen in a late journey. He was beset by three ruffians who leveled their revolvers and brandished huge knives when he refused to accede to their requests. He was unarmed except with a courageous heart and strong faith in God. Lifting up a prayer to God for deliverance he soon had the satisfaction of seeing the robbers riding away without having harmed him.

—John Henry Douglas, whose labors as an evangelist have been greatly blessed, has lately left Glens Falls, New York, for a wider field of labor. The pastors of the Baptist, Methodist and Presbyterian churches of the place unite in a commendatory testimonial.

GENERAL.

—At a recent heathen festival in India the offerings to the idol were valued at $1,000,000.

—Dr. Legge says that at the present rate of conversion there will be. in 1913, 26 000 000 church members and 100,000,000 professing Christians in the Chinese empire.

—Missionaries in China state that the opium traffic is the chief hindrance to the success of the Gospel among the common people. They estimate that 3 000,000 persons die every year from the effects of eating opium.

—Mr. Spurgeon's ill-health is causing great anxiety to his congregation. There is, it is said, some probability of a temporary retirement from his duties becoming absolutely essential. He will be again compelled to spend the winter in the south of Europe.

News of the Week.

—Judges Drummond and Blodgett in the United States Circuit Court of this city a few days ago rendered a decision in the barb fence-wire suits that is regarded as one of the ablest relating to patent laws ever given in this country. In establishing the rights of inventors it affords no inconsiderable incentive to their efforts. Their decision is in favor of the Washburn and Moen Co. of Worcester, Mass., and Mr. Ellwood of this State. The Washburn company has the largest wire works in the country, its founder was well known for his promotion of benevolent and educational institutions.

—Chicago has a mermaid from Japan and a whale from the Atlantic on exhibition. The latter was bought in Boston and shipped here whole on two flat cars. This monster is nearly 60 feet long and weighs some 80,000 pounds.

—Wm. G. Holmes, the oldest bookseller in Chicago, died on Wednesday morning last. He began business here in 1857. He was a well-known and highly reepected officer in Jefferson Park Presbyterian church.

—The wheat market broke down two Chicago firms whose losses foot up to the hundred thousand.

—According to the Commissioner of Pensions an additional appropriation of $18,300,000 will be required for the payment of pensions during the current fiscal year. The bill passed by the House of Representatives last week appropriated $50,000,000.

—An entire passenger train on the Carolina Central railroad last Wednesday broke through the trestlework, about three miles from Lincolnton, N. C., and the coaches were piled up in a heap fifty feet below. Of the few persons on the train, five were killed.

—Snow fell last week in northern Virginia thirty-three hours without intermission. Travel is impeded and trees broken down by the weight of the snow. A storm of such severity has not been experienced for twenty-five years.

—Fourteen Chinese lepers were shipped to Hong Kong last week by the San Francisco authorities. The Chinese authorities have been notified by telegraph, and on the arrival of the steamer the lepers will be immediately taken to the hospital at Canton. It is believed this shipment will free the city from leprosy.

—One person was killed and fifty injured in a railroad collision near Leeds, England, Wednesday.

—It is stated that before the Czar left Livadia, the police found a newly-dug tunnel running from a barn near the railway. The owner of the barn, who had a son exiled in Siberia, shot himself on the discovery.

—A fire at Rangoon, Burmah, has destroyed property to the value of $13,300,000.

—The crew of the British ship City of Montreal, abandoned at sea, passed five days in the rigging of the vessel before they were saved.

—The failure of the Hansons, bankers of Constantinople, is announced. Their bank has been established half a century, and had branches at Odessa and Bucharest. Its liabilities amount to several millions.

—France, Austria, Germany and Italy have agreed to the proposal to arbitrate on the Greek frontier question, provided all the other European powers assent, and Greece and Turkey pledge themselves to abide by the decision of the majority. It is reported that all the other powers have consented. Turkey favors the project with the idea that it will not be difficult to secure a moderate line of frontier considerably short of the Greek claims. Greece, however, has instructed her representatives abroad to notify the powers that she will not consent to the abitration.

—The Boers of South Africa are in insurrection. They seized on the town of Heidelburg and proclaimed a republic. Advices are meager and conflicting, but they seem to indicate that the condition of affairs is growing more serious. Every hour, it is said, brings news of the extent of the Boer insurrection. The dispatch riders from Standerton to Pretoria were obliged to return, as the Boers were patrolling all the roads.

—The introduction of the Land League in the north of Ireland has stirred up the tenant right borderers, an organization having the same general objects in view, and they are becoming very active. The Protestant farmers are determined in their opposition to the movement. The military at Cork have been ordered to suppress the proposed Land League meeting at Kanturk on January 2.

—The Irish magistrates have replied to Secretary Forster's note that they are unable to execute the laws owing to terrorism. A riot occurred in Dublin Sunday between the soldiers and civilians. The police separated the combatants. In Cork the police received a volley from the revolvers of a crowd whom they had ordered to disperse. One policeman was shot, but not mortally wounded.

L. J. Wicker, Holly, Mich., writes: "I thought that we had a good many Anti-masons here but when we apply the political test of voting we find we have none."

C. P. Paget, Smithdale, Livingston county, Ill., writes:

"I cast the only vote for Phelps and Pomeroy. I never felt better over any vote I ever cast at any election in my life. I felt I was indeed a witness for the Lord and righteousness. When men see how the courts and the government are usurped and controlled by the agents of secret societies they will arise and vote as they pray."

E. J. Chalfant, York, Pa., writes of the importance of having permanent political clubs started at once.

At the late Episcopal General Convention, Bishop Kip declared that the popular religion of the day was wanting in these three particulars: spiritual earnestness, spirit of repentance, and self-denial.

Temperance.

—In the reign of Oliver Cromwell, the magistrates in the north of England punished drunkenness by making the drunkard carry what was called the "drunkard's cloak." This was a large barrel, with one head out, and a hole in the other, through which the sufferer is made to put his head, while his hands are drawn through two small holes, one on each side. With this he was compelled to march through the public streets.

—The Duke of Wellington, during the Peninsular war, heard that a magazine of wine lay on his direct march. He feared more for his men from the barrels of wine than batteries of cannon, and instantly dispatched a body of troops to knock every wine barrel in the head.

—Mrs. Ruth Trask, whose husband, Rev. Geo. Trask, was so widely known by his anti-tobacco efforts, died in Fitchburg lately. She was a daughter of Rev. Asa Packard and Ann Quincy. She was the last surviving member of the family of Col. Josiah Quincy, of Quincy. She was eighty years old, and was ill only half an hour. She was the mother of a large family, and filled a long, useful life. On the death of her husband, Mrs. Trask continued the good work of publishing the tracts which he had prepared against tobacco, until, the labor being too great for her, the plates were put into the hands of H. L. Hastings, publisher of the *Christian*, Boston. He continues to issue at 47 Cornhill, in that city, the largest and best variety of tracts on that subject.

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SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Dec. 25th: from S B Allen, J W Allen, J Brake, J Barnett, A Bank, G Cowley, J Catterlin I Crane, J Daboll, R Dow, J Dorcas, H Frost, G L Frozzell, S M Good, J Gardner, J F Hobson, F R Hill, R Hembrough, H H Hinman, A Hamilton, D G Jeffrey, H A Kenyon, J Lazenby, L Lovell, C Marshall, I M Marks, B M Mason, I N Norris, L Y Orr, W Parker, I Preston, W Pontius, S A Pratt, W D Ralston, G Stewart, D H Seamans, J Stall, H L Thoyer, O W Warren, W B Walthall, J Ward, A F Wardner, R Wilson, H M Wilcox, M L Worcester, J C Young.

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CHICAGO, Dec. 27, 1880.

GRAIN—Wheat—No. 2		93½
No. 3	83	89½
Rejected	60	62
Winter	93	95
Corn—No. 2		35¾
Rejected		32½
Oats—No. 2		29½
Rye—No. 2		87
Bran per ton		11 00
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	10 50	15 50
Prairie	8 50	11 50
Mess Beef	7 00	8 50
Tallow		5½
Lard per cwt		5 25
Mess pork, per brl	11 12½	12 25
Dressed hogs	5 00	5 05
Butter medium to best	20	32
Cheese		12¾
Beans	1 00	1 90
Eggs		26
Potatoes, per bu	50	65
Seeds—Timothy	2 32	2 40
Clover	4 50	4 90
Flax		1 15
Broom corn	3	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	31	46
Unwashed	18	31
LIVE STOCK—Cattle choice	5 00	6 00
Good	4 30	4 75
Medium	3 75	4 25
Common	1 50	3 50
Hogs	4 30	4 70
Sheep	3 50	5 80

New York Market.

Flour	$5 00	8 00
Wheat—Spring		1 09
Winter	1 10	1 19
Corn	53	57
Oats	42	47
Lard		8 87
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Butter	13	27
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Topics of the Time.

It is hardly three years ago that the press of Chicago was invited to a special exhibition of a great painting. The gifted young artist was rapidly and confidently climbing the ladder of success. The other day he was arrested and fined for disorderly conduct and shut up in the Bridewell, and his own mother would hardly recognize in the inebriated form the H. A. Elkins who was once praised and popular as an artist whose fame was almost established. His fall is another argument for the "temperance" saloons advocated by Rev. James Freeman Clarke and the Chicago *Tribune*.

The holiday vacation was chosen by the teachers of several Northwestern States for conventions to discuss the methods and experienecs of their work. The State Teachers' Association, meeting in DesMoines, Iowa, opened a wide and useful field which they will do well to cultivate, in the following resolution which was suggested to them by the Woman's Christian Temperance Union:

WHEREAS, The main object of schools is to make good citizens, and to effect this we must supplement what is lacking in bad and indifferent homes, and

WHEREAS, Science is the handmaid of religion; therefore,

RESOLVED, That scientific instruction on the effects of alcohol on the human system should be properly prepared for the different grades of our schools, and given in every one, even the lowest.

The revival of the old charges against Dr. Talmage of Brooklyn, have caused some comment respecting Dr. Van Dyke, who seems unrelenting as a prosecutor. The latter once was over one of the most influential Presbyterian churches of Brooklyn, but like Dr. Quint, the Congregational secretary, he loved the principles of the Democratic party before the war, and followed them into the midst of slavery where he could freely hate "Lincoln and his hirelings." Though erratic and sensational, Talmage can outlive all the attacks Dr. Van Dyke may direct upon his character.

There is more than a chance that if Fenians, Orangemen and Land League lodges could be kept off the Irish people for a month that a peaceful and honorable settlement of the great questions at issue could be got well under way of settlement. The trials of the agitators in Dublin, unlike those of years ago in which similar offenses were honored with the name of treason, attract no attention outside of the court room, and the simple reading of the law on illegal assemblies by a magistrate was enough to send ten thousand people quietly home at Drogheda last Saturday. The marplots and assassins of public peace who subserve every interest to political success and plunder are the only foes as much to be dreaded as the landlord. If Mr. Gladstone can manage them, he can quickly find means to stop the abuses of the latter.

The attitude of the President's message on polygamy is a token to the Mormons that public sentiment, like the cooling earth-crust of geological theorists, cannot forbear longer strain and is about to give way in some kind of an earthquake shock that shall topple down their temples and abominable institutions together. Adroit managers as they are they have sent a lobby to Congress to watch every hostile movement and button-hole every impressible member. The The proposition to deny their delegate, Cannon, a certificate of election to the next Congress, may have added to the alarm, although he has been sitting in the House with hardly a question of his right to have several wives and be yet a member of that great body. Clawson, said to be three times the son-in-law of Brigham Young, and very wealthy, is representing the Mormon interests and getting himself widely introduced among Congressmen. We hope he may have the grief to see the incoming administration begin a vigorous and unsparing suppression of this rank evil.

In a few years it will be a popular measure for every railroad company to take the temperance pledge. The Iowa Central road has just issued an order prohibiting conductors, engineers, station agents, and other employes of the company from smoking or drinking whisky, ale, beer, cider, or other intoxicating liquors while on duty, under the penalty of discharge or suspension from service. No special merit should attach to such an order since every company owes to its patrons every ordinary means for their safety in traveling. To put them in charge of drunken men ought to be made a criminal offense.

The Primitive Baptists, who are almost unknown outside of Alabama and Mississippi, have some characteristics in which they put to shame churches of greater pretension to intelligence and spirituality. Their testimony against lodgery and renuniation of its fellowship in every form has rarely, if ever, been expressed in more forcible language, and the following incident cut from an exchange shows at what value their word is held by their neighbors:

"A few months since, one of this class—a pretty rough-looking man outside—entered an Athens store and wanted credit for a few goods till he could sell his cotton. Not knowing his customer, the merchant refused; but about this time a well-known elder entered, and tapping the farmer on the shoulder, asked, "How are you, Bro. Blank?" "Is that gentleman a member of your church, uncle?" asked the tradesman. "Oh, yes; and a good one, too," was his reply. "Well, then, my friend," continued the dealer, "go through this house from cellar to garret, and pick out what you want. I will sell you the whole establishment, clerks and all, on credit, with only your religion as security.'

—The pleasure of doing good is the only pleasure that never wears out.

CONTUMACIOUS CLERGY OF THE ENGLISH EPISCOPAL CHURCH.

BY REV. JOHN BOYES.

It will be known to many readers of the *Cynosure* that the Rev. P. Dale and other clergymen of the English Episcopal church have lately caused no small amount of excitement in consequence of their imprisonment for contempt of Court in refusing to comply with the conditions of the Public Worship Act. The plea which they make is that they cannot conscientiously conform to the requirements of the law, and so instead of leaving the church as honest men would do, they cling to the endowments and insist on having their own way as well. The vindication of their opposition to the law has called forth severe strictures, some asserting that the only persons who lay claim to martyrdom in our days, are parsons and preachers, both of whom regard their vocation as superior to that of law-abiding citizens. The plea of conscience is altogether irrelevant, inasmuch as they knew when they entered the church, that the laws regulating the worship of a National church, were made by Parliament, could be altered by Parliament, and would be administered by courts constituted by Parliament. Special meetings are being held throughout the country on the subject of these imprisonments; the general feeling however is, that while these clergymen are posing as martyrs, they are really playing the part of anarchists and bad citizens. The common sense of the nation regards them as violators of the law who are seeking notoriety by illegitimate means. About twenty years ago a series of prosecutions were instituted in order to ascertain how far a clergyman could go in his interpretation of the Bible without violating the doctrinal canons. The present is merely an attempt to frustrate an understood and acknowledged law.

The conduct of the clergy as obstructives of the law, will probably facilitate the progress of Liberationist ideas, and help forward the time when the church will be disestablished and disendowed. They object only to law which compels them to fulfil contracts into which they have entered, and which have been enacted to protect the rights of the laity. The case having been argued in the higher Courts and the decision of Lord Penzance having been sustained on every point, we pre-

sume there is now no option left the imprisoned clergy between absolute submission to the law and leaving the ministry of the church.

Louth, England, Dec. 14, 1880.

Horse and Jockey.

BY WM. FENTON.

A deacon of a church has a horse for sale which he says is such a good horse that he will carry you safely through any dangerous place and extricate you from the bad consequences of any scrape you may fall into. But a great many honest men who have used this beast unite in declaring the deacon's horse to be lame, broken-winded, ring-boned and spavined besides being a very vicious and dangerous animal, having killed not a few who have dared to tell the truth about him. And the deacon has put this horse in the dark stable of the parsonage where it is to be groomed and fed at the expense of the church.

Furthermore, the deacon allows no one to see this horse except upon the following conditions:

First, any one desiring to see the horse must first pay the price in cash.

Second, he must divest himself of all his clothing except his shirt, unless it buttons in front.

Third, there must be an extinction of any religion that he may have embraced previous to entering the dark stable of the parsonage to see the deacon's horse, and he must embrace instead thereof the religion of the image of the beast in the dark stable, and worship that image in its own pagan rites and ceremonies. See the "Masonic Ritualist," by Albert G. Mackey, used by the Masonic lodges, which says on pages 22, 23 and 33: "There he stands without our portals on the threshold of the new Masonic life in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the new birth, and asking the withdrawal of the vail which conceals divine truth from his unitiated sight. . . . There is to be, not simply a change for the future, but also an extinction of the past, for initiation is, as it were, a death to the world and a resurrection to a new life." . . . "This mental illumination — this spiritual light, which, after his new birth, is the first demand of the new candidate is but another name for divine truth—the truth of God in the soul —the nature and essence of both— which constitute the chief design of all Masonic teaching."

Fourth, he must swear, on his bended knees at the altar in the dark stable, and kiss the Holy Bible which lies upon the altar, that, under penalty of being brutally murdered and treated as "a vile perjured wretch," he will ever conceal, and never reveal the true character of that horse, and he must say that he consents to all of this of his own free will and accord. The deacon then declares that he is bound upon the back of his horse by "a tie stronger than human hands can impose." The rope is taken off from his neck, and the hoodwink is removed from his eyes. He then, by the aid of candles, for the first time, sees the deacon's horse in the dark stable.

Now to us of the outer and profane world, his fellow church members, the deacon declares, not that all of those men of otherwise honest repute who give his horse such a bad character are liars, but that they are "vile, perjured wretches." The deacon's pastor has for certain considerations, become interested in the sale of the deacon's horse, and describes it from the pulpit in glowing language. A stranger, having heard that the deacon's horse was a very valuable one, and seeing that it is loved, petted and most jealously guarded from all intrusion of cowans (dogs) by the church, and so helpful in getting the things of this world, and withal so available to help in time of danger or difficulty, desires to see the animal; but the deacon's pastor tells him from the pulpit that the only way in which he can know that horse is by complying with the deacon's terms. Thus the elder helps the deacon to set aside the testimony of those "vile, perjured wretches" who give the deacon's horse such a bad character.

The stranger has, however, his doubts about the deacon and his pastor. And he goes to a doctor who is a very high government official, and very deeply interested in the image of the beast in the dark stable. Indeed the doctor owns just such a horse as the deacon's except that it is lamer, worse in the wind, and has more spavins. The stranger having stated his misgivings about the deacon and his horse, the doctor apparently advises him to comply with the deacon's terms and see the horse, and assures him that by so doing he will have a better opinion of them.

But the stranger proceeds to the doctor's pastor and introduces the subject, when the pastor at once declares that he is quite well acquainted with the doctor's horse, and knows it to be a most vicious animal, indeed he knows it to be all that those (so-called) "vile perjured wretches' unite in declaring it to be. "But," adds the pastor, "I shall not allow anything to be said in my church about that image of the beast, because some of the members of my church worship it; and to mention anything against it would create discord and destroy the peace and harmony of the church. God himself has his eye upon it and knows its iniquity. He in his own good time and way will destroy it as he did the institution of slavery."

The stranger soliloquizes, according to this pastor this vicious animal is to be permitted to forage in the visible churches of God and fatten unmolested upon the souls of all the young men it can get hold of. And it is to be fed, groomed, petted, and advertised by pastors, deacon, and other church members until God breaks forth in furious anger towards us for having harbored the vicious image of the beast, just as he did in the case of slavery. But the stranger having lost all confidence in the deacon, the doctor, and their pastors, resolves, trusting in the Holy Spirit and power of God, to make known to his fellowmen what he has learned about the wiles of the monster and and so warn them to beware of seeking relief from their "darkness, helplessness, and ignorance" by embracing this vicious animal. And also the stranger would advise the people to keep an eye upon those pastors and churches who are its accomplices in crime. Remembering that God says to his ministers, "Cry aloud, spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins." And again, "have no fellowship with the unfruitful works of darkness, but rather also reprove them."

The Last Foot.

A little girl made a discovery the other day. She ran to her mother in great glee, assuring her that she had found out where they make horses—she had seen "a man in a shop just finishing one of them, for he was nailing on the last foot!" This is a capital illustration of the reasoning of some modern men of "science, falsely so called." These wise men hear of an old bone, or potsherd, or smooth stone, that somebody found somewhere, and straightway they come to the conclusion that they have discovered where the first man was made—away back in the workshop of the pre-Adamite ages—and, of course, that proves the Bible wrong and the wise men of science right! Whenever a man gets wiser than the Bible, he is sure to see somebody "nailing on the last foot" of his own conceit, and then he will go forth on the newly-shod hobby, riding pell-mell over sense and reason and science. It would be more sensible and devout for the man of science to interview and investigate the horse, instead of drawing hasty conclusions from the "last foot." We shall hold to the old theory of our old Bible about horse and men, while Darwin and his imitators try to learn what we knew long ago.—*Evangelical Messenger.*

SECTARIANISM.—What sort of an evil is a sectarian spirit? It is the cruel iron wedge of the devil's own forging, to separate Christians from each other. Christians thereby become like divided armies.—*Rowland Hill.*

Wisdom in Opposing Secret Societies.

[Essay read at the late Minnesota Convention by W. F. Hillman.]

The success of any cause does not depend wholly upon its justice or rightness. If it did, a Washington would never have been needed to lead our Revolutionary fathers to victory. Were that the sole condition of success, prohibition of the liquor traffic would long ago have been the rule in civilized lands. That a cause is right is undoubtedly one element of its success, for God rules in all the affairs of men, and the right will ultimately prevail; but those who would hasten the prevalence of the truth are admonished to "be wise as serpents." One great hindrance to every reform is the lack of wisdom on the part of its advocates. But, on the other hand, all genuine reformers will be charged with folly though they plan and labor ever so wisely to promote their cause. So, friends, do not be disheartened if you are told over and over again that it is folly to try to root out the evil of secretism, or a hopeless task to overthrow Freemasonry. Kindle your courage and zeal by such promises of Scripture: "If any of you lack wisdom, let him ask of God, who giveth to all liberally, and upbraideth not, and it shall be given him." God gives not directly that which can be obtained by the use of means. Fealty to our Master requires us not only to spend and be spent in his service, but to serve as wisely as we possibly can.

1. It is never wise to try to effect a good result by foul means—to do evil that good may come. Every attempt to promote truth by means that are morally questionable is unwise. All secret temperance organizations are objectionable on the ground that they make use of one evil, organized secrecy, ostensibly to overthrow another.

2. It cannot be wise to oppose secretism by charging upon it evils that result from other causes, or by exaggerating the bad effects that to a certain extent do result from it. Give the devil his due, and do not charge him with the evil that comes from your own folly. Are not reformers frequently faulty in this respect?

3. A permanent reform, though progressing slowly, is preferable to apparently great but transient results. Better that a plant take deep root in good soil than that, because in a thin stratum of soil covering a rock, it should spring up suddenly only to wither under the fierce rays of the noonday sun. A hasty reform is apt to be lacking in thoroughness and stability. Is it not true in morals as well as in physics that the cause is equal to the sum of all the effects?

4. Blameless living is one of the best methods of establishing our principles. Any cause has great vantage ground when its advocates are esteemed as far as they are

known. This is a point worthy of practical consideration by every one of us, though our cause is not so popular as to make it an object for persons to join from hypocritical motives. The leaders in the secret temperance orders are no more zealous in the temperance cause, if as much so, as we should be. Nor will it be difficult to surpass in the genuine article the pretended benevolence of secretists who agree to help those who are not likely to need aid on condition that they return the favor in case of need. Genuine benevolence is unconditional help of the needy so far as we are able.

5. One of the most effectual methods of rooting out error (and I am bound to say, one that anti-secretists are not behind hand in using), is to so cultivate the true, that there will be no room for the false. The objection which you all have doubtless heard urged against our organization, that it is an anti something, would have more force if we were nothing except antis. But, those who urge this objection should see to it, not only that they are builders, but builders of something worthy of their efforts—not builders of that which is not only useless, but positively dangerous. Better to tear down than to build that which is liable to fall and destroy life. To stay the ravages of a plague, like overthrowing secretism, is an anti work, but it is far more useful as well as more difficult than to spread a contagious disease. It is certainly more honorable as well as more laborious to root out Canada thistles or to get rid of wild oats—an anti work in both cases—than to propagate them. If any of us seem to others to be spending too much time and means in this anti-secret warfare, the fault is not ours. We wish that others would so build that there would be no need for us to tear down their dangerous structures of error. Nor would the work be so burdensome to the few, if all who profess to be desirous of promoting the truth would help a little instead of turning a cold shoulder, if indeed they do not positively hinder this much needed reform. After all there are comparatively few even of anti-secretists who make this their main business. We are stigmatized as hobbyists if we spend as much to overthrow the whole brood of secret societies as many, even of professed followers of Christ, do to become and continue active members of some one order—e. g., the Masonic. How many consider it perfectly consistent for good men to spend more for tobacco, or for some needless if not positively harmful diversion, than they think it reasonable for us to devote to this reform!

6. Another point which I think deserving of emphasis, is the abundant use which we can wisely make of the printing press. A friend casually remarked to the writer recently, that to become an Adventist required an unusual amount of mental stamina, and that the person who would be indifferent to Adventist belief when presented in the form of a tract, would probably be of little help or credit to the cause if led to embrace it by the eloquence of a public speaker. Is not the same equally true of anti-secretism? Because the printed page can be read at odd times, and when there is leisure to meditate upon its teaching, and because it is so economical a method of making known truth, let us see to it that the press does its full share in promoting our reform. This will include a liberal advertising of our lectures and other meetings, a general but discriminating distribution of wisely written tracts, and earnest efforts to secure an extended circulation and perusal of our books and periodicals. Any cause is likely to gain a foothold in the minds of those who pay for reading matter which advocates it. In addition to trying to induce persons to purchase that which will enlighten them in regard to secretism it will be wise to supply ourselves with tracts to gratuitously and judiciously distribute as we may have opportunity. The printed page cannot take the place of the living speaker, but it can reinforce his work so as to make it doubly effective, and permit him to give more attention to another indispensible requisite to our cause, viz.,

7. Organization. This is the framework of any cause. As our bodies would be flabby and weak without a bony structure, so no reform will or can prevail if there is lack of organization. Every meeting of our State Association, for I know not how long in the future, ought to have for one of its leading objects the formation of one or more auxilliary associations.

8. We will be lacking in wisdom in our opposition to secret societies if we do not so inform ourselves as to be able to readily point out to others, what many of even more than ordinary intelligence on most matters, seem not to perceive, viz., the difference between the privacy in the family circle and elsewhere, which is left to each one's judgment to observe, and the secretism that persons bind themselves to as a condition of membership in a secret society. We do wrong if we bind ourselves to keep anything secret till we first know what it is.

9. We should as a rule use a thin wedge to start a split in a log; or, in other words, first use mild measures to oppose this or any evil, but follow up with sterner measures, more violent agitation of the subject, more aggressive opposition to the evil. But as some rocks are so resistant as to require a charge of gunpowder or nitro-glycerine to blast them asunder, so some evils may be so gigantic, so thoroughly entrenched behind church and state, public opinion and interest, as to require no less an explosion (to expose their enormity) than the abduction and murder of a Morgan, or the hanging of good old John Brown, followed by a civil war, and the assassination of our beloved Lincoln.

10. Some methods properly precede others. Clearing the ground and plowing it naturally precede planting and cultivating the crop. So do not lecturing and the distribution of printed matter precede organization? What can we rationally hope for from political action, so long as Christians generally are indifferent to the truth respecting secretism?

11. As circumstances alter cases in other matters, so the wisest methods of opposing secret societies at one time, or place, may not be wisest elsewhere, or at other times. In fact the wisest methods will include a zealous and persistent use of all proper methods in due proportion.

12. Finally, and with special emphasis, let us endeavor to correctly understand, and wisely use the teachings of the Word of God. Every reform has a sure and sufficient basis in the Bible. Its teachings are stated, illustrated, and enforced, by precept and example, description and history, fact and fiction, prose and poetry, in every way and in just the proportion necessary or desirable, by reason of the importance of the subject, and the nature and condition of mankind. In short, the Holy Scriptures are a perfect rule and pattern of moral conduct for every human being under all circumstances.

What person deserving to be called a Christian would shrink from any sacrifice which the advocacy of the truth might require? No effort for moral reform will amount to much, unless upheld and promoted in the spirit manifested by our Divine Master, and for his sake.

Faint not, Christian Reformer.

The world is made up of appearances that many things seem good that are evil, true that are false, white that are black, right that are radically wrong. To meet this radical wrong with radical right, to try to reason with folly, self-will, appetite, self interest and blinded passion often appears as fruitless as spitting in the face of a whirlwind. People are marvelously slow in morals at distinguishing between false appearances and fair reality. Hence reform work often seems a weary one. "Who hath believed in our report and to whom is the arm of the Lord revealed," is a question often heard, and is as appropriate to the Isaiahs of the present as of the past. Hence they are exhorted not "to weary in well doing," and encouraged with the infallible assurance that "in due time they shall reap, if they faint not." It seems that reforms, like the majestic oak, must be slow growers to become long and hardy livers. It requires time for them to take root. Men must become rooted and grounded in the truth, before they can brave the storms that Satan is likely to raise against it. Men are soft, molluscous creatures in these days, while few are the tough and tried men that know the right and stand to it. He who will serve his generation according the will of God must now and then serve him alone, or in the company of but a few disciples. He may not always fight in the serried ranks of a conquering army, terrible with banners. Like the Lord's little David he must fight Goliah singly and take with him the five stones from the brook, amid the laughter of his brethren. Let no man lose his manliness in contending for the right, because its followers are few. If men will help you, thank them for their help. If they will not, tell them to stand out of your road, or be run over. The knight of the cross must be courageous if he would be victorious. He must be conscientious in the right to honor his Master and win the crown.—*Sandy Lake News.*

—The American Bible Society not long ago sent to each of the seven churches in Asia named in the chapter where the text is found, a copy of the Scriptures in the appropriate dialect, as a token of religious greeting and fellowship, and it was ascertained from a traveler a few months later that only one church, that of Smyrna, had received and welcomed with appreciation the precious gift, Christianity having died out in all the other six, but this one having been faithful to the teachings of the apostles for over 1800 years. Polycarp was the pastor of this church, and, persecution against Christianity having arisen, he was apprehended at the age of eighty-six and carried to martyrdom. But even after the fagots were piled up around him and the torch applied, an officer scattered the blazing wood, unbound the victim, and offered him life, peace and reinstatement in office if he would renounce Christianity. But Polycarp replied that for eighty-six years his Saviour had not deserted him and he would not renounce his Redeemer now after so long a trial of his grace, and accordingly suffered death.

—The following advice which is good for all time is said to have been given John Wesley by Dr. Potter, archbishop of Canterbury:

"If you desire to be extensively useful, do not spend your time and strength in contending for or against such things as are of a disputable nature, but in testifying against open, notorious vice, and in promoting real, essential holiness. Let us keep to this, leaving a thousand disputable points to those who have no better business than to toss the ball of controversy to and fro; let us keep close to our point; let us bear a faithful testimony, in our several stations, against all ungodliness and unrighteousness, and with all our might recommend that inward and outward holiness 'without which no man shall see the Lord.'"

Reform News.

The Illinois State Convention.

THE EIGHTH GENERAL MEETING IN THE PRAIRIE STATE.

The annual meeting of the Illinois State Christian Association opened on Tuesday evening, Dec. 28th, in Clark's Hall, Paxton. In the absence of the President, Elder Parker Hurless, Secretary J P Stoddard called the audience to order, and after prayer by Rev. M. H. Shepard, introduced Prof. C. A. Blanchard of Wheaton College, who addressed the convention with that forcible eloquence which characterizes his speeches on this subject. The audience was good when it is remembered that the thermometer was fast falling to 25 degrees below zero.

Wednesday morning Rev. D. P. Baker, editor of the *Free Methodist*, Chicago, conducted the opening devotional exercises. This season of prayer was a precious one to all who took part, and its fervor, strongly contrasting with the intense cold without promised much for the spiritual power of the whole Convention.

Business was begun with election of temporary officers and the appointment of committees. Rev. D. P. Baker was called to the chair and Mrs. E. A. Cook to act as temporary secretary; E R. Worrell was later chosen as assistant. Brethren Browne, Lowe and Shepard were chosen on business, correspondence and resolution; J. P. Stoddard, E. R. Worrell and S. Wyman on nominations and enrollment; W. W. Blanchard, S. P. Bushnell, and S. Mercer on finance. Short addresses from brethren Stoddard, Browne and Lowe filled the rest of the morning.

In the afternoon there was a larger attendance than usual for a day meeting to hear Mrs. Cook's address on the subject "Woman's Work Against Lodgery," from which was anticipated much that would be useful and suggestive for Christian women in their efforts to promote reform. She said it would be first necessary to answer the question, Why do women meddle with the question of anti-lodgery? by saying that the question is forced upon every woman, by the press, the pulpit and the parade.

1. Secrecy is an evil. Christ worked openly and spoke against deeds done in the dark. 2. Masonry degrades woman. 3. The lodge destroys the unity of the family relation. Its blossom is is infidelity. Mormonism is Masonry gone to seed. The relation of the church to Christ is that of wife to husband. Christ gave himself for the church. 4. Masonry is a foe to free government. Masons are not to look at crime as the civil law looks at it, but to decide for themselves. 5. Masonry is a foe to temperance, and is no friend to total abstinence. It turns out drunkards as saloons do. 6. Masonry is a false religion. It has no Christ in the first three degrees; and the anti-Christian spirit showed by Knight Templars in their great display in Chicago was mentioned.

Where is woman's place is this work? Reference was made to the garden of Eden. Eve's place there was as a help meet. Eve's mistake was in trying to manage the serpent. The husband has the veto power, the casting vote.

The work of woman in politics and social life was referred to. The instruction of children in reference to secret societies lies with the women. Their efforts can be made through Sunday school lessons and even by day school books. Such enterprises as the Morgan Monument open another field of work for women and children.

Since the lodge robs the wife of her husband, no legitimate means by which the truth may be advanced for the overthrow of this monster evil should be neglected by her in order for self-protection. The support of the *Cynosure* and circulation of Anti-masonic literature opens a wide field for her effort in this direction. She must be willing to seek first the interests of Christ's kingdom and in so doing will never fail of her reward.

This interesting address seemed to stir the minds of the husbands and brothers quite as much as those to whom it was more especially addressed, for several wanted to add a word on the despotic form of the Masonic government and the peculiar kind of temperance taught by Masonry, as its devotees are forbidden to get drunk, lest in their maudlin condition they may reveal some of the pretended secrets..

Mrs. Cook requested such ladies as were willing to do work in the anti-secrecy cause to remain after the adjournment of the convention and consult about organizing for such work.

Thursday morning after an interesting devotional meeting led by Rev. J. P. Stoddard which continued one hour, the reports of committees were taken up; that on nominations being adopted as follows:

President: Rev. D. P. Baker, Chicago.

Vice-presidents: Pres. S. B. Allen, Westfield College; Prof. E. D. Bailey, Tonica; Rev. U. D. Lathrop, Viola.

Secretary: H. L. Kellogg, Chicago.

Treasurer: J. B. Blank, Chicago.

Executive Committee: E. A. Cook, T. B. Arnold, W. I. Phillips, A. F. Dempsey, and J. P. Stoddard.

The finance committee also made a partial report which was favorably received.

The convention then adjourned or virtually resolved itself into a political meeting, the report of which is found elsewhere.

At eleven o'clock Elder Browne with blackboard and charts delivered an instructive and entertaining object lesson.

In the afternoon the devotional exercises were led by Elder B. F. Worrell and with other like seasons seemed to be the most valuable part of the convention.

At three o'clock the convention listened to a forcible address from Rev. D. P. Baker, editor of the *Free Methodist*, Chicago. A brief sketch of the address would not do it justice. His first point was that Freemasonry was a religion. The Master of every lodge is its priest. Mackey says that the religion of Masonry is pure theism on which members are permitted to engraft their own peculiar views. That our work is to show them that we have a better God and a better religion than theirs. That Masonry is a rival religion and a false religion. That it allows no minister of the word to preach in any of the leading churches if he opposes the order. It attempts to padlock our colleges and muzzle the press, both secular and Christian, and mentioned facts concerning the *Inter-ocean* of Chicago, the M. E. religious journals and the *Advance*, illustrating the truth of his statements. The fact that Masonry subverts justice was another point against the order. Masons themselves, many of them, know very little of Masonry. They want enlightenment. The work against Masonry is primarily a religious work. It needs a consecrated people. A backslider might as properly be sent as a missionary to the heathen as a lukewarm Christian into this work.

The address was well received and was followed with remarks by Rev. J. P. Stoddard.

Elder Browne then completed his blackboard exercise, after which the convention took a recess preliminary to the closing exercises of the convention, which occurred in the evening.

The committee on resolutions reported the following which were adopted without prolonged discussion:

RESOLVED, 1. That we hereby thank the citizens of Paxton for their kindness in entertaining delegates.

2. That loyalty to Christ positively demands that his professed ministers not only "have no fellowship" with the works of the lodge but also reprove and expose them as the Bible requires.

3. That we will heartily support the Christian Cynosure, as an indispensible agency in helping us to work together and help each other.

On the last evening brethren Browne and Lowe again had the floor, and before a full house demonstated the falsehood and wickedness of Freemasonry by working and explaining the third degree. A small admission fee of 10 cents was charged to gentlemen to help defray the expenses and though everybody went in who came, pay or not, $17.50 were taken at the door. The meeting proceeded with the utmost good order, and before adjournment the following resolution was presented by Bro. M. H. Shepard, resident Free Methodist pastor, was adopted by a strong rising vote:

"Resolved, That we, the citizens of Paxton, tender our sincere thanks to our brethren and friends who have so faithfully and in a Christian spirit set forth the evils of secret societies. We invoke the blessings of the most high God upon them wherever they go, and that he may give them abundant success."

The convention then closed with an encouraging token that its assembling had not been in vain so far as the local interest and effect may go, and we hope that throughout the great State of Illinois there may extend a like influence from this meeting.

Rathbun in Niagra County, New York.

EAST WILSON, N. Y.,
Dec. 25, 1880.

For a long time we have desired to see and hear the man whom Sir Knights and their coadjutors have so delighted to honor. About sixteen years ago he was both "an infidel and a Mason," but now is gloriously reconstructed, faithfully controverting the doctrines and operations of the ancient fraternity (denominated by the *N. C. Advocate* of Syracuse, N. Y., as the "High Mightiful Lodge of Unbiassed and Superincumbent Chinwaggers,") as well as faithfully preaching the everlasting Gospel.

It was our privilege not only to listen to an able lecture on the Religion of Masonry, on Thursday evening, but also to be much profited by two sermons on Sabbath at Chestnut St. church and at Warren's Corners. Evidently the Holy Spirit was in the word preached. The confession our brother made tells the secret of his power. "I am all consecrated to God. Once I was sarcastic, but the love of God and the baptism of the Holy Ghost has saved me from all this. The blood of Christ, it cleanses me." Such, substantially, was his public and private testimony. Without "love" what a "sounding brass and tinkling cymbal" a speaker must be! Now with a yearning heart, true to the interests of humanity, evidently "coveting only the best gifts," all is laid on the altar of sacrifice, unconditionally surrendered to God.

Bro. R. is laboring efficiently under a lecture committee commencing on the 8th inst. down to the present. In Ransomville on Sabbath both the Wesleyan and the Free Methodist churches partook of his bounty and in both churches, we are informed, the power of God came down and sinners pressed to the altars for prayers in each church to the number of twenty and more, and the revival influence continued. In view of this a messenger was dispatched, but in vain, to the committee to secure his release from lecture service for the time being. The programme had been made out, and like the laws of the Medes and Persians might not be altered, appointments being made in advance.

The lecture we heard was proof from Masonic authority that Masonry is a religion, not creed—restricted, yet dogmatic, dominant, deistic, attaching itself to anything of like character down to Mormonism. "Sharp" Masons were present and were privileged to deny the charge. It is written "even a fool when he holdeth his peace is counted wise;" so they held their peace. Call on Bro. Rathbun if you want clean-cut truths touching "Ancient" Freemasonry, from their own historians, rituals, digests, lexicons, guides, etc. His memory is a storehouse filled, from whence he draws convincing argument until all are persuaded. Even Satan himself already convinced, suffocating, restless and chafed, hastes to recede from "the light" argrily gliding away to sniff the air in outer darkness. If any desire to understand the mystery how a candidate is transformed through Masonry into an angel and fitted for the Grand Lodge in ——— call for ex-Mason Rathbun. We hope to secure his services in a revival effort soon as his time expires with the committee in this county.

WOODRUFF POST.

MINNESOTA ANNUAL CONVENTION.

ELDER BROWNE'S REPORT.

DEAR FRIENDS:—I got to Red Wing, Minn., about noon on Tuesday, the 7th, made my way to Bro. P. Sjoblom's, and received a cordial welcome. Bro. J. L. Barlow of Wisconsin, was there before me. Red Wing has about 6,000 inhabitants; many Swedes and Germans. The Swedes, especially, are friendly to our reform and throughout the State we may expect much help from them if they are rightly appealed to. The German Lutherans, although opposed to the lodge, are not as yet aggressive in this direction; once aroused they will be a great power. The Swedish Lutheran pastor, Bro. Sjoblom, is an earnest Anti-mason. Like multitudes of others he was somewhat indifferent to secrecy till the Masonic devil robbed him of his eldest son, and then he began to inquire into the character of the lodge and was shortly aroused to a knowledge of its Satanic character.

The convention began on Wednesday evening. Bro. Barlow gave the opening address on the Religion of Masonry. There was a fair audience in spite of the extremely cold weather (18° below zero in the morning), and a good attention. There were only a few delegates from abroad. Prof. Paine came bringing Bro. W. F. Hillman, driving all the way from Wasioja. Eld. Lindholm, Swedish Lutheran, and Eld. Hartley, Wesleyan Methodist, were present from Lake City.

Thursday morning was taken up with worship, business, and the organization of Goodhue Co. Christian Association. The chief exercises in the afternoon were the reading of three essays, and a short discussion on the subjects of which they treated. The first essay was on "The Genius of Organized Secrecy," by Eld. Mullinix of Wasioja, read in his absence by Prof. Paine; the second was on "Wisdom in Opposing Secret Societies," by W. F. Hillman; and the third on "Secret Societies and the Liquor Traffic," by Prof. E. G. Paine. Many excellent thoughts were presented in these essays. May we have more of such exercises in our annual gatherings and other meetings.

On Thursday evening I addressed the congregation on "Masonic Symbolism," using blackboard and charts. The Minnesota friends show a good determination to push on the battle. God speed them.

Friday evening I spoke in the Congregational chapel, Lake City, fifteen miles below Red Wing. Brethren there had been very active in working up the meeting on short notice; 500 bills had been printed and circulated, and a good interest aroused. The use of the chapel had been paid for and a receipt taken, but a Knight Templar who had the key refused to give it up. Another key was got, and a good audience assembled. We had a very good meeting. After the meeting those interested in the formation of a county society were asked to tarry, and a committee was appointed to effect an organization.

I took the night train for Baraboo, Wis., getting there Saturday morning, the 11th. Was welcomed by Dr. Cowles and family and Robert Wood and family. Lectured that evening in the Congregational chapel and had a good meeting. Lord's day, Dec. 12th, I preached in the Wesleyan chapel at Lyons, adjoining Baraboo, in the forenoon; in the afternoon preached in the Congregational chapel in Baraboo, and in the evening lectured on "Masonic Religion" in Adventist chapel five miles from Baraboo. Good meetings all.

Besides the friends mentioned, I met many others at Baraboo who were not ashamed to show themselves opposed to secrecy. Prof. J. W. Wood is, as ever, in the van, and with him Elder W. W. Warner, Riley Wilder, Wallace Porter and others, brethren and sisters, "whose names are in the Book of Life." God bless them all.

Monday evening, the 13th, I lectured in the Welsh church, six miles from Portage.

Tuesday evening, the 14th, I met with friends in a school-house near Rio, Columbia county. Spoke not long because of a sore throat. Here is an anti-secrecy society of forty or fifty members. At my suggestion they appointed, after the lecture a committee of seven to canvass the county and prepare for lectures this coming winter. These brethren are alive without the "but," and we expect to hear from them.

Wednesday, Bro. M. E. Mosher of Rio, one of the county committee, went with me to Fall River, hoping that we might arrange for a lecture that night. No opening there, so we went on to Columbus, a place of about 2,000 people. Had 500 bills printed, engaged a hall, and did our best to arouse an interest. The time was short and there were other important meetings in town, so our audience was small. Hope for better meetings some other time.

Wednesday night went to Fond du Lac, and thence to West Bend, on Thursday morning. I found Bro. Wm. Hamlyn with unabated zeal. Hope he may be able to do good work for reform in Washington county this winter, as he talks of lecturing. Found Bro. Wm. Holt well and holding fast to the truth. God bless these brethren, and do for them and through them, great things.

Returned on Friday to Chicago. In this campaign in Minnesota and Wisconsin I have received but little money—not enough to pay expenses—but I feel that good work has been done, and the way at least partly opened for further work by Bro. Lowe, or some other good man. God bless the cause in Minnesota and Wisconsin.

J. F. BROWNE.

News of the Week.

—Hon. E. B. Washburne of Chicago, has accepted an invitation to write the article upon Illinois to appear in the Encyclopedia Britannica, volume 12, and his manuscipt has already been sent to the publisher.

—The jury in the case of John Enright, a saloon keeper, charged with making an assault upon Andrew Paxton, the agent of the Citizens' League, returned a verdict finding the prisoner guilty.

—The Chicago Board of Trade decided last Thursday, by a vote of 936 to 193, to remove to a new building to be erected on the vacant ground on Jackson and La Salle streets, south of the Grand Pacific hotel.

—Mrs. E. Campbell, for many years Superintendent of the North Carolina Deaf, Dumb and Blind Institute, has been dismissed for indorsing Judge Tourgee's book, "A Fool's Errand," in a private letter to a Northern friend.

—Speaker Randall of the House of Representatives, believes there is every probability that the bill to place ex-President Grant on the retired list of the army with the rank and pay of General, will be reported favorably by the military committee.

—Captain Payne, leader of the Oklahoma raiders into the Indian Territory, has issued a secret circular to members of the association notifying them to be ready to move into Indian Territory at a moment's notice. The intention is to get together quietly a force of five thousand settlers and move suddenly to Oklahoma before the troops shall have discovered their rendezvous.

—The editor of the Philadelphia *Times*, after a month's tour in the South, has reach the conclusion that factories and schools only can solve the Southern problem.

—At Vestaburg, Mich., the boiler of a shingle mill exploded with terrific force, killing three men, and injuring several others more or less severely.

—Heavy snowstorms were reported last Wednesday all through Maryland, Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Louisiana and Texas, and the mercury dropped down several degrees below freezing point. No such weather has been known there for twenty years, and business has been generally suspended to allow the people to enjoy the novelty of sleigh-rides.

—An address to the British nation praying for the re-establishment of the independence of Transvaal is receiving numerous signatures in Holland.

—At a mass meeting in London, Canada, it was resolved that the proposal made by the government, and now before Parliament, to expend about $60 000 000 of money and to grant 25 000,000 acres of land worth $79,000,000, for the purpose, as alleged, of insuring the completion of the Canada Pacific railroad, is highly inexpedient and is calculated to prevent any considerable reduction in the present rate of excessive taxation.

Two heartrending shipwrecks are described in a Baltimore special. The British bark Fountabelle, from Jamaica for London, was struck by a hurricame on the 17th of December and wrecked, and the sufferings of those who survived are vividly detailed. The second disaster was the bursting of the boiler of the Isabel on the Magdalena river, Dec. 10, by which thirty-two of the passengers and crew were killed.

—A Dublin correspondent says the military authorities are adopting extraordinary precautions, and the extensive character of the arrangements appears to indicate grave apprehensions of imminent danger. All troops are confined to their barracks. The guard pickets have been augmented, entrenching tools and lanterns have been served out for the use of patrons in the event of the gas being cut off from any of the barracks. There are now here 250 officers, 6,000 men, 1 000 horses, and 16 guns, "the flower of the British army," besides strong bodies of constabulary.

—The Russian traveler and explorer, Colonel Brejevalsky, has returned to Omsk safely after two years' dangerous exploration in Chinese Mongolia. The attempt to enter Thibet was unsuccessful.

—President Anderwent of the Swiss Confederation, committed suicide last week through temporary insanity. He believed his life endangered by secret enemies. The relatively small majority by which he was elected President is stated to have greatly disappointed him.

—The roof of a house, at Saillegot, in the Department of Tarret-Garonne, France, collapsed on the 28th ult., during a service, and several persons instantly killed, and fifty more or less injured.

—The Vatican has sent peremptory orders to the Irish Episcopacy to abstain from language tending to create an impression that the Pope favors the operations of the Land League.

Correspondence.

Reform Colleges.

Are there more colleges and seminaries in existence than are needed or can be sustained? This is an important question which we do not propose to discuss, but wish to call the attention of the friends of reform to Wheaton College. A few years ago a lady started an undenominational female seminary at Hyde Park, Ill. The teachers were of superior ability; some of them were members af the Disciple church. One is at this time a teacher in Antioch College, and the wife of one of its professors. After running the the school two or three years, the lady principal said to one of its patrons that such an institution must be backed up by some one of the Christian denominations to be successful, otherwise it will be a failure.

Wheaton College was started by the Wesleyans for the maintenance of certain principles in connection with that of a general education. That denomination, it seems, was not strong enough to make it a success, although they did a great work in sending out strong, well-informed Christian men and women to bless the world by their labors. Without following up the history of the college, it will be sufficient to state that others were invited to take hold with them and keep up the institution, with the understanding that certain reform principles should be maintained. Among them is opposition to secret societies. None such were allowed among the students, and they ought every where to be abolished. To show the consistency of the position taken, students were not allowed while in college to attend any lodge meetings. A student violated the rule and was suspended. Suit was commenced against the college in our court, and after a vexatious lawsuit the college was sustained. Every one knows the position taken by the college against secretism is unpopular, and that it is terribly opposed by the whole secret fraternity, even to downright hatre

Six years ago the writer was visiting in one of our western cities in the family of one of its best citizens. Our friend made some inquiries about the college and its president. We answered his questions, and stated also that they had taken pretty strong ground, and we thought "they had a hard row to hoe." His reply was, "They are right." A lady friend present, who was a member of the church with him expressed surprise, and said she should regret to have her husband hear him say that. He remarked to her that a man could "not be a consistent Christian and an adhering Mason;" that he knew what he was talking about for himself he was a Mason in good standing, etc.

There are three other institutions in the same county with Wheaton College that have a support from the denominations they represent. The German Lutheran at Addison is devoted to the education of teachers for German schools; the United Evangelicals, reformed Lutherans, have a college at Elmhurst; and the Evangelical Association have their only college located at Naperville, which has a strong backing from that entire numerous denomination, which furnishes them with a large number of students. This Wheaton College does not have. While it is undenominational it is thoroughly Christian. The church organization that worships in the chapel is an independent one, composed of the faculty, students, and citizens of the place. There is an able corps of professors, men of learning and piety, thoroughly devoted and enthusiastic in their work. There has been great self-denial and much hard labor on the part of professors and friends of the college in bringing it up to the success it has attained. At this writing there are some one hundred and forty students in attendance.

The college greatly needs the united support of the friends of reform, especially by filling it up with students; young people can hardly find an institution where the moral, religious, and educational advantages can be equalled. The best thing to be said is, God has owned the institution by granting his Holy Spirit in the converting of the students to an active confession of Christ as their Saviour and in their consecration of themselves to his service.

The writer is not connected with the college, but has been familiar with its history from the laying of its corner-stone; he has no material interests to be served by speaking for the institution. May the maxim prove true, that "birds of a feather flock together," in the union of hearts and hands of anti-secret society friends, in gathering into its halls students that will push on the great work of saving our country from the sins that are the curse of the day and age in which we live.

H.

A Canada Rescue.

In the *Weekly Globe* of Dec. 10th in the items of news from London, Ontario, occurs the following notice:

"A communication from Nebraska states that about two miles west of Chapman, in Merrick county, that State, was recently found the body of a man, about thirty-five years of age, whose description corresponds in every particular with that of R. Lepsey, who some time since, in conjunction with Henry Fitzsimmons, perpetrated the brutal murder of the old Indian doctor, Ninham, which excited such widespread indignation in this vicinity." (i. e. of St. Thomas and Elgin county.)

Your correspondent, who sends you the above item, for insertion in the *Cynosure*, would beg to remark, that he was on familiar terms with a farmer in the township of Aldborough, a very quiet man and member of the Baptist church, who often spoke in very grateful terms of Ninham, who had been the means of saving his life, when all other regular doctors had given him up as incurable. This man was shocked at the murder of one who never was known to injure anyone.

When H. Fitzsimmons had escaped to the States and the judge and sheriff of the county, being both Freemasons, made no great effort to arrest the murderer, he at last returned and coolly gave himself up. He was condemned at the assizes to imprisonment for life; but was never removed from St. Thomas jail, where he could not be confined for more than two years. He declared that Fitzsimmons had every liberty given him in the jail, and was there only to be kept out of danger. He bewailed such perversion of law.

Your correspondent has no means of testing the truth of these statements of this worthy farmer, who died in 1878, but it is plain, that here in Canada, as elsewhere, when the lodge rules, the law is feeble to give justice. This must be so where judges and magistrates are under lodge control.

J. D.

Our Mail.

John Collins, Hicksville, Ohio, writes:

"Secrecy is still the order of the day in this community. I voted the American ticket at the last two presidential elections."

Wm. Steel, Portland, Oregon, writes:

"I have ever been opposed to all secret societies. I well remember the time that the Masons murdered Morgan and never have had any good will to the organization since. Masonry must be voted out of office and I wish to help do it. My greatest loss here is the lack of church fellowship; all the Protestant churches in this place are permeated with the principles of secret societies. I am therefore outside of churches and expect to remain so unless some anti-secrecy church should be organized here."

Wm. H. Taylor, Sparta, Mich., writes:

"The Cynosure is a power under God which is destined to bear off the conqueror's laurels. There is no paper published which so fully meets the wants of this degenerate age. The election is past and for the next four years the government will be in the hands of the despotic craft. But thanks to the Cynosure and its co-laborers there is a time coming when the tide will turn in another direction and I hope the time will not be long. Four years ago there were four American tickets voted in Sparta; this year there were seven. In Kent county there were eighteen votes; four years ago they were reported as 'scattering,' but this year were reported properly. So you see we have made some progress. I gave American tickets to two men and they agreed to vote them, one of the two was a Mason and the other was not. The Mason voted his but the other did not. It is my opinion that a Mason converted to our cause is worth more in disseminating truth than a dozen who sympathize with the craft. If you attempt to convert one of the latter class he will not believe you, but when you approach a Mason with the truth he knows that it is the truth. When a Mason is converted you convert his friends also, but those who have friends in the lodge are unwilling to believe it as bad as it is and are thus kept from accepting the truth."

John Leeper, Senecaville, O., writes:

"At Hiramsburg, Noble county, there was one vote for the American party; at Mt. Ephraim, one. Well, this looks small when we consider that there are so many professing to be opposed to Freemasonry. And it looks still more strange when we consider that we have a Wesleyan church at Senecaville, numbering one hundred and twenty-three members, which makes Masonry a test of membership. At the same time some of our ministers are State lecturers. It seems to me that they ought to bear the reproach. But this is the excuse they have for it—they are great sticklers for temperance and vote the Prohibition ticket. Now I confess I cannot see any propriety in this when we have as good a prohibition plank in our platform as the world ever saw. Some ministers here, who profess to be very Anti-masonic, when it comes to voting will vote for a Masonic president, claiming to be choosing the least of two evils. This looks to me like serving the little devil and giving the big devil the go-by. I feel like praising God that notwithstanding my littleness I am permitted to stand with the great reformers of the nineteenth century. It is my humble prayer that God may keep me steadfast, unmovable always abounding in the work of the Lord."

Thomas Johnston, Dickson, Tenn., writes:

"Bro. Hinman made quite a commotion here, but the wily craft had a meeting in their lodge and in their M. E. church the first night, but quite a number heard him the second evening."

Rev. B. F. Miller, Eagleville, Mo., writes:

"I love the cause the Cynosure advocates. This reform work has the voice of God in it, and the sheep know it. 'And when he putteth forth his own sheep he goeth before them and the sheep follow him for they know his voice.'"

C. A. Clark, Carthage, writes:

"We have long loved the strong meat of the Gospel, and feel that the fearless workers of the N. C. A. inspire and encourage us to heartily go on with our part of the work."

J. O. Doesburg, Holland, Mich., writes:

"I hope that every lecturer and degree-worker will report regularly through the columns of the Cynosure so that we may all know what progress is being made."

Anti-masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:

C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 927 L St., N. W. Washington, D. C.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.
D. B. Turney, 311 East Capitol street, Washington, D. C.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good. Des Moines, Iowa

—He alone is truly wise, who is wise unto salvation.

Sabbath School.

LESSON III.—Jan. 16, 1881.—THE PROPHECY OF ZACHARIAS.

SCRIPTURE.—Luke 1: 67-79.

67. And his father Zacharias was filled with the Holy Ghost and prophesied, saying, [Joel 2: 28.]

68. Blessed be the Lord God of Israel; for he hath visited and redeemed his people, [1 Kings 1: 48; Ps. 41: 13; 72: 18; 106: 48; Ex. 3: 16; 4: 31; Ps. 111: 9; Luke 7: 16.]

69. And hath raised up an horn of salvation for us in the house of his servant David; [Ps. 132: 17.]

70. As he spake by the mouth of his holy prophets, which have been since the world began: [Jer. 23: 5, 6; 30: 10; Dan. 9: 24; Acts 3: 21; Rom. 1: 2]

71. That we should be saved from our enemies, and from the hand of all that hate us;

72. To perform the mercy promised to our fathers, and to remember his holy covenant; [Lev. 26: 42; Ps. 98: 3; 105: 8, 9; 106: 45; Ezek. 16: 60; v. 54.]

73. The oath which he sware to our father Abraham, [Gen. 6: 13; 17: 4; 22: 16, 17; Heb. 6: 13, 17.]

74. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, [Rom. 6: 18, 22; Heb. 9: 14.]

75. In holiness and righteousness before him, all the days of our life. [Jer. 32: 39, 40; Eph. 4: 24; 2 Thess. 2: 13; 2 Tim. 1: 9; Tit. 2: 12; 1 Pet. 1: 15; 2 Pet. 1: 4]

76. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; [Isa. 40: 3; Mal. 3: 1; 4: 5; Matt. 11: 10; v. 17.]

77. To give knowledge of salvation unto his people by the remission of their sins, [Or, for; Mark 1: 4; Luke 8: 6.]

78. Through the tender mercy of our God; whereby the dayspring from on high hath visited us, [Or, bowels of the mercy; or, sunrising or branch; Num. 24: 17; Isa. 11: 1; Zach. 3: 8; 6: 12; Mal. 4: 2.]

79. To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. [Isa. 9: 2; 42: 7; 49: 9; Matt. 4: 16; Acts 26: 18]

GOLDEN TEXT.—"The dayspring from on high hath visited us."—Luke 1: 78.

[From the Westminster Quarterly.]

HOME READINGS.

The birth of John. Luke 1: 56-66.

The prophecy of Zacharias. Luke 1: 67-79.

Circumcision. Gen. 17: 1-14.

The horn exalted. Ps. 89: 1-24.

The fear of the Lord. Ps. 111: 1-10.

God's oath to Abraham. Gen. 22: 1-18.

The forerunner foretold. Mal. 3: 1-10.

[From Pilgrim Commentary.]

INTRODUCTION.

John the Baptist was born six months before our Lord. The date was, therefore, probably in the early summer of B. C. 5, year of Rome 749.

We see here a striking instance of the effect of inspiration upon the inspired person. Zacharias was filled "with the Holy Ghost" (ver. 67), but was still Zacharias the father and the Jewish priest. "The Benedictus presents, therefore, not only the faith of a pious Jewish priest, not only the result of the long months of silent reflection to which Zacharias had been subjected, but also these as guided, moved, and uttered under the immediate influence of the Holy Spirit. Without inspiration the pious priest would doubtless have adopted the same tone, the same Old Testament phraseology, but his words could not have been prophetic of the coming of the Messiah, nor of the part to be taken by his own son. Such an entire absence of erroneous Messianic expectations was scarcely possible in the case of even a pious Jew at that time, without the influence of the Holy Spirit guarding from error."—Popular Commentary.

NOTES.

Godet thinks: "This song, which was composed in the priest's mind during the time of his silence, broke solemnly from his lips the moment speech was restored to him, as the metal flows from the crucible in which it has been melted the moment that an outlet is made for it." This would imply that the language of ver. 64 "spake, and praised God" refers to this song. To this there is no objection, because it is Luke's habit to go on with his narrative as he does in vers. 65, 66, and then revert to some previous point, giving more details. As to the prophetic character of the song, there can be little doubt; there was nothing in the external circumstances of the Jewish people, at that time, which could give any warrant for it. As already remarked, no Christian believer in later years would have written it.

"Blessed." This is not the word used in the beatitudes, but a stronger one. A kindred term is applied to the Virgin Mary by Elizabeth, ver. 43, but the Greek word which occurs here is applied in the New Testament only to God (comp. Eph. 1: 3).

"For he hath visited." The past tenses used here, and throughout the song, are called "prophetic tenses," because the prophet regards the event he celebrates as so certain that he may speak of it as already accomplished. There undoubtedly is a reference here to God's returning to his people in revelations after the centuries of silence.

"Raised up a horn of salvation for us." This figure of the horn occurs frequently in the Old Testament (see Sam. 2: 10; Ps. 132: 17). The reference is not to the horns of the altar, but to the horns of animals, as constituting the weapon of defense. There is, therefore, an allusion to a mighty defender, whom Zacharias regards as certain to come, speaking of him prophetically as already present.

"From our enemies." This refers, no doubt, to their political oppressors; but the context shows that Zacharias had in mind more blessings than political deliverance (comp. especially vers. 74, 75).

"That hate us." Some have thought that this phrase represents Herod and his party, in distinction from their foreign oppressors; but, according to the parallelism of Hebrew poetry, the two phrases may be regarded as referring to the same class of persons.

"To perform the mercy promised to our fathers;" or, more simply, "to show mercy unto our fathers." In our version the word "promised" is inserted (in italics), because showing mercy to the fathers, then long dead, seemed to involve a difficulty; but the poetic expression may be retained in its literal form. The pious Jews so identified themselves and their fathers, that showing mercy to Israel in any age was regarded as showing mercy toward the fathers.

"Without fear." Refers, of course, to "without fear of enemies." The political deliverance would enable them to be without fear, and thus better to worship. There is no reference to fear of God.

"In holiness and righteousness." "'Holiness' is consecration to God, 'righteousness' the manifestation of it; after the former, the latter would be unreal; both are necessary to true piety; even the 'righteousness' has respect to God, rather than to men. Since this is the end which Zacharias expected to be subserved by deliverance 'from the hand of our enemies,' it is impossible that his song referred only to temporal blessings."—Popular Commentary.

"Knowledge of salvation." Here the mission of the child is brought out. He was not only to announce the coming of salvation, but to make known what that salvation was. The Jewish people were possessed with false notions respecting the Messiah. This child was to show them wherein that deliverance consisted which the Messiah would bring. It is clear from the whole tone of the words of Zacharias, that he understood that the Messianic salvation was moral deliverance. How fully John the Baptist fulfilled this prophecy, is clearly seen (comp. Lesson VII.).

"By [or, 'in'] the remission of their sins." The salvation would come in and through forgiveness. John, by preaching repentance, awakened the sense of sin; this sense of sin made all who were affected by it understand that deliverance from sin was more needed than deliverance from oppression, and that the Messiah was to be hoped for as a spiritual, rather than political deliverer.

"Whereby [or, 'in which;' i. e., in the exercise of these tender mercies] the dayspring from on high." Comp. Mal. 4: 2, where the coming of the Messiah is represented as the "rising of the sun of righteousness." "Dayspring" refers to the springing-up of the light, and is here a title of the Messiah. "On high" refers to the fact that the Messiah comes from heaven.

LESSONS.

Silence is often the best preparation for praise.

We learn to praise God for what he is by first praising him for what he does.

"Salvation" is the theme of these songs which usher in the new dispensation.

The enemies of God's people are his enemies.

Undisturbed public service of God is a blessing we now enjoy, but probably fail to appreciate.

Our worship is a mockery unless it is "in holiness and righteousness."

All the world was then in darkness and in the shadow of death; art, literature, political power, had failed to guide into the way of peace.

A Saviour was needed, and a Saviour came, heralded by the child of Zacharias: neither is there salvation in any other.

OBITUARY.

Died, at his residence near Modena, Mercer Co., Mo., on the 21 of November, 1880, ELDER HIRAM CASTEEL, after an illness of about five weeks, of a slow, lingering fever.

The deceased was born in Laurel county, Ky., on the 27th of September, 1808., and was therefore about seventy-two years old. He was married on the 21st day of March, 1833, and was the father of ten children. His bereaved wife and four of his children still survive him. John Casteel, our respected Postmaster at Princeton, is his only surviving son.

Father Casteel was converted and born again on the 19th day of May, 1837 and soon afterward united with the Baptist church. He was specially called of God to preach the Gospel, and was ordained as a minister on the 27th day of August, 1842; and for the past thirty-eight years has been an earnest and faithful minister of the Lord Jesus Christ. For a great many years he preached to and was the pastor of four different churches at the same time; one of them about thirty miles distant from his home, in Kentucky.

Many and sound conversions ever followed his zealous and efficient ministry of the Word.

Father Casteel was a true American in principle. He was sternly opposed to human slavery, Roman Catholicism and Freemasonry. On account of his believing that Jesus died for the black man as well as for the white, he was severely persecuted, before the commencement of the rebellion in 1861, in slave-holding Kentucky; but he was so well versed in the Bible, and so well clothed in the armor of God, and armed with the sword of the Spirit that his assailants were always defeated; and Father Casteel never stood up in the pulpit but what the Lord crowned his efforts with victory.

He moved to Illinois in 1857, and from thence to north Missouri in 1864 To see an abolition preacher from Kentucky was a strong incentive to loyalty to the people of Missouri, but to hear him speak was far stronger.

Father Casteel lived and prayed and talked and preached loyalty and Union until victory perched upon the flag of our country, and his two sons returned from the battle-field.

But the greatest work of Elder Casteel's life was left for his old age. In 1873 he, as pastor organized an anti-secrecy church at Salem, Mercer Co., Mo, with six members, and that reform now numbers over two hundred members here, and is still growing. Father Casteel's last sermon save one was preached at Salem church on the second Sunday in September, and was a powerful success, and the means of at least one conversion. At the close, he, perhaps, had a presentiment, and gave us all the parting hand, and bade us all a last farewell.

Father Casteel's character was unimpeachable. He was dearly loved by his friends and respected by his opponents. A loving husband, a kind father, a loyal and patriotic citizen, a true friend a good neighbor and a sound Bible Christian. His loss to us seems irreparable.—*American Freeman*.

—Bro. Britten of Vienna, Wis., sends the following notice from a local paper of the death of a worker in Christian reform:

"Jason Foster, Esq, of Sugar Creek, died last Saturday night, after an illness of only a few hours. He had done his chores, and seated in his house between four and five o'clock, was taken suddenly ill with bilious colic. No medicine could help him. He expired the same night at one o'clock. The funeral services were attended from the Union church, last Tuesday, his pastor, Rev. Dodd, officiating. Mr. Foster was a native of Vermont, 70 years of age. He had resided in Wisconsin twenty-six years; and during this period had made many friends who testify to his sterling worth. Fearless in uttering his convictions, he acted the manly part in whatever he had to do.

WORDS OF LIFE FOR EVERY DAY.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—John 15: 7.

THURS., Jan. 6.—As ye would that men should do to you, do ye also to them likewise.—Luke 6: 31.

FRI., Jan. 7.—Thy faith hath saved thee, go in peace.—Luke 7: 50.

SAT., Jan. 8.—What manner of man is this! for he commandeth even the winds and water, and they obey him.—Luke 8: 25.

SUN., Jan. 9.—My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.—Luke 1: 46, 47.

MON. Jan., 10.—But one thing is needful and Mary hath chosen that good part which shall not be taken away from her.—Luke 10: 42.

TUES., Jan. 11.—Ask and it shall be given you, seek and ye shall find; knock, and it shall be opened unto you.

WED., Jan. 12.—Let your loins be girded about, and your lights burning and ye yourselves like unto men that wait for their Lord.—Luke 12: 35-36.

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 6, 1881.

ONE MORE NAME AT LEAST shall be added to the subscription list of the *Christian Cynosure* during 1881, through my effort, would be a good pledge for the New Year. We hope not one of our present list lacks the interest and courage to promise at least this much. Put it among the things to be done for Christ as soon as possible in the year. If your zeal does not reach this point or you are faint-hearted, pray that these may be given you in due measure. Such a vow and prayer honestly made, will bring you a blessing and will help fulfill our wish that all the friends of the *Cynosure* may have a HAPPY NEW YEAR.

THE EVANGELISK TIDSKRIFT, the organ of the Scandinavian Baptist churches of the Northwest is enlarged with the new year and will be published semi-monthly hereafter. Prof. Edgren who unites the duties of instructor to the Scandinavian students at the Baptist Theological Seminary at Morgan Park near this city, with the charge of the paper, maintains the honor of the Lord Jesus Christ against the lodge in both these responsible positions, and the paper is thus exerting a great and increasing influence among the Norwegian, Swedish and Danish Christians of our newer States. He takes his position after mature consideration and careful study. The next General Convention of the Scandinavian Baptist church is to be held next summer at Council Bluffs, and an able and manful statement is promised from that important meeting setting forth the dangers of secretism to the churches of Christ.

AGNOSTICISM.—Rev. J. A. Knox-Little, the famous English clergyman who has been preaching in the leading cities of the North, gave this idea of the latest and most popular phase of infidelity in his last sermon in Boston: "If there is any fault in human nature which is degrading, it is intellectual pride; and the need of a guide which we have in this case arises from the intellectual difficulty we have in understanding divine truth. The intellect comes from God, and is a power of itself; the pressure which comes from intellectual capacity is unbounded. But the danger from intellect is, that it imagines that there is no field into which it may not enter. But there is a sphere where it cannot enter; and where it is as a baby in the first moments of its efforts to speak. There is a sphere of spiritual life, and though the intellect may come to the limit of that sphere by faith, yet it cannot put foot beyond it. It has to ask humbly divine faith to be its guide. But it refuses to do so, and the result is what in England in fashionable slang, is called agnosticism. Its ground is to assert that there is no knowledge of spiritual things, a position that is irrational, because it denies truths of which it is as conscious of as of the pyramids. The intellect says there may be bounds where it cannot reach, but it has the power to see where it stands and to verify its position. But the intellect turns away from the mediatorial fact which is the central truth of the church of the Redeemer. It bows out the eternal God as manifested in the eternal Word. It makes Christ a *lusus naturæ*, a flickering picture of light and shadow, a chiaroscuro, neither exactly man, nor exactly God, and certainly not a mediator. That was the foundation of the Arian controversy, and that is the foundation of Unitarianism to day. You cannot verify the facts of the atonement, and therefore you will not have them."

THE TEMPTATIONS OF WEALTH.

The Christian church has always to withstand great temptations and trial of faith because of increase of this world's goods. Wealth sears the heart to-day as it did when Christ warned against its influence, and the church of Laodicea was reproved, "Because thou sayest I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind and naked."

These warnings of the Holy Ghost in the Scripture need to be particularly studied at this time since there is every indication in our great centers of business that the tide of gain is rising. Many who read these lines have visited the Babel of affairs known as the Chicago Board of Trade. Vast as is the hall where this body meets it has become too small and last week a vote decided to remove about one-fourth of a mile to the south, several blocks away from the banks and telegraph offices. The figures which represent the business of Chicago almost beyond ordinary comprehension. Over 148 million bushels of grain, 7 million hogs and nearly a million and a half of cattle represent part of the immense business that centers here. In New York the banking transactions are still more astonishing. The payments at the Clearning House in that city for 1880 exceed those of any other city in the world, are greater even than the entire amount received and paid out by the United States government from its establishment to the present time. The total government receipts are said to be a little over eighteen and a half billions, the expenditures a quarter billion less, while the aggregate of New York banking business for the year has been $38,640,000,000.

"Forewraned is forearmed." The churches of Jeeus Christ need neither be overwhelmed nor harmed by the great rush of business affairs. Knowing the temptations that come with prosperity, they should prepare to meet their shock by seeking continually that Refuge, wherein they may always find a "way of escape."

WORK FOR WOMEN.

After the address by Mrs. Cook at the Illinois State Convention, on Wednesday last, a number of ladies remained after adjournment for a few minutes' consultation. They prepared and adopted the following words of greeting and suggestion to their sisters in Illinois:

"*Resolved*, That we deem it important that all women should make active efforts to inform themselves in regard to the character and tendency of the secret orders. That we, who have enjoyed the privileges of this convention, purpose to thus acquire an adequate knowledge of these orders. That we favor the appointment of a suitable woman to devote her whole time to the development of the work in this State."

There is surely a great work that may be done by the Christian women of Illinois for their homes and for the Christian church. Let them give this subject due consideration and prayer that talent may be found and consecrated to God in this reform; that children may be educated to understand the evil nature and debasing tendency of the lodge.

GOOD NIGHT WORDS FOR THE CHILDREN.

"Will you please tell us a story after we are in bed," is the request which often comes to me from my children, and mother's good night talks are among the most vivid of my sweet and sacred childhood recollections. Children usually lay aside their cares with their clothes, and their minds are at leisure for impressions good or bad. The great want of the present age, we believe, to be a thoughtful acquaintance with the Bible. The Israelits were commanded to lay up the words of God in their hearts and teach them diligently to their children when sitting in the home, walking by the way, when lying down or rising up, a kind talk about a portion of Scripture will come to be more attractive to children than common stories if pleasantly conducted, and will cultivate in them the habit of meditating upon portions of Scripture. If God's words abide in our children they can claim especial and wonderful blessings. An inheritance to them of priceless value.

We publish this week some good night words with the children, which are necessarily very brief and designed rather as suggestive and helpful to mothers, than for the edification of the children. Each mother can take the verse and adapt the conversation to the peculiar wants of the children with whom she is talking.

MRS. E. A. COOK.

—Elder J. F. Browne started for Monroe, Wis., immediately after his return from Paxton. He is engaged to assist Bro. Bancroft in a protracted meeting in the Congregational church, and expects to remain one or two weeks.

—Elder S. C. Kimball, editor of the *Christian Witness*, New Market, N. H., has been summoned for trial on Tuesday, January 11, before the New Durham Quarterly Conference. The charges are based on his argument against Freemasonry in an article published some time since in these columns. Of course these charges are a mere trifle, a pretence. The thing is to get rid of a brother who loves the truth enough to proclaim it even among those who hold it in hypocrisy. We wish to encourage this brother in this trial. Let him esteem himself favored of God, since when they cast him out (that is foregone) he can realize as never before Christ's words in Luke 6: 22, 23: "Blessed are ye, when men shall hate you, and when they shall separate you from their company. . . . Rejoice ye in that day and leap for joy." May God give him power and utterance in the day of his trial, so that the truth may burn into hearts of these misguided brethren and bring them to humiliation and repentance.

—Bro. Hinman wrote from Tougaloo, Mississippi, on Monday of last week, having lectured a second time and preached on the preceding Sabbath. He expected to leave that morning for New Orleans. He expressed himself as more than satisfied with his kind reception at Tougaloo in the hospitable home President Pope, whose sympathies and efforts were freely given to promote the principles for which Bro. Hinman and the *Cynosure* are laboring. On Thursday he telegraphed from Mobile for a remittance to pay his further expenses. Twenty-five dollars were immediately forwarded to him. We do not know whether he will be able to go on to Florida to assist Bro. Galloway in organizing a testifying church in Sumpter county, or will turn northward to Selma, Alabama, and from thence return home through East Tennessee.

The political meeting held in connection with the Illinois Christian Association at Paxton, last week, appointed a committee of nineteen (one for each district in the State) to advance, as they were able, the principles of the American party in local and State politics. In this action we see an omen for good, and trust that the members of committee will magnify their office. Will other States follow this example? Who'll be the next? On, brothers!

—Mrs. W. W. Strong, of this city, daughter of Mr. Carpenter,

died on Friday morning last after a brief but severe illness. In this severe affliction he and the circle of bereaved friends have our deepest sympathy and that of our readers.

—Mrs. A. E. Jenks of Cheshire, Massachusetts, whose name is familiar to the readers of the *Cynosure*, and whose prayers and contributions have not been in vain for the advancement of our reform, writes that her son, Francis L. Jenks, died on the morning of the 28th ult., of a paralytic stroke. He left a wife and four children, who with parents and a brother deeply mourn his loss from their circle, but realize that God is faithful and is a friend in whom they have unfailing consolation.

—The Boston correspondent of the Hartford *Evening Post* begins a late letter by ridiculing the opposers of secretism and magnifying Oddfellowship. His effort is pointless till the last sentence is reached: "Secret societies, probably as harmless and susceptible of good, are on the increase, and it may be, by and by, that we shall be in the position of the man in the play who would not eat his breakfast without a stratagem."

—On account of the severe sickness of Prof. R. T. Morgan of Wheaton College, it was with great reluctance that Prof. Blanchard consented to go to Paxton last Tuesday, since, with part of Prof. Morgan's duties, he must leave seven classes. His brother, Mr. C. L. Blanchard, kindly consented to leave his law business in this city for a day and take the vacant place in the class room. Those that "tarry by the stuff" should not fail to receive honor due.

—The *Signal* reports that Dr. H. A. Reynolds has been invited by Pres. Bascom of the Wisconsin State University, Pres. Chapin of Beloit College, Gov. Smith and many others, to begin an all-winter work in Wisconsin for temperance. Dr. Reynolds is a Freemason and when in this city showed himself so much under the lodge influence that he purposely refrained from using the name of Christ in his meetings for fear of giving offense to some Jew or infidel, although personally remonstrated with by a leading banker of the city. If he crosses the path of any of our readers in Wisconsin this winter we hope they will succeed in showing him that Freemasonry is a mighty bulwark for intemperance. If he wishes to do thorough work he must renounce and denounce the order. The women of the Christian Temperance Unions should remember that in the lodge he calls them cowans and leaves their Saviour outside.

The Funeral of Mrs. Strong.

The funeral of Mrs. Mittie C., wife ot W. W. Strong and daughter of Philo Carpenter, was held at the family residence, No. 453 W. Washington, Sabbath, Jan. 2nd, at 1 o'clock p. m.

Mrs. Strong entertained a deep interest in the Anti-masonic reform, opening her house for the entertainment of delegates and Anti-masonic lecturers. A short time before the convention of the Illinois State Christian Association, held in Chicago in 1874, she took her carriage and in company with Mrs. Cook called on a large number of Chicago clergymen, and the vigorous, womanly manner in which she presented the objections to Masonry to Prof. Swing, are still fresh in the mind of the latter.

In conducting the funeral services Dr. E. P. Goodwin read Psalms 23d and 46th, and also selections from 14th John, Rev. 21st and 22d. The services were rather informal but especially interesting, instructive and appropriate. The closing hymn, "Nearer, my God, to thee," expressed the last audible prayer of the departed, and was rendered doubly impressive by a few touching words from her pastor in alluding to the fact. The large number of sympathizing friends present, proffering to the bereaved all that human hands and hearts can bestow, was a fitting tribute of esteem by those who knew best the many excellences of the deceased. "Blessed are the dead who die in the Lord" is the support and comfort of those who wait the summons to join their loved one, so suddenly called in the prime of life to exchange the happy home and joyous fellowships of earth for the paradise of God.

"There is no blessing aside from my Bible that I value so much as the *Cynosure*. Money would not hire me to be ignorant of the giant sin of Freemasonry, for it is Satan's stronghold," writes Mrs. Charles Blackinton. We are commanded not to be ignorant of Satan's vices.

Rev. Geo. Clark, Oberlin, Ohio, writes: "Wish I had a thousand names to send you for the *Cynosure*. I do not know a more thoroughly true Christian paper. Its test of character is the teaching of Christ and the fruit of the Spirit. It eschews the evil policy that disobeys God to spare the golden calf or doomed Agag—to please the people.

The Rev. Phillips Brooks thinks that it is more important to live in such close communion with God as to receive constant supplies of grace than it is to seek some authoritative and final statement of Christian truth. He says that those who are so anxious to make creeds want a reservoir when they may have a river.

A good text for anti-Chinese Christians to ponder: "Therefore thy gates shall be open continually; they shall not be shut day nor night, that men may bring unto thee the forces of the Gentiles."—*Ex.*

Books and Magazines.

Among the marks of hopeful growth in the Sabbath school work in our churches is the turning of the hearts of the children to the fathers in the matter of the music. The idea that an ordinary Sabbath school had anything to do with the worship of God seems eliminated from the minds of those who have prepared much of trash that has been pushed upon the market by publishers who had only an eye to business. Every year or two a book would be worn out and a new one substituted, until the supplying of matter to meet this fictitious and unhealthy demand became an enormous business—so great, happily, that it has been soon overdone; though some remnants are left in refrains made up of a frequent repetition of such words as "Over there." Such music may do for the nursery, but there is little inspiration to true worship in it. Besides we can hardly estimate the pernicious mental effect of long and constant use of hymns remarkable only for lack of ideas. The quarterly lesson helps are an index of the reaction against this abuse of Sabbath school singing, since they generally have a selection of familiar and appropriate hymns, such as have been in use for generations. There is great truth in the remark that music for divine worship to be useful must be used—it must be familiar, so that there will be the least possible attention necessary in reading music and words. An embodiment of these ideas in a book for use in the worship of God in preaching service, prayer meeting, Sabbath school and family worship, has been undertaken by Profs. Mead and Rice of Oberlin College, in the "Manual of Praise." This collection contains 595 hymns which the authors have winnowed and accompanied with familiar and suitable tunes. A selection of chants and very complete and convenient indexes close the book. Of the chants there is most to be said in way of criticism. For use in public worship the Psalms have been much neglected. Had there been forty or fifty pages given to brief selections from them with easy and well chosen music, this book would have been nearly perfect. Its form is convenient, so that it can be taken home for use in the family worship, and its price is reasonable. E. J. Goodrich of Oberlin, is the publisher.

Good Literature, a weekly paper of literary news, opinion, and choice reading, containing about as much matter as Littell's Living Age, at the nominal price of 50 cents a year, is published in New York, by the American Book Exchange.

"Robert's Miscellany" for December is interesting and instructive reading forwinter evenings. B. H. Roberts, Rochester, N. Y.

"Dress and Adornments" is the title of an appeal to Christian ladies by Rev. George Thompson of Oberlin, in which he addresses them with all that fervor for which he has long been known to put off conformity to the world and adopt the sensible ideas of the Bible. This tract deserves wide circulation. It can be had of the author at 2 cents per copy; 20 cents per dozen; $1.25 per 100.

—Gen. Grant is writing an article for the Febuary number of the *North American Review*, advocating the Nicaragua Canal scheme. The same number of the *Review* will contain a contribution by Judge Tourgee, author of "The Fool's Errand," entitled "Aaron's Rod in Politics," and one by Oliver Wendell Holemes, on "The Pulpit and the Pew."

The Morgan Monument.

RECEIPTS FOR WEEK ENDING JAN 1.

Mrs. A. E. Jenks, $5.
E. D., $3.75.
P. Cromwell, $2.
J. B. Phelps, A. Sanford and wife, J. C. Tuller, H. Holbrook, S. D. Webster, L. R. W. J., $1 each.
J. Squier, W. McFay, W. S., W. A. and J. Gingery, 50c each.
I. Daboll, Five persons at Hoopeston J. A. Rouser, G. Briggs, A. J. Lamphear W. S., P. A., R. P., P. H., N. J., 25c each
Total $22.75. Grand total, $330.18.

A VALUABLE OPINION FROM ONE WHO WAS INTERESTED IN THE PROSECUTION OF MORGAN'S MURDERERS.

I send herewith a little contribution to the monument fund. I wish I could raise one hundred dollars here for it, and I think it possible there may be some more sent if it is finally necessary. I am sorry to see the contributions come in so slowly. If one-fourth of the subscribers to the *Cynosure* would send one dollar each I presume there would be subscriptions from others of larger and smaller amounts to make up two thousand dollars, which is just about what should be raised. I am glad to see that the general feeling as expressed in the paper, is in favor of placing the monument at or near the grave of the martyr at Batavia. That is the appropriate place, and I think nearly all the friends will be agreed in this, and that the monument should be to Capt. Morgan, without reference to or connection with any other person or interest. John Brown was also most truly a martyr, and deserves an enduring monument, which I devoutly wish may be erected at no distant period. But they were men of quite different characteristics, and labored and suffered in endeavors to promote reform in two very great national wrongs, but of quite different complexion. It does seem to me that almost every *Cynosure* subscriber may without great inconvenience put one dollar into this fund.

If the monument is built it will be a source of gratification to every contributor that they have an interest in it, and a source of regret to all friends who have none. I would earnestly ask all the friends of this great cause to at once send in their contributions, "as the Lord has prospered them." Fraternally yours,

ISAAC PRESTON.

Home Circle.

"Let Your Light so Shine."

There is a whole sermon in the following lines written by a colored man, and printed in the Boston Congregationalist.

Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall bright upon me.

Straight, straight, is the road; but I falter,
And oft shall I fall by the way.
Then lift your lamp higher, my brother,
Lest I should make fatal delay.

There are many and many around you,
Who follow wherever you go.
If you thought that they walked in the shadow,
Your light would burn brightly, I know.

Upon the dark mountains they stumble,
They fall on the rocks, and they lie
With their white, pleading faces turned upward
To the clouds and the pitiful sky.

If once all the lamps that are lighted,
Should steadily blaze out in line
Wide over the earth and the ocean,
What a girdle of blessing would shine!

How all the dark places would lighten,
How the mist would rise up and away;
How the earth would laugh out in her gladness
And hail the millennial day!

Say, is your lamp burning, my brother?
I pray you look quickly and see;
For if it were burning, then surely
Some beams would fall bright upon me.

Thank God and Help Others.

We often desire in our thankfulness to make some return for favors received, and say, "What shall I render unto the Lord for all his benefits?" But the Lord is beyond our reach and does not need our aid. How then may we thank him? By doing good to his little ones.

Dr. Wm. M. Taylor says: "A hundred years ago or more, there were very few good roads in Scotland, and it was the custom of farmers to carry grain to the mill in sacks laid on the back of the horse. An old man with the weight of years on his shoulders was going to the mill with a sack of grain laid upon his horse. He was my grandfather. As he went along, Dobbin stumbled, and the sack fell to the ground. He could not lift it up again. By-and-by he saw a gentleman coming on horseback across the fields, and he thought, "Perhaps he will help me," but when he recognized the nobleman who lived in a castle near by, he was afraid to ask him. He did not need to ask him, for he was a true nobleman and one of God's own, and as soon as he saw the good old man's plight, he dismounted and said: 'Here, John, let me help you,' and between them they laid the sack on the back of the horse, and then the old man, who was a gentleman, too, although he did wear homespun, took off his bonnet and said: 'Please, your lordship, how shall I thank you for all this goodness?' 'Very easily, John,' said he; 'the next time you see a poor man needing your help as much as you were needing mine just now, help him, and that will be thanking me.' "

Dr. Franklin used to lend money to poor men with the injunction that when they found some one else in need they should pay the amount over to them, giving them the same instructions. In this way he hoped to make a dollar go a great ways unless some rogue should get hold of it and stop it.

It is thus that the Lord makes us stewards of his bounty, and bids us pass along the blessings we have received to others who may need them. How much good could be done with a very little means if we would not dishonestly hold on to it, but would thus keep it in circulation as the Lord desires.

A sponge cannot take in much water unless it also gives out; when it is once full, no more water can be absorbed; but press out what is in it and then more can be taken in. So if we give we shall also receive; if we keep we shall not gain thereby. A running stream has better water than a frog pond, and vastly more of it. So he that believeth, out of him floweth rivers of living water, and his soul shall be as a well-watered garden. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).—*The Christian.*

Martin Luther and the Roll.

After a time of great trial, Luther tells us he was seeking rest in sleep; and he saw, as sleep came to him—in his dream he saw—Satan standing at the foot of his bed. And Satan jeeringly said to him. "Martin, thou art a pretty Christian! Hast thou got the impudence to assume that thou art a Christian?" "Yes," said Martin, "I am a Christian, Satan; because Christ has allowed me as any sinner may, to come to him." "What!" said Satan, "thou a Christian? Thou art a pretty Christian, Martin! See what thou has done!" And Satan took a roll and began to unroll it, and there at its head Martin Luther saw some sins set down that had passed away into the dim distance of childhood. He had forgotten them. Martin shrank as it struck his sight; but the roll was unrolled leaf after leaf, foot after foot, and, to his horror, he saw sins he knew nothing about at all, written down there, complete in every detail—an awful list, and in his dream, he says, the sweat of mortal agony stood on his brow. He thought, "In truth, Satan has got right on his side. Can such a sinner as this be just with God?" He said, "Unroll it! unroll it!" and Satan jeeringly unrolled it and Luther thought it would never end. At last he came nearly to the end, and, in desperation, he cried, "Let us see the end!" but as the last foot of paper rolled out, he caught sight of some writing, red as blood, at the foot; and his eye caught the words, "The blood of Jesus Christ, his Son, cleanseth us from all sin." And the vision of Satan floated away, and Luther says he went to sleep. Ah, yes, dear friends! that is it. The Saviour ever deigns to wash away even the unknown defilements of his child's soul. "The blood of Jesus Christ, his Son, cleanseth from all sin."—*Ex.*

A Nebraska Snow Storm.

We pitched our tents carelessly, intending to take an early start next morning. But, alas, for our expectations! During the night a strong wind set in from the northwest, and about four a. m., it began to snow. None of us could judge well of weather indications in Nebraska, and our guide did not suspect anything serious, for the "oldest inhabitant" could not recollect a blizzard in October, and it was now only the 15th of the month. The guide thought, and the drivers believed, that the storm would cease at 12 m., and we, of course, trusted to their judgment. But, instead, the storm grew fiercer, the snow fell more rapidly, and the northwest gale increased in fury. Before night so much snow had fallen that if it had lain as it fell it would have been at least one foot deep, but now it had been piled into drifts so that our poor mules stood with their feet nearly as high as the wagon tops, and the stove and furniture in our cook's tent were completely hidden from view.

The night set in upon us gloomy and awful. We had two light canvas tents, in each of which slept four men, with just blankets enough to keep them comfortable in ordinary weather. But now we must provide for the guide, two drivers and a porter, who had usually slept in the wagons, and as they were but simply provided with clothing, we must share our stock with them. So into the larger tent we took them. There was but little sleep in the tent that night, for the cold was intense, and the wind was so terrible in its effects that we feared every moment the larger tent would fall, though we had strengthened it by poles and cords in every conceivable way. With the morning light it seemed as if all the spirits of the air were let loose, and all day long the storm roared with ever increasing fury. The snow had so beaten in that when we awoke we fonnd ourselves buried beneath it, and now we were obliged to gather all our bedding into the middle of the tent to keep it from being wet through. No man could long endure the storm outside, and we stood huddled together from morning till night, stamping our feet to keep from suffering. Even then we could not keep comfortable. For hours together we stood with our backs braced against the tent to keep it from giving way under the great weight of snow and the terrific force of the gale. I know of no language which can be used to convey to any person inexperienced in such a time any adequate conception of the fury of the storm.

During the second day we succeeded in digging our little stove out of the snow drift, and setting it up at the entrance to our tent we managed to keep a little fire through the rest of the day and night. But our store of wood was very small, and there was no more to be had within we knew not how many miles. The other tent's company had no stove and no fire. During the second night of the storm it was impossible that all should sleep at once, even if they could sleep despite the cold, for what with the stove on one side and all our provisions, brought in from the wagons, on the other, there was not room for all to lie down. Besides it was necessary to keep the fire going, lest we might all perish together. So we stood bending over the stove all night, two at a time, while the others tried to sleep. It was an awful night. To add to our anxiety the guide and drivers declared that the horses and mules were likely to perish. They were a pitiful sight, indeed. Two of them had no blankets, and the others were little better off. At times it was difficult to conceive that the creatures before us were horses, so literally covered were they with a coat of ice. After two days and two nights the storm ceased.

It was now Sunday morning. We knew not where we were, and we doubted if the guide had more definite knowledge than we. Every man was desperate. Some declared it dangerous to attempt to move through the snow, and that our only safe course was to remain, and, in case of necessity, use the wagons for fuel and the horses for food. Others declared their purpose to move at all hazards without delay. Finally we determined to move. We threw away all the luggage that could be dispensed with, and in grim silence started in the direction which we thought would bring us to the nearest hut. It was difficult traveling through the drifted snow, and it was bitterly cold. But all day long we pushed on, never stopping to feed a horse, breaking through drifts with our ponies so that the teams could follow, till 5 p. m., when we came in sight of hay stacks, in the vicinity of which we knew there must be a ranchman's hut. I never saw a happier set of men than were these when it became certain that what we saw were hay stacks, and not the terrible sand hills which had so often deceived us during the day. Grave men, merchants of Worcester, swung their hats aloft and shouted for joy. It had been a march for life.—*Cor. Worcester (Mass.) Spy.*

—Oh, the simplicity, the energy, the beauty of the language of the Bible—the Spiritual language of God the Holy Ghost! The longer I live in the world and the more I read my Bible, the more I am struck at the excessive energy of the Bible—the glorious strength of its phraseology—so far beyond anything that is human.—*Rowland Hill.*

Childrens' Corner.

Good Night Words with the Children.

Thursday, January 6.—Now you are all snugly arranged in bed will you all say after me our verse for to-day. "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

Who commanded this?

God.

Why?

Because he wanted to make us happy, and he knew if we loved friends with all our hearts, or if we loved money or toys or anything less than God, we would be disappointed and have no real joy.

I know another reason, mamma.

What is it?

We come to be like that which we love with all our hearts, so if we love the strong, wise, just, patient, loving God with all our soul, we will become strong, wise, unselfish, pure and noble in every way.

Do you want to love God in this way?

Yes, ma'am.

How can we tell whether we love God with all our hearts?

Jesus said, "If any man love me he will keep my words."

Friday, January 7.—All ready, mamma. What verse do we have to-night?

Last night your verse was about loving God with all your heart and soul and might. To night it is about the way to show your love. Say it with me:

"You shall walk after the Lord your God and fear him and keep his commandments, and obey his voice and ye shall serve him and cleave unto him."

What a glad world this will when be we all obey this verse, and what happy children you will be when you are godlike. When you "fear him" and "keep his commandments" and "obey his voice" and "serve him" and "cleave unto him." You cannot do this unless you love him with all your heart, soul and might.

We will ask God to help us, dear mother.

Saturday, January 8.—Now you are all nicely bathed and ready for sleep, we will say our verse together: "For the poor shall never cease out of the land; therefore, I command thee, saying, thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy in thy land."

That verse, mamma, is for grown up folks, is it not?

Yes; but even children can find ways for helping the poor. Is there not some poor person you can help next week?

I can give one of my pretty dolls to Sarah Smith.

Sarah would be pleased with it, I think. Next Monday you may give it to her when you go to school. And then we will talk about other ways of remembering them. Good night.

Sabbath, January 9.—Our verse to-night is the golden text which we recited in the Sabbath school lesson to-day. You can all say it without my help.

"And every man that striveth for the mastery is temperate in all things."

"Every man" means every person; boys and girls as well as older people. "Striveth" means to contend earnestly. "The mastery" is the superiority. One who obtains the mastery is a conqueror. To be temperate is to be sparing in the use of food and drink; to be calm and moderate in our thoughts and actions.

We cannot in our own strength be temperate in all things, so no one can obtain the mastery without help from above. But "we are more than conquerors through him that loved us."

Monday, January 10.—Please come, we are ready, mamma.

Thoughts of the duty and pleasure of the day are all laid aside, are they? We will all say the verse in concert: "That which is altogether just shalt thou follow, that thou mayest believe and inherit the land which the Lord thy God giveth thee."

You were unjust to-day in telling me about Annie's wrong-doing and not mentioning your own. The just are blessed while they live, and when they are dead they leave sweet remembrances behind them.

Tuesday, January 11.—"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law."

Do you understand this, dear children? God says the secret things belong to him. So those societies which say the secret things belong to them, are trying to rob God.

What things are revealed?

Many things in nature, dear children, but the most important revelations are found in God's word, so let us search the Scriptures, and meditate in God's word day and night.

Wednesday, January 12.—We are waiting for you, mother.

Here I come. The verse to night is, "But the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

What word is that mamma?

It is the word of God. There is much of it that you know; and if you obey so far as you know, you will keep adding to your knowledge of the Bible and please God daily.

Goodnight.

Thirteen Ways of Being Happy.

Happy is the man whom God correcteth; for he maketh sore and bindeth up.

Happy is that people whose God is the Lord.

Happy is he that hath the God of Jacob for his help.

Happy is the man that findeth wisdom, and the man that getteth understanding.

Happy is the man that feareth alway.

Happy is he that condemneth not himself in that thing which he alloweth.

He that hath mercy on the poor, happy is he.

Whoso trusteth in the Lord, happy is he.

He that keepeth the law, happy is he.

If ye suffer for righteousness' sake, happy are ye.

If ye be reproached for the name of Christ, happy are ye.

Behold, we count them happy which endure.

If ye know these things happy are ye if ye do them.—*Well Spring.*

"Promotion Cometh from the Lord;" But How?

Some years since a boy in Beloit, Wis., longed for an education which he was too poor to get even at the price furnished in a western college. He took a commercial course, and applied himself to strict rules of business. He enjoyed fun and a "good time" as heartily as any of his fellows; but abstemiousness was his highest feast, and he had no time to "fool away," as he expressed it. He determined to make the most of himself, and took for his motto, "Whatever is worth doing at all is worth doing well." He pasted that motto in his hat, and as long as the motto stuck to the hat he stuck to the motto. He learned to operate a telegraphic instrument at odd moments; but he learned it thoroughly. Mastering these two things, common book-keeping and telegraphy, he applied for and obtained the agency for a small and obscure station far out on the railroad in the northwest. His accurate reports and careful attention to details attracted the attention of his superiors and he was soon promoted to a better station. It was frequently noted that he was not working merely for salary, but for character and standing among men. He had his reward. He never forgot his motto. One promotion followed another solely on his merit, as he had no influential friends to push him into notice. He became Assistant Division Superintendent of the road for which he worked as an obscure station agent. He rose to the position of Superintendent of another railroad, and was in demand by these great corporations. He made himself a necessity. For some years he has been General Manager of the Atchison, Topeka and Santa Fe railroad, and controls millions of dollars in that gigantic enterprise. He knows all the details of the fifteen hundred miles of railroad under him; from the grading of the road bed and laying of a tie to the manipulation of giant corporations in the interest of a thoroughfare to the great wonderland of the southwest toward the going down of the sun in the Pacific. Modest, unassuming, conscientious to a scruple, yet tireless in his energy, William B. Strong stands as a hero in his calling, and will take his place in history among the mighty men who subdue the wilderness by steam and and civilize a land by the locomotive.—*Rev. Robert West, in Advance.*

Subscribe for the *Cynosure.*

Home and Farm.

Chocolate a Medicine.

Walking on the road in company with a young man about twenty years of age, he asked me if I used tobacco. I said, "No, do you use it."

"Yes."

"What do you use it for?"

"For relief in case of waterbrash."

"You are using a bad medicine."

He said he was advised to use it by a physician.

"No doubt of that; but he gave you wrong advice."

I took out of my pocket a piece of chocolate and told him to taste that. He did so, and said he could eat that very well.

"Now," said I, "the first grocery you come to, buy some of that, taking about the size of a hickory nut, and if you are not completely relieved take a little more. It is a medicine that will injure no one."

Tobacco is something like whisky, inasmuch as the more it is used, the more it is craved. Tobacco injures the nerves, as well as the mind.

James Barnett.

Baking Meats.—The natural flavor of baked meats is heightened and the basis of a delicious gravy produced, by putting a few bits of soup vegetables under the meat in the dripping pan. No salt should be put on the meat until its surface has been crisped by putting it into a hot oven. It may then be seasoned and the heat of the oven moderated; the meat will cook by the steam which is generated from its own moisture by the heat of the oven. No water should be put into the dripping pan around baked meats. Its temperature can never rise as high as that of the fat surface of the meat, and consequently its contact serves only to soften it and extract its juices. Baste it with its own drippings, or some melted butter, or by laying a large slice of fat pork over it.

Dr. Cutter says that the increase of nervous diseases, decaying teeth, premature baldness, and general lack of muscular and bone strength are greatly due to the impoverished quality of flour now in use, the gluten being thrown away in order to make the flour white. He urges the use of unbolted flour and of eggs, milk and butter. He denies that fish is brain food or that Agassiz ever said that it was, and claims that butter, being nearly all fat, is a better kind of brain food than any other.

Here are some "rules for health," picked out for your consideration: Rise early. Keep the skin clean. Exercise in the open air. Eat slowly, and chew the food well. Avoid hot biscuits and badly-fried meat. Avoid alcoholic stimulants or "tonics." Use tea and coffee very sparingly, if at all. "Unquiet meals make bad digestion;" therefore be sweet and good-tempered at table. Secure good rest at night. Earn your sleep by diligent work or study and proper exercise. Tobacco may be good for killing bugs and vile insects, but it is very unfit for human mouths and nerves. Do not worry. Keep a good conscience. Have faith in God.—*S. S. Advocate.*

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

Salem church, Lowndes county, Miss., Dec. 11, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1880, there has been sent to: H. H. Hinman.....$564 17
Eli Tapley..... 222 54
J. F. Galloway..... 5 00

Received at this office for Bro. Hinman's work from J. W. Allen, $5; J. C. Fuller, $1; J. Rutty, $3.75; Moses Pettengill, $10. Sent to him at Mobile, Ala., $25 and paid to his family $10. A full report of the mission funds for 1880, so far as reported at this office, will be given next week.

The Revival in LaSalle, County, Ill.

Tonica, Ill., Dec. 28, 1880.

Since the brief communication furnished the *Cynosure* two weeks ago about the Gospel meetings at Lowell, the work has been progressing satisfactorily and the series of meetings closed Sabbath evening. The attendance has been large from first to last and the interest apparently continued unabated to the end. The corroding effect of sin had left the village in a very unpromising condition, and this special effort came none too soon to prevent a disastrous overthrow of religious life and labor. The neighborhood was in a very unhappy state of mind over personal matters, which had become chronic quarrels; and, as I stated before, nearly all the family altars had been broken down. The most notable result of the meetings was the final settlement of these long-standing feuds and the coming together heartily of those whose hearts had long been alienated. This, of course, was attended by the renewal of family prayer, till this long neglected duty has been resumed very generally by the village people. Another important result has been the reaching of many from great distances. It has not been uncommon to have people present from a distance of seven or eight miles. It is the general impression of those who have observed the results that the people from a distance as well as those living nearer have been favorably and deeply impressed. At the last meeting there was present an infidel who came eight miles, and after meeting left a request that meetings be held in his neighborhood. The people have agreed to a union organization which will embrace nearly all those who have been Christians and those also who have become such. They are to enter into covenant next Sabbath evening to walk together in Christian love and fellowship and to maintain public worship in the church. This is the most promising feature of the work and is cause of devout gratitude to God who has made such a thing possible through the abundant gift of his Holy Spirit. As this is the first of a series of protracted efforts projected in this vicinity, we are all rejoicing greatly that the Lord has so signally sealed with his blessing the work and has given indications of his abundant power and willingness to own the labors of his children.

E. D. Bailey.

Letters from the South.

Tougaloo, Miss., Dec. 24, '80.

Dear Bro. K.—Seven miles north of Jackson, the State capital, is Tougaloo station, and half a mile west on a fine elevation in the midst of a large grove of grand old oaks, from whose branches hangs perpetually the somber drapery of grey Spanish moss from two to five feet in length, there stands a stately mansion, the former house of a wealthy planter, and near by are several newer buildings.

This is Tougaloo University. Connected with and around it is a large farm of naturally fertile land, on which are being raised peaches, strawberries and asparagus for the Chicago market, besides corn, cotton and cattle. The whole is under the supervision of Pres. G. S. Pope, assisted by Mr. D. I. Miner, treasurer, and a corps of able teachers. There are at present 120 students who are boarders, perhaps 130 in all, and they live almost entirely isolated from the surrounding people. Applications are constantly coming beyond the present means of accommodation, but a new house for the president is just completed and the Ladies' Hall is to be immediately enlarged. This school is aided in part by the State and is strictly a Normal school, not having begun its collegiate department. The students are all colored, though some of them could not be distinguished from whites. I have attended the examinations in reading, geography, English grammar and algebra and am much pleased with the thoroughness of instruction and the fair progress of the students.

The moral tone of the institution is excellent. Bro. Pope is pastor of the church, and the prayer meetings are well sustained. A good many conversions have recently taken place. There is a thorough and much-needed discussion of the temperance question. Most of the students that come here have been taught that dram-drinking is innocent at least, if not necessary. They learn better here. The use of tobacco is not tolerated and no secret societies are allowed, though some of the young men who come here are Masons and Oddfellows. Pres. Pope has faithfully warned them and is glad of my coming. Secret societies are increasingly popular among the educated colored people of the South. Many are being drawn into them and they seem wholly ignorant of the existence and history of the anti-secret reform. And here let me say that the unfortunate article in the *American Missionary* for October and the discussion that has grown out of it has had the effect of provoking some to love and good works, and has *opened the way* for the discussion of this subject in all these schools.

I reached here on the 21st. On that evening I attended a temperance meeting conducted wholly by the students. On the 22nd I spoke an hour and a half on Africa. A fine outline map, drawn on the blackboard, materially aided me. Last night I lectured on secretism, but especially on the religion of Masonry. I was especially glad to address the students just as they are to disperse, most of them to be teachers. I was not less glad to instruct some of the young ladies from the North who are here as teachers and who have been greatly influenced by the "good man" argument. Bad as many things are in the South yet I am constrained to believe that there is more candor in discussing this question and that the popular mind has not been so thoroughly poisoned by the power of the lodge as in the North.

I shall, D. V., lecture again tonight and spend the Sabbath here, after which I will go to New Orleans. I have ordered the *Cynosure* sent to the reading room here. Who will pay for it? There ought to be sent here for distribution ten copies each of "Finney on Masonry," of "Freemasonry Illustrated," of the "Broken Seal" and "Master's Carpet." Who will send them?

Yours for Christ,

H. H. Hinman.

Baptist.

—Elder J. L. Barlow has resigned his charge in Menomonie, Wis., to take effect on the last Sabbath in March next. Any regular Baptist church desiring a pastor will do well to correspond with him. Eld. Barlow's views in respect to lodge fellowship are well known and the integrity with which he maintains them should recommend him to every church of Jesus Christ in the land. This is a recommendation which, alas! few ministers comparatively, can present; but these are the men whom the churches should be most eager to secure to assist and direct them in the grand conflict with world, flesh and devil. Bro. Barlow may be addressed at Menomonie till April.

—Dr. J. D. Fulton of the People's church, Brooklyn, lectured Dec. 23rd, in the new Tremont Temple, Boston, on "West Point and the Color Line." The doctor secured the presence of Cadet Whittaker to complete the attraction of the evening. In the old hall (burned and now rebuilt) he used, in years gone by, to speak out against the oppression of the colored man existing in another form.

Reformed Presbyterian.

—Rev. J. H. Boggs, pastor of the Reformed Presbyterian church of Brooklyn, and one of the editors of *Our Banner*, has resigned his position in both and decided to leave the Covenanter church. His associates editorially, in the presbytery and in the church part with him with extreme regret acknowledgeing his worth and integrity.

—Dr. Joseph Beattie under reappointment to the mission at Latakia, Syria, embarked at New York, Nov. 17, and arrived in Liverpool on the 28th, after a stormy and somewhat eventful voyage. A farewell meeting was held in the Second Reformed Presbyterian church, West 39th street, New York, Nov. 14th, which was addressed by Rev. R. Sommerville and David Gregg. "Dr. Beattie," says *Our Banner*, "gave a touching farewell address, and with his motherless children received the parting shake of the hand of those present, which was the more tearful because many, looking at his gray hairs and bowed form, felt that it might be the last time. The large audience and the liberal collection for the fund attested the spirit and zeal of the people in the cause." He expected to reach Syria about New Year.

Wesleyan.

—Bro. C. F. Hawley of Wheaton, having labored a week in revival meetings at Brush Point, Ill., left them in charge of Bro. Hunt of the Senior class Wheaton College, and has gone to Geneva Lake, Wis., where he is assisting the Wesleyan pastor in a series of Gospel meetings.

United Presbyterian.

—Rev. John Edgar, A. M., Professor of Latin in Westminster College, died on Wednesday, Dec. 15th. He was pastor of the United Presbyterian church in Sterling Valley, N. Y., from 1859 to 1875 when he was appointed professor in Westminster.

—Dr. D. A. Wallace of Wooster, Ohio, with whose church the recent conference on the work of the Holy Spirit of Mansfield Presbytery was held, is writing a valuable series of articles on the same subject in the *United Presbyterian*. The agitation of this topic among the U. P. churches is timely and must result in great good.

Congregational.

—The late meeting of Congregational ministers in Minnesota passed the following:

Resolved, 1. That the struggle with intoxicant power is a conflict between Christ and Satan for the control of human destiny.

2. That the manufacture and sale of intoxicating liquors for beverage

is a sin against God and crime against man, and should be so treated in religion and in law.

3. That to legalize this sin and crime by ballots and by statutes, is a public wrong, threatening perhaps beyond any other evil the progress of our commonwealth.

4. That it is our solemn testimony that God commands the people of Minnesota to put away this terrible evil by the uncompromising use of all the religious and civil powers entrusted to them.

5. That churches and pulpits are bound to include these duties among their most earnest Christian endeavors and prayers, and become in this respect, by precept and example, "the light of the world."

GENERAL.

—Only 13,000,000, or less than half the people of England, are "church population." More than half England are Dissenters. The people, however, Dissenters and all, pay $40,000,000 a year to keep up the state church. It grinds on Englishmen more and more, every year, to support an establishment in which they do not believe.

—Whenever God calls a Christian to do a certain work, there is always a marvelous co-operation of events to facilitate it. Several weeks ago, a young lady in Chicago was deeply impressed that it was her duty to labor for the conversion of the sailors on the lakes, while on the water. Finally she promised the Lord that if he would open the way, she would go and do this work. Soon afterwards an opportunity very unexpectedly offered itself, and she sailed on a small lumberman from Chicago to Muskegon. The voyage itself, from which she expected much, resulted in no known good. But at Muskegon she made the acquaintance of the late Captain Napier, and at his request, held a meeting on the "Alpena." At this meeting she was wonderfully assisted by the Holy Spirit—so much so, indeed, that she was astonished at herself. What the results were, eternity alone can disclose. It appears now, that God in his love, sent her to Muskegon to give the crew of the "Alpena" one more invitation to accept Christ, before it was eternally too late; for very soon afterward, in the terrible gale which made such havoc on the lake, this boat, and every soul on board, including the gallant captain, went to the bottom. —*Church and Home.*

—It is generally understood that Bismarck intends to propose at an early day an increase in the duties on corn, barley, and tobacco.

—An immense anti-Jewish meeting was held in Berlin. Several members of Parliament were present, and thousands of people were unable to gain admittance.

—A man named Patrick Hennelly has been arrested at Tipton, England, for complicity in the murder of Lord Mountmorris. He is also supposed to have killed a man near Birmingham by order of some Irish secret organization.

—South African dispatches indicate that the Boers are making rapid progress. Major Clarke surrendered to them at Potchefstroom, after forty-eight hours' fighting. All the shops have been "looted" and loyal citizens placed under arrest. A large force of insurgents is marching on Utrecht, and it is reported that all persons refusing to join their ranks have been shot.

Political.

THE POLITICAL MEETING AT PAXTON.

On Thursday morning, Dec. 30th, the State Convention adjourned after the opening devotional exercises, to allow a kind of committee of the whole on political action. The friends present who were interested, organized by asking Rev. D. P. Baker to the chair and Thos. Lowe was made secretary.

Bro. Baker, on taking the chair, said that the tendency of our American people was to turn over their politics to the saloons, their bodies to the doctors and their consciences to the priests. What was needed was a well considered reform movement which should not neglect either duties to God or the country.

The following resolutions were considered and adopted:

RESOLVED, 1. That we hereby express our thanksgiving to God for the largely increased vote at the last Presidential election for the principles of the American party.

2. That we urge the friends of American principles to use every suitable opportunity for promoting these principles in local and State elections.

In sustaining the resolution, President Allen of Westfield, said that there is a ripeness of desire for something better than the Republican or Democratic parties seem able to offer; J. P. Stoddard spoke in favor of the local work; and D. P. Baker said that all political work that was founded on conscience would be coming together. Thus temperance, national reform and our own work would soon be united when it should be seen that there was a bond of union between them which could not be broken.

The following committee was appointed for the State—one being from each Congressional district, after which the meeting adjourned:

1st. J. Blanchard, Wheaton, Dupage county.

2nd. Philo Carpenter, Chicago, Cook county.

3rd. E. A. Cook, Chicago, Cook county.

4th. Linus Chittenden, Crystal Lake, McHenry county.

5th. Dr. J. Blount, Byron, Ogle county.

6th. L. B. Skeel, Florid, Putnam county.

7th. Geo. G. Gurnea, Tonica, La Salle county.

8th. James S. Hickman, Seemly, Iroquois county.

9th. Moses Pettengill, Peoria, Peoria county.

10th. John A. Gordon, Roseville, Warren county.

11th. James A. Wallace, Camp Point, Adams county.

12th. Benj. F. Cole, Jacksonville, Morgan county.

13th. Wm. Mahan, Lexington, Morgan county.

14th. Ira Green, Rossville, Vermillion county.

15th. Prof. Lewis D. Bookwalter, Westfield, Clark county.

16th. C. M. Livesay, Nashville, Washington county.

HOW SHALL WE VOTE?

EDITOR CYNOSURE: May I show mine opinion? To vote as we pray is undoubtedly correct in theory, and therefore in practice also, if rightly interpreted. All of our actions as well as voting ought to harmonize with our prayers, and all our prayers and actions ought to accord with the prayer "Thy kingdom come, thy will be done on earth as it is in heaven." But God's purposes are not always unfolded directly, nor is it wisest for men always to go in a "bee line" towards any and every object. Our objects and motives ought always to be right, but that which seems to be the most direct course may not always be the wisest, and we are enjoined to be "wise as serpents."

The readers of the *Cynosure* will agree that in the main our governmental institutions, and the principles on which they are founded are correct. That the majority shall elect is implied in the last plank of the American party platform, and the necessity of parties and platforms to ascertain the will of the majority will hardly be questioned. It is not possible for imperfect men to make a perfect platform. As we walk step by step, so I claim—and appeal to the records of the past experience in these matters to verify the claim—that advancement in government can only be affected by settling one main issue at a time. Many minor issues, important in themselves and directly connected with the main issue or otherwise, may be settled while deciding the main issue, just as many other muscles than those required for walking may be used while taking the advance step. But as he would act unwisely who should attempt by one leap to get over ground that would require a half dozen ordinary steps, so I question the wisdom of the American platform *because it has so many main issues.* Its friends can not reasonably hope for the speedy adoption of all its planks. But is it not well to have a platform as nearly perfect as possible, though supported by comparatively a very few, to indicate what as a people we ought to seek to attain? Its value to help educate the public mind may be considerable, but I doubt whether equal to the cost of maintaining it. To how many is the American the ideal platform? My ideal would contain at least two very important additional planks, viz., woman suffrage and an educational qualification for voting; *e. g.*, that each voter should write his name on the poll list when he voted; perhaps also a tax qualification; *e. g.*, that at least three months before the regular annual election day every one should have paid a toll tax (instead of working such tax on the road) of one or two dollars for the benefit of the public schools.

It may be well generally to take ground in advance of, and thus lead on, the foremost of the two main parties which are sure to be in existence, but not so far in advance as to be out of sight of that party. Let us anticipate the settlement, so as likely never to be reversed by the people, of one main issue, and hasten forward the next most important and pressing, most vital, issue. Is not that now the prohibition, except for needful purposes, of the liquor traffic?

Is a Christian who believes Freemasonry to be a wicked institution ever justified in voting for one known to the voter to be a Freemason? Perhaps. Are there not many good men yet belonging to the Masonic fraternity, whose Masonic oaths would to them be null and void if ever they conflicted with their duties as officers or as citizens? Would it not be better to vote for such a man than to vote for one who in character or attainments is unquestionably unfit for the office, or than not to vote if there is reason to doubt whether the worthier candidate will be elected? There are exceptions to all general rules. I think the taking of "back pay" ought to have killed politically every Congressman guilty of the act. Few would sustain the temperance cause by their votes sooner than I. In our Congressional district there were four candidates nominated for Representative to Congress. One of these, the nominee on the temperance ticket is a man whose fitness for that position I never saw questioned, and yet I voted not for him, but for a man who took back pay. I believe the majority of the staunch advocates and upholders of the temperance cause in the district did the same. We thought other issues were too important and at too great a risk to vote otherwise.

Had it been doubtful whether my State would have gone Republican or Democratic I would have voted for Garfield electors though he be a Freemason, and though did we vote directly for President and Vice-President, I would not have voted for Mr. Arthur. Better not vote than to vote for an unfit candidate.

In short let us so vote, labor and pray, as to keep all the good that we have, and make all the advancement possible toward higher and greater good for our fellowmen as well as for ourselves.

W. F. HILLMAN.

Mantorville, Minn.

—A lady once requested Rowland Hill to examine her son as a candidate for the ministry, remarking, "I am sure he has a talent, but it is hid in a napkin." At the close of the interview with the young man, Mr. Hill said, "Well, madam, I have shaken the napkin, and I cannot find the talent."

—A rather talkative woman one day said to Rowland Hill, "I have been a good deal of late with some Papists, and they have sadly tempted me to change my religion." "Indeed, ma'am," he replied, "I was not aware until now that you had any religion to change."

Temperance.

—Teachers in the public schools in Syracuse are required to give oral instructions in temperance to their scholars, and the Board of Education is considering a request made by ladies of that city to introduce a text-book teaching this subject from a hygienic stand-point.

—Liquor sellers and dealers are combining together in England as well as in the United States to secure the election of candidates favorable to their interests. But in the late election in England, although the whole influence of the liquor dealers was with the Conservatives, the Liberals won the contest.

—The correspondent of the *Congregationaliet* says: "The national capital is not a temperance city, far from it. Six hundred places are licensed to sell liquor, paying the municipal government $60 000 a year, and the national government another large sum. These 600 dealers are thoroughly organized, have the District government some what on their side, and out of the large profits of their business are able to disburse largely to accomplish their wishes. The licenses of these liquor dealers all expired Monday night, November 1st; to sell after November 1st required a renewal of the license. Some time ago the clergy of the District began to preach on this subject, and to organize; and their efforts aroused the liquor sellers to great energy. To obtain a license requires the written approval of half the owners of real estate in the same block, and also, I think, half those doing business. The first effect of this temperance agitation was the promulgation of an order that all such approvals should be open to the public; and therefore those who are unwilling to be known as favoring liquor selling no longer add their names to a paper open to the whole community. Public excitement grew high, and viler classes began to threaten. One anonymous letter to him ran thus:

"It is agreed that you should be put out of the way, as you have been meddling with license. Revenge is sweet and must be had."

The writer of this is of course both a coward and a fool; but the spirit that dictates it would inflict mob violence in a moment, could it do so and go unpunished. The son of a prominent liquor dealer once threw a brick through the window of the Congregational church. Brought before the police court and fined, the boy's father paid the fine and then told the justice that he should continue to pay such fines as long as his boy wanted to throw stones into this church.

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Several clubs were recieved last week which it gives us pleasure to report.

J. Shoemaker sends thirteen subscriptions for one year each.

Mrs. A. E. Jenks sends fourteen for one year each.

J. W. Field sends five for a year each and promises more before long.

Richard Green sends seven for a year each expecting to forward two or three more soon.

S. A. Reynolds, Waverly, Pa., sends seven subscriptions for one year each and will try to add to the number.

S. C. Kimball sends five subscriptions for one year each.

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Thos. Ginn, J. B. Hart and A. L. Lanphear each send three subscriptions for one year each.

E. Blackburn sends two subscriptions for a year each, and one for three months.

Four persons send two subscriptions for one year each.

This report is good. It is encouraging, but it is only a third or a fourth of what it ought to be. Will not every person whose eyes rest on these words settle prayerfully in the light of personal responsibility to God this question: "Am I doing all that it is my privilege and duty to do in increasing the circulation of the *Cynosure*?"

Readers of the *Cynosure*, can many of them recall the names of Anti-masonic papers that have died for for want of support. The *Cynosure* has but a small part of the support which it needs and should have. As the subscription list increases, in that proportion it is within our power to improve the paper. *Push the canvass.* Do not stop short of the largest number of subscribers that you can possibly obtain.

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Recommendations of the *Cynosure* for persons not acquainted with the paper.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Jan 1, 1881: J H Austin, S Bedford, J F Browne, W Barnlund, E Blackburn, S Bingham, Mrs Chas Blackington, G W Bowen, John Bowman, P Bacon, R Berry, J. L. Barlow, G Clark, J T Comstock, E Collins, J P Donahoe, J Dorcas, I Daboll, W T Elliott, J Fordice, J W Field, J Gingrey, T Griffith, D W Gilfillan, M C Greencord, R Green, Wm Goodell, T Ginn, S B Houston, Jas M Henderson, H Holbrook, G B Hopkins, J B Hart, John Kitchen, S C Kimball, C F Irish, A E Jenks, H S Limbocker, A L Lanphear, J A Mintier, J N Norris, N E Nilson, W Orpen, J Osgood, J Penberton, Sarah A Proctor, L Prindle, Moses Pettengill, S A Reynolds, J Reutly, Thos R Sheldon, J Shoemaker, S H Spencer, J M Scott, J G Smith, A Sanford, J S Shock, Mrs M H S Truesdell, W Wing.

Books and Tracts sent during the week ending Jan. 1, 1880.

By Express.

Rev P J Maverty.

By Mail.

J E Mitchell, W L Barker, C R Jones, J Eis, J Squier, J C Bennett, W McNeil, A J Little, T R Sheldon, E Jones, Mary C Gerrard, L A Maines, W O Brown, W Q Marsh, J Dunbar, J Keim, S J Curtis, J H Bartlett, E C Adt, Dr F Green, A C Gilbert, J Ruttz, J P Williams, G L Whittaker, J B Hart, Mrs A E Jenks.

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CHICAGO, THURSDAY JANUARY 13, 1881.

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A Call to the Sleepers.

At this time of the year when thousands scattered throughout the length and breadth of our land, are (unconsciously) waiting for some one to solicit their subscriptions for the *Christian Cynosure*, those who are in the harvest field are surprised as the morning hours of this favorable time for subscriptions roll past to notice how many absentees there are from this important work.

A friend in Ohio writes: "I feel sometimes like quitting this work of trying to bring the truth to the people. I find so few who will see the truth and so many that hedge up the way and prevent the truth from coming to light."

Such people as these are asleep in regard to the important reform interests of the country, and the hours slowly pass unheeded.

Another faithful laborer in Michigan, who has long been vigorously at work, writes: "I am continually on the lookout for new subscribers [He secured more than fifty last year. —Ed.] as well as renewals; but am discouraged at times to think that so-called reformers support so poorly the reform movement. May God bless all the faithful workers."

Did you ever, when snug and warm in bed, when the outside atmosphere was cold and the morning sun was struggling to disperse heavy mists and health-destroying miasmas, dreamily imagine that you were awake and at work? Some sleeper who reads these words may be indulging in such a hallucination.

But further evidence that some real friends of our reform are asleep is unnecessary. We presume nine out of every ten who are awake and up and at work know from their own observation that numerous friends of our reform are at rest now while they should be in the harvest field at work. Here is a loud call to you who are yet sleeping. It comes from Bellevue, Mich.

"BRETHREN WAKE UP! We must have a large circulation of the Christian Cynosure! Not because it is the *Cynosure*, nor on account of the publisher's interests; but because it is the only means by and through which we can communicate with the masses and with each other. For the world knows, and the lodge knows, and Satan the Great Grand Master knows that if our medium of communication is destroyed, we, as an organized reform body are dead. And hence the determined effort to destroy and abridge. Brethren! for Christ's sake and for our country's sake, let us wake up to a sense of our duty and the importance of the great cause of reform and let each one at the beginning of this new year make one strong effort and with a little sacrifice we shall accomplish much for the cause of truth and right. I send two new names for the indispensible paper in this reform and you can depend on me for a club of ten at least for 1881, if my life and health are spared."

Some of those whose drowsy consciences are reached by this loud, manly call may be soothed by some criticisms of the mode of carrying on the work and turn over for another rest. But we entreat you do not sell the glorious work in which we are engaged so cheaply.

Brethren, Wake up, and you will hear strong, clear words of commendation from the groups of busy workers in various conventions and conferences.

"We heartily commend the *Christian Cynosure*." "An indispensible agency in helping us to work together and help each other." "We will make an earnest effort to double the present subscription list." Here and there a single voice sounds out clearly, "Saved from the lodge by the *Cynosure*." "Through reading the *Cynosure* I was first led to ask, 'What must I do to be saved?'" "Emotions of love and tenderness spring up as I read weekly of the blessings conferred on your faithful endeavor." "Suffer myself rather than embarrass the *Cynosure*—a deep interest in, and want to help it all I can." "No paper published that I prize as much." "Have been without it one year and can say I have missed it more than any paper I ever took in my life." "Intend to continue in service of soliciting subscribers during the winter." "Club of ten made up, but hope to add more." "Hope to get some names here." "Will try to get more." "Topics of the times ably discussed." "Takes the lead in a thorough examination of proposed political reform." "Highest, purest literature for children and family circle. Sermons unusually good. Large for its price and quality." After hearing these and many other earnest voices, listen to the palpitating responses of your hearts as the circulation quickens.

True! I ought to have solicited that stranger's subscription yesterday. That candid appearing young Mason ought to read the paper. Every pastor in our town ought to take it. The officers of the churches also. The teachers, doctors, lawyers and ladies.

Some of you think of parents or children, uncles or aunts, nephews, nieces or cousins who ought to take the paper. Did you make a mistake in thinking you were awake to the importance of circulating the *Cynosure?* It may not be too late to rectify it.

WAKE UP NOW.

And by patient, enthusiastic toil in this glorious "up hill business" increase the *Cynosure* mail list one hundred fold and by so doing, the power of the reform throughout the country a thousand fold.

Sisters! brothers! friends!—All who devote your lives to the work of promoting the kingdom of God and his righteousness—if you have been drowsy or asleep in regard to *your* part in procuring a wide circulation for the *Christian Cynosure*, pray that you may remain in this state no longer. Seek a baptism of the Holy Spirit, and with a heart full of supreme love to God, loving your neighbor as tenderly as you love yourself, with good courage and faith respond to this earnest, this timely call, and let every one within reach of your influence know that you are thoroughly

WAKED UP!

"*But Once a Year.*"

BY REV. W. W. AMES.

"Christmas!" Many, however, are coming to think this once too often. What I wish to say may be too late for practical effect this year, but like suggestions in favor of the American party, may be of use in the near future.

The observance of such a day finds no warrant in the Scriptures, else exact dates would have been given, and some account of apostolic observance of it recorded. The Old Testament economy seems to abound with anniversary and other occasions foreshadowing the coming and death of Christ. The priest once every year "made remembrance of sins," by offering for his own and the sins of the people. But our Great High Priest "appeared once" "to put away sins by the sacrifice of himself," never to die again. By that one death he is set before us in the gallery of the world's history to be gazed at, loved and worshiped every day in the year—especially on the first day of every week, the day on which he rose from the dead; on which Pentecost and outpouring of the Spirit came; on which the disciples met together to "break bread," "in remembrance of him." Thus the whole anniversary business is swept away, so far as the worship of Christ is concerned, and properly belongs where he placed it—in the category with the types and shadows of the Old Testament.

The utter confusion of dates assigned by eminent scholars and ecclesiastics, shows that to search after what God has, beyond a doubt, from set purpose and important reasons, withheld, is and ever must be as futile as would have been a search for the body of Moses. And while this withholding, as one has suggested, should teach us humility, it frees us from obligation to observe such a day, as would the absence of positive requirement, even if the exact date of Christ's birth were known.

Then, considering the proneness of human nature to idolatry and the utter perversion of sacred things, or things set up and declared by mere human authority to be sacred, it is evident that the annual celebration of Christ's birth would be liable to deteriorate into gross perversion and abuse.

Can any one doubt that the grave of Moses would soon have become a

shrine for annual pilgrimages and idolatrous veneration, had its exact location been known? We are told (2 Kings 18: 14) how it was with the brazen serpent after its special usefulness was done. Hezekiah "brake in pieces the serpent that Moses had made; for unto those days the children of Israel did burn incense to it; and he called it Nehushtan"—a piece of brass; and beyond a doubt relegated the fragments to common use; and they might have been thankful that he did not, as Moses with the molten calf, burn it in the fire, and grind it to powder and strew it upon the water, and make them drink of it. If it had ever been of importance to preserve the serpent it was worse than useless now.

Why don't we Protestants wear the crucifix to advertise ourselves as the disciples of Christ? Mainly because we believe that the Catholics make more of the cross than of the Christ who hung upon it. It is of infinite importance to know that Christ did appear in the flesh to put away sin. But to know the exact date of his birth is of no consequence whatever. We gain more than we lose by not knowing it; and the children of Israel would have shown as much good sense in selecting some spot on Mt. Pisgah and decreeing that it should be marked as the grave of Moses, having a monument erected with inscriptions, ordering annual pilgrimages and floral decorations, as for the authorities of the Romish church to decree that the 25th of December should be known as the birthday of Christ, and annually commemorated after the usual style.

But if we are going to observe Christmas or Christ-mass, why not we Protestants go to mass and have done with it? But we ought to know that mass is a perverted form of what we call the Lord's Supper or Eucharist. The priest or some one manufactures wafers, or separate little cakes, instead of breaking bread or the loaf, as did Christ and the apostles; and instead of having it passed around, that each one might take a piece and eat it, the priest takes the wafer in his thumb and finger, and puts it into the mouth of the kneeling communicant; and instead of giving them the cup that they may all drink of it, he denies it entirely to the "laity," and in many if not all cases actually gobbles a large share if not the whole of it himself—a barefaced perversion of Christ's ordinance. After this the day is spent in drinking, fighting, dancing and godless dissipation.

And are not Protestants a long way on the road "toward Rome," who accept at the dictum of the Papal church, the 25th of December as the veritable birthday of Christ, and then the rest of the journey in making it a day of frolic and dissipation in pretended commemoration of this birth?

A Methodist Episcopal minister confessed to me a few days ago that where he was once serving, the Christmas tree entertainment was conducted in such a manner on Saturday evening, that he was actually ashamed to go into the church on Sunday morning. Yet a little before Christmas a year ago this same minister's wife, at the close of Sabbath morning service wanted me to stop and assist in drilling the children in songs for Christmas day, one of the songs being about "Christ-Cringle" and some thing else to jingle, with music lively enough for a dance, in honor of old "Santa Claus." I respectfully declined, but openly protested against it as a violation of the Sabbath, and the whole thing as subserviency to the Romish church. It is hardly possible for a Sunday school and congregation to stop after morning service, to consult and vote about having a Christmas-tree entertainment, and appoint a committee of arrangments, without a good deal of "high-diddle-diddle," and the inevitable giggle. And what earnest Christian has not gone from such meeting, or the entertainment itself, opened as it was with singing and prayer and "appropriate addresses," sad and grieved, not to say indignant at such burlesqueing of so momentous an event as the birth of Christ?

But some will say, We Protestants do not celebrate Christmas as a religious observance, but as a convenient holiday for presents and merry-making; and shall we give up making presents to the children? If it is not a religious observance, then for decent respect, to say nothing of reverent affection for the Saviour, divorce the proceeding from special association with his name and birth. The tree and the presents would be just as acceptable on New Year's day, the gifts being distributed by a warm-hearted superintendent and loving assistants, with suitable remarks, singing and prayer, and good things to eat, and if practicable, a good sleigh-ride; and all by day light, or the gift part in the evening, if thought best. I know by actual observation that this will be entirely satisfactory to the children, and with due explanation, far more beneficial.

A faithful observance of the Lord's day, in loving remembrance of Christ and the great features and events of his atoning work, would soon cause "righteousness and praise to spring forth before all nations." But as the Galatians retrograded toward the bondage of Judaism by "observing days and months and times and years;" so that Paul had to say, "I am afraid of you, lest I have bestowed upon you labor in vain;" so now it is impossible to compute the loss of spiritual power of Protestants, by conformity to the dictates and practices of the Papal church; for thousands "do up" their so-called respect for Christ, following human dictates set in place of God's commands, once a year, by a regular jollification, while they treat the Lord's own day with irreverence, neglect and contempt. Let, then, Protestants "come out and be separate"—give up Christmas, and have more of Christ.

Clarendon, Texas.

The Genius of Organized Secrecy.

[A paper read at the annual meeting of the Minnesota Christian Association, held at Red Wing, December 8—9, 1880, by Rev. W. C. Mullenix.]

The nature of any institution is determined by its general working, and its adaptability to the accomplishment of good or bad purposes. The word *organized* implies a design or object in view, the nature of which can be determined by the kind of agency used for its accomplishment; for we conclude that the object and agent employed are adapted to each other, and that if one is bad the other is bad also, and *vice versa*.

That bad purposes can be and have been carried on most effectually by organized secrecy is a fact patent to all. In the past history of the world it may be observed that all rebellions, and riots, and massacres, and strikes, and all other violations of law and order which have been of sufficient magnitude to require organization, have been brought about by *secret* organization. The reason is, the nature of such organization is the best adapted to such work, hence we conclude that its nature is evil.

On the other hand, it is a noticeable fact that all benevolent enterprises and reformations of sufficient magnitude to require organization, which have been carried on successfully, and resulted in the most good to man, have been conducted by open and well-known instrumentalities. The reason is, that secret organizations were not in their nature adapted to such work, and consequently could not be used successfully in its accomplishment.

Again, the evil nature of organized secrecy may be argued from its illegitimate origin, not growing out of any natural or divinely authorized relation of man to man, or man to God. All these relations are primarily comprehended in the three following associations, viz., the domestic, the ecclesiastic, and the civil. In none of these are to be found any requirements that are not provided for in the organizations to which they belong. If there are necessary secrets belonging to either of these divisions, they may be kept in accordance with the laws of that division, without an extra organization for that purpose. Who ever heard of a family having to organize a separate society from that of the family in order to keep its own secrets! Such a thing would be regarded as out of place by every one. So it may be argued in regard to church and state.

But it may be said that to keep a secret is not the object of such societies. To which it may be answered: That since (as is claimed) the real object cannot be accomplished without such secret or secrets, it follows that to keep such secret becomes a part of the object of such society. And since, as is acknowledged, if the secret were revealed it would destroy the society, and consequently prevent the accomplishment of the final object, the conclusion is, that to keep the secret becomes the primary and principal object; in corroboration of which conclusion it may be stated that the greater penalties of such societies are attached to violations of the oath of secrecy.

If the argument is conclusive, which must be admitted by all, then it follows that such societies are extra and opposite in their nature to the natural laws of our being, since they do not grow out of any necessity resulting from such law; therefore they must be based upon assumed relations which are outside of all natural and divine requirements, and consequently of illegitimate origin.

Again, the evil nature of organized secrecy is seen in its violation of the law of human equality. The law of the land, as well as the law of God, is based on the fact that all men are created with an equal and inalienable right to life, liberty, and the pursuit of happiness. Every man received this right at his creation. Every man has this right equally with every other man. No human organization gave it to him; nor has any such organization a right to take it from him. All have an equal claim to be protected in this right; and any society which protects or favors one man more than another, is contrary in its nature to the divine requirement; and this is what the most sanguine supporters of organized secrecy urge as a reason for belonging to them, viz., that they thereby secure protection and favor which they would not otherwise have; hence they say, "If you are going to travel, or to die, it will be an advantage to you to join our society, on account of the favor and protection you and your family will receive—thus making the obligation rest upon a local and assumed relation, and limiting its favors to a few, regarding the assumed relation as being paramount to the natural, and bestowing a favor upon one and withholding is from another, who has all the natural and divine claims on us for the same benefit as the other, thus violating the law of human equality.

To recapitulate: The evil nature of organized secrecy is seen—

1. From its adaptability to the accomplishment of evil purposes.
2. From its illegitimate origin.
3. From its violation of the law of human equality.

—The Albanians have decided to demand the evacuation of Dulcigno, and in the event of a refusal by Prince Nikita, to declare war against Montenegro.

Perfect in One.

BY PROF. S. C. KIMBALL.

The last prayer of our Lord before his betrayal, recorded in John 17, was burdened with two principal requests: that his disciples might be sanctified, and that they might be one. O that Christians would study that divine prayer and enter into the spirit of it! Sin causes division; sanctification carries Christian union with it. Division emboldens infidelity, while the spectacle of real Christian union strikes conviction to the heart of the unbeliever. (See John 17: 21–23) Just as men grow in grace sectarianism withers; as grace dies in the heart, sectarian zeal flames up afresh. Sectarian zeal would call fire from heaven to consume a dissenter, but Christ's love will bless all who gather with him, although they may err in the choice of methods. Real union with Christ unites us to all who love him. Let us all join in that wonderful prayer and permit its answer in our own hearts.

Morgan and his Revelation.

"There was still another ticket in the field, that of the Anti-masonic party, which arose in this wise: In 1826, William Morgan of Batavia, New York, was taken from his home at night, and never heard of afterward. The Masonic party was charged with having murdered him for violating his oath and publishing the secrets of the order. Much mystery surrounds the case even to this day. At the time it caused an intense excitement. The issue between the Masons and their enemies became a political one. A party was organized, which eventually brought into prominence such men as Thurlow Weed and William H. Seward. A national convention was called at Philadelphia, which named for the Presidency William Wirt of Maryland, and for Vice-president Amos Ellmaker of Pennsylvania."—*Centenary History of the United States, by A. S. Barnes, page 426.*

Bro. Lewis says: "We remember a case in point. An individual was initiated, passed and raised, not many years ago, in a lodge within a jurisdiction where we were acquainted. Scarcely had he assumed the perpendicular when he was discovered to be the 'brightest' Mason among them, which was possible in that lodge without his learning producing disease of the brain. Inquiries were set on foot as to where he had gathered his remarkable lore. The general supposition was that he had consumed the midnight oil over the literary labors of the renowned Morgan, or had held ghostly communion with the shade of that individual."—*Report of Grand Lodge of Missouri, 1868, page 112.*

"But the historical event of this kind most interesting to American readers, is the 'Anti-masonic warfare' of 1826-36. It began in the abduction of one William Morgan from Canandaigua, New York, Sept. 10, 1826, by a few imprudent Masons. This led to intense popular excitement, which was industriously fanned into a flame by demagogues who organized a great 'Anti-masonic political party,' that ramified into most of the Middle and Eastern States. This party elected State officers in Vermont and a few other States, and passed legislative enactments against the Masonic society."—*Dictionary of Freemasonry, page 21, by Rob. Morris, LL.D., Knight Templar, Past Grand Master, and author of some twenty-one works on Masonry.*

Mr. Barnes is one of our most reliable publishers. His statement of facts as cited above is fully corroborated by several of the most able, popular and learned historians of the age. The facts are, that a man proposed to publish the secrets of a certain secret society of which he was a member. That man was William Morgan. That society was Masonry. Morgan very mysteriously disappears. Masons are charged with his abduction and murder. Great and intense excitement prevails throughout the country. Much mystery surrounds the case "even to this day."

Next comes the Grand Lodge Report, which indorses Morgan's revelation as being so comprehensive and correct that a man may become the "brightest" Mason in a lodge by simply calling into requisition remarkable Masonic lore gathered from Morgan's exposition, outside of any lodge. "The general supposition was" that this new-made brother had "consumed the midnight oil over the literary labors of the renowned Morgan, or had held ghostly intercourse with the shade of that individual." This is the highest authority in any jurisdiction. It is indorsed by the affixed names of every affiliated Mason in Missouri for the year 1867.

Then comes Mr. Morris, and informs us that a few "imprudent" Masons abducted Morgan. Dr. Morris is a 32d degree Mason. Where in the name of common sense is the "mystery" spoken of by Mr. Barnes? Every bright Mason who ever saw Morgan's old book, knows that the Grand Lodge report is correct in voluntarily corroborating the absolute truthfulness of Morgan Masonry. What a spirit of Satan must possess men who lie knowingly when they say Masonry is not correctly revealed. Common sinners may lie, but Masonic sinners are sworn to lie.

STUDENT.

The late Gov. Williams of Indiana believed emphatically in economy. When applied to once to aid some charitable cause, he said to the ladies who asked it: "If you would dispose of your jewelry and fine clothes and give the proceeds to this object, and dress as plainly as my wife, you would not need to solicit aid."

The Sermon.

THE TESTIMORY OF THE CHURCH.

Preached by A. M. Milligan, D.D., in the Reformed Presbyterian church, Pittsburgh.

They overcame him by the blood of the Lamb and by the word of their testimony.—Rev. 12: 11.

* * We are earnestly asked by anxious inquirers both from without and within, *What is the efficacy or power of protest?* To this question we shall endeavor to give an intelligent answer.

In my text we have the sequel of the struggle between Michael and the Dragon, between Christ and the devil, between the church and the powers of darkness; and the declaration is that the church gained the victory, and drove out her enemies; and the means by which this victory was gained is expressed in my text: "By the blood of the Lamb and the word of their testimony." At first sight this seems to be a two-fold instrumentality, but a careful study of the text will show it to be single. Throughout the whole contest Michael and his angels represent the leader and his army; the woman and her man-child represent the same host under a different figure. Christ identifies himself with his church in the struggle; as in Daniel 7: 27 he identifies himself with his people in reigning. So here the testimony of the church is Christ's testimony—"Ye are my witnesses," and the blood of the Lamb is the seal of that testimony; and their blood is ready to be added to his in confirmation of the same testimony, for it is added that "they loved not their lives unto the death."

It is to the kingdom of our God and his Christ that this testimony is borne, as the tenth verse clearly shows—and the answer of Christ to Pilate when asked if he was a king, is "to this end was I born, and for this cause came I into the world, to bear witness to this truth." So that the meaning of the text is that the victory by which the dominion of this world will be wrested from Satan and established in the hand of Christ, will be accomplished by the blood-sealed testimony of the church and her Head.

In discussing this text I propose to consider,

I. The meaning of some terms used.

1. The term testimony expresses a witnessing for truth, especially when that truth is denied, or the contrary error is advocated. But especially "the testimony of Jesus" is the unfurling a banner in behalf of his royal prerogatives and royal claims. It was asking—as "Messiah the prince" that he was predicted, as a king he was expected—"Where is he that is born King of the Jews?" was the inquiry of the wise men from the east. As a king he was announced to Mary by the angel and to the shepherds by the heavenly choir. As a king he was tried by Pilate. He was crucified with a crown of thorns upon his brow and the superscription over his cross was "King of the Jews."

It was as a king the Jews rejected him—"We have no king but Cæsar"—and it is his right to reign that is called in question to-day. It was to this the Scottish martyrs bore testimony. On their blue banner was inscribed, "for Christ's Crown and Covenant," and it is this banner that so many of the professed followers of Christ are trailing in the dust to-day, and it is this banner which a little band of covenanted witnesses would unfurl to the breeze. It is the name written on his vesture and thigh, "King of kings and Lord of lords" that we ask this nation to read. It is his claim to be "governor of the nations" that we ask this nation to acknowledge.

Testimony, to be effective, must be clear and pointed. It must contain a thorough exposure of the opposite error or falsehood and a full vindication of the truth and the right, and the more candid, calm, and clear, the more effective.

2 Protest. This a solemn act of a minority against a statement made, or a position assumed by the majority with which they are connected or identified. In any association of men, organized for whatever purpose, the act of the association involves the responsibility of all its members, even although they may not have favored the act, unless in some way they signify their disapprobation of it. In such case it is common for a minority to record their dissent, and thereby place on record their opposition to the act of the majority. In matters of minor moment this is deemed sufficient to roll over on the promoters the weight of the responsibility. But where the act is of such a character as to involve guilt or shame, the minority who wish to divest themselves of all responsibility not only record their dissent, but publish their protest, and withdraw from all participation in the matter protested against; and only when the protest is made as public as the crime against which it is entered can the protestant be freed from responsibility.

It was from such an act as this that the name "Protestant" came to be applied to the opposers of Rome. When in 1529 Charles V. obtained from the Diet of Spires a decree depriving the reformers of liberty of worship, the followers of both Luther and Zwingle joined in an earnest protest, and thus earned for themselves and their followers the name of "Protestants." It was by this means that the followers of Cameron, Cargill and Renwick undertook to clear their skirts of the guilt brought on Scotland by the persecution and bloodshed of the last of the Stuarts. They nailed up their protest, abjuring the tyrant, and renouncing their allegiance. . . .

3. Martyr. This word is simply the Greek for witness, and is used as a more emphatic expression to indicate a witness who seals his testimony with his blood.

As already intimated, a faithful testimony, as earnest protest against a community as guilty of criminal conduct, especially if the charge be clearly made out, will goad the consciences of the guilty parties and torment them. As a result they will endeavor to silence the witness, and suppress the testimony. If the witness be faithful and earnest the effort to suppress and silence will only intensify and publish, and still farther torment and aggravate, and when argument fails the "*ultima ratio regum*," the last argument of kings, will be resorted to, and martyr blood be shed. But this always produced the opposite effect of that intended. "The blood of the martyrs is the seed of the church." It is a seal to their testimony. It attests the sincerity of the witness, and his sense of the importance of the truth for which he lays down his life. And then it publishes the truth for which he died. Men cannot close their ears to the cry of blood, nor be indifferent to the charge on which a human being is

executed; and when that charge is one which their own consciences recognize to be a virtue and not a crime, it awakens a tide of sympathy and a spirit of resistance that enlists recruits for the cause in which the martyr suffers. So these terms express but different phases of one great idea—"testimony" openly proclaimed and practically exemplified, and in the last extremity sealed with blood.

Let us now turn our attention to the question in hand. II. What is the power or efficacy of testimony?

1. It is the power of truth. "Truth is mighty and will prevail."

> "Truth crushed to earth will rise again,
> The eternal years of God are her's;
> While error, wounded, writhes in pain,
> And dies amid her worshipers."

It was the conclusion of ancient philosophers that the universal specific for all ills, and the source of all blessing, was truth. But when the question was asked, What is truth? they were unable to answer, and it never was answered till Christ answered it by the declaration, "I am the truth." No one is willing to be regarded as holding or propagating a lie, although many do this knowingly; yet it is an acknowledgement of weakness, and is sure in the end to bring disaster on those who are guilty of it. But truth, to be effective, must be proclaimed and advocated, and witnessed. It is like a sword, which while in the scabbard is useless, but wielded by a skillful hand is mighty. . . .

2. It consists partly in the courage and determination with which it is advocated. These qualities constitute the leader and the hero. The man who is afraid to utter his convictions, no matter how unpopular they may be, or how great danger he may incur, or how great loss he may experience, is not the material of which martyrs are made, or by whom victory is achieved. He who suppresses truth for fear of a sneer, or of social ostracism, or of the lack of his bread and butter, may win a short-lived popularity, but need not fear the martyr's stake, or hope for the martyr's crown.

That which a brave people most admire is true courage, and the man who, like Luther, could nail his theses to the cathedral door and pronounce his emphatic "No" in the face of a frowning world, has in him an element that will attract brave hearts around him and bind them to him, as the magnet does the steel. It is this makes tyrants tremble and makes heroes brave. It was this made the name of John Brown the watchword of liberty and the death-knell of slavery. The curse of Christianity to-day is a cowardly pulpit, silenced by the butter-horn of favor, or by the guillotine of fear. As in the days of slavery's reign the pulpit is muzzled, the press subsidized, and the people perishing for lack of knowledge. Let the ministry, as John the Baptist did, go to the wilderness and cry "Repent," and the people will throng to their ministry and the kingdom of Christ will come. Let them, like the martyrs of Scotland, nail up their protest and fly to the mountains, and the tyrant will fly and the era of liberty will dawn. But to be effective this testimony must be consistent. A man may declare from the pulpit or the platform, "Your constitution is infidel; the oath of your President is atheistic; the government is virtually in rebellion against the Lord and his Christ;" but if that man turns right around and votes under that Constitution, and swears, or elects another as his representative to swear that godless oath, where is his testimony? Does he not stultify himself and neutralize his testimony? Hence men who value their consistency are silent, and men who prefer the loaves and fishes to Christ are on the other side. This sort of timid and half-hearted testimony was borne against slavery, and no one cared till Garrison denounced the Constitution as a covenant with death and a league with hell. Then slavery began to tremble; and when John Brown went down to Harper's Ferry she knew her hour had come. Actions speak louder than words, and deeds bespeak courage and determination, awaken opposition, and lead to victory.

3. Testimony is the human part of the divine arrangement in which God himself achieves the victory. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts." Zech. 4: 7.

God has undertaken to do this work and he does not intend that man shall bear the glory—or even think that his own arm has gotten him the victory. As in the days of Joshua, God intended to throw down the walls of Jericho, still he required Joshua and the children of Israel to march around those walls and blow their trumpets and shout. Still it was neither the tread of the soldiers, nor the blast of the trumpets, nor the shout of the people, that threw down the walls—all these did was to proclaim God's testimony and he did the work. So Gideon against the Midianites, he was first required to reduce his army of thirty-two thousand to three hundred, lest they should say "mine own hand hath saved me," and then to scatter them around three sides of the Midianitish host, to break their pitchers, wave their lamps, blow their trumpets, and shout "the sword of the Lord and of Gideon," and then the Lord turned every man's sword against his fellow in the host of Midian. They uttered the testimony and God wrought the victory. The Lord gave the word, they published it, and kings and their armies were routed and fled. So in our late struggle, the testimony of God's witnesses arrayed the slave-owning South against the slave-holding North and they turned every man his sword against his fellow, until God made it a "military necessity" to free the slave, to stop the fratricidal struggle and save the nation.

There is nothing more certain than that "God will arise and plead the cause that is his own." He has said to his Son, "I will declare the decree.... Ask of me and I will give thee the nations for thine inheritance: thou shalt break them as with a rod of iron: thou shalt dash them in pieces like a potter's vessel." God has entrusted to his church the work of warning them (Ezek. 33: 1,8). If the watchman does not warn them, they perish and their blood is on the watchman's skirts. If he warns them and they do not heed his warning—they perish, but he has delivered his soul. If he warns them and they repent they are saved. Christ has declared, Matt. 24: 14: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come."

It is not ours to inquire whether our ram's-horn trumpets will bring down the walls of Jericho, or scatter the host of Midian, but to blow and shout and leave God to do his part in his own way.

Some good, honest Christians think it will not do to stand off and blow the trumpets, but they must help the Lord do his part, and go and give the wall a push. Poor simple souls, the Lord don't need their help, and certainly he does not ask them to swear to support it, in order to destroy it. He never requires us to violate his revealed will in order to bring about his secret purpose—"to do evil that good may come." They had better get out of the way lest the wall fall on and crush them.

Mordecai at the gate of King Ahasuerus refuses to bow to Haman, the Jews' enemy. "Foolish man," say our worldly wise friends, "he will get into trouble. What can a poor Jew do against the prime minister of a mighty nation?" He does not know what he can do, but he knows his present duty, and there he stands a stalwart witness, and refuses to bow. Sure enough he does get into trouble, and brings his people into trouble. They are all condemned to die, and his own scaffold is erected. Still he does not bow. He waits for God and does his duty, and God comes in just at the right time, delivers his servant, hangs Haman on his own gallows, turns the edict of destruction into a blessing, revolutionizes the empire and elevates Mordecai to the highest position.

The devil says to Christ as he sets before him all the kingdoms of the earth and the glory of them. "I know that you have come to undertake the work of bringing all these kingdoms back to their allegiance to God. It is a stupendous undertaking. You run fearful risks; rivers of blood will flow, and your own among the first. Now I propose to compromise the matter. I will surrender the whole into your hands without a struggle if you will give me one simple act of homage." Christ indignantly scorns the offer and challenges the adversary to do his worst. Does this look like swearing allegiance to a rebellion in order to overthrow it, or swearing the horrid oaths of a Molly Maguire lodge in order to obtain their secrets, and bring them to punishment? Of such the divine declaration is, "their damnation is just." Even the heathen might teach such Christians morality. Their maxim was, "Do right though the heavens should fall."

I repeat then that the part of the church of Christ and his ministers, is to bear testimony, and proclaim it, vindicate it, practice it, suffer for it, if need be seal it with your blood. The more it is assailed the better. The greater your trials and danger the nearer the victory. God never has failed to do his part, and he never will. Just as soon as this Gospel of the kingdom is preached for a testimony to the nation the end will come. It will repent, fall into line and serve the Master, or perish.

This nation is in rebellion against the Lord and his Christ to-day just as really as the Confederate States were in rebellion against the government eighteen years ago. It has set up a government in the territory of the Lord, and over the subjects of the Lord, without any acknowledgment of his authority. Is not that rebellion? You say the Constitution is generally a good one. So was the Constitution of the Confederacy not only a good one, but almost a transcript of the United States Constitution. It simply failed to recognize the authority of the government in whose territory and over whose people it was set up, and when the nation demanded its submission, it resisted. Could this nation do anything less than reduce it to subjection? Must it not reduce the rebellion or itself cease to be? As President Lincoln said when he started to Washington, "I am going to see whether we have a government or not." Is not God saying to us, "Shall I not visit for these things, shall not my soul be avenged on such a nation as this?" Through our lips as his witnesses he is saying, "Now therefore, kings, be wise: be intructed, ye judges of the earth. Serve the Lord in fear. Kiss the Son, lest he be angry, and ye perish when his anger is kindled but a little." Ps. 2.

Witness for Christ, publish his message. Warn the nation of its sin and danger. Save your country if you can; at least clear your own skirts of its blood. Bear cheerfully whatever odium it may cost. Suffer willingly whatever loss you may sustain. Meet courageously whatever danger you may incur. Dare to do, or die, for the word of God and the testimony of Jesus; and ever remember that "the witnesses shall overcome by the blood of the Lamb and the word of their testimony."

"*Endymion*" *on the Secret Orders.*

That secret societies are inimical to free government is not the opinion alone of a few men who are termed fanatics, but is so declared by the greatest statesmen America has produced. Such is the opinion of the greatest minds of Europe at the present day. In the latest work of Lord Beaconsfield, entitled "Endymion," we find such testimony as this: Baron Sergius—one of the characters introduced in the novel—having recently attended a liberal congress in Vienna, whose opinions were considered of great weight, was on a visit to England, and in discussing questions that were agitating the public mind is made to say:

"You know I am a Liberal, and have always been a Liberal. I know the value of civil and religious liberty. I was born in a country where we had neither. I know more of the Southern than of the Northern nations. Europe is honey-combed with secret societies. I have spoken to the Duke about them. He is not indifferent or altogether incredulous, but he is so essentially practical that he can only deal with what he sees. I have spoken to the Whig leaders. They say that there is only one specific, and that a complete one—constitutional government; that with representative government secret societies cannot exist. I may be wrong, but it seems to me that with these secret societies representative institutions rather will disappear."

—A singular fatality is visiting the little town of Hautzdale, Clearfield county, Pennsylvania. A dispatch from Pittsburg on the 24th ult. says that the scarlet fever is rapidly thinning and desolating every household in the place. Eighteen children died yesterday from this terrible disease, and this morning many new cases are reported. It is but a few days since the first

case was made known, and already thirty deaths have resulted from the fatal fever. Physicians have been summoned from all the neighboring town, as the few doctors here were all weakened, and could not possibly attend to all the demands made upon them. There is scarcely a family in town that is not plunged into grief over the untimely death of their children. Mourning and grief are everywhere visible. Heretofore the health of the town has been excellent, and the doctors are at a loss to account for the fearful ravages os the dread disease.

—Prof. J. S. Newberry, an unquestioned authority on the subject, said in a recent address before the National Academy of Sciences, that the quantity of iron ore in Utah is such as to throw into the shade all other known deposits in this country. He saw enough lying loose during his short tour in the southern section of that Territory to keep all the furnaces in the United States in operation for one hundred years.

—Three of the Irish Roman Catholic bishops who were friendly to the Sunday Closing Act have broken up illegal liquor-selling on that day by refusing to hear the confessions of the law-breakers.

Reform News.

The Missouri State Meeting.

The third annual convention of the Missouri State Christian Association was held in Unionville, Mo., Nov. 23 to 25. The following report is compiled from the *American Freeman* of Albany, Mo.

The convention was held in Town's Hall, and was opened on Tuesday evening by devotional exercises and a brief address by the president, Rev. A. D. Thomas. The evening was chiefly occupied with an address by M. N. Butler, the State lecturer, on "The Religion of Masonry compared with Christianity." Committee work occupied most of the next forenoon. In the afternoon the following resolutions were presented and discussed before adoption:

Whereas, We as tax-payers, citizens of the United States, feel, see and know that we are being oppressed financially, politically, and religiously by organized secret powers, which are set up in our midst to monopolize business and oppress both in church and state, by which the progress of justice and truth is impeded, criminals set free, the innocent suffer and churches demoralized. Therefore,

Resolved, 1. That we should not uphold such societies by voting for members to offices of trust, supporting them as ministers of the Gospel, thereby helping them in their works of darkness.

2. That we should use all lawful and godly means to expose and oppose such orders, especially Freemasonry and Oddfellowship, by lecturing and preaching against such, and by distributing literature such as will enlighten the people on this important subject.

3. That we should carefully work as friends of Christ and American freedom to publicly organize every county in our State, so that we may work with success.

The report of the committee on lecture work and education, recommending the continuance of Bro. Butler as State Agent, and the appointment of Elder A. B. Lipp of Martinstown as assistant, and urging the patronage of Avalon Academy, was adopted. President Thomas addressed the convention ably in the evening.

The committee on publications next morning presented a paper urging that the *American Freeman* should be more generally patronized and lodge-loving sheets dropped, and that measures be taken to complete the "Needel's fund" for the support of the *Freeman*. This was adopted, as also a paper condemning the use of intoxicating drinks and tobacco.

Bro. Butler addressed the convention in the afternoon and in the evening worked the first degree.

The meetings were good and interest high, but the attendance was very small owing to the unfavorable weather. The business transacted was only commendatory to the corporate body which met three weeks later.

How the State Convention was made a Blessing.

Paxton, Ill., Jan. 1, 1881.

Bro. K.:—The Illinois State Convention in Paxton, Dec. 28–30, is closed, and we look back upon it with the deepest satisfaction and the most profound thanksgiving to God. Surely, he leads the blind in a way they know not, and in paths they have not known; and he certainly will cause all things to work together for good to them who love God, who are called according to his purpose. All ye who love the Lord, help us to praise the Lord and magnify his holy name; for he that is mighty has done great things for us; he has regarded his servants in their low estate, and raised them up from the deep depression and put a new song into their mouth, even praise to God.

For over a year I do not remember the day that I have not asked the Lord to open a wide and effectual door for the reform into this part of Illinois, and to this end to especially bless this convention, oftimes in weariness, sometimes in deep depression, but always in faith. The appointment made at Westfield one year ago was given with a deep air of uncertainty, and during this time none of the brethren came here, not a word was spoken in the community from any quarter, and the lodge was prosperous, progressing, and vigilant. Friends were oppressed and overborne with extra pecuniary claims and other responsibilities, the time of convention put so late, the weather was the coldest known to the oldest citizens, and the terror of the lodge freezing everybody into hopelessness and inaction. But glory to God, he heard the prayer of the poor and did not despise their prayer. He led a step at a time, until he lifted us right out of this fearful and hopeless condition. Fear like a mountain weight has been lifted off of the people, and they are canvassing the principles of the lodge everywhere, in their homes, on the street, in public places, and by the wayside. Misunderstandings between friends have been removed, and new friends raised up; many Christian hearts united, and all made thoughtful.

How was this done? First, the Lord did it in answer to the prayer of agreement, as the foundation cause; and second, there were never such a body of Christians met in this place before.

I will present as many as I can, but time or space will not allow me to mention all. The Lord helped Prof. C. A. Blanchard to one of his best efforts. It was not corrosive or objurgatory. It was sweet, wise, conciliatory, meek, and conclusive. It was full of knowledge, but not that knowledge that puffeth up; but that wisdom that cometh down from above. Bro. D. P. Baker was a tower of strength. He was full of grace and truth by the Holy Spirit. By culture and grace he can represent the cause of reform to any class of citizens, high or low. I knew him when a cheerful, happy, fun-loving boy. I counted his dear parents among my friends. I had not seen him for over thirty years, and did not know him until he made himself known. It not only melted me down into tears, but to a sweet, heavenly outflowing of heart toward him. Bro. Stoddard all know. His wisdom and power and lovingkindness bound everything together and kept the whole convention running smoothly, vigorously, and successfully, and also bound him to the confidence and hearts of many in Paxton. We will expect him here again some time.

And Bro. Browne, what shall I say of him! The Lord helped him to his best—faithfulness, grace, talant, vigor, knowledge, amiability. He preached some for the Free Methodists. They said he did them great good, and they feel as I and many others do, that they could take him into their hearts and live and die with him. Bro. Lowe is an Israelite indeed, and commends himself to everybody. President Allen, who does not love him? One of our shrewdest business men who entertained him, said he never entertained one he esteemed more highly. Mrs. M. E. Cook was well received. She evinced an intellect well balanced and well instructed, a heart purified and moved by divine grace, and all enshrouded in perfect womanliness and modesty. She made a valuable impression. Bro. Shepard, the Free Methodist minister, with the members of his church filled the devotional meetings with an aroma of the divine presence by their intercessions, prayers and exhortations; and we were all melted into one bundle of love.

Brethren, these notes are not put down to worship men, but to glorify God, to show the instruments he used to make the convention a success, the grace of God abundantly given to his faithful servants.

Let us not lay up old manna, but live on new and fresh from the hand of God every moment. Not I, but the grace of God that dwells in me, says a pattern servant of God. Let us put on humility as a garment, be clothed with it. Jesus was meek and lowly in heart, and only as we put on Christ, have we power. When Ephraim walked tremblingly in Israel, he exalted himself; but when he offended in Baal, he died. So only when we have a living consciousness of our utter weakness and dependence on Jesus, have we power to do anything.

Let us learn a precious lesson from the rich manifestations of divine mercy in this convention. There is a divine philosophy in the instructions of Jesus. He requires the prayer of agreement, and promises certain answers to such prayer. He requires implicit faith at every step. The prayer of agreement has been offered. The certain answers have been given, yet under such circumstances as demanded, and called out implicit faith. Then let us study this divine philosophy and embrace its sacred principles. Whatever the circumstances, the prayer of agreement must be offered, and implicit faith be exercised, and glorious answers of peace will be given, and success will be certain. But without them nothing will be accomplished.

"The Old Man" again.

Wayne County, Iowa.

Bro. J. T. Allaman, whose work among the churches of this central of the southern tier of counties in Iowa, writes thus of the need of reform work there, which we hope will catch the eye of some brother who can arrange to visit that quarter:

"I wish to make a few statements and suggestions with reference to the reform work in Wayne county, Iowa. My field of labor the present year embraces a large portion of this county. In looking over the field in my travels I find that very little or no real Anti-masonic work has ever been done in it. But I have found quite a large element that needs but to be awakened into activity to become an effective force in the work of reform. It is certainly an inviting field for lecture and degree work. I sent for a few pamphlets for a brother on my field. He received them, and after reading he scattered them among his neighbors. When I returned the neighborhood was all astir with inquiry.

"Now what we need is that one of the State lecturers come to Wayne county and lecture and work the degree, and assist in the organization of a county association. I am done voting for Masons."

Correspondence.

Modern Instances.

Albion, Iowa.

Editors Cynosure:—When the people elect Freemasons to office they sacrifice civil law to Masonic rule. Everybody knows that Masonic oaths are claimed to be above and superior to the oath of civil office. Still they vote Masons into office, and then boast of their freedom and free country.

I will cite two or three cases, among hundreds that astonish the people. A Mr. Greenfield, of Oswego county, N. Y., murdered his wife three or four years ago. He has been tried by three different juries, convicted each time, has been sentenced twice to be hanged. The last time was December, 1879. When the time came Gov. Robinson respited the execution till the last Friday in February, two months after his office expired. When the time arrived Gov. Cornell put off the execution till the last Friday in April. When that time came the papers said, "Executive clemency is exhausted, and Greenfield must swing." But Judge Merwin, of Utica, interfered and stopped the execution. Next report came out that Greenfield's case would be decided the 4th of October last. When that time arrived some judge was unable to attend. And thus the case stands which has cost the county nearly $50,000.

Now what is the matter? What stands in the way of Justice? It is said the criminal is a Royal Arch Mason, which circumstances indicate very strongly.

A Mr. Dacon, of this county, was convicted of murdering his brother-in-law, Mr. Strow, two years ago; was sentenced to prison for life, according to the law of this State. In the course of a year a new trial was granted, to take place in another county, where he was acquitted. No one doubts his guilt. The people are wondering.

Mr. Hayden, a Methodist minister in Connecticut, was tried for the murder of Mary Stanard, with whom he had been intimate. The jury disagreed. He is out on bail. No pretence that any one else had anything to do with the girl. Rev. Hayden is a Mason.

A. C. Moffatt.

Suffering for Truth.

Albany, Mo.

Carlyle said, "Every noble crown is, and on earth will forever be, a crown of thorns. The chief of men is he who fronts the peril which frightens back all others; which, if it be not vanquished, will devour the others." We have thought that this is a saying that should be repeated to every lover of the Anti-masonic cause, and especially to the noble ones who have dared to front the dangers and sufferings that have frightened back the majority. What kind of crowns have been worn this year by those who have been lecturing against an organization that has long since been "weighed in the balance and found wanting?"

At Boston how many crowns of roses were thrown at these men who denounced this great evil in the convention last spring? City people cast no such crowns at a lecturer who shows the wickedness of secret societies. A man who proves to all men who hear him that Masonry is a pagan religion, is not he who looks for such a reward in this world. He looks rather for a crown of beets, turnips and cabbage-heads to be his in a city where this pagan religion is adored, loved and protected, as it is by its Bostonian worshipers. By such a crown as this being cast at him, one might fear that it would be even more unpleasant than a crown of thorns.

In our country, a long way from Boston, anti-secrecy lecturers often find that they are as worthy as they are in New England; but the Western people will greet him with eggs, and recently a brother was greeted, after lecturing on Masonry and Odd-fellowism, with apples and stones. Our editor has more than once been attacked and abused for free speech as regards an evil that exists in the town where his office is. When he tries to enforce law it is plain to all that the enemy is protected, while the editor, a gentleman, a Christian, who loves truth and condemns evil, suffers costs, etc., at the hand of the law.

Who are the wearers of the noble crown to-day but they who seek to spread the truth, though all the powers of darkness oppose. The God of truth is mightier than they all, and he seeks to exalt all who humble themselves for his truth.

Elma Butler.

Our Mail.

James Harrow, Rohnersville, Cal., writes:

"The election is now over and I have not seen one ticket of the American party, nor have I heard of one being voted in any of the adjoining precincts. If there had been tickets and Cynosure tracts scattered freely throughout the State I think there would have been many votes cast for that party. There is one thing that I can and have been doing for the cause, that is praying and beseeching Almighty God that he would hasten the time when all the deep-laid schemes of secret combinations shall be broken up and the true light of the glorious Gospel of Christ shine into every dark corner of the earth. This country seems to be entirely under the control of the Masonic fraternity. May the God that answers by fire consume the dross and refine the gold, is my prayer."

J. Q. Allen, Cass township, Iowa, writes:

"As I was showing the way Hiram was killed and resurrected a Mason present tried to make the people think it was just a burlesque on the Masons. I asked him if he would go before a justice and swear that it was not a correct exposition, for ten dollars. He said no but said that I would make a good Mason and offered to pay my initiation fee if I would join. I told him I was not worth a cent to keep a secret and did not care to be sent to Chicago on some important business and never come back. There is quite an Anti-masonic feeling in this township, notwithstanding it is so close to Webster City, a hotbed of the craft."

J. E. Irish, Delavan, Wis., writes:

"I received the tickets you sent me, but my health was such that I was unable to attend to them. But I walked two miles on crutches to get a man to look after the matter. O, how few there are who vote as they pray, that is if they pray as they as they should. I have great reason to bless God that he spared my life so that I could have this opportunity to vote the right ticket before I go 'Where the wicked cease from troubling and the weary are forever at rest.' I am almost eighty years old; the Master will soon say, 'Child, come home.' God grant that I may be found with the harness on. As to your paper it is to me the best, the only paper which I commence at the beginning and read right through. Its principles are all right, being for God and truth. My prayer is that God may bless and guide you all to his praise and glory and that you may come off victors in the end."

G. L. Frizzell, Porters Mills, Wis., writes:

"People seem to think that Masons are honorable people who would not be guilty of such wickedness as is laid to them. But many are members of minor secret societies and therefore are doubtless prejudiced in favor of those who belong to the other societies. But I shall labor and pray that the people may be willing to accept the truth and turn to help the right while there is yet hope for the country. May the Lord bless the efforts of his servants and unite their hearts as the heart of one man to fight against all wrong, open or secret."

C. P. Paget, Smithdale, Livingston county, Ill., writes:

"Many men say that the time has come when we must take a decided stand for right and the Lord. For many years I have made it my business to try to present Christ to the world as the only hope of salvation and to spread the good news that he offers it without money and without price. Masonry offers her salvation for money to persons of sound body who disobey the word of the Lord by foreswearing themselves, promising not to say Mah-hah-bone above a whisper. May the Lord bless your great paper and save the world from the worst monarchical system of government ever thought of."

Isaac Flagg, Wellesley, Mass., writes:

"I hope that by another year there will be State tickets in the field, as I believe it would be a great help to the cause of this great reform. I voted with the abolitionists when they were but a remnant, poor and despised, for the same reason that I now vote with the Anti-masons; because I know they are in the right and I know also that God is on the side of right."

Nathan Callendar asks which is the worst, to be connected with an order of which one is ashamed or to glory in a connection of which one ought to be ashamed? Can we feel fully to confide in either one at the head of a great republic? No one ought to occupy either of the above stated positions. To become ashamed of membership in the Masonic order is one step in the right direction.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—John 15: 7.

Thurs., Jan. 13.—There are last which shall be first, and there are first which shall be last.—Luke 13: 30.

Fri., Jan. 14.—Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.—Luke 14: 33.

Sat., Jan. 15.—Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.—Luke 15: 7.

Sun., Jan. 16.—The dayspring from on high hath visited us.—Luke 1: 78.

Mon. Jan., 17.—When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.—Luke 17: 10.

Tues., Jan. 18.—Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.—Luke 18: 14.

Wed., Jan. 19.—The Son of man is come to seek and to save that which was lost.—Luke 19: 10.

Sabbath School.

LESSON IV.—Jan. 23, 1881.—THE BIRTH OF JESUS.

SCRIPTURE.—Luke 2: 8-20.

8. And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night. [Or the night-watches.]

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. [Chap. 1: 12.]

10. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. [Gen. 12: 3; Mat. 28: 19; Mark 1: 15; vs. 31, 32; chap. 24: 47; Col. 1: 23.]

11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. [Isa. 9: 6; Mat. 1: 21; Mat. 1: 16; 16: 16; chap. 1: 43; Acts 2: 36; 10: 36; Phil. 2: 11.]

12. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, [Gen. 28: 12; 32: 1, 2; Ps. 103: 20, 21; 148: 2; Dan. 7: 10; Heb. 1: 14; Rev. 5: 11.]

14. Glory to God in the highest, and on earth peace, good will toward men. [Chap. 19: 38; Eph. 1: 6; 3: 10, 21; Rev. 5: 13; Isa. 57: 19; Luke 1: 79; Rom. 5: 1; Eph. 2: 17; Col. 1: 20; John 3: 16; Eph. 2: 4, 7; 2 Thess. 2: 16; 1 John 4: 9, 10.]

15. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. [Greek, the men, the shepherds.]

16. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17. And when they had seen it, they made known abroad the saying which was told them concerning this child.

18. And all they that heard it wondered at those things which were told them by the shepherds.

19. But Mary kept all these things, and pondered them in her heart. [Gen. 37: 11; Luke 1: 66; 2: 51.]

20. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

GOLDEN TEXT.—"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2: 14.

[From the Westminster Quarterly.]

HOME READINGS.

Mat. 1: 18-25; Luke 2: 1-7; Luke 2: 8-20; Micah 5: 1-7; Isa. 9: 1-7; Dan. 9: 20-27; John 1: 1-14.

This lesson should not be allowed to pass by the conscientious teacher without a brief but careful explanation of the reasons why the customary "Christmas" celebration should be opposed by the followers of Christ. The article by Rev. W. W. Ames on another page deserves a careful study in connection with the texts and brief selections which have appeared in the *Cynosure* during the past three months. Dr. Robinson's Harmony of the Gospels has a valuable argument, and any reliable encyclopedia will throw light on the subject. Thus Chambers, which ranks as one of the most conservative and accurate, says: "It does not appear, however, that there was any uniformity in the period of observing the nativity among the early churches; some held the festival in the month of May or April, others in January. It is, nevertheless, almost certain that the 25th of December *cannot* be the nativity of the Saviour, for it is then the height of the rainy season in Judea, and shepherds could hardly be watching their flocks by night in the plains."

"Among the causes that co-operated," continues Chambers, in "fixing this period as the proper one, perhaps the most powerful was, that almost all the heathen nations regarded the winter solstice as the most important point of the year, as the beginning of the renewed life and activity of the powers of nature, and of the gods, who were originally only the symbolical personifications of these . . . . . Many of the beliefs and usages of the old Germans, and also of the Romans, relating to this matter passed over into this day."

It is indisputable that the celebration of this season, from Dec. 25th to Jan. 6th, formed no inconsiderable portion of the ancient mysteries and are reproduced upon the floor of the Masonic lodge. (See Master's Carpet, ch. 16.) The Saturnalia of Rome was baptized by the Papal church into the modern carnival, and in like manner the festivities of the turning year, difficult to eradicate, were received into the nominal Christian church and made a mass for Christ's birth. The change was in perfect harmony with the philosophy of Masonic symbolism. It is the season when the sun, the source of light and life begins to prevail over the power of death and darkness. What more appropriate season, according to the reasoning of mere natural religion, could be chosen for the advent of Him who was the Life and Light to a world lying in the darkness of sin.

Christ-mass is undeniably a religious festival. No legislative act establishing it as a holiday can, at this late day, take away its character as such. The question then remains does it belong to the Christian religion or some other? is it commanded of Christ or warranted by his Word, or is it invented by men and therefore inhabited by devils. It will help in the decision if we answer the questions: What rites has Christ left by which he should be remembered? What days are to be observed as a part of religion? and, Do not infidels, scoffers, prodigals, the wicked of every class have as much satisfaction out of the day as the child of God?

The following exposition from the pen of Mrs. Geo. C. Needhan, wife of the pastor of the Moody church in this city, is taken from the columns of the *Truth* of St. Louis:

It is well known that the season celebrated as Christmas, is several months too late in the year for the actual anniversary of the nativity we would commemorate. The Holy Spirit has designedly withheld the precise time, even as he has left undelineated any portraiture of the physical man, Christ Jesus, our Lord. Thus all carnal satisfaction is denied the eye and ear of sonse; and faith is thereby taught that she alone may discern the secrets of God, and she only holds the privilege of introducing the Man of Glory to the men of earth.....

1. Notice God's minute interest in man's salvation.

He sends angels to declare the glad tidings of a Saviour provided. Moses in sorrow had written, "Thou hast set our iniquities before thee: our secret sins in the light of thy countenance." Now is announced the joyful counterpart, "Fear not; for behold I bring you glad tidings of great joy which shall be to ALL PEOPLE. Matthew had told that he was to save his own; John had proclaimed that "He was sent unto his own." But beyond John or Matthew here was the angelic message embracing all peoples, both Jew and Gentile. Other songs, like that of the sealed elect on Mount Zion some should never be permitted to learn. This was an anthem for every lip. The past ministry of angels had been for warning, counsel and defense, to God's occasional ones. Their future, glorious, resurrection-service lay yet in the far distance. But on this majestic night, in the quiet solitudes of Judea's lovely mountain slopes, began an angelic attendance, greater, sweeter and more universal, than earth had ever witnessed before. For, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 14).

2. Observe to whom the glad tidings are made known.

To shepherds, to plain, unknown, laboring men. Lot was greater than Abraham in worldly estimation, when the Lord said, "Shall I hide from Abraham that thing which I do?" Esau with his scores of titled descendants was nobler than the stranger Jacob, when the Lord said to the latter, "a company of nations shall be of thee: and kings be born of thee." Because, "not many wise men after the flesh, not many mighty, not many noble are called," but God hath "chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to him that love him," (James 2: 5).

3. Mark the simple faith of the shepherds.

The surprise of sudden glory; the unrivalled music; the overwhelming numbers of that innumerable, gleaming host; the exclusiveness of the revelation; the loneliness of the situation; and the overpowering awe which ever paralyzes sinful man before the presence of the holy and the divine; were either a sufficient reason for delaying the feet of these men, and shutting them up to their own trembling thoughts. But no; neither the angels, nor their glory, distract from the message they brought. The child! The blessed child! Him must they see!.....

4. We are attracted by their prompt action.

They seem to have gone in quest of the child immediately. "Haste" was their urgent watchword. What they did with their flocks, their exclusive earthly portion perhaps, we know not. They had devised some way, however, of disposing of them. I think the omission is designed. 1. It teaches how worthless is earth, when heaven was at stake. What were a few sheep now? Had not these men themselves become sheep, to obey a shepherd whose voice was calling, "Follow me"? 2. We are taught when a soul is in earnest for salvation, earthly bonds will be severed as easily as Samson's cords; and each, for himself shall know the way of escape from the snares of this world, and the deceitfulness of riches, which choke the word and render it unfruitful. But, when the heart is only half inclined for heavenly things, how easily excuses come, and how important they grow. Let the unwilling and the dilatory remember the solemn words of the Master himself, "None of those men which were bidden shall taste of my supper;" for "if any come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple," (Luke 14: 24, 26.)

5. We notice their evangelistic service. "When they had seen it, they made known abroad the saying which was told them concerning the child." Thus they were the first evangelists. How uniform the impulse in every soul that comes in contact with Jesus, to tell its joy to others. Andrew must find his brother. The Samaritan woman, forgetful of her past want of veracity, dares to testify of the prophet's words. The cleansed leper will not be silenced, but all the more publishes abroad his new-found life. This is God's order and our bounden duty. The spiritual life that is silent must languish and die. As surely as the unused manna corrupted, so certainly shall unspent spiritual power decay. Sealed perfume is worth nothing. The broken jar revealed the riches of Mary's love and the sincerity of her life. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night: ye that make mention of the Lord keep not silence," (Isa. 62: 6.)

6. Observe how the message was received.

The shepherds believed. Doubtless they were among those who "waited for the consolation of Israel." And it seems very sweet and refreshing to have the assurance, that in this evil day of pompous, heartless ecclesiasticism, amid the noise and confusion of a hollow, mechanical service, God has his own, hidden in humble places, waiting in patience for yet another and momentous advent, even the coming of the Son of man in power and great glory.

Another class of hearers only wondered. They were the majority. They were interested in the strange story. But they were not saved by it. Like the wayside hearers of patriarchal times, like the stony ground hearers of Moses' time, like the thorny ground hearers of this day of grace, the seed took no root in them. "But,"—how grandly that word of contrast looms up, "But Mary kept all these things and pondered them in her heart." What, let me ask, is our attitude toward this scene? In which company are we ranked by God who knoweth all hearts?

7. Lastly, it was a message of joy.

"The shepherds returned glorifying and praising God." Joy? What madness! the man of reason might well exclaim. What is there in the sight of that helpless babe, cradled amid poverty's harshest surroundings, to produce such ecstatic thanksgiving? And what could faith answer! Nothing intelligent to cold logic. But faith remembers divine words written long before: "Who hath believed our report?....he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness, and when we shall see him, no beauty that we should desire him," (Isa. 13: 1, 2).

And yet the ground for joy was broad, and strong, and everlasting. Here was the consolation of Israel, the desire of nations, the hope of his people. Here was the seed for whom Eve and Abraham looked. The Lamb to which the passover pointed. The Sacrifice of whom Aaron attested. The Prophet whom Moses prefigured. This was the King of judgment and Prince of peace, foreshadowed in David and Solomon. The Son over God's house, the Wonderful Counselor, the Mighty God, the Everlasting Father, the sinner's Surety and the saint's Redeemer. He to whom all prophecy pointed, all promises related, and in whom all glory should center.

—The King of Spain has retained the honorable Stanley Matthews and Charles B. Collier, Esq., of Philadelphia, to prosecute the United States for the recovery of what are known as "the Florida claims." The amount he expects to recover is about $4,000,000.

Home and Farm.

Facts on Kerosene.

Kerosene oil is one of the products derived from refining crude petroleum as it comes from the well.

The oil is always more or less dangerous, according to the amount of volatile gasses left in it.

Every lamp filled with the fluid is liable to explode after burning several hours.

But no explosion will ever happen with the lamp full.

The danger comes from the constant generation of an invisible vapor in the confined space above the oil. This vapor, which is inflammable, is caused by the heat of the burner communicated to the oil; but it will not explode unless exposed to flame. The metal attachments on lamps often become 40 deg. warmer than the oil which is itself sometimes as high as 100 deg. Hence, kerosene, to be entirely safe, should be near 150 deg. proof.

But very little of the oil used is as good as this. Of sixty three samples recently tested, only eight were found entirely safe. This will account for the terrible loss of human life from the almost universal use of kerosene oil.

A simple test is to place a tablespoonful of the oil in a saucer and apply a lighted match; if the oil ignites, it is unsafe, never use it. If it does not take fire it is not necessarily safe; because the temperature of the oil in the open air is not so great as that in a burning lamp.

The only reliable test is one made by slowly heating some oil in which a thermometer is placed, constantly noting the number of degrees and applying a lighted match, not to the oil but to the vapor, if any, just above the surface. If the oil flashes below 120 deg. reject it.

This flashing point is the temperature at which the oil emits an inflammable vapor, and depends upon the quantity of naptha, a gasoline in the oil. This point should always be higher than the temperature that the oil ever reaches in a lamp, which is often 100 deg.

CAUTIONS.—1. Keep the metallic parts of lamps clean and the air passages open.

2. After a lamp has been burning three or more hours at one time, never relight it again, till filled.

3. In extinguishing the light, turn the wick down quite low and allow a few seconds to intervene before blowing out the flickering flame, or better still, do not blow it out, but let it flicker out.—*Times.*

—One of the most convenient articles to be used in a sick room is a sand bag. Get some clean, fine sand, dry it thoroughly in a kettle on the stove, make a bag about eight inches square of flannel, fill it with the dry sand, sew the opening carefully together, and cover the bag with cotton or linen cloth. This will prevent the sand from sifting out, and will also enable you to heat the bag quickly by placing it in the oven, or even on the top of the stove. After once using this you will never again attempt to warm the feet or hands of a sick person with a bottle of hot water or a brick. The sand holds the heat a long time; and the bag can be tucked up to the back without hurting the invalid. It is a good plan to make two or three of the bags and keep them ready for use.—*Evening Post.*

The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 13, 1881.

DOUBLE, DOUBLE.—Who will begin the good work of doubling the *Cynosure* list? It will take but one new subscriber each from those now taking the paper. That is the least any friend of the reform ought to be willing to do for its extension.

ILLINOIS FRIENDS: Your executive committee find it necessary to raise $60 *immediately* for the lecture work. This is not a penny a piece for all the people of this great State who are praying for the downfall of the lodge. It is only one dollar each for sixty men who could easily be named and who could each pay the whole amount and not be hurt by it—indeed, it would do some of our Illinois brethren a great good if they should pay it all. The committee will have no anxiety either if several of you speak at once for the whole amount. They are ready to put a good man at work without delay when you say so by putting the means to pay him in their hands. But they want this $60 without any delay—*they need it.* Illinois owes it. Let the debt be cancelled before another week passes. Send to J. B. Blank, treasurer of the State Association at this office. Haste will make no waste in this matter.

THE CYNOSURE FOR SABBATH SCHOOLS.—Bro. Elliott, the faithful Alabama missionary, sent us the following interesting inquiry the other day which certainly made some heart-rejoicing and lightened a weary day: "Some time ago I sent a friend of mine, who lives in Ohio—and who is a Freemason—a bundle of copies of the *Cynosure.* He writes to me that he is well pleased with the papers and distributed them to the members of his Sabbath school. He also writes to know for how much he can get the *Cynosure*, 30 copies, to come weekly. Now, dear brother, this is a great Freemason neighborhood, and we will have done a good work if we can scatter the *Cynosure* among the children of the Sabbath school; also many may be turned away from the lodge, besides preventing those who may be thinking of entering. Please let me know the very best you can do for me. The *Cynosure* is destruction to the lodge wherever it goes. Thirty copies surely will not be without good fruit in such a neighborhood."

We made haste to write that for such a number and such a purpose the paper would be sent for $1 25 a year. Are there not other schools which may be benefitted in like manner? Try it.

A GOOD TEMPERANCE WORK.—At Elmhurst, sixteen miles from this city, there is a considerable German population, who maintain the only churches in the place, United Evangelical and Catholic, the former having also a large theological institute in the place. This population maintains also four saloons, and, like the grandfathers of the present generation of Americans, have not learned to heed the danger in their drinking habits. Prof. H. A. Fischer of Wheaton, who is well acquainted in Elmhurst, has undertaken a most hopeful temperance work in this place. With Prof. C. A. Blanchard two meetings have been held and addresses made in English and German. Mrs. L. A. Hagans, a lady well known for her enterprise in this reform, resides at Elmhurst, and has ably seconded the effort. At the meeting on last Friday evening Mrs. Cummings of Chicago, district chairman of the Woman's Christian Temperance Union, presided, and Mrs. Smith, a large-hearted Christian whose time is much occupied with work among the poor of this city, spoke. A number took the pledge, some of them young men addicted to drink, and there was a unanimous and enthusiastic vote for another meeting.

THE PRESIDENT-ELECT AND THE "DELTA UPSILON."

While every item of information which might reveal some characteristic of General Garfield are not now so eagerly hunted out as a few weeks since, yet nothing of this character can be unimportant when connected with a man who has been chosen to preside over the affairs of this great nation. It cannot be denied that he has unwisely become identified in time past with the Masonic order, although the evidence is very encouraging that he has now but little to do with so degrading an alliance. We are not unwilling to believe also that he never found in that association anything that was attractive, or valuable, or honorable; but rather such characters and principles as were at war with that sense of honor and integrity which should fill the breast of every public man. The notes of Mr. Garfield's early life which have been made public are hopeful in this respect. The following is one of these.

"Early in November the Providence, R. I., *Journal* published an editorial ironically portraying the danger to the country, because Mr. Garfield was to be supported in the election by the "Delta Upsilon" college society, the editor being under the impression that this was a secret order. A correspondent corrects him and adds other facts of interest in the following:

"A graduate of Williams College says, in the *International Review*, that while Gen. Garfield was in college he was asked to join a secret society, and that he refused to do so.

"The major premise of the argument is destroyed in the fact that the Delta Upsilon fraternity is not a secret society; in fact it is the only non-secret college fraternity in the country. It is thus seen that Gen. Garfield in early life revealed more than ordinary stability of character in refusing to join a secret society, and becoming a member of what was a non-secret fraternity.

"Ten years ago Gen. Garfield was then the president of the Delta Upsilon fraternity, and the convention was held in this city. In the *Journal's* account of that convention it is found that the following resolution was unanimously adopted:

Resolved, That the chief object of the Delta Upsilon fraternity is the intellectual and social cultivation, the moral advancement and preservation of brotherly feelings and assistance between college students whose principles and sympathies are the same; and that its distinctive feature is opposition, not to the individual members of the secret fraternities, but to the evil influence of their organizations, so far as they manifest themselves in the various relations of college life."

GOUGH AND ENGLAND.

John B. Gough, the famous temperance speaker, gave a lecture in this city last Saturday evening, in which he spoke of the contrast in the temperance sentiment in England twenty years ago and at the present time. Total abstinence was then so unpopular, and its principles so little understood, that when a clergyman was found who would act as chairman at one of the meetings, the most intense enthusiasm was felt by the temperance workers.

During Mr. Gough's recent visit, after twenty years have passed, he was welcomed by many of the greatest and noblest men of England, among whom are six bishops and fourteen thousand clergymen *pledged* to total abstinence and zealously pushing the reform. These men are alarmed at the *brutality* which beer has produced in the nature of the generous-hearted Anglo-Saxon. "Beer is the curse of England," and many begin to see it; yet those who advocate total abstinence are very generally called fanatics.

In reference to the term fanatic Mr. Gough said, that if a man died fighting for his flag, though he fight on the wrong side, he is called a hero. But when a man contends steadily and consistently for some moral principle he is called a fanatic!

He not only spoke against the use of alcohol, but also against tobacco. He also gave his reasons for refusing to use fermented wine at the communion-table. Experience had taught him that fermented wine aroused his dormant appetite for strong drink. It was in his case a physical weakness which he could not help.

It is a pleasure to know that this noble Christian man is a warm friend of the cause which the *Cynosure* advocates.

—Rev. H. C. Miller writes to avoid a misapprehension which may arise respecting his relations with the Franklin quarterly conference in Indiana. He was not present when the case of his brother was brought before that body, having not long before removed to Kansas. He is familiar, however, with the circumstances which were made the ground of complaint.

—The Atlanta (Ga.) *Constitution* strongly confirms Bro. Hinman's estimate of the needs of the South when it sensibly says: "Shops, schools, and small farms are the things that the Southern people most desire. They want shops in which to treble the value of their raw material; schools in which to prepare children of all colors and conditions for citizenship, and small farms on which to illustrate what Southern soils and sun are capable of."

—Elder Callender asks: "Somewhere in my readings on the subject of Odd-fellowship I have seen a passage declaring that 'Five obscure men in the city of Baltimore gave birth to the order.' Will you please tell me where it occurs?" You may have seen it in some Odd-fellow oration or in some article in the *Cynosure.* It is a simple statement of fact so far as American Odd-fellowship is concerned, as may be seen in Grosh's Manual in the chapter giving the history of the order.

—Elder Austin writes from Iowa of the dangerous illness of one who has borne a faithful testimony for his Lord: "Many of the earnest workers in the reform, and especially those who attended the State meeting at West Branch two years ago, will learn with deep regret that our friend and earnest co-laborer in this great work of reform, Robert Rogers of West Branch, is very low, we fear near the closing scene of this life, but glad to be assured he has done what he could for the cause of Christ; and that to exchange labor for rest and this world for heaven will be a glorious boon won through faith in Jesus Christ. He is greatly beloved here as faithful Christian, and an upright man. Let our prayers be for him while he yet lingers, and for his family, and that the mantle of his zeal in the reform work may fall upon some one made strong to work for the cause of Christ by sustaining the *Christian Cynosure.*"

—Prof. Paine sends a scheme of the daily work at Wasioja Seminary from 9 to 4 o'clock, in which three instructors are engaged in teaching the studies usually pursued in preparatory schools. The winter term of the eighth year under the management of Prof. Paine, began December 15; the spring term opens on the 22nd of March next. Wasioja offers an advantage seldom enjoyed by literary institutions—a quiet town entirely free from liquor saloons.

—In another column Bro. Drury calls attention of the *Cynosure* readers to the removal of Western College to Toledo, Iowa. This removal from the quiet village of Western, which has grown up about the institution, into the bustle and business of a county seat and branch railway terminus, will give an impetus to the institution through more ready contact with the enterprise of the outside world which the friends of the college have long hoped for. It will also increase the surrounding temptations and opportunities for good or for ill. The brethren associated in this enterprise realize this fact, and are girding themselves for greater activity and new victories in the Gospel.

—Bro. Allaman of Iowa makes a suggestion which lecturers can make wise use of very often in their work, and leave behind them something more permanent than writing in the sand, which is about all the impression the ablest speaker is able to make upon some minds. He says: "I notice that a library of Anti-masonic books can be bought for $10. Now, I would suggest that when a lecturer goes into a community to lecture and work the degrees that an effort be made to organize a reading association and collect enough to get an outfit of books. This library would be under the control of the association for circulation in the community. Let there be light." By the use of books the young colored men in Selma, Alabama learned the ritual and went through the degree work. This might be done if proper explanations accompanied so that the work might not appear to be a mere ridiculous and farcical play. The members of such an organization could also make good use of the knowledge acquired in their study by issuing challenges to debate, or providing a reform entertainment for an evening or two for their friends. Clark's Reform Song Book furnishes a very useful aid for such an evening.

—The *Sabbath Recorder*, representing the Seventh Day Baptist churches of America, begins the New Year with a handsome eight-page sheet, changed from its four-page form, and a dress of new type. The *Recorder* presents a fine appearance and its list of subscribers indicates a generous degree of prosperity.

—The *Cynosure* will be furnished with the *North American Review* at club rates for $5 75. The *Review* is the organ of the best minds in this country, and has become a great summarizer of affairs in politics, social science, theological discussion and international enterprises. The regular price of the two would be $7 00. Subscriptions should be sent to this office.

—Rev. B. T. Roberts has just issued a second thousand of his book, 'Why Another Sect."

The Morgan Monument.

RECEIPTS FOR WEEK ENDING JAN. 8.

James Craig, $5.

Husband and Wife, Portland, Ind., $2.

Lucian Rice, $2.

A. Calhoon, P. P. Perry, Dr. S. Simpson, Quincy Lattin, J. Compher, and N. White, $1 each.

James Miller, 75c.

Eli Krahl, E. B. Webster, Rev. D. C. Wood, 50c each.

Joseph Craig, G. Crook, Maggie Swartz, M. Elliott, Jr., Ellen Elliott, T. Higgins, J. Hodson, M. Simons, J. McReynolds, 25c each.

Mary Clow, Hattie Clow, Mrs. Lizzie Riner, 15c each.

Louisa Craig, Jamie Craig, J. Matter, C. School, J. L. Lantz, J. P. Lantz, Mrs. J. P. Lantz, S. Yingling, A. Wise, J. Lantz, Mrs. J. Lantz, Dr. A. Benham, O. Wheelock, T. Wheelock, T. Meays, J. C. Brick, G. W. Halstead, C. Nelson, C. D. Smith, E. H. Moore, C. Simons, C. Boyd, C. Wood, C. Robertson, T. C. Pierce, R. Bertine, F. Dubridge, J. W. Riner, 10c each.

Mrs. Cromer, N. Slapp, A. Douglas, M. Shoger, Mrs. M. Shoger, M. Shoger, Jr., I. V. Lantz, L. Chrustifer, Rev. B. Wagner, F. Bridge, Susan Lantz, Miss L. M. Wheelock, O. E. Olson, W. H. H. Long, Mrs. M. Dubridge, and Eddie Riner, 5c each.

Mary E. Elliott, 4c.

A. School, 3c.

J. Lantz, Jr., Emma Lants, Sarah Lzntz, Albert Lantz, I. L. Lantz, Ida Lantz, T. Kelly, J. Kelly, 2c each.

Mary School, Lydia School and Miss Josie Riner, 1c each.

Total, $23 81. Grand total, $353 99.

THINGS TO BE THOUGHT OF.

CAMERON, W. Va.

EDITOR CYNOSURE:—Having read a good deal on the Morgan Monument project in the *Cynosure*, I feel a desire to offer a few remarks also on the same subject. The many remarks already made might impress one with the idea that no satisfactory determination would likely ever be reached as to the character of the monument to be erected, founded on principles that all the friends of the movement could comprehend. But I see no difficulty in the matter at all, if we give place to a right consideration of the object to be attained by the work.

Material.—Stone of some kind should be preferred, because that substance is associated with the idea of durability and the creative power of Almighty God in the minds of the very persons—the common people—upon whom an impression is intended to be made. No metallic substance has these recommendations.

Size.—It should be large in size. This is absolutely essential to the purposes intended — to arrest the eye, to afford suitable surface for instructive and appropriate inscriptions, and to offer sufficient resistance to any destructive agency.

Cost.—There is not a particle of need that the structure should be of great cost. It should, indeed, be bulky, but there is no need that this circumstance should make it very costly. The object should not be to place on exhibition superior art and taste, but to awaken and deepen a feeling of reverence for the martyred dead in a noble cause, and to advertise the Anti-masonic reform. Let it be massive, correct in proportion, and plain in workmanship. And all these things can be had at a moderate cost. Five or six hundred dollars would likely be enough.

Location.—There is no propriety in throwing away money in a costly structure of that kind to be placed in an obscure place. Let it stand in the most public place that can be got for it in the United States, where it will stand any chance of being protected.

Inscriptions.—Here is where all the wisdom of the builders should be centered. Let the inscriptions give a plain, brief and forcible account of the death of the man whose memory it perpetuates, and a bold and clear description of the true character of Freemasonry, the institution whose abominations can only live in a civilized land by concealment and murder.

Let all be in plain English. Not one word of Greek, Latin, or any foreign or unknown tongue. The most objectionable suggestion I have seen was to place on the monument a lengthy quotation from the New Testament, in the original Greek. No, indeed! Let every word be intelligible to the great masses who are to look at it.

But I must not weary you with too lengthy a communication; but when the proper time comes, if I am permitted, I may offer some inscriptions. JONATHAN W. MOSS.

Western College Located at Toledo, Iowa.

WESTERN, Ia., Jan. 3, 1880.

The trustees of this college have permanently located their institution at Toledo, Tama county, Iowa. It is about fifty miles west of Cedar Rapids, and being on the Chicago and Northwestern railway is central and accessible by rail for the State of Iowa and surrounding conferences already pledged to its support. The necessity for the removal has partly grown out of an ardent desire to accomplish more good than is possible while remaining away from railroad and telegraph communication. We get a donation from Toledo and vicinity of $20,000.

It will be gratifying to our friends everywhere to know that we go to our new and beautiful location without any compromise of the principles of the United Brethren church. While the citizens generally gave toward the $20,000, as an inducement for the college in their midst, some of whom are Masons, it was distinctly understood that we go there as free and independent Christian workers, and without any compromise of the principles of our church. As chairman of the committee on re-location, I know what I here declare. Already there are enemies to this school and its principles, who speak and write to the contrary, and would, if possible, hinder our work.

It is hoped the good people here will soon be reconciled to the change made by the wisdom of the trustees. We feel sad that the change seemed indispensable; but a higher degree of success has induced it. Some of the friends will follow and settle around the institution. Great good has been done by the influence of this college here. But a brighter future is before us at Toledo. We will need strong friends to rally around the school, money to build and better equip it, and above all the blessing of God to rest upon it. We have a respectable membership and a good house of worship at Toledo. It is believed that God will raise up friends to pay the last dollar of the debt against the school, and enable us to open at Toledo Sept. 1, 1881, in new buildings and with a large increase in students.

M. S. DRURY, *Fin. Agt.*

Literary Notices.

Vick's Monthly Magazine for January is a beautifully illustrated number with practical and valuable matter about landscape and vegetable gardening. The *Floral Guide* for 1881 by the same publisher is one of the finest of his publications. It has 112 pages and 500 elegant illustrations with a handsome colored plate worth the price of the book itself which is but 10 cents. Such an investment is sure to interest by the hundred per cent of every one who has a patch for garden or flowers. James Vick, publisher, Rochester, N. Y.

—The 15th and last volume of the reprint of Chambers' Edinburgh Encyclopædia by the American Book Exchange of New York completes this valuable edition to the facilities of ordinary people for increasing general knowledge. This volume contains an index to topics which have no separate article in the body of the work, but which are more or less fully treated in others. It is probable that Chambers' Encyclopedia is more extensively used in this country than any other through the enterprise of the Book Exchange. It is a great satisfaction to know that it is generally considered the most reliable, since as a medium of household education its influence must be increasingly great.

Notices.

THE NIAGARA COUNTY ASSOCIATION opposed to secret societies, will hold its next annual meeting in Mrs. Clark's new hall, in Charlotteville, Niagara county, New York, on Tuesday and Wednesday evenings, January 18th and 19th, 1881. D. P. Rathbun, a seceded Mason and Connectional lecturer for the Wesleyan Methodist denomination, will open the lodge both evenings and work the degrees publicly. Meetings to commence at 7 o'clock on Tuesday evening; at 10 a. m. on Wednesday a convention will be held for the election of officers and for such other business as shall properly come before the meeting. On Wednesday evening the 3d degree will be worked. A fee of 10 cents each will be taken at the door to pay for use of the hall. All are cordially invited to attend. THOS ALLEN, Pres.
E. B. BUCK, Sec'y.

Home Circle.

Losing and Living.

Forever the sun is pouring its gold
On a hundred worlds that beg and borrow;
His warmth he squanders on summits cold;
His wealth on the homes of want and sorrow;
To withhold his largeness of precious light
Is to bury himself in eternal night.
To give
Is to live.

The flower shines not for itself at all;
Its joy is the joy it freely diffuses;
Of beauty and balm it is prodigal,
And it lives in the light it freely loses.
No choice for the rose but glory or doom,
To exhale or smother, to wither or bloom.
To deny
Is to die.

The seas lend silvery rays to the land,
The land its sapphire-streams to the ocean;
The heart sends blood to the brain of command,
The brain to the heart its lightning motion;
And ever and ever we yield our breath,
Till the mirror is dry and images death.
To live
Is to give.

He is dead whose hand is not open wide
To help the need of a human brother;
He doubles the length of his life-long ride
Who gives his fortune place to another;
And a thousand million lives are his
Who carries the world in his sympathies.
To deny
Is to die.

—Selected.

Step Mother Churches.

There are some bodies of Christians which do not win the affectionate love even of their own children. They use them harshly. They do not nurture or culture them, and as a result they do not keep them. There are other bodies of Christians who take an opposite course, and who are continually augmenting their forces by depleting the enfeebled ranks of their neighbors who do not seem to recognize worth of talent, but who revolve in a narrow circle and are under the control of religious politicians and mutual admiration societies.

A recent publication seeking to justify the existence of a body of believers, the history of which does not cover an ordinary lifetime, declares that instead of its being a secession from another denomination, of the three hundred regular ministers connected with its communion, only about sixteen ever belonged to any other church. In other words, that during a period of twenty-five or thirty years they had been able to raise up and thrust forth into the ministry nearly three hundred men from among their own ranks.

Such an instance as this proves the power and value of earnest work and home training. Every living, active, rightly managed church, raises ministers. They come forth as naturally as chickens come forth from eggs when the nest is kept warm. If the Word of God is preached with power, and the good seed is sown with diligence, converts will be multiplied; and among these converts will be those who, like Timothy, have known the Scriptures from their childhood; or who, like Mark, are profitable for the ministry; and these, yielding to the call of God and the necessities of the cause, will go forth to work the work of the Lord.

If a church be cold and dead, then it produces few ministers, and these too often as cold as the church whence they spring. If a school be a school of worldliness, those who leave it do not ordinarily leave it for the ministry of the Gospel; but if it be full of the fervor of Christian life and love, and if the Gospel of Christ be there presented in all its vitalizing energy and engaging loveliness, people will not only embrace it, but feel a burning desire to publish it to others; while if the religion be only a form, the work of the ministry will come to be a mere question of profession, education, and dollars and cents. No chickens hatch out of a cold nest, and a dead church can by no possibility raise up a living ministry. They must import their ministers from a warmer climate.

There is a great complaint of overcrowding the ministry, but Christ's ministry has never been overcrowded. It is utterly preposterous to suppose that he sends more men into his harvest-field than he wants there. The crowding and huddling is caused by the intrusion of men whom he has not sent, or by the neglect of those whom he has sent, to heed the Word which says, "Go ye into all the world." Instead of doing this they have, through their sectarianism and their indolence, squatted in little huddles here and there, busying themselves in pulling against each other at opposite ends of the rope, and maintaining their petty distinctions, trivial disputes and rival organizations, until some of them are starved out of the work, and others are quite likely to be. Meanwhile the whitening grain waves upon a thousand distant plains, and the Lord of the harvest points us to our work. Let us go forth in his strength, and we shall find his providence our sure, support, and shall prove that "he that reapeth receiveth wages, and gathereth fruit unto life eternal."—*The Christian.*

Uncle John's Soliloquy.

"Why didn't I see this thing before? Ten dollars for foreign missions, and one year ago I only gave fifty cents. And that half-dollar hurt me so much, and came so reluctantly! And the ten dollars—why, it is a real pleasure to hand it over to the Lord! And this comes from keeping an account with the Lord. I am so glad Bro. Smith preached that sermon. He said we should all find it 'a good thing to have a treasury in the house from which to draw whenever our contributions are solicited.' He asked us to try the experiment for one year—to 'set apart a certain portion of our income for the Lord's work.' I thought it over. I thought about those Jews, and the one-tenth they gave into the Lord's treasury. I I thought what a mean and close-fisted Jew I should have made had I lived in these days. Then I counted up all I had given for the year, and it was just three dollars. Three dollars! and I had certainly raised from my farm, clear of all expenses, $1,200. Three dollars is one four-hundredth part of $1,200.

"The more I thought the wider I opened my eyes. Said I: 'I am not quite ready for the one-tenth, but I will try one-twentieth, and see how it works.' I got a big envelope and put it down in the corner of my trunk, and as soon as I could I put the $60 dollars into it. Said I, 'Here goes for the Lord.' It cost me a little something to say it at first, but when it was done how good I felt over it! When this appeal came for foreign missions all I had to do was just to run to my treasury and get the money. And this all comes from keeping an account with the Lord. How he has blessed me this year! I never had better crops. Now I am going to try another plan. I am going to give the Lord the profits from one acre, one of my best yearlings, and one-tenth of the profits from my orchard. That will surely carry the Lord's fund up to $75; and if it don't I will make it up from something else."—*Selected.*

Family Worship.

There should be family worship, at regular stated times, as far as possible, in every Christian household. It seems impossible that any Christian householder, with a mind and conscience unperverted, should doubt the obligation and profitableness of such a service. Many passages of God's Word imply it. Our church covenant requires it. There are no specific commands as to the frequency or exact mode of this worship. At least once a day (many find it convenient twice), the Word of God should be read; if there is any musical talent a hymn of praise sung, and one or more prayers offered. In everything by prayer and supplication, with thanksgiving, we are to make known our requests unto God; and in view of the peculiar responsibilities of family relations, especially the training of the young, is it important that the precepts of God's Word should be made familiar and the associations of home sanctified by prayer.

It is almost impossible to overestimate the importance of this matter. Pastors should refer to it often, and occasionally a special sermon on this subject should be preached. It will always be like family like church, and unless family life is permeated with sacred influences our public teaching will be in vain. My experience has revealed to me the fact that family worship is very largely neglected, and much more in this country than in Great Britain. What Dr. Charles Hodge says is too sadly true: "Admitting with gratitude all that can be said of the great advance made by the church in this country within the last fifty or sixty years, there are loud and almost universal complaints made of the decay of family religion, of family training, and especially of the ecclesiastical instruction of the young. A returned missionary, Mr. Spaulding, after spending thirty-five years as a missionary of the American Board in Ceylon, was so much struck with the change in these respects which had taken place during his absence, that he said he thought the time would come when the Tamul people would be called upon to send missionaries to America."

Would that the words found in Deut. 11:19 could be painted upon the walls of every house, to remind parents of their obligations: And ye shall teach them to your children, speaking of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." In too many Christian families the family altar is as Elijah found the Lord's altar on Mt. Carmel, sadly in need of repair. In some cases it never has been erected. I know it is often a difficult matter to arrange for regular family worship. Business, with its imperative demands, interferes with it. Car-time thrusts it out. Sickness sometimes renders it impossible. But there are few families where, unless in extraordinary circumstances, opportunity may not be found, morning or evening, to assemble at least a number of the members of the household for family devotion.

I once heard Mr. Moody say, commending the piety of the Scotch, "Where will you find three millions of such people as you find in Scotland?" Is it not true that their study of God's Word, and their regard for the family altar, give them pre-eminence as a religious people? Well might Burns say, after drawing a picture of a pious household, the counterpart of which is not a rare thing in that country:

"From scenes like these old Scotia's grandeur springs."

Let it be kept constantly before the people that there must be more religion at home, more study of God's Word in the household, more time given to the religious instruction of the young by parents.

A few words might be said as to the details of family worship. It should be conducted on the principles of Christian common sense. For a parent to make a prayer longer than Solomon's at the dedication of the temple, while restless youngsters are counting the holes in a cane-bottomed chair, or surreptitiously playing with the cat, is not to edification. When so many objects are remembered that the fervor of faith has to be spread out very thin to cover the whole surface of petition, the prayer is certainly too long. The grace of continuance should be restricted to proper times and places.

Where there are children it is oft-

en profitable to have them take some part. A little tact on the part of parents will often render such a service really attractive to the young. A liberal expenditure in appropriate singing books will not be money thrown away.—*The Standard.*

Childrens' Corner.

The Bible.

Study it carefully,
Think of it prayerfully,
Deep in thy heart let its pure precepts dwell!
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore;
With faith that's unfailing,
And love all prevailing,
Trust in its promise of love evermore.

With fervent devotion,
And thankful emotion,
Hear the blest welcome, respond to the call;
Life's purest oblation,
The heart's adoration,
Give to the Saviour, who died for us all.

May this message of love
From the Tribune above
To all nations and kindreds be given,
Till the ransomed shall raise
Joyous anthems of praise
Hallelujah! on earth and in heaven.

—Selected.

Good Night Words with the Children.

Thursday, January 13.—"Why do you suppose that I am so anxious to have you go to sleep thinking about Bible verses?"

"I suppose because you want us to be good, mamma."

"Yes, Mary. And there is another reason. It is my earnest wish that children should desire only the best things and that you may have what you desire. Christ says (and you may all say it with me), 'If ye abide in me and my words in you, ye shall ask what ye will and it shall be done unto you.' We can be trusted to ask only for the things that we ought to have, if we abide in Christ in prayer and meditation and his words abide in us. God is as glad to allow you your own way as you are glad to have it when it is a wise way. Good night."

Friday, January 14.—"If there are any words in our text to-night which you do not understand, notice them as you repeat it, and ask me about them afterward. 'Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.'"

"What does 'forsaketh' mean?"

"It means to abandon or to surrender absolutely, to give up. In regard to home, parents, friends and all our treasures we must have the constant feeling 'not my will but thine be done.'"

"That seems very hard, mamma."

"It may appear hard, but it is really the easiest, gladdest way to live; our hearts occupied with Christ, holding our earthly treasure loosely. God requires us to forsake all because he knows that it will be for our happines and usefulness to do so."

Saturday, January 15.—"Please come now, mamma."

"Our verse to-night shows how glad God is to have sinners repent and forsake their sins:

"Joy shall be in heaven [Let me hear all your voices] over one sinner that repenteth more than over ninety and nine just persons which need no repentance."

"Whenever we find ouselves sinning, let us quickly repent; and if we can lead others to repent, we occasion great joy in heaven."

Sabbath, January 16.—"Let us listen while Bertie repeats the golden text all alone."

"The dayspring from on high hath visited us."

"It was through the tender mercy of God that Christ came to us, and brought to the world which sat in darkness light, and to give those who were looking for Christ peace. Christ is the dayspring or early dawn of God's love. So now you have another name of Christ to add to your list, the Dayspring."

Monday, January 17.—"We are waiting, mamma."

"Our verse to-night is to teach us humility. Let us repeat it together thoughtfully: 'When ye shall have done all those things which are commanded you say, we are unprofitable servants. We have done that which it was our duty to do.' We never have a good excuse for vanity."

Tuesday, January 18 —"Our verse to-night shows what folly it is for us to exalt ourselves. 'In honor' we must learn to prefer one another. Be sure to think of to-day's verse as you go to sleep. Now we will repeat it:"

"Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Wednesday, January 19.—"Our verse to-night shows us what a humble, important work Jesus took upon himself. While we repeat it let us listen to Christ who says to each of us, 'Follow me:'"

"The Son of man is come to seek and to save that which is lost."

Goodnight.

Freemasonry: Its Horrid and Wicked Obligations.

In the Knight Templar degree the candidate kneels at the base of a triangle. He is addressed by the Grand Commander thus: "Pilgrim, the fifth libation is taken in a very solemn way. It is emblematical of the bitter cup of death, of which we must all sooner or later taste; and even the Saviour of the world was not exempted, notwithstanding his repeated solicitations and prayers. It is taken of pure wine from this cup." The Grand Commander then exhibits a human skull and pours wine into it. The candidate takes the skull in his hand and repeats after the Grand Commander as follows: "This pure wine I take from this cup in testimony of my belief in the mortality of the body and the immortality of the soul; and as the sins of the whole world were laid upon the head of the Saviour, so may the sins of the person whose skull this once was, be heaped upon my head, in addition to my own, and may they appear in judgment against me, both here and hereafter, should I violate or transgress any obligation in Masonry, or the orders of Knighthood which I may hereafter be instructed in. So help me God." The candidate then drinks the wine. (Richardson's Monitor, pages 119 and 120. Light on Masonry, page 182.

Of the third, or Master Mason's degree, we read in Grand High Priest Sickels' Monitor, pages 97 and 98: "This degree is a type of the communion of man with God. We now find man complete in morality and intelligence, with the stay of religion added, to insure him the protection of the Deity, and guard him against ever going astray. These three degrees thus form a perfect and harmonious whole; nor can we conceive that anything can be suggested more, which the soul of man requires."

Every man of the Triennial Conclave held in Chicago not long ago, has drank wine out of a human skull, and taken the oath I read above.

Another obligation is that they are bound to protect a brother Mason "right or wrong," even if he be a murderer.

Such are the rascalities of Freemasonry.

[Note.—The foregoing essay was written and read as a district school composition by a youth of 16 years, in Du Page county, Ill. May there be many more such.—Ed.]

How a Temperance Boy Overcame.

A little boy who went to Sunday school regularly had a great many Bible verses in his memory. He was a temperance boy, and was once on a steamboat making a journey. One day as he sat alone on deck looking down into the water two bad men agreed that one of them should go and try to make him drink. So one of them drew near the boy, and in a very pleasant voice and manner invited him to go and drink a glass of liquor with him.

"I thank you, sir," said he, "but I never drink liquor."

"Never mind, my lad, it won't hurt you; come and drink with me."

"Wine is a mocker, and strong drink is raging; whosoever is deceived thereby is not wise," said the boy.

"You need not be deceived by it. I would not have you drink too much. A little will do you no harm, and will make you feel pleasantly."

"At the last it biteth like a serpent, and stingeth like an adder," said the boy. "I feel safer, and I think it wiser not to play with adders."

"My fine little fellow," said the artful man, puting on his most crafty air, "I like you; you are no child; you are fit to be a companion of gentlemen. It will give me a great pleasure if you will come and drink a glass of the best wine with me."

The lad looked him steadily in the eyes and said:

"My Bible says, 'If sinners entice thee, consent thou not.'" That was a stinging blow to the tempter, and he gave up his wicked attempt and went back to his companion.

"How did you succeed?" inquired his friend.

"O, the fact is," he replied, "that little fellow is so full of the Bible you can do nothing with him."

Children, that is just what we are trying to do in the Sunday school. We wish to get every boy and girl to love Jesus, and their minds so full of the Bible that wicked tempters can not do anything with them.

Now, children, there is one Bible verse which shows that this is just the right use to make of the Bible. I wish you all to learn it, and never forget it. "Thy word have I hid in my heart, that I might not sin against thee."—*Christian Worker.*

Enigma.

This "idol enigma" of 111 letters was cut some time since from an exchange. t will fill up a useful hour to guess it:

65, 8, 50, 6, 2, had a 10, 12, 16, 9, 3, of 11, 15, 14, 34, and made an 22, 111, 21, 18, 28, and a 1, 30, 39, 24, 111, 33, 31, 74.

The 29, 35, 7, 38, 64, of 108, 61, 5, 84, 65, 95, 27 turned away his heart after 26, 9, 43, 17, 106, 57, 44, 20, 55, the 25, 106, 54, 63, 51, 64, 34 of the Zidonians, and after 74, 40, 13, 50, 61, 74, the 46, 23, 12, 65, 56, 41, 48, 42, 66, 15, 49, of the 52, 65, 74, 18, 53, 80, 67, 58, 64.

My 50, 68, 73, 65, 61, 34, 72, was the god of the Moabites.

Isaiah said 45, 77, 36, boweth down, and 70, 88, 23, 18, stoopeth.

107, 110, 74, 74, 95, 97, was a god worshiped by the 9, 4, 39, 8, 59, 97, 9.

Jeroboam, 76, 66, 70, 32, of 31, 34, 57, 69, 99, 47, made two 50, 75, 62, 37, 104, 108, and placed one in 71, 82, 97, and one at 45, 22, 81, 79, 23, 92.

The Israelites were carried into 50, 91, 111, 86, 56, 37, 66, 101, 89, to 23, 100, 45, 98, 93, 95, 97, because of their idolatry.

My 87, 88, 107, 106, 85, was smitten by an 100, 97, 60, 88, 93, of the 92, 95, 107, 94, because he gave not the 83, 47, 12, 107, 104, to God when the people shouted, "It is the voice of a god," and he was eaten of 105, 15, 39, 65, 9, and gave up the 83, 109, 106, 108, 101.

The 96, 95, 107, 108, 102, 8, 111, of 19 31, 89, 38, was sometimes practiced by the Jews.

Idolators often made 90, 30, 26, 9, 78, 9, to their gods.

The whole is a saying of Isaiah.

—We can lie without saying a word. If a man sells me a basket of apples that has the good ones all on top, and the bad ones underneath, he lies to me. He says by his acts that all the apples are as good as those I can see. I do not know that the man lies, until I empty the basket, but God knows it all the time. A boy lies if he makes believe he has learned his lesson when he has not learned it. There are a great many modes of lying.

Religious Intelligence.

Report of Mission Funds for '80.

Sent or paid direct to H. H. Hinman	$310 47
do to E. Tapley	121 74
Sent to Cynosure office for H. H. Hinman	188 85
do E. Tapley	62 80
do Southern Tour	64 60
do Foreign Work	54 50
Undesignated	68 40
Total	$439 15
Paid over to H. H. Hinman	$253 70
E. Tapley	100 80
J. F. Galloway	5 00
C. Hunt	5 00
C. C. Foote	50
J. A. Richards	2 00
H. W. Hampe	1 00
A. D. Zaraphonithes	52 50
Total	$420 50
Remaining in Southern Tour Fund	$16 65
do Foreign Fund	2 00

H. L. Kellogg.

Received at this office for Bro. Hinman from P. P. Perry $2 00, H. S. Limbocker, $1; Thomas Stevens, 50c; D. Jones, $1. For E. Tapley from H. S. Limbocker, $1. Undesignated, $2 from P. P. Perry.

Letters from Bro. Hinman reached this office on Monday from Selma, Alabama, where he finds a large field and will stay some time. At New Orleans he found little opportunity for work. Straight University, though no longer under the management of a Freemason yet feels the effects of Mr. Healey's influence. Rev. C. Hunt, pastor of a small colored Presbyterian church, welcomed him. At Mobile however he found a number of colored Baptist churches which refuse to fellowship the orders. In this locality he could have worked for months and do great good, but feeling constrained to go on, he left for Selma on the 5th inst. Bro. Hinman's letters will appear next week and will be read with deep interest. Meantime let friends who read this sustain him by their prayers and offerings.

—Bro. G. M. Elliott of the Reformed Presbyterian mission, Selma, Ala., wrote on the 28th ult. of the expected visit of Bro. Hinman. A part of the letter we print to give a prelude to the letters we expect from the latter next week:

"We hope to have him work the degrees while here. We are constantly on the raid here against the orders of darkness. There are some four or five different secret societies in this place. We continue to wage war against them. Last summer we had an open discussion, but were unable to draw out the main leaders. The occasion caused quite a "breeze" but we held our own. We are endeavoring to scatter the *Cynosure* and anti-secret society tracts everywhere. From Mr. Ronayne's book we formed a lodge among our young men, and practiced working the degrees in order to expose this system of abomination. We intend to give them no rest as long as there is one here. We have all the leading ministers on our side now but one, and he will not be converted for he once came out but returned again like 'the sow that was washed to her wallowing in the mire.' May the Lord bless you in your good work."

An Independent Missionary movement of great interest is touchingly told in the *Signal:*

Some twenty years ago a devoted missionary died on African soil with the agonizing cry, "Who will go to preach in Africa? Who will go? Can you go?" He left behind him a wife and a child a few weeks old. A few weeks ago a young man entered the office of Edward S. Morris, Esq., 609 Walnut street, Philadelphia, who has been for years engaged in the effort to evangelize and educate Liberia, and said that he desired to add a little to the school fund for Christian education in Africa, and placed some money upon his desk. A conversation followed, and he informed Mr. Morris that "he was born in Africa, on the west coast, south of Liberia, and was brought to America in his mother's arms, when six months old." He further said that he was the son of Rev. Thomas Spencer Ogden, a Presbyterian missionary who died there, and that he and his mother had no other wish but to return there as missionaries, and, Providence permittng, mingle their own with their father's dust.

These were joyful words to Mr. Morris, and though they changed all his former plans, yet the advantages of having a lady with four years' experience in teaching African youth, with a vigorous son to teach the use of the ploughshare and pruning-hook, seemed so great that he could not resist making an offer to them. An engagement for three years was made, and the lady and her son sailed for Africa on the 29th of October last. Mr. Morris has provided them with the necessary school books, maps, charts, globes, modern school desks, material to clothe fifty boys, a sewing machine, and a hand machine which two native men can work, and with it clean their rice. The American Bible Society has kindly given Bibles and New Testaments in Arabic and English. A school building or church will now be provided for them, in which they can teach English to the sons of the chiefs, and the land on which it is expected their future university will be built will now be used to teach the use of the ploughshare and the pruning-hook.

Mr. Morris wishes funds enough to build a school house, with rooms above for teachers, which can be set up on the wharf in New York, and taken down and shipped to Liberia in January, 1871.

Henry Morehouse, one of the most successful and remarkable of the preachers of the Gospel in our time, died on the last Monday in December. On receiving a cable message of the fact from Major Whittle, Mr. Needham of the Chicago Avenue church in this city sent an interesting notice of Mr. Morehouse's life and labors to the daily press from which the following is taken:

"This earnest evangelist had been ailing for three years, since his last visit to this country, but he worked to the last and died in harness. Chicago, Cincinnati, St. Louis, Philadelphia, New York, and other American cities were frequently visited by him. He crossed the Atlantic about a dozen times in as many years. He was the young Englishman to whom Mr. Moody referred so often as the brother who preached in Chicago for seven consecutive evenings on the text 'God so loved the world,' etc, Nor did Mr. Moody cease to thank God that Henry Morehouse visited Chicago thirteen years ago to stir him up to a more diligent and faithful study of his Bible. Moody, Sankey, Bliss, Jacobs, Whittle, and other prominent Chicago preachers acknowledged their indebtedness to the youthful, unassuming, simple-hearted, and unlettered evangelist, who unknown and unheralded, won his way to the front, and drew to the old Farwell Hall the simple and the elite in thousands to his preaching.

"Like 'Uncle John Vassar,' the army evangelist, Morehouse was a simple child of nature, recast in the mold of the Divine Spirit, and retaining the simplicity and naturalness of a child throughout. Quaint, pathetic, fervent, humble, he never failed to draw large audiences. The common people heard him gladly, while doctors of divinity often acknowledged that they learned more theology at his feet than elsewhere, and philosophers confessed, after hearing his Bible lectures, they could now understand 'the philosophy of the plan of salvation.'

"Being youthful in appearance he was known as the 'boy preacher.' He was converted in a circus in his native city, Manchester, during a Gospel service, when about twenty years of age, and for nigh twenty more he toiled as a faithful witness for Christ. His last days were spent in planning to give the Bible to the masses in the crowded cities and towns of England. He kept two Bible carriages and their attendants employed in this work.

"Mr. Morehouse studied but one book—the Bible; he preached but one theme—Jesus Christ. He reached tens of thousands with his voice, and many saved sinners rise up to call him blessed."

—The Wesleyan and College churches in Wheaton joined their meetings during last week, with excellent results. The meetings were well attended, and were of deep interest. The meetings are continued this week at the College.

—The Irish Independent Catholic church, begun a year or so since in New York by the ex-priests, McNamara and O'Connor, is steadily growing in numbers and importance. The congregation is composed of all classes of the Catholic church, and their place of worship at the corner of Madison avenue and Twenty-eighth street is filled to overflowing on each Sunday night by a deeply-interested audience. The number of priests who renounce Romanism is also increasing, and another Independent church was recently established at Newark, N. J., that hot-bed of Romanism.

—A brief letter from Bro. Zaraphonithes and his wife reached the *Cynosure* on the 4th inst., acknowledging the receipt of the contributions of the Sabbath-school at Colt's Neck, N. J., and of brethren Phillips, Nichols, Fischer and Crawford. They express their warmest thanks to the friends who thus remembered them, and hold the aid as doubly valuable since it is from friends whose prayers accompany their gifts. Bro. Z, wife and child, were all well at the time of writing, Dec. 10. The little daughter, now some two months and a half old, was born in the same house in which her father was, and the prayer of the parents is that she may be a missionary also.

—Bro. Wm. S. Schenck, pastor of the Wesleyan Methodist church in Vineland, New Jersey, writes that their new building is just finished, and is open to Anti-masonic lecturers who visit that place; and he adds, "we need them much."

United Brethren.

—Brethren Hurless, Gardner and Chandler have been elected delegates to the General Conference meeting in Lisbon, Iowa, next May. They represent the annual conference of northern Illinois.

—Some forty conversions have blessed the labors of Rev. W. H. Post, of the same conference. Twenty-five others are reported from Union City, Indiana.

—W. J. Shuey, publishing agent at Dayton, has expended over $12,000 during the past six months in new presses, engines and other machinery about the publishing house in that city.

Free Methodist.

—Bro. B. W. Jarnagan is now laboring in a private way in Knoxville, Tenn. He is holding three cottage prayer meetings weekly and is hoping for a blessing upon his labors.

—C. M. Damon of Lee, Norton county, Kansas, is engaged in the work of distributing supplies among the needy in northwestern Kansas.

—Rev. E. P. Hart, one of the general superintendents, who is laboring this winter with his wife in California, writes to the *Free Methodist* that in his judgment the great hindrance to the work of evangelization there is "not so much glaring and atrocious forms of wickedness, as I expected to find, but an almost universal and utter disregard of religion, and entire and complete devotion to business and pleasure."

General.

—In one district in Japan 71 Buddhist temples have been diverted to secular uses since 1873, and over 700 in the whole empire since 1871.

—The President of the New York Central railroad has issued an order that the sale of that variety of newspaper reading known as "flash liter-

ature," shall be discontinued on all trains and in all depots of the company. In order that there shall be no evasion of this order, the papers included in the category referred to are mentioned by name.

—The last report of the American Tract Society shows that, since its work of house-to-house visitation was begun by missionary colporteurs these agents have performed 5 306 years of labor; circulating 14,204,553 volumes of saving truth; addressing 412 109 congregations; finding 1,021,633 families destitute of religious books, and 622,549 without the Bible; visiting 965,005 Roman Catholic families; discovering 1,715,846 Protestant families neglecting evangelical preaching, and making the amazing number of 12,360,747 family visits in this work of carrying the Gospel to the waste places of our own land. The last year 222 men were thus employed in 32 States, who made 173,324 family visits, of which 112,767 were accompanied by prayer and personal religious conversation; finding 34,141 Protestant families who attend no Gospel service, and 8 226 of the church of Rome; 17 044 without religious books, and 9,914 without the Bible. They circulated 155,251 volumes and addressed 7,261 social or public religious meetings; performing the same in 851 months and 12 days of continuous labor. It gave away last year 60,000,000 pages of printed matter.

News of the Week.

—President Hayes last Thursday nominated Nathan Goff, Jr., of West Virginia, for Secretary of the Navy. He was a Brigadier General in the Union army at the close of the war, and for the past twelve years has been United States District Attorney of West Virginia.

—An important clause in one of the new treaties with China, which will be sent to the Senate at an early day, cedes to the United States the power to limit at the will of the people, the kind, quantity, and season of importation of Chinese labor. On the other hand, the United States agrees to discountenance the opium trade.

—An effort will be made this session to get the Mormon bill, which denies the right of suffrage to persons who practice polygamy, reported to the House, but it will be left for the next Congress to pass upon it.

—A joint resolution is before the Senate providing for the purchase of Washington's sword. This interesting relic is in possession of the heirs of George Lewis, to whom it was bequeathed in Washington's will.

—There is some talk of giving Senator Bruce, of Mississippi, a place in the next Cabinet. Senator Lamar says he would rather see Senator Bruce in the Cabinet than any white Republican in Mississippi.

—General Walker, of the census bureau, computes that in 1890 the United States will have a population of 64,467,000.

—A Glen Falls, N. Y., paper mill sent recently a continuous roll of paper to New York four and a half miles long and weighing 1,000 lbs.

—General Beale, of Washington, the friend General Grant always stops with, owns one of the largest farms in the world, 250,000 acres, 48,000 of which are under cultivation.

—Fire was discovered in the main building on the Stratford County Farm, N. H., last Friday. There were 169 persons in the building, and some had to be dragged out. Thirteen are missing, probably burned.

—A passenger train on the St. Paul and Omaha railroad struck a party of laborers who were clearing away the snow in a cut near Middle Creek. Six men were killed and a seventh badly injured.

—Nine deaths have resulted from a boiler explosion in the Allentown, Pa., rolling-mill, and three more injured men could not live.

—New York has been visited by another horror. Early Wednesday morning a tenement house in which eight families lived caught fire under the stairway, which formed the only means of ingress or egress. In a moment the whole flimsy structure was in flames, and there was no chance for the frightened inmates to escape save by jumping from the windows. Ten women and children were burned to death.

—Mrs. Harriet N. Cooper, a colored woman, died in Cheltenham, one of the suburbs of St. Louis, New Year's Day, aged 115 years. She weighed 400 pounds. Mrs. Cooper was the mother of twenty-five children, the youngest of whom is sixty-two years old. Her husband, 101 years old, still lives.

—The ship Indian Chief has been wrecked near the entrance to the Thames river. Eighteen persons were drowned and eleven saved.

—The English steamer Harrelda collided with the Spanish steamer Leon, twelve miles from Cape Roca. Both vessels sunk, and forty-five of the passengers and crews are missing.

—A cigar factory in Havana, Cuba, burned Thursday night. Eleven persons are missing, seven of whom are known to have lost their lives.

—In the districts where the crops have failed, the Russian government has decided to advance seed and prosecute public works, instead of distributing money as heretofore.

—An encounter between the police and a mob near Clarremorris, Ireland, took place last week. Four persons were fatally bayoneted and several others injured.

—A new secret organization of Socialists, extending over the whole of Germany, has been discovered by the police.

—There was quite a scene in the British House of Commons last Thursday evening. The Home-rulers attacked the government for suppressing the meetings of the Land League, and the Chief Secretary for Ireland, Mr. Forster, denounced the actions of the league, and charged that Parnell, Dillon, and others knew outrages would result from their speeches. In reply to a Conservative member, Mr. Forster said 2,573 agrarian outrages had been committed in Ireland up to the end of December, and 155 persons were under police protection.

—Deputations of students from the universities of Gatlingen, Leipsic, Keil, Rostock, and Halle were present at an anti-Jewish meeting in Berlin. Fourteen hundred Berlin students, 1,022 Leipsic students, and many others have signed the anti-Jewish petition to Bismarck.

—Captain Eads of jetty fame has returned from Vera Cruz. He has obtained from the Mexican government a charter to build a ship railway across the Isthmus of Tehuantepec, and a grant of 1,000,000 acres of land.

Political.

ADDITIONAL NAMES for the Illinois political committee by Congressional districts:

17th. Simeon Badgley, Belleville, St. Clair county.

18th. T. P. Proudfit, Sparta, Randolph county.

19th. E. E. Miller, Osage, Franklin county.

PURE CHRISTIANITY IN POLITICS.

WORCESTER, Mass.

EDITOR CHRISTIAN CYNOSURE:—A few "American" votes were cast in this city at the late election. We had a "Prohibitory" ticket, which some of our reform brethren preferred to the American. A question arose in my own mind, Which is really the best? I found on examination that the American included the Prohibitory and much more. But what had the greatest weight with me was, that the American had for its highest object the preservation of a pure Christianity. Prohibition does not aim at this as the chief thing. It does aim to abolish the sale and use of intoxicating drinks, which is the cause of a common and destructive vice. But Freemasonry and other oath-bound secret societies, with their heathenish ceremonies and anti-Christian tenets thrusts the fatal spear into the vitals of all Christian progress. Destroy Christianity, and what have we to work with? These secret societies with a man-made religion, cunningly devised as a substitution for the Gospel of Christ, are powerless against every form of evil that afflicts our race. Satan will never cast out Satan. God works in the line of his own truths. These are found in the instructions of Christ. Whatever perverts, mystifies, corrupts or nullifies these is so far subversion of man's highest interests. Our business as Christians is to follow Christ, and no other. With God in Christ we are successful and saved; we work with him and he works in us. Away, then, with human devices! They only impede or clog the wheels of the Gospel chariot, that was designed to convey the poor sinner from realms of darkness and death to endless life.

"Freemasonry," it is piously asserted "is the handmaid of the church." As if the Almighty, despairing of his own methods of saving us, has come at last to adopt our better inventions! How long are we, as intelligent and humble followers of Christ, to endure such a barefaced fraud on our Christian civilization? Why are our Christian teachers so ignorant and timid that they will not inform themselves and speak out? The arch enemy of all righteousness is still at work on our American churches, as he was in the time of the prophet Isaiah, when he addressed the people of backsliding Israel in the following language: "Behold all ye that kindle a fire, that compass yourselves about with sparks; walk in the light of your fire and in the sparks that ye have kindled. This shall ye have of mine hand, ye shall lie down in sorrow."

"Christ is the way, the truth and the life." "He that followeth me shall not walk in darkness, but shall have the light of life."

"Beware," says Paul, "lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

Yours in Christ,

W. J. WHITE.

NO SUCH PLATFORM.

The Scranton City *Journal*, Pennsylvania, says: "Anti-masonic votes were cast in Alleghany, Beaver, Bradford, Erie, Franklin, Indiana, Jefferson, Lackawana, Lawrence, Susquehanna and Wayne counties."

Why did not our editor say American party votes? The American party is not defined by one of its eleven planks surely. As well may the *Journal* say anti-war, prohibition, anti-infidel votes. What reason for leaping over the first three planks and taking the fourth as the all-defining one, and then ignoring the seven following?

No such platform as the American has ever been offered to the people of this nation for their suffrage. Its eleven planks form the royal highway, an indestructable plank road, if you please, to national glory and permanence. There is, I suspect, too much of good material in the American platform to be embraced by this degenerate age. However this may be we will ever pray for the triumph of righteousness, and vote as we pray.

Some at the polls got the idea that the American is the Know-nothing ticket. How is it that people otherwise well informed are ignorant of our principles? How shamefully do the secular and religious papers withhold the information to which the people have a right! And how thoroughly have the secretists slandered the only organs which will give the needed intelligence so that honest and good people are afraid of them. How to penetrate their prejudices is a genuine problem to be solved.

Let me say that hundreds in this region of real anti-lodge men voted for Garfield because they were made to believe that the salvation of the country was pending.

N. CALLENDER.

Temperance.

The New York *Tribune* says: "The scientific features of the recent Franklin search expedition were pre ented last night by Lieut Schwatka at a meeting of the Academy of Sciences. Beginning with the use of alcohol, Lieut. Schwatka emphasizes the fact that not a drop of ardent spirits of any kind was used in his sleigh journey of 3 251 miles. In short journeys and hunting expeditions where there was ample room for baggage, it was considered that alcohol might be carried, and, if used in moderation, would raise the temperature of the body slightly, and tend, as elsewhere, to increase comfort. But on long journeys ardent spirits could not be carried in bulk without displacing other indispensable articles. Alcohol was not regarded as necessary, and was not considered a good heating agent. The injurious effect of intense cold, however, had sometimes been wrongly ascribed to the use of liquor. On shipboard the general use of alcoholic stimulants was considered bad, and only allowable when every possible chance of scurvy was removed by the character of the food."

Drinking in Germany.

The distinguished German Professor Ulrici, is accustomed to speak often, and very emphatically in condemnation of beer, and the mischief it is doing among the German people. While it is true that intoxicated men are seldom seen reeling on the streets, nevertheless numerous men and women may be seen in the saloons and beer-gardens, in the heavy, stupid, silly drunkenness which beer produces; the difference being that while distilled liquors excite and burn, beer stupefies and rots the consumer. Among the poorer classes in Germany, large quantities of cheap gin, made chiefly from potatoes, and also a cheap article of whisky, are extensively used, to gratify appetites first created by beer. The government of Germany is at last arousing to the fact that the nation is in danger from the drinking habits of her people. A bill has been introduced into the Reichstag, providing that a tax shall be collected on the retailing of wine, beer, and the stronger liquors. The measure was advocated by the Minister of Finance, not as he said, as a means of increasing the revenue, but "from the conviction that the use of these beverages was rapidly and seriously deteriorating the health and morals of the people, and that the future prosperity of the nation was in danger." So much for the fallacious plea that the use of the lighter drinks saves from drunkenness."—*Rev. Dr Dorchester, in Zion's Herald.*

An Anti-Masonic Library for $10.00

The entire list of the publications of Ezra A. Cook & Co., with the addition of "Stearn's Inquiry into Freemasonry" has been arranged in 13 Volumes neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 4128 pages for $10.00.

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No.	Description	No. Pages.	Price.
1	Freemasonry Illustrated. Exposition of 7 Degrees	640	$1.00
2	Rituals of Odd-fellowship, Knights of Pythias Good Templarism, The Grange, Grand Army and Machinists and Blacksmiths Union	428	1.00
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6	Morgans Masonic Exposition, Abduct on and Murder, Oaths of 33 Degrees; con posed of "Freemasonry Exposed," "History of the Abduction and Murder of Morgan, "Valance's Confession," "Bernard's Remeniscences of Morgan Times," and "Oaths and Penalties of 33 Degrees"	811	1.00
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9	History of the National Christian Association, and Minutes of the Syracuse and Pittsburgh Conventions	289	75
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	332	1.00
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13	Stearns Inquiry into Freemasonry	338	60
	Total number of pages	4,128	$11.05

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NEWS FROM THE WORKERS.

J. M. Oxley sends twelve subscriptions for one year each.

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D. W. Gilfillan: "I will endeavor to enlist some one to subscribe."

J. S. Shock, Cromwell, Ind.: "I sent you a club of a dozen or so subscribers, and am trying to keep it up. I think the *Cynosure* is nearest worth its cost of any paper I know of. I want it as long as I can pay for it."

M. L. Worcester, Kingston, DeKalb county, Ill.: "I purpose spending some days in procuring subscribers for the *Cynosure*, the Lord willing."

Books and Tracts sent during the week ending Jan. 8, 1881.

By Express.

Eld J H Austin.

By Mail.

L M King, W C Howard, J W Plummer, J Craig, B Ulsh, A C Harris, J F Baird, C Bock, B D Hughes, H Eversole, J Craig, B Rohrer, Mrs C L Robinson, L W Barrows & Co, T Watson, S W Slingerend, Rev G P Wilson, B R Phelps, J Gage, D Tuttle, J A Gordon, W T Boyd, C O Sherman, J Dutton, J Craig, A F Wordon, G W Quaintance, A Mock, Dr S Simpson, H C Guyer, J A Willis, W Hamlyn, Eld C Schuchart, Rev Van Aeken, Rev D W Cook, S E Verkler, H Little, L A Catt, W McCune, C J Beckman, E Claxton & Co, J R Small, H P Hoefler, H B Hartford, Rev B Burke, Rev A Butler, A E Lightfoot, E B Webster, C Stine, F E Ziegler, J Compher, Rev S A Sandahl, W E Barnett, G Peacock, N White, J P McElfrish, Rev J Trackler, Rev L M Le Vean, H Wendt.

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MARKET REPORTS.

CHICAGO, Jan 10., 1881.

GRAIN—Wheat—No. 2		98
No. 3		89
Rejected		73
Winter	93	97¼
Corn—No. 2		37¾
Rejected		34½
Oats—No. 2		31
Rye—No. 2		88
Bran per ton		11 00
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	10 50	15 75
Prairie	8 50	11 50
Mess Beef	7 00	8 50
Tallow		5¼
Lard per cwt		8 62
Mess pork, per brl		12 87
Dressed hogs	5 35	5 50
Butter medium to best	20	33
Cheese		12¾
Beans	1 00	1 90
Eggs	25	30
Potatoes, per bu	70	80
Seeds—Timothy	2 32	2 40
Clover	4 50	4 90
Flax		1 15
Broom corn	3	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	31	46
Unwashed	13	31
LIVE STOCK—Cattle choice	4 90	5 75
Good	4 [illegible]	5 25
Medium	3 75	4 25
Common	1 50	3 50
Hogs	4 30	4 70
Sheep	3 50	5 50

New York Market.

Flour	$3 00	3 00
Wheat—Spring	98	1 10
Winter	1 11	1 25
Corn	54	57½
Oats	43	47
Lard		8 37
Mess pork		12 75
Butter	18	27
Cheese	10	13
Eggs	31	37
Wool	14	53

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Topics of the Time.

The State Association of Illinois liquor dealers has been holding a secret meeting in Springfield to determine where to put their money so as to do the most good for their infamous trade, among the members of the legislature now sitting. The Woman's Christian Temperance Union of the State is alive to this great issue, and is using every honorable means to overcome the majority of *two* by which the proposition to give women a vote in the matter of licensing saloons, was defeated last year. They have also officially challenged the Chicago liquor dealers to a public discussion of the proposition, "*Resolved*, that the manufacture and sale of alcoholic liquors as a beverage violates the acknowledged principles of all perfect industries; is detrimental to the financial prosperity of the community, and ought not to be protected by law."

If you cannot take a bull by the horns take him by a technicality, is the principle on which Gov. Murray, of the Territory of Utah, has acted in forcing the consideration of the Mormon business upon Congress. Cannon, the four-wived delegate who had the majority, he refused a certificate of election because he was foreign born and has never complied with the laws regulating citizenship. Campbell, the Gentile, has, therefore, the Governor's endorsement, and all parties are in Washington braced for the battle. It will probably be impossible to keep out of sight the question of polygamy, and will be a preliminary step toward some thorough work in cleaning out this vile business.

The Chinese treaties were last week sent to the Senate and are in the hands of the committee on Foreign Relations. The commissioners have done their work in a way that is likely to give satisfaction. The old Burlingame treaty is not set aside but in the new document is defined and supplemented. In regard to Chinese immigration, which was the question to be settled, the Emperor agrees that our government shall exercise entire control over the settlement of his people in this country, just as he himself does over the foreigners who come to China. Whenever in our judgment the immigration of Chinese labor threatens to injure our interests it may be restricted or altogether stopped. The Chinese who come here for other purposes than labor, for investing capital, or for travel or study are not to come under restriction. In respect to commerce, Americans are not to import opium into China, and in return for this consideration (which is a mere trifle, for we have no opium to export) a special relief from duty is provided for our manufactured cotton goods. The rivals of England in this manufacture will be pleased with the advantage which this gives them in the Chinese trade. Doubtless the Emperor will give the same concession to England on the same terms. If Americanized he would make a promising candidate for the Prohibition party.

"For three years I have fought against you in mind . . . it is impossible to get ahead of you," said the simple-hearted chief of the Poncas to Secretary Schurz, when arranging for the final settlement of his tribe in the Indian Territory. The astute Secretary wrote to the Boston committee that he was the first to call attention to the wrongs done this tribe in transferring them from their Dakota lands; and all the trouble rested with a heedless Congress. The Boston committee, of which Gov. Long of Massachusetts is chairman, has replied in a pamphlet which, while it may not be entirely conclusive, is yet terribly severe on Mr. Schurz, who has played land-grabber for the United States with an under-sized party. That is the opinion also of White Eagle who finds it "impossible to get ahead" of the Interior Department. The old chief may have concluded to make the best of a bad bargain, but the arrangement has yet to be passed upon by Congress and the President, who is making an independent investigation.

A Fredericksburg, Virginia, lodge, in which it is said George Washington was made a Mason, has determined to erect a Masonic temple as a "Washington Memorial." Washington was initiated Nov. 4, 1752 and in seventeen or eighteen years left the lodge, but once or twice to enter it during the rest of his life. Thus he was practically outside its influence years before the breaking out of the Revolution. An appropriate inscription over the door of this temple would be Washington's reply to Mr. Snyder: 'Sep. 28, 1798, I have been in a lodge but one or twice within the last thirty years. Geo. Washington."

In many portions of the Southern States there seems to be a kind of Rip Van Winkle awakening to the progress of events in social and civil life. The demand for schools, whereby such foundation for intelligent action can be laid which form largely the security and prosperity of a State, is increasing. A week or two since the legislature of South Carolina abolished duelling, making the sending or accepting of a challenge a penal offense. Henceforth in Congress our Northern Wades and Potters will no longer secure a moral victory over their weak and testy neighbors of the South, for they will have no more challenges to carry as trophies in their belts. But following the anti duel law, the same State legislature has passed in both branches a very stringent liquor law, which prohibits the sale of all kinds of intoxicating liquors, including malt liquors and wines, outside of the incorporated cities, towns and villages. Inside these corporate limits sale must be made under a State license, costing $100. In Charleston the licenses are all paid to the city, and city and State license costs $200.

A Thought for College Fast Day.

In a letter to the historian Tacitus, the younger Pliny says that when the volcanic ashes and cinders which covered Pompeii were shooting up in deluges from the throat of Vesuvius, and were falling on his head in the dense, unnatural darkness, he thought that the end of the world had come, and, that, very possibly, there were no gods. His uncle, the elder Pliny, was killed by a whiff of sulphur rising from a rift near a sail cloth on which he had lain down to rest on the shore of the Bay of Naples. (Pliny, book 6, letters 16 and 20) Many a college undergraduate, when passing through the early awakening of his intellectual life, has a storm of questions fall upon him like Vesuvius ashes and darkness; and he very often concludes, with Pliny, that there are no gods, and that the end of the world has come. When you pray, next Thursday, for colleges, remember callow sceptics, honest young men, who can ask more questions than they can answer, but who, in the heated darkness of the first eruption of intellectual freedom, conclude too early that all settled opinions are to be given up inside the domain of religious truth, that the final hour of established systems has at last struck, and that perhaps within the range of the firmanent of faith there are no gods. This transitional state of culture very rarely understands itself to be transitional. It lack of knowledge in this respect is a most subtle mischief. Had Pliny understood that on the Apennines the sun was shining, that the Mediterranean and the great deep were gleaming under an unobscured noon, he might have been at peace, although encompassed with perils. But the most dangerous thing to do while any eruption of this sort is in progress is to catch breath from the sulphur fumes of bad habits, to lie down on the same sail cloth of indolence and take a whiff from the nether regions. Occasionally the undergraduate does that and suffers the fate of the elder Pliny. Sometimes galvanized corpses that have inhaled gross and noxious vapors, strut through our professions several years; but we finally ascertain that they are dead men, and do not look to them for the initiation of reform. Books that have in them spiritual as well as intellectual power do not come from men who in college have followed the elder Pliny in breathing sulphur.

We must remember the wise proverb, however, that when inquiry is shut out at the door, doubt comes in at the window. It is a necessary infelicity in our college courses that they awaken inquiry on all topics and cannot fully satisfy it on any. There is not time enough in an undergraduate course to quench the intellectual thirst which the culture given there is intended to produce. One does not learn history in college, nor politics, nor law, nor medicine, so much as the right method of learning them; and least of all is there time to settle the great problems in ethics and Christian apologetics. The young man must be taught, however, that he is free to make full inquiry; and, unless it be insisted on that he shall make this for himself, the probability is that his mental unrest will be increased from some suspicion on his part that inquiry is thought by his instructors to be dangerous.

The only precaution I ask for is, that men will enter, not only upon free, but upon full inquiry; not only upon special investigation, but upon all-sided investigations as to Christian apologetics.

But sometimes, in the late springs, the herds starve while waiting for the grass to grow. This hunger of waiting, through retarded springs, for the fat clover of culture is the most melancholy circumstance of many college lives. Let an hour a day be given to feeding your soul's soul as best you may. But in the end you will obtain most food by sharpening well the sickles with which you are to forage for it among the harvests of professional life. Faithfulness to all the college studies sends one into the brown wheat fields at last with reaping machines of the first order.

It is a common and just complaint that professional training in our century is too often one-sided and narrow. Specialists all men must be who succeed, but they who succeed best will be specialists and more. Much of our education builds an arc, and not the whole circumference, of culture. Only the whole wheels will roll! Wherever we leave out an arc in our culture there is likely, as the wheel rolls, to be a halt some day. If a great university thinks it may be wholly secular, and teach nothing concerning religious truth, ignoring the loftiest faculties in man, then I say that university is not building circles of culture but rockers.—*Joseph Cook.*

—If there are any doubts respecting the position of the papal church toward the educational interests of this country the *Catholic Herald* of New York aims to dissipate them as soon as possible, when it says: "The state has no right to educate the children. The church and spouse of Jesus Christ alone has the right and the duty to educate. The state has the right and the duty to have the children educated by the church. If there be a party that would hinder Catholic education, the state has a right to strengthen the hands of the church, to secure to her her right to educate."

What Is the Cause?

BY PROF. S. C. KIMBALL.

Zion mourns. Aged saints are passing away, and few are born into the kingdom to fill their places. Evangelistic labor does not yield its accustomed fruit. Conversions are superficial, and the number added to the church is small compared to the number who make a profession. The number of reliable Christians added to the praying circle is small compared to the number added to the visible church. In fine, the love of many has waxed cold. What is the cause? Human nature has not changed. God has not changed. The Gospel promises are sure. The church is the appointed agency for extending the Gospel invitation, and the co-operation of the Divine Spirit is promised. Is the professed church of Christ faithful to her mission? Aaron's rod was the power of God so long as it was held in Aaron's hand, but when laid down it became a serpent. Has not the church voluntarily come under the dominion of the world? Are not some of Christ's professed ministers the paid servants of the unconverted world more than the servants of the Lord Jesus Christ? Where is the popular minister who dares exercise the freedom of Nathan, John and Paul? Churches are built that Christians cannot pay for. The world pays the balance and takes a perpetual mortgage. A salary is promised which both Christains and moral men cannot pay, and the wages of sin must be had. A padlock is put on the minister's lips that the congregation may be kept up and the salary raised. If a church makes an effort looking toward even partial independence, the conflict which ensues is so perilous that it strikes terror into the peace-loving churches for twenty miles around, even if the church succeeds. If the church is overwhelmed by the world and driven from its house of worship, the terror is even greater. The "peace at any price" advocates clap their hands and say, Blessed are they that trust in Egypt for peace. The pastor who dares in the name Jehovah to confront Baal, is cited before his conference for some technical ecclesiastical offense and put on the superannuated list or censured as a disturber of the peace. The church is partially palsied because it has voluntarily come under the dominion of favor or fear. The power of the Holy Ghost does not attend the Word because preachers have lost their faith in God. They get the salary, but not their promised reward of Christ.

Solomon's Temple.—II.

BY E. RONAYNE.

In my last communication I attempted very briefly and simply to call attention to "the great stones and costly" which the king's builders made ready for the temple at Jerusalem. We found that in every particular the account given to us of those wonderful stones and the labor and care bestowed upon their preparation for and their appropriate position in the house of God, illustrates in a most beautiful and consoling manner the unsearchable riches of divine grace in rescuing us poor, lost, dead sinners from the pit of sin, and placing us as "living stones in that spiritual temple," that city which hath foundations whose builder and maker is God."

In all this blessed work, however, the sinner himself can have no part any more than the stones had in being dug out, prepared, raised and deposited in their proper place in the temple, and hence it can be very clearly demonstrated that the system of Masonry, which in all its parts is a system of works, is diametrically opposed to the Gospel of Christ. According to the Gospel plan God does everything and man nothing; but according to Masonry man must do all, and God's business it simply to accept the work as prepared and finished by man. O what a delusion this is, and how wonderfully does the devil succeed in deceiving the understanding and in blinding the eyes of poor, fallen, sinful man to his own eternal ruin? Adam's only resource in his worst extremity was a miserable fig-leaf apron, and even then he was obliged to confess that he "was naked;" and man's own resource from that time to this has been no better, and never shall be. In all time God is the giver, and man the receiver; and his last greatest and best gift is the Lord Jesus Christ "who loved us and gave himself for us," that he might ransom us from the power of the grave and redeem us from death (Hosea 13: 14).

All this is very vividly and very beautifully set forth in the account which the Holy Ghost has given to us of the "great stones and costly" of Solomon's temple. But then they teach us another interesting lesson. They not only illustrate the gracious manner of our redemption, but they also typify in a most decided and ever-to-be-remembered way the believer's standing before God. As stones—as dead stones—we were dug out of the pit, chosen and selected by the sovereign grace of the Builder. As stones we were "raised up together and made to sit together in the heavenlies in Christ," and as "living stones" we must "come out from among"—"be separate"—"have no fellowship with the unfruitful works of darkness," nor be "unequally yoked together with unbelievers." The "great and costly stones" in the temple when down in the dark pit were covered over with dirt and earth and the things of nature; but when dug out and raised up by the mighty power of the builder, and deposited in tneir appropriate place in the building they were entirely separate from their former surroundings and were covered over only with the pure gold of God's eternal workmanship. And so must this be the eternal and ever blessed position of the believer in the Lord Jesus Christ. Saved by grace alone, crucified with Christ, buried with Christ, raised up together with Christ, and his "life hid with Christ in God," the believer in Christ—the saved or separated one—cannot be a stone in the temple of Masonry made by man and at the same time be a "living stone" in "God's building" erected by the Holy Ghost. It is our most glorious and blessed portion as worshipers to enter with our "Great High Priest" inside the vail, while it is equally our highest privilege to "go forth unto him outside the camp bearing his reproach;" but we can by no means occupy two such contradictory positions as to be true worshipers of God *through* Christ in the church and Sabbath school and family, and be worshipers of God *without* Christ in the lodge room. If we are God's redeemed people we must stand at the right hand, but we cannot stand both at the right and left hand at the same time.

There is a very great difference, however, between "professors" and "believers." Professors may be Masons and are Masons, but a believer cannot be not only a Mason, but in fact he will be entirely separate from all worldly and natural entanglements and take his place firmly and fixedly on testimony ground. A "believer" will always stand where he can testify for Christ, and if through ignorance, or from any other cause, one of God's dear children should for a season occupy any other place, the Lord will bring him out of it as he did Lot out of Sodom and Isaac out of Egypt.

But I did not intend to write so much. In my next I may, perhaps, have something more to say about the other part of the temple—"the cedar with which the house was covered." But whether we speak of the stones, the cedar, the porch, the altar, the holy of holies, or whatever part of that magnificent building we examine, we are always and everywhere reminded of the Lord Jesus Christ—God's gracious and only remedy for man's sin.

Chicago.

Some years ago an African woman walked eighty miles with her child on her back, while she drove a sheep before her, to buy a copy of the Gospels of Luke and John. Not many years since a missionary in Africa left his station for a short time to carry the glad tidings of salvation to a neighboring tribe. When

he had preached to these hungering souls they begged him for copies of the Gospel. He had but two. They entreated for even one leaf; and he tore the leaves out and distributed them. Then they desired him to point out the name of the Saviour; and as he did so their tears flowed without restraint. A minister, now living some twenty miles from Nashville, hearing of the ardent desire of these people for the Gospel, sent them one hundred Testaments; and after the lapse of a few years the glad intelligence reached the donor that this whole tribe was Christianized by the Word thus sent them. They showed their appreciation of the gift by naming many little boys for the donor.—*Ex.*

Christian Perfection.

BY J. F. JOY.

Some startle at the very announcement and often disclaim any perfection, who would be indignant at the mere hint of not being perfectly honest, truthful or loyal. There is a perfection taught in Scripture, not to be attained in this world, for it is the goal, the perfection of completion, and Paul says, let as many as be perfect be thus minded to go on to apprehend that for which we are apprehended of Christ, the crowning glory of a completed race in the resurrected state. Yet who can deny that the Bible teaches and requires perfection in this life? It is not the perfection of Adam before the fall; not perfection in knowledge, or wisdom, or power; that belongs to God, and if one looks for the perfecting of the flesh in human thought and utterance, in diet and sleep, in etiquette and faultless performance, he will look in vain. But the Scriptures do teach and encourage us to be kept faultless and unrebukable in the sight of God, and who shall lay anything to the charge of God's elect when it is God that justifieth? Christ the mediator has made perfect satisfaction, purchased perfect freedom, provided perfect righteousness and life, and offers it a perfect gift, and cannot the heart, in adoring wonder, perfectly admire and *love* the giver? Let the heart be ravished with his love and it will not wonder that it was written, "My beloved is white and ruddy, the chiefest among ten thousand . . . his mouth is most sweet; yea, he is altogether lovely. This is my beloved, this is my friend, O daughters of Jerusalem." Perfect love to such a lover is possible through grace. Perfect love casteth out fear; he that feareth is not made perfect in love. This is the key of revelation, the crowning glory of the graces, yea the very "bond of perfectness." They that dwell in God dwell in love, O what manner of love! and love secures the grandest obedience. Yea, love is the fullfilling of the law. If ye love me ye will keep my commandments. Love may not secure perfect execution, but it will perfect obedience to known wishes. O let me sit at the feet of my Lord and listen to his gracious words—let me behold him as my lover until changed into the same image from glory to glory—let me feast on the "exceeding great and precious promises" until I partake "of the divine nature—let the Spirit so illuminate and immerse me in divine love that I may find the "more excellent way."

Then can I walk in the light of life and know by experience that charity (love) suffereth long and is kind, envieth not, vaunteth not itself, is not puffed up, seeketh not her own, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth and endureth all things. "Now the God of peace . . . make you perfect in every good work to do his will." "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13: 11.—*Christian Witness.*

Samson and the Lodge.

I once heard a sermon from these words: "And the Philistines took him [Samson] and put out his eyes . . . and bound him . . . and he did grind in the prison house."

The Philistines were compared to the devil; and the prisoner, Samson, to the sinner, or to the relapsed Christian, shorn for a time of his strength. The heads were three: Satan

1st. Binds the sinner;
2d. Blinds him;
3d. Grinds him;

or makes him grind in his prison.

How different was Samson in the prison from Samson as a heroic warrior against the enemy who now held him in "fetters of brass!"

It occurred to me that in our day there are many professing Christians who, having had their hair treacherously cut and lost their spiritual strength, have by their most trusted friends, been betrayed into the hands of the Philistines—and are made blindly and miserably to grind in their prison house—the Masonic lodge. Morgan as a prisoner had his hair grow. Then the pillars of the lodge (in 1826) were pulled down, and Masonry hid itself for many years. Not a politician dare show his face as a Mason, and to be an Anti-mason was then the passport to popular favor.

How is it now? Alas! many of our Samsons have been asleep and the Philistines have captured them. What shall the end be to themselves? SENEX.

Wendell Phillips says that no reform, moral or intellectual, ever came down from the upper classes of society.

—It is believed at St. Petersburg that the Czar intends to confer equality of civil rights on the Poles.

(From the Religious Telescope.)

Fifty Years Ago.

While visiting among my people on Union City circuit some months ago I obtained from one of the brethren a bundle of old papers, which to me were quite a literary curiosity. They were the first year's issue of the *Christian Advocate*, and the heading was as follows: "Christian Advocate, published by N. Bangs & J. Emory for the Methodist Episcopal church. B. Badger, editor. Vol. II., No. 3. New York, Saturday, September 23, 1826." The relic is well preserved, and for real merit as a spiritual religious paper need not blush in the presence of any of its children—the Advocate family of to-day. Among a sea of other interesting historical items I send you the following history, word for word, gleaned from the issue of January 21st, 1827, Vol. I., page 83:

"In the month of September last, William Morgan, of Batavia, in this State, was forcibly seized in the night by a party of Freemasons, and by them carried to parts unknown. His wife, family, and friends remain to this day entirely ignorant of his fate, and serious apprehensions are entertained that he has been murdered. It is said that Mr. Morgan had been a Mason, but had become disaffected, and was engaged in writing a book which was to disclose the secrets of the order, to prevent which this atrocious act of violence was resorted to.

"The circumstance occasioned great excitement, as well it might. Public meetings of the citizens were held in the vicinity of the scene of iniquity; and Governor Clinton issued his proclamation, offering a reward for the apprehension of the perpetrators of this diabolical deed. At a court held in Canandaigua on the 4th inst., four persons were arraigned on an indictment for conspiracy, kidnapping, and carrying off Morgan. They were found guilty, and sentenced as follows: Loton Lawson, two years' confinement in the county jail; Nicholas Cheesebrough, one year; John Sheldon, two months; Edward Sawyer, one month. The three last named pleaded guilty to the indictment, and tendered affidavits, stating that they knew nothing of Morgan after he was conveyed as far as Niagara river. It is stated that the court were Masons, and that the jailer is also of that fraternity. For so shocking and tragical an outrage on the liberty, if not on the life of a citizen, seized in the night in his own house, and forced from his wife and family, and whose fate yet remains wrapped in a mystery of darkness almost more harrowing, if possible, than the certainty of his death, it seems to us that a short period of confinement in the county jail is a very trivial and inadequate punishment. It is a case in which the whole community is deeply interested. If thus passed over, liberty is but a name, and no man's house is any longer his castle of safety. It is a state of society as revolting as would be the vicinity of the prowling savage with his midnight tomahawk and scalping knife. We make these remarks as public journalists, without any reference to the order of Freemasons, as such—our remarks would be the same to whatever order Captain Morgan and his abusers had belonged."

The following, the *Advocate* reprints from a daily paper under date of February 10, 1827:

"A convention composed of gentlemen from various towns was recently held at Lewiston, to discover if possible the fate of Morgan. The Buffalo *Patriot* states that sufficient evidence was collected to satisfy the convention that after Morgan had been kept a few days at Fort Niagara he was deliberately put to death at that place."—*Daily Advocate.*

The New York *Advocate* of February 17, 1827, has the following:

"The Albany *Observer* of the 9th inst. contains letters occupying several columns relating to the kidnapping of Captain Morgan. It appears that the committee appointed to ascertain the fate of Morgan have come to the conclusion that those who had him in custody took him to Newark, Upper Canada, bound and blindfolded; but those on the British side refusing to take him in charge, he was brought back to Fort Niagara on the night of the 13th of September, confined in the magazine, and on the 14th he was tried, condemned and executed. A meeting of the citizens of Canandaigua was held on the 31st of January, and a committee was appointed to cooperate with others to take proper measures to bring the persons concerned in the fate of Morgan to the bar of justice."

From the *Advocate* of March 24, 1827:

"The ladies of Wheatland, Monroe county, N. Y., have sent $20 to Mrs. Morgan, who has been left with two children in a state of great poverty. [The most lamentable circumstance connected with the mysterious disappearance of Morgan has been the destitute condition of his wife, a young woman of about twenty years, who is left with two infant children, and with no means of support. This circumstance seems to corroborate the evidence that. Morgan was forcibly carried away; for it is very clear that his unfortunate wife is entirely ignorant of his fate. Unless he were a monster he could not for paltry gain in which she too was to participate have left her voluntarily a prey to the dreadful suspense she has endured since the morning in September last, when her husband left her just before breakfast to go out into the village as usual, since which period she has known nothing of his fate]."—*Providence Journal.*

From the *Advocate* of March 31, 1827:

"His excellency, De Witt Clinton,

governor of the State, has offered a reward of one thousand dollars for the discovery of Morgan if alive, and if murdered two thousand dollars for the discovery of the offender or offenders, and a free pardon to any accomplice or co-operator who shall make a full discovery of the offender or offenders. The proclamation is dated March 19th.

It seems from these editorials that the chief paper of the Methodist Episcopal church fifty-four years ago was not afraid in strong language to denounce the tyranny of the lodge which made "liberty but a name," and a "state of society as revolting as would be the vicinity of the prowling savage with his midnight tomahawk." But how changed! Not the character of Freemasonry, nor the evidence which sprinkles its garments with the blood of murder, nor the power Masonry possessed to defy courts and warp the decisions of those whose duty it is to measure out impartially the requirements of justice. All these are the same as half a century ago. But there has been a change in the attitude of religious journals toward popular wrongs. Where is the *Advocate* to-day which daring to say aught against Masonry would not even among the ministry of its own church, be greeted with darkened brows of ill-restrained wrath? This is progress, perhaps. Or is it charity? Or the result of broadened views? Let some subtile philosopher answer. If so, may we not hope that in fifty years hence, when some of our young men's dark locks have faded or their tongues hushed by the rebuke of death, in that golden age for which some sigh, lodge influence inside the church of the United Brethren in Christ will say to this pastor, "Be thou stationed here," and to that minister, "Labor thou yonder?" The beloved *Telescope*, too, when that period arrives, like the silence of the grave, will no more warn against worldly associations, but hushed forever will be its voice concerning popular sins. The zenith sun of such a day is drying up the life-blood of some of our loved and respected sister churches. And to the careful watchman in our own beloved Zion the gray dawn of such an awful day seems fast approaching. May God forbid and the sun of such a morn never dawn upon us. But let the sun of righteousness continue to reign and shed upon us the light of life and truth.

A. K. Root.

—The Oneida community, which some time ago gave up its peculiar free-love practices, has now abandoned the community idea altogether, and has become simply a business corporation, to be conducted on strictly business principles, under the name of "The Oneida Community, Limited, with a paid up capital of $600,000." Dr. John H. Noyes, the founder of the community, has gone to Canada with a few enthusiastic followers, intent on establishing another community.

Political.

Questions for the nineteen members of the Illinois American party committee recently appointed at Paxton, Ill.

1. Will you accept your appointment, and work for the principles embodied in the American platform?
2. What elections occur in your locality within a year?
3. What can you do to weaken the grip of Freemasonry on the offices of the country?
4. Please send us any thoughts which may be of use to the committee or to the public generally.

Bulldozing in Pennsylvania.

SECRETISTS REFUSE TO COUNT VOTES CAST AGAINST THE LODGE.

Cameron, W. Va.

Some of the incidents of the late Presidential contest I deem worthy of being noted and remembered. They may be but straws; but they are straws which show which way the wind blows which is to bring up the storm which shall wreck the ship of state called "the Republic," or compel the seamen to throw overboard the great pet snake that lives upon the crew.

The efforts of the Garfield and Hancock men had drawn nearly everything into line of battle between these two confessedly leading candidates. Even our little Anti-masonic society which I had organized with much labor, plead to be excused this one more time, to go the Republican ticket, just to save us from a Democratic President. We had but one Democrat member, and he went for Hancock.

Early on the morning of election day I rode five miles to Cameron, my post office, expecting tickets from E. A. Cook, but the post master gave me none. So I wrote two tickets, one for myself and one for my brother, Hiram P. Moss, and we voted them. The Oddfellows had possession of the house as an election board. I called especial attention to our tickets to the inspector who received them, and told him to see that they were counted. "They shall be counted, sir," was the emphatic reply. But on counting the votes that night, when these tickets were reached a hubbub was raised, and though I was not present myself, I understand that they had quite a time over them, and our board of Oddfellows finally resolved that come what might they would not count and report these tickets; and so no Anti-masonic tickets were reported by the election board of Aleppo township, Greene county, Pa.

Now if the judge and inspectors of an election can dictate to the voter for whom he shall vote on pain of not getting to vote at all, or what amounts to the same thing, of not having his vote counted, what is the elective franchise worth? Verily we are approaching perilous times, and our liberties, to use a figure of Pres. Blanchard's, are already well nigh like "eggs sucked by vermin," empty forms without substance. And, be assured, when the aristocratic vampires have sucked out all the substance, they will not long trouble themselves with the shell, but that also will be thrown away and trampled under foot.

So much for the election day, but I am not through yet. A week or ten days after the election, a package of one hundred tickets from E. A. Cook was delivered from the post office. These tickets were post marked, "Chicago, Ill., Oct. 26," and fifteen cents in cancelled stamps were on the envelope. This was an amount evidently meant to pay for registry, but the package was not marked as registered matter, and I was not required to sign a receipt of delivery. Further, the envelope was so worn that the contents were nearly falling out, and their character could be ascertained on inspection. The post master is a Mason, but what agency he had in keeping back my tickets I know not. I have always thought well of him, and do not think he would do a mean thing, unless, possibly, he did it in obedience to his lodge masters—but *somebody* did it. The mail route from Chicago to Cameron is direct, in the hands of one company and, I think, without change of cars, and should not require much over a day in transit.

Jonathan W. Moss.

Reform News.

The Illinois State Work.

The executive committee appointed by the late State Convention of Illinois met last Thursday evening at the residence of Bro. E. A. Cook, 100 Walton Place, Messrs. Arnold, Stoddard, Phillips and Cook being present. They set on foot plans for the enlargement of the State work and for the employment of two missionaries. They adopted also the following appeal to the friends of reform in the State:

Dear Sir: It was the general sentiment of the late Illinois State meeting held at Paxton, that there must be at least double the amount of work done in the State of Illinois this year that there was last.

In addition to lectures and degree work, the executive committee of the State Association, to whom the matter was referred, recommend that a lady secretary be employed to devote her whole time to the work of spreading light on the heathen nature of the secret orders and their tendency to destroy pure Christianity and a pure administration of civil government. Especially to influence the fathers, mothers, and other educators of the children and youth of our State, to inform those whom they instruct as to the evil nature and fatal tendency of the secret orders, and in every wise way aid and encourage them in this work.

Of course funds and pledges of funds and of work must be secured in order to effect this, and you are earnestly requested to write, stating: 1st, Whether you want work in your vicinity; 2d, the kind of work wanted; 3d, about when you want it; 4th, what you will pledge for the general State work; 5th, and what for such special work as you may specify.

An immediate answer is of great importance. To any one who wants work done and will notify us to that effect, we will send blanks for securing pledges.

W. I. Phillips, Sec'y.
E. A. Cook, Chr'n.

Elder Browne at Lake City, Minn.

Editor Cynosure:—It has been our happy lot to listen to Elder Browne of Lena, Ill., who in place of our much-loved General Agent, J. P. Stoddard, came to attend our annual State meeting at Red Wing. He gave one of his peculiarly interesting, instructive and fascinating lectures, in this city in the Congregational chapel. I must confess that Bro. Browne is a master workman, and made a powerful impression on his audience. I am led to believe that, under God, very much good was accomplished. He seemed to know just how to apply the truth to the "old hand-maid," in order to make her iniquity the more glaring. It is indeed astonishing how professedly Christian men and women can continue to patronize or plead for such institutions, after listening to such an expose, with so grand an array of convincing testimony and facts.

Bro. Browne's lecture on "Masonic Symbolism," will not soon be forgotten by the citizens of Lake City. His allusion to the "good man" argument was most fortunate. To meet his charge of the assassination of Lincoln by the fraternity, a Knight Templar a few days ago declared that Lincoln was a Mason. (Please give us the facts through the *Cynosure*).

This city, like Athens in the time of Paul, is nearly given up to lodge idolatry. The churches are almost silent on the subject, and although there is but one Masonic minister (M. E.) in the city, still the influence of all the English-speaking churches is on the side of secrecy, except the Wesleyan, as many of the members are high up in the order. Politically, as a county, we are ruled by secrecy to a very great extent; but we are looking for a change in the tide in the near future. To this end we purpose to

ORGANIZE THE COUNTY.

A committee was formed while Bro. Browne was with us. And now, what we want is a good lec-

turer. And here let me ask, as Bro. Lowe is in your employ, On what conditions could we obtain his services in this State this winter? Our numbers are few, and consequently our means are limited; but oh, how I long to see the standard of truth and freedom wave o'er this land! May God speed the time, is the prayer of

Yours in the work,

THOMAS HARTLEY.

DR. COOK VISITS RANDOLPH COUNTY, IND.

SWAIN'S HILL, Ind.

EDITOR CYNOSURE:—On or about the last of November Dr. Cook appeared in our heretofore quiet neighborhood (so far as relates to the question of secrecy) and announced two lectures, subject: "Masonry, its Pretences and Religion." This has caused no little stir among those belonging and those that were favorable to secret societies. On the first evening all was quiet, with an occasional knowing wink or shake of the head. The secretists retired to their homes to prepare for an attack on the following night, and stimulated by imbibing too freely, their conduct was boisterous, and abusive to a shameful extent. Some branded the speaker with dishonesty; others with perjury; and some said that any man who would disclose to the world the secrets of Masonry was worse than a horse-thief. Is it strange that a viper will squirm when its head is bruised?

Here I wish to say, for the encouragment of Bro. Cook, that $24 has been added to our school fund, by the parties interrupting. I thank God there was good done. There were some who had intended connecting themselves with a secret order, who turned away in disgust, caused by the conduct of the men above referred to.

I thank God that I have lived to see the day when men have the moral courage to come to the front, and, with all the strength of their manhood, in the face of curses and threats, dare to expose an evil of such fearful proportions. Go on, Bro. Cook; go on, Mr. Editor, in your well-begun work, and we will pray that at a time in the near future, the evil may be swept from the land. Your well-wisher,

S. D. WARWICK.

IOWA.

AN ADDRESS TO THE ANTI-SECRET REFORMERS.

To the friends of reform in Iowa:—Dear Christian men and women, accept a word of exhortation. It is found inconsistent and impossible, if not unjust, to expect to accomplish any great work of charity, beneficence or reform without *money*. We cannot pay in faith unless we accompany those prayers by corresponding acts to show our faith by our works. It is useless to pray Thy kingdom come, and then give the coming of the kingdom no support.

We have faith or knowledge to believe that secretism, and especially Freemasonry, is wicked and wrong, and that it is powerful and dominant, as set forth in the image of the beast (Rev. 13: 16,) where the number of the name is found to exactly correspond with the name and order of Freemasonry. Now to meet and successfully oppose this great power of anti-Christ, we must have M-O-N-E-Y.

We need to raise in the State of Iowa this year not less than two thousand dollars. We need, and must have a general missionary in the field to superintend the work, giving his whole time and energies to this mission work, and to do this he must be supported, with the means of travel, and support. It is unreasonable, if not wicked, to expect or ask a man to do this work without assurance of immediate and continued support.

There are great and awful responsibilities resting upon Christians today. A large majority of the meeting-houses are closed against enlightening the people upon the secrets and operations of secret societies. We cannot wait for them to be opened. If ours is the prayer of faith, let us arise to this great work. I ask you as you love Christ, as you expect to stand justified before his judgment seat, to consider this matter and delay not to come up to the help of the Lord against this mighty foe. Now is the time to prepare for the campaign of this year's work.

As I have been prevented by sickness and other unavoidable and unforeseen causes from entering upon the duties of the Financial Agent of the Iowa State Association opposed to secret societies; and as I fully realize that no man should be expected to devote all his time and labor to this great and trying work unpaid, lest the cries of unrequited toil come up against us, I therefore ask brother Joel H. Austin to act in my place where he can, and that payment be made to him, as he is a well known and tried man in this work of reform. S. BOON,

Birmingham, Iowa.

DEGREE WORK AMONG THE COLORED CHURCHES.

COLUMBUS, Miss, Dec. 30, '80.

DEAR BRO. K.—On the 9th Bro. Hinman lectured on Freemasonry, and the Entered Apprentice degree was worked at Cedar Grove, Miss. The weather was exceedingly cold, but there was a good turnout, men, women and children. The lecture was right to the point.

When the young candidate was about to be roped and blindfolded he hesitated and asked if it was a sin for him to do what he had agreed to. He said he was willing if it was no sin. O, that I and other ministers who have been roped for initiation into Masonry had more seriously asked the same question and had been assured that it was a sin to proceed any farther, on that dreadful night when we set out on the downward Masonic road! It would have been far better for us and the world!

On the following night the initiation into the Master Mason's degree was shown at the same place. Bro. Hinman's lecture was excellent and was heard with all attention by the audience. During the degree work many stood up in order to see, and broke out in loud bursts of laughter. The killing of Hiram was a great show to them and some remarked at the close that they would never get them into such a thing as that.

On the evenings of the 14th and 15th Bro. Hinman lectured at Military Chapel and the first and third degrees were worked. While some remarks were made concerning the statement that Masons do not persuade others to join the lodge, a teacher rose and said that he had been urged to join and they had offered to pay his initiation fee. The people expressed themselves well pleased with the opportunity to see the degrees worked openly, and very much disgusted at the wickedness of the institution.

Some gentlemen from Alabama were present, among whom was a Master Mason who was invited to preside. He answered politely that he had been a Mason once, but that he did not care to take a part but would look on.

There were no eggs or improper behavior at either place. Mississippi has the advantage of Boston so far, if a comparison be made between them with regard to courtesy on such occasions.

On the 18th Bro. Hinman lectured and the first degree was worked at Brownlee Chapel.

A New Year's greeting to my colaborers in the anti-secret reform. May the Lord give us all a renewed baptism of the Holy Ghost.

E. TAPLEY.

ITINERANT NOTES.

EDITOR CYNOSURE:—Soon after crossing the Missouri river I found my way to Bro. A. Lewis' house, where I was received with the greatest Christian kindness. I lectured once at his house, preached on Lord's day, and lectured in the school-house Monday and Tuesday evenings to small audiences.

At Tabor, in Fremont county, I put up with Bro. Gardner and his kind family, who are readers of the *Cynosure*, and from whom I learned the following: A young man, the son of W. J. Gates of Tabor, went to learn the artist's business of a man who was a Mason and assistant postmaster to an Oddfellow. While he was there, there was a loss or a pretended loss, of money from the post-office, and the young man, who was a member of the church and had maintained a good character, was charged with the theft, but stoutly and persistently denied it. He was told that if he would pay them $150 they would let him off, and nothing should be said about it. He went home and told his father, still persisting that he was innocent. But the father, wishing to avoid trouble, unwisely acceded to their demand, and gave them $35 in cash and his note for $115; when, contrary to their solemn promise, the fellows made the whole thing public. This of course created quite a stir; but the young man, conscious of his integrity, carried himself in an erect manner in the community.

The father was advised not to pay the note, and obtaining counsel, refused. It was sued, and the young man triumphantly vindicated; and the secret society blackmailing of a man who hated secrecy was but a partial success.

Leaving Tabor I preached on Sunday, and gave three lectures about six miles west of Bedford, the county seat of Taylor county, where I trust some good was done, though the evenings were dark and the congregations not large. About six miles east of Bedford gave three lectures; then on to Mormontown to Bro. Siemiller's, where I was received with brotherly kindness. Arrangements were soon made for lectures in the school house, where three were given.

From there I went to Rev. S. Smith's in Ringgold county. He is a Wesleyan minister and veteran in this reform. I was very kindly received, but not encouraged in regard to lecturing. There not being any Wesleyan church near him, he is in the habit of worshiping about three miles away with the evangelical church, of whom he spoke highly, and of the pastor who is a young man. Bro. S. had preached for them and sowed anti-secret seed among them until they were quite strongly opposed to secrecy. I went with him to their place of worship on Sunday, and preached in the evening. Unexpectedly to me, they requested that I would lecture on Monday evening, and so decided by vote of the congregation, notwithstanding they were expecting to commence a series of meetings the same evening. But a few days before it was learned that the minister was an Oddfellow. On Monday evening the house was filled expecting to hear a lecture. The pastor was late, and finding me in the desk was evidently surprised and displeased; but the facts in the case were stated, and by vote of the congregation I proceeded with the lecture, and Oddfellowship was shown to be a very bad system. At the close the minister said publicly that he was an Oddfellow, but that had nothing to do with his "religion." I said, "I will ask you a question." Said he, "I will answer no questions." I said, "Do you deny taking the initiatory obligation as given this evening?" He said, "I will not answer." Bro. S. had been talking with and supplying him reading on the subject, and he has carefully kept this lodge membership concealed; he is considered as having been acting the hypocrite. I think the church here will have but little use for him in the future. The faster such men are unmasked the better. PHILO ELZEA.

Correspondence.

Arbitration.

311 East Capitol St., Washington, D. C.

The *Scientific American* for January argues in favor of enlarging our navy. It is already too large, as there are in it many more vessels than there is any real demand for. Why the *Scientific American* should advocate the needless expenditure of several millions of dollars for building war vessels which will be practically useless, is a point which I do not care to discuss. If the appropriations were to be made and the battle-ships duly built, the step would be a backward one. It would be an impediment in the way of international arbitration. After taking all the preliminary steps for war, a nation is almost sure to get up a bloody conflict. Even the *Scientific American* seems to be bent upon slaughter and "believes the universal reign of arbitration and international peace is yet a long way off." If Freemasonry can get up a war or two during the incoming administration, the power of secret-band lodges will be greatly increased thereby.

D. B. Turney.

Brooklyn Observations.

Editor Cynosure:—A woman in the city of New York was arrested for stealing the property of her employer. The judge became convinced of her guilt; then the employer stated to the judge that this was the woman's only fault, that otherwise she was a good servant, and therefore he did not wish to prosecute her and hoped she would be set at liberty. But the judge said, "I do not propose to compound felony with you, proceed with your testimony." The woman was convicted and punished.

The secretary of the Brooklyn Y. M. C. A. wears the impious and loathsome square and compass on his finger ring; this of course will enable him to find ready access to the officials of the army and navy and lead his co-workers into their departments; and also into the churches controlled by the square and compass. But the description God gives us of a wicked man is as follows, "When thou sawest a thief then thou consentedst with him." Ps. 50: 18. Therefore, surely, the man who foreswears himself under penalty of death, to ever conceal and never reveal any of the crimes, except murder and treason, committed by the devotees at the shrine of the square and compass resting upon the holy Bible upon Baal's altar, is in the sight of God and all honest men a wicked man, and it ought to be said, a very wicked man, whatever his professions of love to Jesus Christ may be.

But to aggravate the present case, I had learned through the *Cynosure* of recent outrages of those midnight assassins known as Freemasons towards one of their penitent brethren whom they had formerly shot, poisoned, and assassinated at midnight; and I was moved in one of the Monday prayer meetings of the Brooklyn Y. M. C. A. to ask prayer for this penitent Freemason and living martyr for righteousness' sake. That request produced great commotion in the meeting, the leader declared most positively and peremptorily that that subject must not be mentioned there, that if they allowed Freemasonry to be mentioned there the Y. M. C. A. would be broken up; and they assailed me for un-Christian conduct in trying to defend a penitent Mason from the midnight-assassin society known as Freemasonry. Well might Bro. Moody say, as he did say, at the Northfield convocation last September, that "Unless there is an outpouring of the Holy Ghost upon the churches of the land the churches will justly merit the contempt of the world and prove to be a failure."

Last week I addressed an audience of 800 or 1,000 people in Patterson, N. J. It made some of the pastors show their true colors, and I think good was done in the name of the Lord Jesus. Some thought it would do more good to work the degrees.

Yours truly, William Fenton.

A Revival Twice a Year.

Albion, Iowa, Jan. 10, 1881.

Editor Cynosure:—I see but little correspondence from our corner of the world. Bro. Good reported us as strong in faith but weak in purse. That is all true, for most of the reformers here are poor laboring men, while the wealthy usually belong to the □, and those who do not, are afraid to speak or give a cent. We are highly encouraged at the result of last fall's election. We elected every officer in the township by a rousing majority.

At the time brethren Austin and Good were here last fall, Rev. W. C. Smith said in a letter to the Marshall *Times-Republican* that Richey and Moffat got up a revival to stop people from attending their Republican mass meeting. I think our appointment was out first and theirs intended to interfere with ours. But let that be as it may, we expect to show Bro. S. (who is a leading Mason by the way) the fruits of that revival during the next four years. He reported that Bro. Good's meetings were better than a circus. If that be so, he knows how it is himself, for he takes a part in the same kind of circus every few nights. He also said in one of his letters that the Anti-masons had become a stench in the nostrils of all good people and should be stopped in their nefarious work. How will you stop us, Bro. S, we are invincible and will work for the right as long as we live. We expect to have a revival at least twice a year, namely, just before spring and fall elections. When we can poll 29 straight American votes in our little township, where we did not have one four years ago, is strong enough encouragment for us to press the battle until the victory is ours.

So strike for the right and the truth, brethren, fearlessly, leaving the consequences with God who overrules all things for good, to them that trust in him. By so doing we will see the fruits of our labor many days hence. Although I am a poor man, I am heartily in this reform work, and I expect to do all I am able in future to push the battle forward. Let us go forward as did General Sherman, burning the bridges behind us, so there will be no retreat, trusting in Him who ruleth all things for good, and victory will be ours.

Yours for truth,

John W. Modlin.

Masonry and the Gospel at Work.

At our county court this month a Knight Templar was to have been tried for forgery, embezzlement, etc., but the prosecutor, a Freemason, failing to appear, the prisoner was discharged, as was understood by the secret plotters in the affair. The young man, however, had served out a term in Sing Sing, N. Y., on a similar charge.

In the Lackawana county court this month, another Knight Templar was convicted of embezzlement, amounting to $10,000 at least, from his Knight Templar employer, and he was sentenced to 8 years and 4 months of penitentiary life. The crime in the first of the above cases was committed some four or five years ago, in the latter about two years.

In contrast with the above, there is in our county an earnest, faithful Christian man, who, until about three years ago, was a Knight Templar, staunch in the defense of Masonry, but now he has cheerfully and nobly renounced all its "rights, lights and benefits," preferring the richer blessings of Christ's Gospel. One of my nearest neighbors, who for many years was an Oddfellow, and who had passed through all its degrees and grades of office, for some two years past, has left the Christless order and been doing excellent Christian work in this vicinity.

Yours truly, J. W. Raynor.

Our Mail.

A. B. Altman, Baxter, Jasper county, Iowa, writes:

"I want a timely organization so that we may with a firm and bold front come up to the help of the Lord against the mighty. I have decided never to vote for a member of a secret society for any office if I know it, nor will I assist in supporting a minister who belongs to a secret society if I am apprised of it. My motto is, Down with the hydra-headed enemy of humanity."

Whenever support withdrawn from the votaries of the secret orders goes toward sustaining an organization "for Christ and his kingdom," the tide sets in the right direction.

Mrs Evelina P. Mather (in her eighty-seventh year) who resides at Ellington, N. Y., writes that she was an eye witness to the Masonic kidnapping of Captain Wm. Morgan when he was dragged out of the jail in Canandagua, Ontario county, N. Y., by the brutal hands of a band of Freemasons. She says, "I well remember the great excitement and never will forget it while memory lasts," and gives a detailed and interesting account of the events as she remembers them. In regard to the monument she endorses John G. Mattoon's suggestion for the inscription, but concerning place she does not approve of having it set up in Chicago, but rather where the body lies.

H. Ashley, Evansville, Ind., writes:

"I intend to keep on battling this devilish and hell-born system. You need not fear that I shall give up the Cynosure while the Lord lets me stay on the earth."

William Babrock, Erin Centre, N. Y., writes:

"I like the Cynosure for its candor and outspoken truth."

William Machemer, Three Rivers, Mich., sends a diagram showing that the Republican and Democratic parties meet in Masonry, he writes:

"I read Morgan's book when it was first published. I was then over twenty-one and have been an Anti-mason ever since."

F. Dunbar, Plymouth, Conn., writes:

"I was invited, by friends, to vote for Garfield as he was the best of the two candidates of whom one must be elected. The same argument was used in the days of slavery, 'Of two evils choose the least,' this I think applies only to physical and not to moral evil. I feel satisfied and at peace."

Moses Ferrin, Ellington, N. Y., writes:

"I am surrounded by Masons; they say that Morgan went to Australia and that his son is there keeping store now. It reminds me of what is said in Proverbs 12: 19: 'But a lying tongue is but for a moment.' I wish some one would tell us where his body is."

G. H. Mabbott, Martin, Green county, Wis., writes:

"We have a host of enemies to fight in this region, but we are determined to send light in their midst until we gain the victory. I hope all that love light and liberty will unite in their efforts until the secret enemy is entirely destroyed."

J. Chadwick, Smethport, Penn., writes:

"The ministers are all 'dumb dogs' on the subject of secrecy, they dare not bark. I am not sorry that I voted for Phelps and Pomeroy—shall vote that ticket while I am able to get to the polls. After reading the Cynosure we hand it to others wherever we think it will do the most good. The most deadly opposition and hatred to moral reform comes from the membership of the popular churches. May the wrath of the wicked praise Him."

Albert Roach, Hickery Corners, Barry county, Mich., writes:

"I like the Cynosure very much. Go forward, fear not the adversary."

Aaron Sullivan, Masonville, Iowa, writes:

"The persistent efforts made by the Cynosure to distribute the American party throughout the country has, I think, done much to forward this great reform. The vote cast this year by that party may be looked upon by many as insignificant, but the members of secret societies are much concerned about this small vote. They realize that the rise of this party will be very disastrous to them. I think it would be well to place the platform of the American party in the Cynosure and keep it constantly before the public. Many who have always voted the Republican ticket will turn to this party as soon as it shows any strength and we believe that in 1884 it will be one of the leading parties of the country. I am fully determined to read the Cynosure as long as I can see to read and if sight fails before the Master calls me home, I shall have my children read it to me."

Freeman Bunker, North Royalton, O., writes:

"If I was able I would like to put in ten dollars towards the monument, provided it was placed at the grave of Capt. Morgan. I think it should be put at his grave."

John W. Smith, Wenona, Marshall Co., Ill., writes:

"I feel assured that these idolatrous systems must go down before the Scriptures are all fulfilled, but not without God's instruments which are his servants indowed with his Spirit."

James Robinson, Aurora, Ill., writes:

"The Cynosure is the only paper I can read all through."

J. W. Snively of Pennsylvania, writes:

"I find the Cynosure to be the best paper to which I have access. It has been the means of leading me to the light on the great question of organized secretism. Five years ago I was a licentiate of the regular Baptist church, and was in the Pittsburgh Baptist Association. I knew of five Baptist ministers in good and regular standing in the church, within a radius of thirty miles from my home. I have said of these five men, There are better men than either of them in the penitentiary. Another is now laying in jail awaiting his trial. Two others left the country when it became too hot for them to remain. The fifth married a rich wife and is said to be living so well that he need not preach now. These men were leaders in the church. As a consequence the denomination bears their sname and is ruined in this section of country. Secretism was at the bottom of it all."

A. Haskins, Aurelia, Iowa, who voted the American party ticket which was counted, was notified by one of the Board that if he ever voted another such ticket it would go into the stove. He writes:

"If I live to cast another vote it will be Anti-masonic."

Wm. Benson, Turner, Oreg., writes:

"Ministers of Christ are in the work of building up the lodge at the expense of Christianity."

Sabbath School.

LESSON V.—Jan. 30, 1881.—SIMEON AND THE CHILD JESUS.

SCRIPTURE.—Luke 2: 25-35.

GOLDEN TEXT.—For mine eyes have seen thy salvation.—Luke 2: 30.

[From Notes for Bible Study.]

HOME READINGS.

Luke 2: 25-38; Isa. 42:1-10; Isa. 49: 6-13; Isa. 60: 1-22; John 1: 1-9; Eph. 5: 6-14; Luke 2: 25-38.

CONNECTION.

The circumcision and rearing of Jesus—His presentation to the Lord, according to the Law. The offering betokens the low estate and poverty of his parents. See Lev. 12; Ex. 13:2; 22:29; Num. 8: 17.

PARALLEL SCRIPTURES.

With v. 25 read Isa. 25:9; 49: 23; Mark 15: 43. 29; Gen. 46: 30; Ps. 37: 37; Isa. 57: 1, 2; Phil. 1: 23; Rev. 14: 13. 30; Gen. 49: 18; Isa. 52: 10; Luke 3: 6. 32; Isa. 9: 2; 42: 6, 7; 49: 6; Mat. 4: 16; John 8: 12; Acts 28: 28. 34; Isa. 8: 14; Rom. 9: 32, 33; Acts 28: 22; 1 Peter 2: 7, 8. 35; John 9: 16; 1: Cor. 11: 19; 1 John 2: 19.

PRACTICAL.

The relation of the Holy Ghost to Christ, "He shall testify of me." The habitual practice of holiness—ensures increasing light. What is the meaning of "just and devout"? The company to which Simeon belonged v. 37, 38. How implicit his reliance on the Holy Ghost v. 27. How did he know that the babe he saw was the Messiah? v. 26, 27. His inspired song of praise. (1.) Desire to depart. (2.) The word of the Lord. (3.) Had seen salvation. (4.) Prepared for the world. (5.) A bright light for all nations. (6.) The future glory of Israel. The blessing of the Prophet on the child. Surprising the parents, v. 33. The prediction of Simeon. The conflict is forecast—the death also. The sword in the mother's heart, at the treatment of her holy Son, or as some interpret, "that the mother's heart must be pierced by the sharp pangs of sorrow for sin." Multitudes have fallen on this stone and have been broken; but alas! what multitudes have been crushed as to powder, because they would not fall upon a slain Christ and be broken in heart.

LESSONS.

1. The character of Simeon declares the attitude of all true followers of Christ.

2. The power of this hope in its reflex influence is clearly seen.

3. The manifestation of Jesus "the second time without sin unto salvation is the present hope of the church."

4. Simeon's song looked to the great ingathering of all peoples—and the terms "Gentiles" and "Israel" indicate all.

5. The light is now shining through the Gentile world, in the persons of the body of Christ.

6. The glory of Israel will be visible when Christ shall be manifested again.

7. The present dispensation of the Holy Spirit will be one of conflict to the end.

8. The watchword of the Christian pilgrim to-day must be the same as Simeon's was—"looking unto" Jesus, and "looking for" him. The one is faith and the other hope.

9. The Holy Spirit is not only upon the believer but in him—to illuminate his mind, and manifest the indwelling Christ.

[From Pilgrim Commentary.]

INTRODUCTION.

The significance of the presentation in the temple is readily apprehended. According to the Mosaic law, the first-born of the children of Israel, and the firstling of their herds and flocks, were dedicated to the Lord. The sons of Levi were accepted for priestly service in lieu of the first-born of the children of Israel; but notwithstanding this a certain sacredness attached to the first-born in every family. The first-born son must be presented in the temple, in remembrance of the sparing of the first-born of the Israelites in in Egypt. Every male child, with its mother, was to be purified. All these requirements of the law were submitted to in the case of this child: he was "made under the law" (Gal. 4: 4). It is significant, moreover, that He who was himself priest and temple was redeemed from the temple service as a Jew, though he did God's service as no Jew had ever done. Furthermore, He who was thus formally purified in the temple, himself purified that temple (John 11: 13-17).

We infer from the offering presented on this occasion (ver. 24) that Joseph and Mary were not rich (Lev. 12: 8), since the more wealthy Jews would be expected to offer a lamb of the first year (Lev. 12: 6); still it does not follow that they were extremely poor, since there were other expenses on such an occasion which would be a sufficient reason for persons of moderate means preferring to present the less costly offering. "Mary cannot bring a lamb for an offering: she brings something better, even the true Lamb of God, into the temple."—Van Oosterzee.

NOTES.

"Waiting for the consolation of Israel;" that is, "waiting for the advent of the Messiah," who himself would be the personal consolation of Israel, especially, according to the common belief of those days, after the sorrows which were expected to precede the coming of the Messiah (comp. ver. 38).

"And the Holy Ghost was upon him." The order of the correct reading gives special emphasis to the word "Holy." The Holy Spirit had not left Israel entirely. "In times of spiritual degeneracy, when an official clergy no longer cultivates anything but the form of religion, its spirit retires amongst the obscure members of the religious community, and creates for itself unofficial organs, often from the lowest classes. Simeon and Anna are representatives of this spontaneous priesthood."—Godet.

"A light to lighten the Gentiles;" or, literally, "for revelation to the Gentiles." (Comp. the similar prophecy in Isa. 49: 6.) The idea, though obscured in the minds of the Jews at that time, is found in the Old Testament. The whole world is to be enlightened by a light which arises in Israel. Some have thought, from the fact that the Gentiles are here placed first as well as from the language of ver, 35, that Simeon foresaw the rejection of the Messiah by Israel, and the enlightenment of the Gentiles, the latter to be followed ultimately by the conversion of Israel. The Holy Spirit may teach this in the passage, but it is doubtful whether Simeon saw so much. Some explain the passage as referring to an unveiling of the Gentiles; but this is very improbable."

"Marvelled;" or, "were marvelling." Some find a difficulty here, arguing that the previous events should have prepared Joseph and Mary for such words as those of Simeon; but the wonder may have been at an unknown person expressing himself thus about the infant, or at the prophecy about the "light to lighten the Gentiles." In any case, both Joseph and Mary seem to have had more or less of perplexity during all these early events.

"For a sign which shall be spoken against;" or, "is spoken against." This is prophetic, of course; but Simeon uses the present tense of what is certain to come to pass, as well as of what will be continuously true. This refers to the opposition which will be excited by the Messiah. The prophecy was fulfilled in its widest extent on the cross, a sign that has not yet lost its offense (Gal. 5: 4).

The Lord's Work.

In the township of Rose, Mich., the power of the Lord was seen as never before, by many. Ten or twelve have been slain by the Spirit in one night. At the afternoon meetings, in a quiet season of prayer, from six to eight would lie under the power. Those that received this baptism were of all ages and classes, the old, the middle aged, the young and even little children. Some have been slain in their wagons on the way to meeting, and some at their family altars. The result has been a giving up of scepticism and acknowledging the power of God. Bashful children under the baptism of the Spirit have shouted in the congregation, and men have seen it was no pretense. It was a very hardened neighborhood. Infidelity had a stronghold. But God has conquered. The Holy Ghost troubled men so that they could not sleep nor work. As a result more than seventy made a start and more than forty professed clear conversion. Many of the young converts have entered into the experience of believers, and others are seeking. The revival was deep and thorough. Men consecrated everything, even tobacco and secretism. Women made an immediate change in their apparel and came out plain disciples. Neighbors asked each others' forgiveness, and became reconciled. Many of the converts were heads of families. One old man, eighty-six years of age, was struck under conviction and fell from his seat to the floor, crying, "Pray for me," "Pray for me." Soon he became very happy.

—*Miss L. A. Mains, in Christian Witness.*

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The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 20, 1881.

"FIFTY YEARS AGO."

Under this heading, Rev. A. K. Root, in the *Religious Telescope*, January 5th, gives an article of rare excellence, one half of which he culls from the mother *Christian Advocate* (Methodist) in the first year of its existence, 1827. William Morgan had then just been taken off and murdered by Freemasons. And the *Telescope* article gives extracts from the first Methodist *Advocate* [illegible] events then passing, growing out of the capture and murder of Morgan; viz., the kidnapping, taking to Canada and back, his Masonic "trial" by Freemasons, his final disappearance by their hands, "deliberately put to death" in the night of September 14, 1826; the popular storm which arose, and the imprisonment of thekidnappers, Lawson, Cheesebrough, Sheldon and Sawyer, in the county jail for short terms; the sending money to Mrs. Morgan; with other incidents of what the *Advocate* calls, "this diabolical deed," "shocking and tragical outrage," etc.

The *Telescope* and Rev. Mr. Root, are entitled to gratitude for this interesting article which we give entire in another part of this number. The writer contrasts the hard and shameless front of the Masonic M. E. church of to-day with its chief organ fifty years ago, and uses it as a warning to those unworthy leaders who are for putting the church of the United Brethren on the road to the same goal of infamous non-committalism, where the Methodist church and its present "Advocates" now stand.

The poet Dante in the dark thirteenth century, tells us that he saw "popes and cardinals" in the fourth circle of hell, for their crime of avarice. This was considered bold writing in a poet of that dark, despotic age. But far more fearful to me is his terrible picture of the torments of non committalists in morals and religion, who make popes and cardinals, by putting their sect above Christ and truth, which is what gives popes and cardinals their vocation and power. These the poet saw naked and "stung with wasps and hornets"—

> With that ill band
> Of angels mixt, who not rebellious proved,
> Nor yet were true to God; but for themselves
> Were only —Dante, p. 60.

WOMAN SUFFRAGE.

We have been urged by friends of woman suffrage to put its plank into the American platform, and to admit its advocacy to a share of the *Cynosure* We have declined to do so, not from any fear of the discussion, or special hostility to the thing; but because the opponents of the lodge, for whom the paper was started, are divided on woman suffrage; and because the question is not one of morals and religion, as slavery was, and lodgery now is.

We keep young men, however capable, away from the ballot-box till they are twenty-one. This does not wrong or defraud them. The ballot is a thing which society has created, and has a right to control. But to enslave men, or set up Satan's altar aside of and in rivalship of Christ's, subverts morals and destroys men. Such things Christians must oppose or they sin.

It is not so with suffrage, male or female. That is not a question of church discipline, ut slavery and the lodge are. A false worship, particularly, is the most fundamental question in the universe, and the vocation of the National Christian Association is to divorce false worship from American Christianity. Secondary and subsidiary to this the American party seeks to keep foresworn aliens, though American born, whose oath of allegiance to the lodge supercedes and destroys their American allegiance, away from the public offices and away from the jury-box, unless they will drop their lodge allegiance and be true to their first love, the Republic of the United States.

Subordinate questions, such as illiterate voting, female suffrage, voting under twenty-one, etc., have their place and are not to be contemned. We shall treat them and their promoters with entire respect and inform our readers of their progress. Surely every philanthropist must wish Miss Willard success in her home-protection from intemperance by all lawful and proper means.

THE UNITED BRETHREN.

The Young Reformer, issued at Chambersburg, Pa., has a vigorous editorial on Bishop Glosbrenner, "Years ago and now." The writer quotes the Bishop's letter of Nov. 16, 1859, in which he charges the distraction and well-nigh ruin of the church at Alliance, Ohio, on the failure of the preacher to "*carry out the Discipline touching secret societies;*" and asks: "Is that minister true to his ordination vows?" The *Reformer* goes on to show that Bishop Glosbrenner has changed his course in a few years, and now, instead of blaming those who tolerate and receive members of secret societies, condemns and oppresses those who would exclude them.

Bishop Glosbrenner is not singular in this evil change. In 1868 Rev. D. Berger attended the first National Christian Convention at Pittsburgh, took an active part, and nominated Bishop Edwards as our first president. In the thirteen years since, we have neither seen nor heard a word from him in any meeting opposed to secret societies. Bishop Weaver, who once spoke strongly against the dark orders, has undergone similar transformation. Rev. Mr. Chapman, pastor of the First United Brethren church in Dayton, appointed and held a protracted meeting in his church right across the street from where the National Christian Association met in that city, which had all the appearance and effect of an opposition meeting. He found time, however, to come into our convention and vindicate himself from the charge which some one had made, that he was running opposition to us, when ten honest words of opposition to the lodge would have saved him that trouble. We are informed by reliable authority that this brother is himself a member of a secret lodge. Rev. Mr. Shuey, whom our readers know as the agent of the Publishing House, employs Knight Templars and Oddfellows to print the *Telescope*, and who haughtily censured those who used the columns of that paper against the aggressions of the lodge in the Brethren churches, is trustee of the church of which Mr. Chapman was pastor.

Now the only possible rational explanation of the conduct and course of these brethren is, that finding themselves in a church opposed from the first to the Christless religious orders, and while these orders were cowed and unpopular by their loathesome exhibition in the Morgan discussions, *they made anti-secrt professions while it was popular for them to do so.* But when the lodge serpent reared its snake crest and boldly re-entered the churches, then, when opposition and persecution arose because of that way, "by and by" these stony ground disciples, having no root in themselves, "were offended," and they blame those who are seeking to drive out the worshipers of Baal from the churches for making them trouble. They stigmatize those who are seeking to divorce and cast out these orders, which have been snaking their way unto their churches, as "hobbyists," etc.; as though they really believed that an occasional verbal testimony against a seated and popular evil without discipline, ever did or could remove it from the church!

Suppose Wickliffe, Luther, or, in our own day, the Abolitionists, had contented themselves with a verbal testimony, when pushed to it, that they were opposed to the evils which they assailed, allowing them at the same time a quiet lodgement in the churches; would England have become Lollard; Germany and north Europe, Lutheran; or the United States, anti-slavery? The truth is, all words lose their meaning unless followed up by appropriate action. So church testimony against slavery was an actual shelter for slave-holding. It was fashionable all through the South for Christian professors to condemn and lament the existence of slavery, till the Abolitionists began to insist that slave-holding must cease, and to back their testimony by their votes. So will it be with Freemasonry.

The thing to be done is to put the whole case upon issue at the General Conference in Iowa next May, by moving and appointing a commission of good and grave men to go through the entire connection of the United Brethren, to examine and report through the *Telescope* what local churches have members of secret orders in their fellowship. If this measure can be carried and faithfully executed, it will clean the secretists out of the Brethren churches. The New York committee of twenty-five men, passed a resolution to inquire of every church applying for aid from a slave State whether they owned slaves, how many and on what principles? whether for the slave's good, or their own advantage? That resolution abolitionized the whole American Home Missionary Society, and drove every slave-holding church from their list. Before that their slave-holding churches had increased twenty in a single year. But the slave-holders would not stand such questioning. Neither will Freemasons. A simple report of the actual number of Freemasons in the Pennsylvania and West Virginia Conferences, will drive Masonry out of the whole Brethren connection. And this, too, will either save the church from being split or compel the disloyalists to go off as a small minority as they are. But if the great, sound majority allow themselves to be fooled, and, contented with a good verbal testimony once a month or so in the *Telescope*, the ruin of that church is nigh, even at the doors.

—Elder Browne had not returned from Monroe, Wis., on Monday. Bro. Lowe came in that morning from Ircquois county.

—The last Thursday in January, which this year is the 27th, is now annually celebrated as a day of fasting and prayer for colleges. In connection with this important season we publish from the prelude of one of Joseph Cook's lectures in Boston two years since. In every household let there be prayer on that day that our colleges may be purified and endued by the Holy Spirit with the gift of moral courage. Instead of plunging headlong into business and money-making our educated young men should hold themselves indebted in some degree to the community at large as its servants in leading forward in every Christian reform.

—An able article on Knight Templarism written by Bro. Stoddard for the *Inter-ocean*, but returned after several promises to publish, appears in the *Free Methodist* and some other exchanges. It is one of his best, and the National Board have just issued it, slightly modified, in tract form.

—Professors Blanchard and Fischer began last Friday evening another

temperance work at Bensonville, Cook county, some sixteen miles from Chicago on the Milwaukee & St. Paul road. The community is very generally German and the work begins at the bottom.

—Rev. John Inskip, now on a tour of the world with two companions, preaching the Word and urging men to receive the Holy Ghost, writes in his paper, the *Standard*: "If our counsel be asked, it is: keep away from Masonic and all similar associations, and look after those of a higher order and aim."

—The Oddfellows of Connecticut have undertaken a new business with the adoption of their new ritual. The report of the grand encampment of that State, published in the Hartford *Evening Post* of the 12th, shows no other business than that of insurance. This is an easy way to step out of the lodgery business altogether.

—The letters in our religious department this week are of more than usual interest. Bro. Hinman's success should fill every soul with missionary zeal. Who will hear his call for laborers in the Southern vineyard? In regard to Bro. Bailey's work in Lostant, Ill., we are perpetually told by trembling and fearful saints that Anti-masonry breaks up revivals. For once the real facts cannot be disguised. It is the work of the lodge to break up every revival of true religion, only the cloven foot seldom so plainly appears as in this case.

—Bro. Hinman wants a quantity of the best reform literature sent to the Baptist Theological Institute at Selma, with the *Cynosure*. The paper will be sent from the fund for that purpose, which needs replenishing sadly; but the books, who will pay for them? Mr. Cook will send the whole amount ordered (sixty-five volumes) for $20 and will prepay the transportation charges. Mr. Carpenter has lately sent a generous donation of this kind to Fisk University of Nashville; is there not a Baptist brother who will do as much for Prof. Woodsmall's institution? We believe the books will be dispatched forthwith.

—Our eyes gladly greet the *American Wesleyan* in its new type, and our hearts congratulate Bro. Stratton on the fine appearance of his paper. The *Wesleyan*, *Telescope*, *Free Methodist*, *United Presbyterian*, *Sabbath Recorder*, and perhaps others of our valued exchanges are showing the effect of deserved success in this external improvement of their pages. It is time that the readers of the *Cynosure* were making a rally in the same direction. If each one shall send in a new name for our list, we promise our publisher can be easily persuaded to replace our well-worn type for that more pleasing to the eye while at the same time easier to be read. Try for it, friends.

The Morgan Monument.

RECEIPTS FOR WEEK ENDING JAN. 15.

Mrs. A. Floyd, $3.

R. L. Smith, $2.

G. Cowley, J. Leatherman, S. Pilkinton, Rev. S. C. Buck, Ansel Lake, $1 each.

J. Brink, Estate of S. Brink, A White, N. Briggs, Mrs. M. A. Leatherman, D. D. Jennings, J. B. Slocum, 50c each.

H. Phelps and wife, Friend of S. Brink, 35c each.

Mrs. C. C. Canfield, A. Cleveland, S. H. Todd, A. C. Hall, D. Sherman, T. Platt, H. Taylor, J. Barnes, J. Canfield, E. Owens, Mrs. P. Ellsworth, G. White, R. Cooley, G. Durfee, Sarah Durfee, Miss F. E. Davis, L. Wood, 25c each.

F. Rose, Mrs. C. Ashton, A. C. Jennings, S. Jennings, H. D. Jennings, J. Carter, M. Mosher, J. Figer, J. Hartley, A. Hartley, C. McMillan, M. Stoker, H. Stoker, J. M. Graves, Mrs. Sherman, 10c each.

Total $19 95. Grand total $373 94.

Monument Notes.

R. M. Chapman, Gilroy, Cal., writes: "In regard to the Morgan monument, would it not be better to build an Anti-masonic hall at Chicago, and name it the William Morgan Hall, than to pile rocks at great expense to perpetuate his memory. Let there also be a suitable monument placed at his grave with a fitting inscription."

Geo. Cowley, Rio, Wis., writes: "It is the opinion of the Springvale anti-secret society that the proper place for the monument is at Morgan's grave."

F. Mills, Elmwood, Ill., writes: "I am favor of waiting a year or more before erecting the monument, as light on the subject steadily increases, until all the money is raised which can be had. If there is more given than is required for the monument it can be applied for lectures and other needed expenses."

Horton Taylor, LeRaysville, Pa, writes: "I think the best place to erect a monument to William Morgan would be where his body is buried; if not there, then at Chicago."

THE CONVENTION AND THE MONUMENT.

SHILOH, Iowa, Dec. 27, 1880.

EDITOR CYNOSURE:—Suggestions in reference to the monument seem to be in order. I suggest that the time of its erection be referred till the meeting of the next annual convention of the N. C. A. after the first that will meet, which will be over one year from this time, and not at its next meeting as has been suggested. There are several reasons why I think the time should be postponed thus far, some of which I will name:

1. The time till the next annual meeting is too short to collect the amount necessary to put up such a monument as has been proposed by some—that is, at the rate the subscriptions have been going in.

2. By continuing the time thus, and keeping the subject before the people, a larger amount will be raised than if it were closed up soon; and then by thus keeping it before the people the subject of Freemasonry will be brought before the public mind as well as the monument itself, and the object of it, so that when it is erected, I think there will be less danger of destruction than if it were put up on shorter notice.

3. By invitation of the Iowa Association, the N. C. A. has been requested to hold its next annual session at Des Moines, and I think I am correct in this, that by a resolution of the N. C. A. it was decided to hold its next meeting west of the Mississippi. There might be other reasons given as well as objections answered that might arise, but I forbear. JOHN DORCAS.

Obituary.

A friend and subscriber to the *Cynosure*, Mr. R. Bushnell of Crystal Lake, Ill., has just passed away. After a long and wearisome illness he was laid to rest on Sabbath, Dec. 26th, 1880. No uneasy fears disturbed his last days, but he fully trusted in the comforting presence of the Saviour whom he loved and honored in his life. He was a man of strong convictions, and accustomed to a free expression of them, which sometimes led him into disagreements with his brethren, but he was always the first to repent and seek a renewal of good feeling. He abhorred false teaching, but was a staunch supporter of reforms and welcomed the truth even though it was unpopular. He was especially interested in the Anti-masonic cause and prayed earnestly for its triumph.

B.

News of the Week.

—Among the schemes for the better accommodation of business in Chicago are the laying of the telegraph wires under ground and the running of all the South side street cars by an endless cable in place of horses.

—The will of the late Joseph F. Armour of this city, bequeaths $100 000 for the purpose of building and maintaining a mission church and school.

—According to the late census there are 245 cities in the United States having a population of over 10 000. Twenty of these have over 100,000 inhabitants.

—Senator Williams of Kentucky, has prepared a speech in support of his bill appropriating $1,000,000 to be expended under the direction of the National Board of Health to investigate, suppress and prevent cattle and hog diseases.

—The House of Representatives in committee of the whole had another struggle over the Wood refunding bill Wednesday. A 3 per cent. rate was adopted and the subject put over.

—The World's Fair Commission met in New York, has filled the only remaining vacancy by the election of General Grant. The commission has had stormy sessions and some of its most responsible members have resigned.

—The Illinois State Board of Agriculture and State Board of Health were in joint session at the State House last week, to consider the subject of the water famine which prevails to a great extent in Central Illinois.

—Illinois has no bonded debt and over $1,000,000 in the treasury.

—Of 140 cases of diphtheria reported last week in Brooklyn forty proved fatal.

—The explosion of a celluloid factory at Newburyport, Mass., caused the death of two, and possibly three, men. The works were recently removed from New Jersey, where an explosion had previously occurred.

—The Ohio Senate on Tuesday last concurred in the House amendments to its bill to prohibit pool-selling, and it is now law. The bill provides a fine not exceeding $500 for any one who keeps a house, room or apparatus, or who records bets or pools on any contest, either of man or animal, or upon elections.

—A delegation representing the colored Republicans of Virginia, North Carolina, South Carolina, Georgia, Florida and Texas, visited Gen. Garfield at Mentor, Friday, and laid before him the condition of the freedmen in the South. Gen. Garfield, in reply, said it was neither the time nor place for him to indicate his future policy in regard to the freedmen, but he assured them that his past utterances on that subject were based on profound conviction, leaving them to infer that he was fully alive to their interests.

—After a land meeting on one of the Arran Isles last week twenty-one head of cattle were missing. It is supposed the Land Leaguers drove them over the cliffs into the sea. An attempt was made, it is believed by Fenians, to blow up the armory of the infantry barracks at Salford, England, and get possession of the rifles. Dynamite was employed for the purpose, but it did no harm, save to blow a meal store to atoms.

—Mitchel Henry, Home-rule member of Parliament for the County Galway, has been obliged to leave Ireland in consequence of threats. He spent a fortune in the improvement of his estates, and was notoriously generous to his tenants, but he refused to join the Land League and denounced the system of "boycotting," so he had to go.

—Parnell, the leader of the Home-rulers in Parliament, moved an amendment to the Queen's address which was overwhelmingly defeated, 435 to 57.

—A dispatch from Copenhagen reports the burning of a theater at Cronstadt. The director and seven others perished in the flames.

—Terrible and continuous snow storms in the Wasatch mountains, Utah, have produced such an accumulation of snow that avalanches have occurred about the mining town of Alta, occasioning loss of life in several cases. Last Friday a snow slide half a mile wide threatened to entirely blot out the town but was partly turned aside. A large part of the place has been swept away, and all the inhabitants who could get away fled with nothing but the clothes on their backs.

Home Circle.

The Gospel Train.

God's Car of Salvation is now passing by:
Oh! who'll go a pilgrimage home to the sky?
Ye wretched and needy, ye lame and ye blind,
A right hearty welcome on board you will find.
Our blessed Conductor will help you on board,
And gracious assistance and comfort afford;
He'll see to your baggage that nothing be lost,
And grant a through passage without price or cost.
But see that your treasures are every one given
To Christ, the Conductor, and laid up in heaven;
For you and your treasures, at whatever cost,
Must all go together—be saved or be lost.
O come, weary, waiting one, take the first train,
For daylight is passing and night comes amain;
No time to turn homeward to bid friends adieu—
All heaven is waiting to see this train through.
This train has no depot—no station up town—
For worldly-wise persons of fame and renown,
But down by the highways and hedges beside,
Where the wretched, the poor and the needy abide,
'Tis there this train passes, and takes her supplies,
Of pilgrims en route for their home in the skies.
Then onward, right onward, past traffic and trash,
Past jobbers and merchant men scrambling for cash;
Past tall-steepled churches and high-rented pews,
And loud-sounding organs, and close-fisted Jews—
For none such are wanted, no room on this train
For mixing salvation with ill-gotten gain;
No traffic in churches, no pews bought and sold,
Nor praying or preaching for silver and gold.
No room for dame fashion—for ruffles and curls—
For outward adorning, gold, silver or pearls;
No room for earth's follies, church pic-nics or sprees,
E'en though the poor preacher doth pocket the fees.
No room for indulgence in any known sin,
In snuff or tobacco, in brandy or gin;
No room for Mason, Oddfellow or Knight,
No walking in darkness and calling it light.
No running to Egypt for barley or corn,
But running to heaven through tempest or storm;
On! on! through the battle, the din and the strife,
On! on! to the Evergreen Mountains of Life.
—Radical Christian.

Bible Revision.

In a few months now we shall have in our hands the revised version of the New Testament, the fruit of the labors of so many years of the English company of revisers and their co-laborers on this of the water. Just what is this work of Bible revision?

Since the time of the version made in the reign of King James, there have been a good many changes in the meaning and usage of English words. In a few cases words mean now exactly opposite what they did then. In other cases they have quite a different meaning at present from the old one. When one reads, for example, of "the oxen that *ear* the ground," unless specially informed, he will not understand that "to ear" meant in King James' day "to plough."

Moreover, since that version was made, there has been not only great progress among scholars in their knowledge of the original languages of the Bible—the Hebrew and the Greek—but also great progress in establishing the true text of the Holy Scriptures.

The study of everything that relates to Bible times has made equal progress, and we are in a condition now to better understand what the Bible was meant to teach than were the men who gave us our present version.

Let it be understood that what the revisers are to give us is not a new translation. Their aim has been to retain, as far as possible, the present English version. But where they find it necessary, they make the suitable corrections or modifications. We expect that the new version will read very much like the old, so that the sound of the dear old Bible to which we have been so long accustomed will still be in our ears.

What, then, is the use of the new version at all? Will it change any of the old truths? No, it will not change them. But its use will be that it will make clearer to us just what God's Word is. Our English version is not inspired, as a version. God inspired the men who wrote the original Hebrew and Greek. What we want is to know as exactly as possible the meaning of what they wrote. As will be seen from what has been said, we are in a better condition to do this than were King James' translators. This new version will come nearer being an exact transcript of what God inspired "holy men of old" to write than our present version, good as it is. It will not change a single truth of the Divine Word, but it will make some of those truths clearer to our understanding.

Tyndale published his version of the Bible about 1525. It was an improvement on Wickliff's Bible, which was issued in 1380. Our present version, issued in 1611, was an improvement on Tyndale's. And now we expect that the revised version will be an improvement on the Bible we hold so dear. There has been continual progress thus, under God's guiding hand, we must believe, in helping English speaking people to understand the exact Word of God. We hope that the new version will receive a hearty welcome, will prove itself useful, and will speedily endear itself to to those who love the Bible—*American Messenger.*

Christian Laconics.

Preparing a place for the saints is the present work of the Saviour; preparing the saints for that place is the present work of the Spirit.—John 14: 2.

There may be much sin with controversy, but there would often be much more without it.—Jude 3.

Let God be justified, whoever be condemned; for in no one dealing is he unjust, and in no one demand unreasonable.—Ps. 145: 17.

The tears of ten thousand eyes could not wipe away one guilty stain; but one drop of Immanuel's blood can wipe away ten thousand sins.—1 John 1: 7.

Better possess little with the saints and enjoy much, than possess much with the wicked and enjoy little.—Prov. 15: 16.

Believers should ever feel gratitude for the past and confidence for the future; Paul thanked God and took courage.—28: 15.

It is sad that believers grieve so little that they have often grieved so much the Spirit of grace.—Eph. 4:23.

Many seek happiness who never find it; because they look more to the human cistern than to the divine fountain.—Jer. 2: 13.

A living God must have a living people; the dead in sin are none of his.—Eph. 2: 1.

In matters of faith, it is not to reason and tradition, but to the law and testimony we must ever appeal.—Isa. 8: 20.

For our wants, however numerous, for our woes, however varied, the Gospel is a remedy thoroughly adequate.—Isa. 55: 1, 2.—*The Armory.*

The Pleasures of Sin.

Of all the deceptions by which mortals are lured to ruin, there is none more bitter and cruel than the deception which beguiles the votaries of sinful pleasure. More bitter than death are the stings that follow the pleasurable enjoyments of the sinner. He seeks pleasure, and he wins pain; he seeks to increase his enjoyment, and loses all capacity for enjoyment of any kind. The man who gives himself up to follow after iniquity may accomplish the ends which he desires, and attain the object which he seeks, and yet be cursed with unutterable misery after all. He may have a month of anticipation, and a brief period of enjoyment, and then, perhaps a whole lifetime of sorrows and vain regrets. For an hour of sinful pleasure, or in exchange for a day of dissipation and riot, he parts with peace, with honor, with health, and it may be with life itself. And yet Satan is continually beguiling and deluding men, and leading them astray by the promise of pleasures which are like the apples of Sodom, which turn to ashes on the lips. In every bait which Satan offers, the hook lies concealed. Fortunate is he who chooses rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, having respect unto the recompense of reward.—*The Christian.*

Mothers.

Richter says: "Unhappy the man whose mother does not make all mothers interesting." It is in the power of every mother to make her sons not only reverence her and all womanhood, but usually the God she serves. If the mother be frivolous or showy, other women are the same to her boy. If she be idle in her conversation, the sex is supposed to be like her. If she have a strong and cultured mind, he is proud of it. If she combine with this the loveliness of a true women, there is a bond no time can sever, nor circumstances destroy. John Randolph said: "I should have been a French atheist, if it had not been for one recollection, and that was that my departed mother used to take my little hands in hers, and cause me, on my knees, to say, 'Our Father, which art in heaven.'" Benjamin West said: "A kiss from my mother made me a painter." Your boy is largely what you make him. You must be his exampler. The pattern must be a beautiful one, to have the copy attractive.—*Guiding Star.*

Bible Reading on Happiness.

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in his law doth he meditate day and night. Psa. 1: 1, 2.

Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies. Psa. 40: 4.

Blessed are the undefiled in the way, who walk in the law of the Lord Blessed are they that keep his testimonies, and seek him with the whole heart. Psa. 119: 2.

Blessed is the man that keepeth the Sabbath from polluting it, and keeping his hand from doing any evil. Isa. 56: 1, 2.

Blessed are the meek; for they shall inherit the earth.

Blessed are the pure in heart; for they shall see God. Matt. 5: 5, 8.

Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceedingly glad; for great is your reward in heaven; for so persecuted they the prophets which were before you. Matt. 5: 10, 12.

Blessed are they that hear the word of God and keep it. Luke 11: 28.

Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. James 1: 12.

Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Luke 6: 22.

Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. 14: 13.—*The Highway.*

—The task of learning the Chinese language, a missionary states, is so difficult that it "is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring-steel, eyes of eagles, hearts of apostles, memories of angels, and lives of Methuselahs." Yet difficult as it is, missionaries are willing to undergo the labor of acquiring it in order to preach the Gospel to the heathen speaking that language.

Childrens' Corner.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—John 15: 7.

Thurs., Jan. 20.—Render therefore unto Cesar the things which be Cesar's and unto God the things which be God's.—Luke 20: 25.

Fri., Jan. 21.—Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.—Luke 21: 36.

Sat., Jan. 22.—But he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve. —Luke 22: 26.

Sun., Jan. 23.—Glory to God in the highest, and on earth peace, good-will toward men.—Luke 2: 14.

Mon. Jan., 24.—I having examined him before you, have found no fault in this man touching those things whereof ye accuse him.—Luke 23: 14.

Tues., Jan. 25.—And they found the stone rolled away from the sepulchre.—Luke 24: 2.

Wed., Jan. 26.—But as many as received him, to them gave he power to become the sons of God even to them that believe on his name.—John 1: 12.

A Big Fish out of Water.

Travelers in Egypt have often told us of their wonder that the ancient people of that country could draw such enormous stones from distant quarries as are found in the ruins of their temples and other buildings. But the ancient Egyptians probably never thought of pulling a whale out of water and taking him across the country to some great city like Thebes for the amusement and instruction of the people.

A few weeks ago a vessel in the Atlantic ocean, about 500 miles from Boston, found a young whale and harpooned him. The captain thought it would be worth while to tow him behind into the harbor. Perhaps he had no way to save the oil from the whale, or did not want his vessel greased and dirtied with it. Some Chicago men hearing of the capture sent on quickly and bought the whale as it lay in the water. With an immense and powerful derrick the big fellow was lifted out of the sea, where he had played with his mother and grown strong and fat on the little fish and various kind of minute animals that are found in the ocean. Two flat cars, very strongly built, were run under the monster and he was pulled along to this city and propped up for a show in the Exposition building.

If any of the young readers of the *Cynosure* should enter the building they would see a large platform raised about eight feet from the floor which is so built around that he seems to lie upon it. This platform is nearly 100 feet long; the whale measures nearly 60 feet. An ordinary country road is four rods, or 66 feet, wide, so an idea of his size can easily be made. He was probably about 50 feet in circumference when taken from the water. His head is over 15 feet long and somewhat flattened, each of the huge jaws being in the shape of a trowel, and as they lie opened the great tongue is seen.

From the upper jaws grows the baleen, or whalebone, all around where we would expect to see teeth, but not a tooth appears in this kind of whale. The whalebone grows downward a foot or more in pieces as broad as a man's hand and half as thick, all set close together and at the ends fraying out like the ends of a rope in curly bristles. The whalebone acts as a net to catch his dinner for the big fellow. He rushes through the sea with open mouth, and while the water escapes through the plates of whalebone, the little fish are caught within and swallowed, though his throat is very small; no man could get through it. This whalebone sometimes weighs two tons. The great jaws open back 14 feet. On the upper one near the back of the head is something that looks very much like a knot in an old black log. This is one of his eyes, not larger than that of an ox Back several feet further is a small hole big enough for one to put in a little finger. This is his ear. A little further back on each side are the great flippers eight feet long. They are not like the fins of a fish but look like the rest of the body, only more bony.

The under part of the body is marked with long creases along its whole great length. They are deep enough to lay the finger in and are quite close together. This whale has been opened about twenty feet and his insides removed and the carcass filled with ice to keep it frozen. Where the body has been cut the red flesh, or "lean meat" as we would say of a hog, is one and a half to two inches thick, and outside of it is the fat or "blubber." This, with the whalebone, is the valuable part of the whale, and is sometimes two feet thick on parts of the body; the whole of it in a large whale weighs sometimes more than 30 tons. There is not so much on the fellow we are looking at, as he weighs only 40 tons in all.

His enormous tail from a round shape and six feet through grows thin till it is hardly a foot one way and four the other, when the great flukes seem to be put on at right angles. They remind one of the propeller blades in a great steamer, and one can easily fancy that the whale can slap the surface of the water so as to be heard two or three miles, or smash a boat to pieces in a twinkling. The skin of this whale is as thick as shoe leather, nearly black and quite smooth. In many places it is scraped off or cut with jack knives by curious people so that the white blubber shows under it.

This is called a "right" or Greenland whale, it is much oftener found than any other kind. The "sperm" whale, or "cacholot," is larger, and has an immense head which seems to be cut off short at the nose; this kind has teeth on his under jaw.

Now if any of our sharp-eyed little friends have been entertained by this account, they can find much more that is interesting in books of natural history, which kind fathers or mothers can buy or borrow for them. They will be surprised to learn that the title of this article is not strictly correct, for the whale is not classed by scientific men as a fish, but is of the same order of animals as a man. This will make them want to know more about the greatest of the animal creation. Some have thought that God was speaking of the whale in the 41st chapter of Job, but the leviathan there mentioned is more nearly like the crocodile; but David probably speaks of the whale in Psalms 104: 26. A whale could not have swallowed Jonah. The great fish of whic the Bible speaks (Jonah 1: 17) was probably a kind of shark.

Scripture Emblems.—1. A lamp' lantern, light. Ps. 119: 105; Prov. 6: 23.

2. A fire. Jer. 23: 29.

3. A hammer. Jer. 23: 29.

4. A sharp sword. Eph. 6: 17; Heb. 4: 12.

5. A graft. James 1: 21.

6. A glass mirror. James 1: 23, 24.

7. Pure milk. 1 Pet. 2: 2.

8. The food of the soul. Jer. 15: 16.

A Sleigh without Runners.

The Laplander's sledge has no runners, but, like himself, it is covered with reindeer skin, and is in shape something like a canoe. Harnessed to this sledge, the reindeer starts off with almost the rapidity of a locomotive, going fifteen or twenty miles an hour.

The reindeer is not only the Laplander's horse, but his cow; and during the time that it gives milk he is freezing large quantities of it, to be used when no more is to be obtained. Then he breaks off a piece, thaws it out, and has again a good article of milk. The deer is also his food, large herds of them being kept in some parts of the country. From its skin the Laplander makes the roof and floor of his house, his bed, his shoes and stockings, his clothes, and cords and strings for his bow. Without this animal the Laplander would be in a deplorable condition.

No inhabited place is so barren and desolate that God has not given its people blessings adapted to their needs. We should all be thankful to him for all the good gifts he has showered upon us, and use them to his glory as well as for our own benefit.—*Missionary Visitor.*

Home and Farm.

Agricultural Colleges.

Agricultural instruction in this country must still be regarded as quite in its infancy, if not, indeed, a failure. The American Agricultural College, fifteen years after its endowment, is still an experiment —almost a hopeless one. In Massachusetts an outlay of half a million dollars has produced an institution which is running in debt at the rate of $5,000 a year, and which the legislature refuses longer to subsidize. It has a farm of 400 acres, yet President Clark, in his annual report, declares that "the opportunities afforded to young men who have seen nothing of farm life before entering the college have never yet been what they ought to be." In other New England States there is a great complaint because the agricultural colleges have no farms, while here in Massachusetts a farm seems merely to furnish a site for the institution. Then again, the patronage of these institutions by students is small, and the trustees of our college at Amherst have offered the tuition free to as many students as there are alumni, largely for the sake of increased rent which will thus be afforded. At Burlington and at Dartmouth the trustees claim there is no demand for agricultural teaching. Nevertheless, of the one hundred and thirty graduates of the Massachussetts Agricultural College, fifty-five are engaged in farming and kindred pursuits—a small proportion, but perhaps not so small as commonly supposed. It is probably fair to say that one-third of the graduates are farming.—*Springfield Republican.*

Economy of Light.

On this question, having, it is true, rather an indefinite title, the *Country Gentleman* gives some good advice to the farmers who have families of boys growing up. If the advice therein given was more generally heeded we should hear less complaint of our young men leaving the farm for some "more congenial employment." If homes were made more attractive the money invested would be far from lost, not only in keeping the boys at home but also greatly beneficial from the influences which it would throw around them.

"Somebody says, considering the high price of kerosene, we ought to use candles. Well, perhaps we ought, and so far as I am concerned I am willing to mould three or four dozen to use at evening, when looking for the nicest apples in the barrels down cellar, or for the children's light when cracking nuts or popping corn; but to depend on candles altogether is asking too much (of me at least). Many a farmer's boy leaves home at nightfall for the village store or tavern, simply because it is gloomy at home and bright elsewhere; and my economical plan would be to put one less flounce on the girls' dresses, and to have the boys leave off smoking cigars entirely, and to cut the wee one's rations of candy down one-half; and when evening came, to have the big table in the middle of the floor, with plenty of books and papers, and a good bright light in a pretty lamp. I venture to say it will cost less, whether you know it or not, than to sit in semi-darkness with a tallow candle; for if the 'good man' and boys get to the village, they will be quite likely to invest a little money in cigars, candies, or may be a glass or two of lager—whereas, if it was bright and cheerful at home, they would be satisfied to remain there, which would be a decided advantage to both morals and pockets. So let us have both candles and kerosene, but do not let the long evenings be made gloomy for the sake of economy in so small a matter.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, Sandford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes county, Miss., Oct., 1878.

Congregational church, College Springs, Iowa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., Mar. 17, 1879.

Military Chapel, Methodist Episcopal Lowndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Leesville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

Salem church, Lowndes county, Miss., Dec. 11, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1881, there has been sent to: H. H. Hinman..... $25 00
Eli Tapley..... 5 00

Received at this office during the week ending Jan. 15, from C. W. Core and Ansel Lake $1 each; Isaac Townshend and O. C. Blanchard $2 each; Mrs. James Anderson $10. All for H. H. Hinman.

Sent Bro. Hinman and paid to his family $25. Sent Eli Tapley $5

Letters from the South.

Steamboat "Mary," Alabama River, Jan. 5, 1881.

"Father, I thank thee that thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." I have been reminded of these words of our Saviour by what I have seen in Mobile.

This city has many fine houses of worship, wealthy and intelligent congregations, and learned and talented ministers. These churches are full of Freemasons and dram-drinkers, and they make it a part of their religion to hate and despise the negro. I have not found a single person in these white line churches, minister or layman, who did not think that his first duty to a Northern man was to impress on his mind the perfect worthlessness of the negro character, and that they (the white people) are the only people that understand him and treat him as he deserves. The wise and prudent D.D.'s talk this way, and can see nothing specially evil in the abominations that fester in their midst. And yet there is in that city one colored church of 900 members and others of from 500 to 600.

It was my privilege to lecture on the secret orders in the Stone street Baptist church on watch night, Dec. 31. The pastor, Rev. Benjamin Burke, giving me forty-five minutes out of their time, and heartily endorsing what I said. I also preached for them on Sabbath afternoon to an audience of four hundred, as intelligent and sympathetic as any I have addressed since I came South. I spoke pointedly on the evils of secretism and the pastor followed in remarks in which he reviewed the history of the church on that question. This is the oldest of the colored Baptist churches with about 600 members, a house of worship 40 by 80 feet, galleries on three sides, well warmed and lighted with gas. They have a mission church under their care. About fifteen years ago they adopted a rule

EXCLUDING ALL SECRETISTS.

Other churches prophesied that they would die. They did suffer some loss but have grown strong, and in pecuniary and moral strength are ahead of any other colored church in the city. They knew nothing of our anti-secrecy movement, and hailed my coming among them as a special token of Divine favor.

The St. Louis street Baptist church has a still larger and finer house of worship, with a membership about the same number. Its pastor, Elder Alexander Butler, was anxious to have me preach for him and lecture in his church. I attended and addressed their well-conducted Sabbath school, but was unable to preach for this church, because of a prior engagement to the colored Congregational church, Rev. O. D. Crawford, pastor. This is a small church aided by the American Missionary Association. Bro. Crawford has charge of Emerson Institute, assisted by six teachers with about 300 pupils. To him and his excellent wife I am indebted for a pleasant home during my stay in the city.

A GOOD THING COME OUT OF NAZARETH.

About five years ago the St. Louis St. Baptist church excluded all secretists. The city is full of all manner of secret societies, among the colored people quite as much as the whites. A member of this church who was also a member of one of these societies died, and both the church and the order claimed the right to bury the dead. The result was that the officers of the church were driven from the house. The church asked counsel of their white brethren, and were told that secret societies were undoubtedly evil, and while they (the white churches) could not exclude them, they advised their colored brethren to do so. The result was that quite a number were excluded from this church and formed the Third Baptist church of this city, the only colored Baptist that admits Freemasons. The St. Louis St. church has continued to grow, though its pastor has suffered some persecution. Both this and the Stone St. church have a benevolent fund for the relief of indigent members. For this, offerings are made each Sabbath. The offering at Stone St. when I preached there was $10 50, and the fund on hand about $1,500.

There are nine other colored Baptist churches in Mobile county, Alabama, that exclude secretists. Their membership will vary from 50 to 500. I did not lecture in the St. Louis St. church, though the appointment was made and the meeting well advertised. A very heavy rain prevented. Perhaps also a threat of violence, that came from both white and colored Masons, prevented the opening of the house.

There is here in Mobile a grand field for missionary work. I should gladly undertake to labor here for six months, assured that I should find plenty to do. I left last night on the fine steamer "Mary" for Selma. I may add that these two pastors, Bros. Butler and Burke, are probably not more learned than Peter and John, but are men of earnest piety and strong, clear minds. Let them and their churches be remembered in your prayers.

TWO GREAT FACTS.

Marion, Ala., Jan. 11, 1881.

There are two facts which I wish strongly to impress on the readers of the *Cynosure*: 1st, the great need of missionary work for the promotion of a pure Christianity; and, 2d, the ample opportunities for successfully prosecuting our work in the South, especially in Mississippi and Alabama.

I reached Selma by steamer on the Alabama river, on the evening of the 6th. I had as fellow-passengers two M. E. (South) ministers, going to their appointments. They were men of culture, but Freemasons and tobacco-users. They thought the freed people ought to be educated and have better instruction in religion, but were not disposed to compromise *their* dignity and reputation by lifting a finger in their behalf. Such is Southern religion.

SELMA

is one of the finest towns in central Alabama. It has a population of 7,000 or 8,000, a fine cotton factory, and more than average intelligence, both of white and colored. Besides the public schools, there are three institutions sustained by benevolent funds. First, that of the American Missionary Association. It has about 300 pupils in all its departments, and is under the care of Pres. Silsby, assisted by able lady teachers from the North. The Congregational church connected with the school is under the pastoral care of Rev. Chas. Curtis,—not large, but with a good house of worship and prosperous.

2d. The Reformed Presbyterian school under the care of Rev. Geo. M. Elliott, with just about the same number of students. The R. P. church is small, but has a good house of worship, and they have a fine school building (brick, 40 by 80) in process of erection.

3d. The Baptist Normal and Theological Institute, under the care of Rev. H. Woodsmall. It has about 150 students, who are all either ministers, candidates for the ministry, or teachers. It represents the 70,000 colored Baptists of Alabama and is supported by them in the main. A little help comes from the Baptist Education Society. The Baptist church connected with this school is one of the largest in the city, and is under the pastoral care of Rev. Mr. Burch, a colored minister of good education and fine ability, a native of Connecticut. These churches and schools are all colored. Brethren Curtis, Silsby and Woodsmall are Northern white men. Bro. Elliott is colored, and with him I have found a most pleasant home, though the other brethren were not wanting in hospitality.

As soon as Bro. Woodsmall knew of my coming, he was anxious that I should address his students on the subject of secret societies. He is a seceded Mason of three degrees, is deeply impressed with the evil that secret societies are doing to the colored people, and was very anxious that these colored ministers should be instructed concerning them. I accordingly addressed them for an hour and a half. Prof. W. confirmed and enforced what I said as true from his own personal knowledge, and the pastor, Bro. Burch, expressed his warm approval, and confidently hoped that the lesson would be remembered.

It was arranged by the pastors of the Congregational and the Reformed Presbyterian churches to have a union service on Sabbath afternoon and that I should address them on the relation of secret societies to Christianity. Though it rained we had a good audience and I spoke more than an hour with most constant attention. Bro. Elliott's people have been thoroughly instructed on this matter. His young men have committed nearly all of Ronayne's Handbook to memory, and have extemporized a lodge, much to the disgust of the colored Masons.

On Monday I gave two lectures on Africa at the school of the American Missionary Association, to a crowded hall of 250, mostly young people, and also at the Baptist Institute to an audience not quite so large. I then hastened to the depot and reached this place (thirty miles distant) at 5:30 p. m.

MARION.

I was met at the train by Prof. Patterson of Lincoln Institute, which is the State Normal school with over 300 adult students. After tea, Prof. Patterson took me to the

colored Baptist church, under the care of pastor McAlpine, an educated and excellent man, and there I met about three or four hundred intelligent people and addressed them for an hour and a half on secret societies, their general character and relations to the Gospel. The pastor, in some remarks, heartily approved of what I had said, expressed his strong conviction of the evil that the secret orders are doing to the colored people, and desired that I should speak again on the same topic. This I expect to do to-night.

I must not forget to say that I am indebted for this opportunity to Rev. A. Curtis, pastor of the Congregational church of this place. He was formerly pastor in Wisconsin, more recently from David City, Nebraska, and preached in the College church at Wheaton last summer. He is just entering on his work here, and is aided by the A. M. A. Prof. Patterson, in whose pleasant home I am staying, has recently taken the Entered Apprentice and Fellow Craft degrees in Masonry. He says he expects to take the third degree, and that he went into it to see what it is and whether he could recommend it to his students. His wife and all his teachers are Anti-masons. He is quite reticent, but evidently in sympathy with my work. He says he is anxious to learn from all sources all about Freemasonry. He appears to be a thoughtful, conscientious Scotchman, and will come out right, though his present course is manifestly absurd.

I expect after my work is done here to return to Selma and give one or more lectures; after which I shall, if I have means, go to Florida; if not, to Talladega, Knoxville, Berea and home.

It will be seen that here in Alabama and Mississippi the fields are "white for the harvest." My *soul feels opp essed with the greatness of the work*. I feel most thankful to the dear Father who has set before me an open door, "and no man can shut it." "Pray ye the Lord of the harvest that he will send forth more laborers into his harvest."

Yours in Christ,

H. H. HINMAN.

A GOOD WORK OPENED AT LOSTANT, ILL.

Independent Gospel meetings were commenced in the Baptist church in Lostant, Ill., Wednesday evening, January 5, 1881. The call for the meetings was indorsed by many of the citizens of the place, of all shades of religious faith and unfaith, and the pastors of the churches concurred in the desire for union. But immediately on announcement of the meetings, the Masons agreed among themselves and volunteered to withhold their patronage and presence, and to the sorrow of their brethren, the Methodists did the same, thus casting their influence, perhaps unintentionally, but just as surely, against the kingdom for whose coming they profess to pray. The congregations have not suffered from their opposition, but it has had the opposite effect upon right-minded persons, who can easily see that they are not concerned whether the truth is preached, but think only of the effect on the lodge.

The attendance has been very good, increasing every night, with a crowded house Sabbath evening. People were present from Wenona, Magnolia and Tonica, several miles distant; and some influence, we trust, the Spirit of God, has brought, in spite of their resolutions, the very ones who were determined not to come, night after night, to the meetings, and they have given a respectful attention to the truth as spoken in public or private. No opportunity is neglected to present the truth in visiting from house to house, or among the business men on the street, and everywhere it is kindly received, and often with sympathy and appreciation.

There is every indication of a great work, and the abundant need of it is a sufficient warrant for hoping and laboring for its accomplishment.

E. G. B.

BRO. TAPLEY'S WORK FOR 1880.

The following report to the committee for free missions has been sent from E. Tapley:

COLUMBUS, Miss., Dec. 31, 1880.

Beloved Helpers in Christ Jesus: Your missionaries report the following amount of work done in 1880:

Visits, 60.
Books sold, 8.
Books loaned, 5.
Books donated, 8.
Sermons preached, 38.
Anti-masonic lectures, 10.
Prayer meetings attended, 110.
Sabbath schools addressed or taught, 63.
Took part in degree work 7 times.
Religious tracts distributed, 115
Religious papers distributed, 986.
Anti-masonic tracts distributed, 1923

E TAPLEY.
M. A. TAPLEY.

WESLEYAN.

—Bro. W. W. Warner of Baraboo, Wis., has lately been assisted in revival work by Rev. Robert Hardie, secretary of the Minnesota conference.

—Rev. A. C. Hand and wife are spending the winter at the celebrated health resort "Our Home on the Hillside," Dansville, N. Y.

UNITED BRETHREN.

—Rev. D. S. Caldwell, former lecturer in Ohio, has purshased the *Herald of Truth*, a temperance paper, at Green Springs, Ohio, which he will continue to edit and publish.

—New churches have lately been dedicated at Washington, Mich., and Veedersburg, Ind.

—Brethren W. C. Smith and S. Mills of Westfield, have lately been assisting in a revival work in Olney, Ill.

—The reports of the awakening of churches and conversion of sinners in the *Telescope* are numerous and cheering.

—Among the delegates elected to the General Conference meeting at Lisbon, Iowa, next May appear the names of Halleck Floyd, J. T. Vardaman, S. Mills, W. M. Givens, R L. Brengle and S. Austin, men who have made a good record in the war on the lodge enemy.

GENERAL.

—There are two hundred and eighty-two Protestant schools in Turkey.

—There are now almost fifty Sunday schools in Spain, with three thousand scholars.

—The Rev. Edward Anderson has resigned the pastorate of the Second Congregational church of Quincy, Ill., because he was tired of being a perpetual candidate. He has been pastor for six years, and each year has been re-elected. This is about such a reason as might be expected from one who has taken up the defense of Freemasonry in the General Association of this State.

—An eminent member of the Masonic lodge, Dr. O. H. Tiffany, is one of the three men chosen to represent Philadelphia in the Methodist Ecumenical conference to be held in London next September.

—The 23rd anniversary of the Chicago Young Men's Christian Association will be held on next Sabbath afternoon, Jan. 23, in Farwell Hall.

—Mr. W. O. Lattimore's case was one of the most remarkable of the men saved from strong drink to a living faith in God during Mr. Moody's meetings here in 1876. He has for four years conducted Gospel temperance meetings at the Y. M. C. A. rooms in this city, and has lately undertaken a wider field as an evangelist in this great work of saving the drunkard and getting him in the way to heaven.

CONVENTIONS in favor of female suffrage are frequent in Washington this winter. This week the "National Woman's Suffrage Association" holds its thirteenth convention there. The voluble Miss Susan B. Anthony is the leading spirit of this meeting. Matilda Joslyn Gage, editor of the *National Citizen* of Syracuse, is one of the speakers. Many will remember her eloquent plea before our convention which met there in 1874. Dr. Geo. B. Loring, the lofty and bitter Freemason of Massachusetts, is the advocate of this Association in the House of Representatives. Only a month ago the "American Woman's Suffrage Association" held its eleventh annual meeting in Lincoln Hall, Washington. Dr. Blackwell presided and speeches were made by Mrs. Gougar of Indiana, Mrs. Lucy Stone, Mrs. Mary A. Livermore and others. Mrs. Dr. Mary F. Thomas of Indiana was elected president, and among the honorary vice-presidents were Gov. St. John, Geo. W. Julian, Bishop Simpson and Senator Hoar, who presented a memorial from the meeting to Congress. The following resolutions express the aim of this society:

RESOLVED, That we urge upon Congress the performance of three important duties in behalf of the women of America.

1. To enact a law giving women citizens of the United States, residents in the Territories, the same political rights as are exercised by the male citizens of the United States, resident therein.

2. To reform the laws affecting the rights of married women in the District of Columbia and the Territories.

3. To submit to the States a constitutional amendment prohibiting political distinction on account of sex.

—A preparatory expedition, composed of engineers and skilled mechanics, left Havre last week for Panama, to begin work on the De Lesseps canal.

The Literary Revolution

"Peace hath her victories, no less renowned than war." This is acknowledged to be the most successful revolution of the century. Is it not also the most important? It brings knowledge and culture within reach of all who aspire to them. Books and fruitful sources of enjoyment. Whose will may now possess them. The list of publications already comprises nearly 175 volumes of standard works, and the number is being increased with unprecedented rapidity. You can get full descriptive catalogue and an illustrated pamphlet telling how books are made, and describing the setting of type by steam, free on application, and you can get the books themselves from the leading bookseller in every town. The comments of Press and People are most noteworthy. "The day of cheap and good books is once more with us, and the American Book Exchange merits the praise for it."—*Episcopal Register*, Philadelphia. "We can only repeat our hearty commendation."—*Traveler*, Boston. "Is doing wonders in book-making. We pronounce them the best books for the money that ever came to our notice."—*Watchman*, Boston. "Has some rich relative left you a colossal fortune which you are spending in publishing books for the people at nominal prices? If so, I admire your taste. But wont the old-line publishers be glad when it is gone?"—queries a facetious but appreciative correspondent. "At these rates every man may, and every man should, have a library."—*Alliance*, Chicago. "Your company is worth more to the common people than the Peabody Fund," writes a Southern educator. "The American Book Exchange is doing a very remarkable work."—*Journal*, Boston. "Other publishers may sneer at them, but so long as the Exchange publishes a book at one-tenth the cost at which it is offered elsewhere, sneers cannot hurt them."—*Courier-Journal*, Louisville. "Anybody can afford to own a cyclopædia now."—*Press*, Ellenville, N. Y. "Cheap beyond all precedent in book-making."—*Capitol*, Columbus, O.

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Temperance.

One of the most lamentable features of the liquor traffic in England is the fact that one hundred thousand women are there employed as barmaids, an attractive form and face being a requisite qualification.

—John B. Gough says: "I shall as long as I live, refuse positively to partake of the wine of commerce or alcoholic wine offered at the ordinance of the Lord's Supper.

—There are ten and a half counties out of twenty-two in Maryland, now under prohibition through the operation of the local option act.

—A very sad case of the fall into dissipated habits of a philanthropic lady is reported from New York. The victim had devoted herself to the work of reclaiming fallen women, and had acquired a taste for drink through her efforts to prove to her protegees that liquor might be used without being abused. Her unfortunate penchant grew upon her to such a degree that it was found necessary to commit her as habitual drunkard.

The Germans have at last come to their senses in the matter of the excessive consumption of the various alcoholic liquors. There is quite a popular move now in favor of the passage of a law against drunkenness. This is, indeed, a phenomenon in a country where all parties are so much accustomed to sing the praises of the wine-cup, and ridicule the idea of being moderate or abstemious in the matter of strong drink. Talk to an average German on the subject of intemperance, and the most usual reply will be, "Nonsense." They would be quite as likely to consent to do without eating as without their beer and wine. But the matter is at last being so completely overdone as to excite anxiety in legal circles, as well as among those who are making a study of "social science." In England and Norway there are laws against drunkenness, and Prussia now seems inclined to enter the arena of conflict against the immoderate use of alcohol. Crime is fearfully increasing in Berlin, and indeed throughout all Germany, and publicists are quite alarmed about it. For many years it has been customary with the courts to accept a plea of intoxication during the commission of a crime, as a mitigating circumstance, so that "mitigating circumstances" have been so popular with certain criminals that, when they desire to commit some crime, they first put themselves in a mitigating condition. A recent law put an end to this.—*The Trumpet.*

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Others are at work and still others we hope soon to find in the field. Does God ask any service of you in this enterprise?

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Jan. 15, 1881: From Mrs E W Andrews, J H Austin, H F Buffham, W W Blanchard, C Bender, J A Bent, T W Berkley, Mrs M Barney, A L Blowers, S C Buck, J F Browne, O C Blanchard, H W Clark, Geo. Cowley, C T Collins, P Carpenter, H Cheyney, M Calahan, H De Jough, G Darfee, Mrs M Floyd, J Garside, C H Gillett, H H George, E C Guild, A Holt, J M Howard, W D Johnston, E Jarvis, O Jennings, J Lantz, I Leadbetter, E L Livingston, S Love, A Lake, W M Love, J Martin, E Miller, I McLean, D L Morgan, D Mabee, H W Marsh, E Meredith, D Needham, J N Norris, L Perry, C Rowley, D H Rogers, J S Rock, W H Ross, J P Stoddard, J Smith, J W Swan, R I Smith, W F Standish, J B Slocum, J R Shaw, D Thompson, E D Tillson, S Teasdale, M S Telford, E Van Fossen, Mrs C R Wood, M Worcester, J H Wylie, O B Wilcox, D West.

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J Hindman.

By Mail.

Felker & Co, E G Latta, Rev J Excell, W H Bobbitt, A Woodry, W S Hooper, M C Davis, E Patrick, A Mahlum, H F Buffham, J E Mitchell, P E Smith, W McNown, C C Bliss, H W Clark, Rev J J Hall, H Schonberg, J T Lynch, C R Jones, W E Wright, Rev H A Day, P B Shaw, D H Rogers, W Young, S David & Son, R W Chapman, J G Robison, I Townshend, G W Niallatt, J W Ruddy, F Chapman, Rev L N Lafferty, G Cowley, Rev A K Schulz, T H Blake, W F Powell, M Williams, G Anderson, Miss F M Mitchell, H De Jough, L E Jesseph, D G Jeffery, Rev W S Schenck, T G McGinity, C Luce, Rev. W Moerdyke, Rev H H Hinman, W Anderson, C E Hawxhurst, G H King, S Bingham, A T Powers, O A Marden, G Anderson, A Taylor, I Townshend, R G Thompson.

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Philo Carpenter $10, S Bingham 20c, Ansel Lake $1.

MARKET REPORTS.

CHICAGO, Jan 17., 1881.

GRAIN—Wheat—No. 2		97¼
No. 3	84	87
Rejected		71
Winter	97¼	98
Corn—No. 2		37
Rejected		35
Oats—No. 2		31½
Rye—No. 2		88
Bran per ton	10	50
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	12 00	16 00
Prairie	8 50	11 50
Mess Beef	7 00	8 00
Tallow		5¼
Lard per cwt	8	77½
Mess pork, per brl	12	37
Dressed hogs	5 50	5 70
Butter medium to best	17	30
Cheese		12¾
Beans	1 00	1 90
Eggs	30	35
Potatoes, per bu	70	80
Seeds—Timothy	2 35	2 50
Clover	4 50	5 00
Flax		1 15
Broom corn	3	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	31	46
Unwashed	18	31
LIVE STOCK—Cattle choice	4 90	5 75
Good	4 50	5 25
Medium	3 75	4 25
Common	1 50	3 50
Hogs	4 70	5 40
Sheep	3 25	5 80

New York Market.

Flour	$3 00	8 00
Wheat—Spring	98	1 17
Winter	1 10	1 23
Corn	54	57
Oats	43	48
Lard		9 32
Mess pork		12 75
Butter	13	27
Cheese	10	13
Eggs	31	37
Wool	14	52

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CHICAGO, THURSDAY JANUARY 27, 1881.

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Topics of the Time.

Governor St. John of Kansas prophesies that in twenty-five years every State that gave a majority for the Republican ticket in our last election will have a constitutional prohibition of the liquor traffic. The governor is chary of his repute as a prophet. Already Iowa is warmly agitating the question of a constitutional amendment like that of Kansas, and Illinois, Minnesota and Michigan are working for a woman vote on the license question. Fifteen year's work ought to sweep the whole North on this issue.

The Senatorial contests in several of our State Assemblies are exceedingly close. In Pennsylvania and Tennessee there is a "dead lock," and the same situation existed in Nebraska until Saturday. The Tennessee Republicans have nominated Horace Maynard, the present Postmaster General, but have not elected him, and fearing they cannot, are debating the probabilities of Mr. Key, who lately stepped from the Cabinet into a judgeship. Secretary Sherman has been returned to the Senate from Ohio; Connecticut sends Gen. Joseph Hawley of Centennial fame; Indiana her popular Gen. Ben. Harrison; and New York elects Mr. Platt, a friend of Conkling.

Illiteracy is becoming one of the important questions in politics. Senator Burnside's bill for the appropriation of national funds in educating the masses has only had its opening discussion in Congress, and outside that body there has been little said. Howell Cobb, a name well known in the South, has three articles in the *Christian Union* urging that such educational efforts be made through the instrumentality of the individual States. Judge A. J. Tourgee, author of the "Fool's Errand," presents a powerful argument in the *North American Review* in favor of a wise supervision by the government of all such appropriations. His article is being widely read and will produce a profound impression. One argument he bases upon the kind of instruction now given in Southern schools, and states the case thus: "It is a very significant fact, that in nearly every one of the Southern States the text-books prescribed by the authorities openly and ably defend the right of secession; extol the confederacy and its leaders; assail the national government and its defenders; and, in short, tend directly to diminish the respect due to the government, and justify the action of those who sought its disruption. No man can read the Southern school histories without being assured that their purpose and intent is to instill the extremest doctrines of State sovereignty and secession, both by direct argument and by subtle depreciation of the federal government and its acts and agencies. This is altogether natural. The "solid South" is, in the main, the successor of the rebellious South, not in its present purpose, but in its underlying spirit, and largely in its *personale*. To defend rebellion is to them merely the instinct of self-justification. To uphold and justify the leaders of secession without assailing the government which suppressed rebellion is a logical impossibility. If Jeff Davis is to be glorified as a patriot and a martyr, Lincoln must of necessity be depreciated."

All our great railway lines have been reporting immense profits during the past year. We have now come to the other side of the page and find that during 1880 thirty-one roads, representing $97,313,000 capital stock and $166,568,000 in bonds and debts, have been sold under foreclosure. During the past five years the roads thus sold out number 228, with a mileage of 20,307 miles, and representing an investment of $1,235,633,000. These figures are enough to appall ordinary financiers, but in spite of them about 7,000 miles of new road were laid last year; while in 1871, when road-building was almost a mania, only 7,379 miles were put down. Allowing that the track now laid is, as nine years ago it was not, an investment immediately profitable, yet the fact that so much was built throws a shadow upon the accuracy of the reported valuation of the roads that have come under the sheriff's hammer. The immense combinations which control our roads is also a factor in this construction and failure that cannot be eliminated. The Chicago, Milwaukee & St. Paul company operates 3,775 miles of track and is about buying up the Northern Pacific, while Jay Gould controls probably about three times as much. Such monopoly of the highways of trade and travel is producing well-grounded alarm and opposition, and an agitation of the theory of government control.

Gen. Walker, supervisor of the census, is asking Congress for an addition of $500,000 to the $3 000,000 already appropriated, in order that his work may be more complete, and especially that a final report may be given and action taken upon a reapportionment of the States for members of the House of Representatives before their legislatures adjourn. The readjustment will provide for about 300 Representatives and the possibility that one section or the other may gain a member will make a point over which politicians in Congress will fight without either reason or result. To settle the dispute over the large increase of population in South Carolina, Gen. Walker caused a portion of the State to be re-canvassed. The original count was found substantially correct. The present census will be the most complete ever taken in this country. Beside the numbering of the people, we shall have the statistics of our mineral wealth and the means of obtaining it; the areas of forests; the cattle upon our western plains and the means used to prevent disease among them; the cotton, tobacco and grain crops, and how they are raised and marketed; railroads, telegraphs, fire and life insurance, and, in short, everything that enters into the nation's wealth and influence.

One of the blunders of the brilliant Beaconsfield administration in English affairs—they might better be called crimes—has been settled at a cost of some $96,000,000. That is about the amount of the bill for the Afghan invasion and scientific frontier, which has been virtually abandoned by Gladstone. Not long ago the latter, in opposing the annexation or absorption of the Transvaal Republic in South Africa, said that Beaconsfield had spent the public funds in establishing the supremacy of the Queen over a Protestant community of Hollanders. It was in 1876 when the Zulus, under the lead of Cetywayo, who was their king by treaty with England, pressed hard upon the Boers of Transvaal and overrun their country. This trouble was followed by the proclamation that the little Dutch republic was part of the British empire. There is some curiosity to know what Gladstone will do with the revolt by which they hope to regain their independence, since he once opposed the coercion by which they lost it. But there is little doubt that, if he can maintian his ground in the Irish troubles that honorable dealing will bring peace in South Africa as it has in Afghanistan.

Senator Edmonds of Vermont is a lover of Freemasonry of the Royal Arch degree. His admiration of the business of secretism seems to be constitutional. The other day the Senate went into executive session (which is a secret session) when Edmonds consumed the whole time in scolding at somebody unknown for allowing the Chinese treaty, which was printed for the Senate but not for the public, to get into the hands of the press. He plead that an immediate investigation should be made, and the place where senatorial secrets leaked out should be forthwith plugged up. It is to be feared that the honorable Senator from Vermont is laboring under the same tormenting mistake with multitudes of his lodge brethren, who are ready to swear right and left that Freemasonry is not and cannot be revealed. The secret sessions of the Senate have been for a long time as open as the Masonic lodge, and it would be wiser to abolish them altogether.

Evangelization in the South.

"The battle for the Republic and her institutions will be fought in the South." Let no one suppose this battle has been fought and won. Bayonets never achieved a moral victory. Until the people of the South come to realize that the intellectual and moral elevation of all the people and their practical equality as citizens is for the highest interests of all, both North and South, they never can be harmonious and happy. Until the principles of Christianity are accepted and obeyed there will be no peace to the people, either colored or white; and no safety for the nation and its institutions.

The work to be done is neither military nor political. It is primarily and mainly the work of *Christian evangelization.* The South is a vast missionary field on which we are invited to enter. Our thoughts turn inquiringly to the sources from which we may look for help in this work. They are:

1. The Southern white churches. These with scarcely an exception foster race-prejudice, which is the chief obstacle to be removed. They very generally tolerate dram-drinking and gladly welcome members of all secret societies to their fellowship. They have not repented of either slavery or of rebellion. They do not propose to give a Christian education to the freedmen, and in many instances they do all that they can to actually prevent their advancement in knowledge. The result is, and must be, that such churches wither and die. The *Southern Presbyterian*, of Columbia, S. C., is one of the ablest of Southern papers. It represents the most learned and respectable of the religious organizations. In a recent number, the editor laments the low state of piety, the falling off of all benevolent contributions, and forebodes an utter collapse in all their work unless a change can be induced. This must necessarily be true; for like the Jews, they are "forbidding us to speak to the Gentiles (the colored) that they might be saved; to fill up their sins always; therefore is wrath come upon them to the uttermost." There are doubtless some hopeful indications of a change for the better in the Southern churches, but we may at once dismiss the hope that they will reform themselves and their neighbors.

2. The colored churches are struggling with ignorance, superstition and poverty. As the slave copied the vices of his master and forgot the better points of his character, so we see in these colored churches some of the worst traits of their white sisters. In many of them there is much of simple, earnest and aggressive piety. Taken as a whole they are making commendable progress in Christian advancement, and yet it is deplorably true, that drunkenness and licentiousness abound, and that the ministers are by no means clear of these abominations, while the leading men among them seem perfectly infatuated with secret societies. Surely it is vain to hope that these churches will, unaided, reform themselves and the nation.

Of the Northern missionary organizations, first and most important is the American Missionary Association. The work they have done, and are doing, is of immense value to the nation. But they do not propose, nor can they perform the work to be done here. The South is completely honey-combed with secretism. These secret societies are all on the color line, and more than any one thing foster the spirit of caste. The colored people are infatuated with their showy parades, their pompous titles and specious promises of aid. They know not that the snare is laid for their life. The pastor of a large colored church in Mobile said, "These secret societies absorb the time, the money, and the religion of our people." They cultivate all the native vices of the negro character, but especially cunning craftiness and duplicity. The A. M. A. does not propose any open opposition to this system of modern heathenism. A few of its missionaries are strongly opposed to the lodge, and strive to be faithful to their convictions. Nearly all are ignorant of the fact that the A. M. A. ever gave any testimony on the subject, and some are even in *active sympathy with the lodge.* One prominent missionary was a high Mason. Another prominent man is a Mason and uses his influence to resist our reform. Of the seventy-three churches under the care of the A. M. A., not one (I believe) has any testimony against secretism, and many of them are full of secretists of every grade. The tendencies are rather for the worse than the better. More and more does the A. M. A. come under the drift of that corrupt popular sentiment that casts out such men as Jonathan Blanchard and makes Dr. Alonzo Quint, "Supreme Prince" 32 degree Mason, the fitting representative of those churches that indeed oppose heathenism in Africa, and yet patronize it at home.

Now we can no more ignore this question of secretism, than we can the question of caste or intemperance. The churches that are in complicity with the one, will surely fall under the dominion of the others. From no such churches (unless they are reformed) can we look for the regeneration of the South and the redemption of the nation.

What then is to be done? We must have missionaries in the South that will not shun to declare the whole counsel of God, and will enforce their testimony by withholding all fellowship from workers of iniquity. We must strengthen the hands of those faithful brethren that "stand in the gap and make up the hedge;" and we must send others to supplement their efforts. A great and effectual door is open before us. Nowhere in the nation is there a better opportunity to promote this reform than in Mississippi and Alabama, and no where else is there so great and crying need for missionary work. The cities of Mobile and Selma, Alabama, would each afford an ample field for a faithful missionary where the Gospel could be as faithfully preached and with as perfect freedom as in any similar cities of the North. The Baptist churches are especially open to this discussion. On my coming here Rev. H. Woodsmall, President of the Baptist Theological and Normal Institute, made haste to invite me to address the students on secret societies, and in conclusion most heartily endorsed what I said as being himself a seceder from the lodge. The Congregational and Reformed Presbyterian churches here are open to the discussion. The lodge influence is exceedingly strong, but the opposition is strong and earnest. Who will come up to the help of the Lord; to the help of the Lord against the mighty?

H. H. Hinman.

Selma, Ala., Jan., 8, 1881.

Once a Year.—II.

BY REV. W. W. AMES.

Often have ministers and other earnest Christians felt, and many have expressed their regret, that the inevitable "Christmas and the holidays," operate as a great hindrance to evangelical work. Say what so many will, that Christmas serves to keep the people in remembrance of Christ's advent into the world for its redemption, we see that its perversion to frolic and dissipation more than counterbalances this advantage in the minds of vast multitudes; while it is generally taken for granted by the churches that special efforts for the salvation of men at this season, for the surest and largest results, better be deferred till after the "holidays."

After the summer vacations are over, and the evenings are conveniently long, almost every religious paper publishes a stirring article on the importance of taking hold in earnest in prayer and effort for revivals. Long evenings are surely favorable to such efforts in the way of special meetings. But by the time the pressure of harvest and preparations for winter are fairly over, we begin to see and hear about the coming "Christmas." Every paper and magazine, secular and religious, puts forth advertisements of books and toys for Christmas. Christmas prose, and Christmas poetry, and Christmas pictures, and ever so many other Christmas things, become the rage, and the topic of thought and conversation for weeks. Time and and money are freely lavished, and hand, hearts, and brains are busy getting ready for Christmas. And when at last, the day is about to, the dawn grand tournament begins.

Then old and young in expectant pause,
Wait for the coming of "Santa Claus."
Then there is Christmas this, and Christmas that,
Christmas greetings and Christmas chat;
Christmas weddings, cakes and pies,
Christmas festivals, fairs and drives;
While borne upon the passing breeze
Comes news of presents on Christmas-trees;
Christmas dances, and Christmas balls;
Christmas parties in festive halls;
Christmas coasting, skating, sliding,
Christmas drinking, and Christmas fighting;
Christmas anthems and Christmas carols;
Christmas liquors by the thousands of barrels.
In short, throughout the land and nation,
One long-drawn, general agitation.

God and the glorified Christ seem to be forgotten by vast multitudes, while the faithful deplore, and the lukewarm and formal fall in, to a great extent, with the general worldliness; and at last, when the great pageant has passed, and the "convenient season" to work in earnest for souls has come, the days have already begun to lengthen, the cold to strengthen, the evenings to shorten, and half this precious soul-harvest-time of the year has passed away. The Spirit is grieved from many hearts, and, it is to be feared, from many churches, by their conformity to the world; and of such as are hoping for evangelistic aid many are pained by the fact that the right men are so few, and their engagements so many and so pressing, they can hope for no such assistance till after another "New Year's day." And now the lecture bureaus, concert managers and traveling theatricals trot out their "stars," to attract the crowds, and absorb money, time and thought, while parties and dancing, drinking and smoking, and the whole tide of worldliness and sin sweep on, and the golden opportunity of the churches for arresting it slips by for another year—perhaps forever! And the "Christmas carols," and *sermons*, even, cannot countervail the damage and loss to the church and precious souls.

One more count in this indictment. The doings of, and preparations for, Christmas, beyond a doubt have arrested revivals already in progress. Some will say, "There is no need of this," but it is a fact all the same.

My predecessor in the pastorate of a certain church in New England, which had foisted "Christmas fairs" and "May festivals" almost into the place and importance of an ordidance, and actually into the house of God, declared that during his pastorate of four years, these things, one or the other, had broken up a revival every year. I commenced preaching on or about New Year's day, and ere long about a dozen persons were converted, who ultimately united with the church. But, as soon as the buzz and preparations for the "May festival" began, the special interest died away. In this case the element and current of worldliness obstinately asserted itself periodically every six months, and the opposite, for such there was, seemed to be paralyzed till the periodical pageant has passed away. Alas! alas! that the

church of Christ should encourage its ex's ence!

There is no concord between revival influences and Christmas carousals, and if churches become responsible for the occurrence of the latter, the Convincer and Comforter is grieved away.

But many will say, the world will have the holidays, and we must please the young people, and all that. But Christ demands that his people shall be separate from the world; and such separateness is the position without which we have no leverage whereby we can uplift and save the people of the world. And so far as we seek to please men, at the sacrifice of truth and right, we cease to be the servants of Christ. Paul said, "If I please men I should not be the servant of Christ."

The world has the greatest admi ration for that church that stands on the high plain of obedience to Christ, displaying the beauties of holiness, asking no odds of the world, yet, in joyful earnest, singing her welcome to repenting sinners. To such a church will they come weeping, and asking to go with them to the better country.

It is time for the churches to realize this fact, and to see that by conformity to Rome and the world, they are making it hard work, yea, almost impossible, to stem the tide and conquor the world for Christ.

Again, let me say, let us have done with Christmas, and have more of Christ—Christ every day of the year.

Clarendon, Texas.

AMARTIA.

BY JOHN BROWN, A. M.

The Rev. Mr. Fleming, in defending Dr. Thomas's view of the atonement, says that the word *amartia*, rendered "sin" in Cor. 5:21, means "a sin offering," and quotes the marginal reading of Rom., 8:3 as proof. I object to this translation, for the following reasons:

1. The Greek word *amartia* occurs some hundreds of times in the New Testament. In every instance, I believe, it is rendered "sin" in tke English version. In every instance "sin" makes good sense; but, in almost every instance, "a sin offering" would make nonsense. For example, the following passages would read thus: "He shall save his people from their sin offerings," Mat. 1:21; "They were baptized by him in Jordan, confessing their sin offerings," Mat. 3:6; "Son be of good cheer: thy sin offerings be forgiven thee," Mat. 9:2; "The Son of man hath power on earth to forgive sin offerings," v:6; "All manner of sin offerings shall be forgiven unto men," Mat. 12:13; "Ye shall die in your sin offerings," John 8:21; "Whosoever committeth sin offerings is the servant of sin offerings," v. 34; "God, sending his own son in the likeness of sinful flesh, and for an offering condemned sin offering in the flesh," Rom. 8:3; "For he hath made him who knew no sin offering to be a sin offering," 2 Cor. 5: 21. The English reader may apply the same rule to every passage in the New Testament in which the word "sin" or "sin offering" makes the best sense.

2 Even in Rom. 8:3, the word *amartia* cannot be rendered "a sacrifice for sin" without an absurdity. According to the marginal reading that passage would be translated thus: "God sending his own Son in the likeness of sinful flesh, and by sacrifice for sin condemned sin in the flesh." I admit that this translation would make good sense, but that does not prove it to be the meaning of the word. Any word, in any language, may be substituted for another, in certain situations, and make good sense, but that does not prove to be the substituted word the meaning of the word for which it is substituted. For example, we read in Numb. 19:2, that the children of Israel were oommanded to bring "a red heifer." Now, "a *black* heifer" would make as good sense as "a red heifer," but that does not prove that "red" means "*black*." So the word *amartia*, which is always rendered "sin," and always *means* "sin," could be rendered "a sacrifice for sin" in this place, and make good sense, though it is never used in that sense in the New Testament.

3. The word *amartia* occurs *twice* in Rom. 8:3. In the first occurrence "a sacrifice for sin" would make good sense, as has been admitted; but in the second occurrence, it would be absurd. Let us try the experiment. If the word be uniformly translated, the passage will read: "God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin, condemned a sacrifice for sin in the flesh"! Perhaps Mr. F. will say, the word means *sin* in the second instance. I ask, by what canon of Greek interpretation does he give two meanings to the same word in the same sentence?

4. Mr. F. says, "Had it not been for the influence of the Calvinists, the marginal reading would have been the reading of the text." This is so far from being correct, that we have it on the authority of the Rev. Robert Jamieson, D. D., the Rev. A. R. Faussett, A. M., and the Rev. David Brown, D. D., Professor of Greek in the University of Aberdeen. We have it on their authority that Calvin approved of the marginal reading: "We think it wrong," says they, "to render the word (as in the margin) by "sacrifice for sin," (suggested by the language of the LXX, and approved by Calvin, etc.) for this sense is too definite, and makes the idea of *expiation* more prominient than it is."—See note *in loc.*

5. The passage is rightly translated in the English version thus: "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." That is, on account of the sin of man, God condemned the sin of the world in the flesh of his own Son.

6. The same remark will apply to 2 Cor. 5:21, in which the word *amartia* also occurs twice, and which, if translated "sin offering," would read, "He hath made him to be a sin offering who knew no *sin offering*." On this passage, the commentators already named, say the word means "sin—not a sin offering, which would destroy the antitheses to righteousness and make 'sin' be used in different senses in the same sentence: not a *sinful person*, which would be untrue, and would require in the antitheses righteous men, not 'righteousness;' but 'sin,' viz, the representative *sin-bearer* (vicariously) of the aggregate sin of all men past, present, and future." The literal rendering of the passage is: "For him who knew no sin, he hath made to be sin for us, that we might be made the righteousness of God in him." God made him to be sin for us in the same way that he made him a curse for us, by laying our iniquities on him, and visiting him with the punishment that we deserved. In the same way he makes us the righteousness of God in him, by placing his righteousness to our account.

Volga City, Iowa.

RELIGIOUS MUCHNESS.

There are a large number of people whose idea of religion seems to be muchness. Success with them is only known when they are riding on the crest of the wave and everything is at flood-tide. Big meetings, big churches, big societies, big ministers, big sermons, big choirs, big organs and big bells—all these are to their taste. But how little they know of the pure streams of life, the still, sweet waters that make glad the city of our God; of the joy of lowly hearts; of communion with him who in the upper chamber, or on the mountain top, talks with his disciples and unfolds to them things that the world knows nothing of. The multitude may crowd around him who dispenses the fishes and loaves, but it is granted to the dear disciples of the Lord to continue with him in his tribulation, to witness his miracles and his agony, and to stand beneath the shadow of his cross. Let us be content to know Christ in his humility, in his poverty and in his loneliness. Thus knowing him and being known of him, we shall share his triumph and success in the day when he shall come to claim his own.—*The Christian.*

A treaty was negotiated in 1868 between Sir John Boring, LL. D., F. R. S., as Plenipotentiary for the King of Siam, and Baron Hochschild, as Plenipotentiary for the King of Sweden and Norway, in which an article has been introduced, providing that, in case of any misunderstanding between the sovereigns or subjects of the two countries, the dispute shall not be settled by an appeal to arms, but by the friendly arbitration of some neutral Power. The same clause has been introduced in seven treaties negotiated by Sir John Boring. The first was that between the Belgian and the Hanoverian Governments, in which the intervention of King Leopold induced his minister to accept this proposed clause. It has subsequently been conceded in treaties made by the Italians and the Swiss. In September, 1868, Sir John signed another treaty containing it (between Belgium and Siam). In 1870 an Arbitration clause was introduced into a treaty between Spain and Urúguay, mainly through the efforts of Senor A. Marcoartu, a deputy in the Cortes.

ALLEGIANCE—YOUNG MEN BEWARE.

Some young men now-a-days believe that they are greatly ahead of their fathers when old fancies are announced and extolled by some bold Ingersoll, in new discoveries which must overthrow the faith in which they have been raised. They have grazed in pleasant pastures and eaten their full, without having chewed the cud. They have never drank the sincere milk of the Word, nor realized what was most valuable in their school-day teachings, and in their budding manhood they are deluded by syren voices, charming them away from the straight and narrow road of duty and safety, with the Lord Jesus Christ as *their* Lord.

I met three young men lately together; two were favorable to the lodge, and one smiled doubtfully, for he heard some Anti-masonic lectures. The talk ranged over much ground, but let me give you one illustration which seemed to take hold.

When a foreigner takes the oath of allegiance, does he not change his allegiance, even though there was nothing said about renouncing his native land?

Yes.

So, when a Christian takes the oath of Masonry *he is bound to it*, and then in fact he does renounce his Christianity, even if he is told that he does not. The fact is stronger than the words, for Masonry demands the *first* allegiance of its every member, whether Christian or Jew, Buddhists or Mohammedan, or idolator of any name. All religions are alike to the great mogul, Freemasonry, whose plan of salvation is enough. Only adopt that, then you may go your way and do as you please about the others.

SENEX.

One of the kindest things heaven has done for man is denying him the power of looking into the future.

The Only Power that can Cast Out Lodgery.

This kind can come forth by nothing but by prayer and fasting.—Mat. 17: 21; Mar. 9: 29.

It will soon be one year since a day of prayer and fasting was kept by at least some of the friends of the reform. It was earnestly entered upon by some, formally so by others, and wholly neglected by many. But, including the whole body of the friends of the reform, the observance as a spectacle for the outside world to look at; including professors of religion and churches who cherish the iniquities of the lodge it was a half-hearted, weak, childish thing—an abortive effort, an unsuccessful attempt to secure a very great, a very important object. But while there was too much reason given for such an impression, while the feeling and action of the great body of the reformers would present just such an apppearance, to just such outsiders, yet it is not true; it was not a failure, and though not all was done, nor any thing like what could and should have been, yet great good was accomplished.

There is a divine power in real prayer, in real fasting, not in themselves, but God's infinite power and grace is secured through them as means; and though there were but few of the many leaning on Almighty grace put them into practice, those infinite elements of power were moved and blessed realizations have been experienced. God is more distinctly seen in this reform, and more entirely depended upon by reformers. There is an almost universal feeling that this is God's work—that he is leading this reform body as he led his Israel by Moses; there is a rushing of heart and faith to him in this work. There is a more general interest awakened among all classes of people in this momentous question. Earnest inquiry is awakened. The intrinsic wickedness of the dark lodges, and their blasting influence on all of human interests are seen more clearly and felt more deeply. More have left the lodge the last year than any one previous year; more aggregate work has been done. Sectarianism, that has cut God's people up into warring fragments, has been manifestly weakened, and in all the churches reformers are feeling themselves embodied as one people of God, filled with one spirit, embodied as one spiritual army, enlisted and with spiritual weapons fighting these terrible powers of darkness. But I will not attempt to describe the progress of a divine work that covers this whole land. Glory be to God for what has been done and is still doing.

But, brethren, what shall be the future? Shall Jesus the great captain of the Lord's host be heeded? When he sounds out the word, shall we be deaf to it? Shall we sleep when everything precious in human interests, and the glory of God as manifested in his work of saving and blessing men, is at stake? Shall we roll ourselves up in perfect indifference and irresolution while every principle of justice and truth, of government, human and divine, is threatened? Jesus says this kind can come forth by nothing but by prayer and fasting. And what kind was it? It was a bold, malignant devil that defied the ordinary means of Christ's disciples to cast him out. And they stood powerless and confounded before him. Just such a devil controls the churches of Christ and the institutions of the Republic to-day.

I need not enlarge. You all know it. Jesus says it can come forth by nothing but by prayer and fasting. There is no power but God's power can break his hold and cast him out. Brethren, shall we have a day of fasting and prayer such as we never have had? Shall there be a general move? Shall every friend of this reform agree upon one day in which they shall pray and fast as they never have done before? Shall the devotees of lodgery and a heartless world see the friends of reform as one body, moved by one spirit in obedience to the instructions of Jesus, all over this land, bow themselves in mighty prayer, and humble themselves with deep self-abasement by fasting. If so, be sure that mighty results will follow. There is no shadow of a doubt about this. The only doubt will be as to whether God's people will hear his voice and bow before his Word.

We need to have the throughout whole land an assembly that will be a pattern assembly,—an assembly moved by one spirit, controlled by one faith, fixed with one purpose that God's presence and blessing we must have. All else we will yield but this, and this we never will yield. Such an assembly would move heaven—would move earth. The malignant devil of the dark lodges would come forth. Brethren, shall we have such an assembly? or shall we stand helpless and confounded as the disciples did before this mighty demon, because we have not faith and love and zeal and whole-souled consecration enough to assemble and fast and pray in such a way that God the Almighty Father in the person of his Son Jesus Christ shall stand forth before all the people and say, Come forth and enter no more into this land.

On your knees my dear brethren, disciples of Jesus, sons of God, brethren in the same household of faith, pray over this matter until you regard it as you never have anything you have been called upon to take action. Let there be volumes of the incense of prayer ascend to God all over this land, and let us be prepared to keep a day of prayer and fasting as never has been done in this land. Let the movement be general and personal and thorough. From every section of this land and others also let such as are moved by the Holy Spirit write words of instruction, encouragement, and exhortation on this subject to help prepare the whole body of believers in Jesus for this service. Let all Christian papers in sympathy speak out on this subject, and earnestly engage in the work of embodying God's people for a united effort. Let every child of God engage and speak to his brother and infuse a holy zeal in securing the mighty power of God for our help, and most wonderful, most gracious results will be certain. We need not doubt, brethren, righteousnes will flow as the waves of the sea, and salvation as the mighty deep. Begin with Jesus, continue with Jesus, and end with Jesus, and you will hear him speak in tones that all shall hear, "I say unto you, come out of him and enter no more into him."

A Believer in Jesus.

Western College at Toledo, Iowa.

It is well to know more of this College and its new location. The greatest reason for the change was that Western was away from all railroad and telegraph lines. Great good has been accomplished by the College in its Christian work for the last quarter of a century at Western. We go to Toledo with bright hopes of accomplishing still more for the church and humanity. Toledo is the county seat of Tama county, and two miles distant from Tama City. The Chicago and Northwestern railway has extended its road from Toledo to a point fifteen miles beyond Webster City, a distance of more than one hundred miles. This road crosses the Central railroad of Iowa at Gifford, thirty-seven miles west, and connects with the Ill. Central at Webster City. A branch of this line, in process of construction, starts west from Jewel Junction, which is fifteen miles east of Webster City, that will cross the Missouri into Nebraska during this year. The northern branch is under contract into western Minnesota. Then too, street cars will, without doubt, connect Tama City and Toledo by the opening of our school, Sept. 1, 1881. Tama City has excellent water power and is already quite a commercial city of about 1,500 inhabitants. Toledo is more quiet and well adapted to our educational work. Its poulation is 1,200. The country is beautiful, fertile and healthy. By maintaining kindly but firmly the principles of the United Brethren church, and the only Gospel which is the power of God unto salvation, we will build up a strong college at Toledo. Great are our opportunities and correspondingly great are our responsibilities. May grace crown the efforts of all reform colleges.

M. S. Drury, *Fin. Ag't.*

Political.

—The disgraceful spectacle is now afforded at several State capitals of candidates for the Senate of the United States personally engaged in promoting their own elevation to that exalted office. At Albany, Harrisburg, Indianapolis and Trenton, the several aspirants are on the ground directing in person the forces which are at work to secure their election. The sight is a pitiful one, and it is suggestive of still lower depths awaiting us, unless this shameless promotion of self shall cease. The spirit and the express precepts of the Christian religion forbid it, and a pure Christianity in our political life would develop a public sentiment fatal to the prosprospects of any man who would so insult the nation's sense of decency and right.—*Christian Statesman.*

Not Counted Again.

Dear Cynosure:—In your paper of Dec. 30th you give the final report of the American ticket as cast at the last Presidential election. In that report Ohio is credited with only 57 votes. No doubt the report is correct, so far as returns were made by judges of elections. But this showing does the voters of the American party great injustice. In Harrison township, Licking county, where I live, there were at least two American tickets cast, and I do not know how many others. These votes were not counted. The judges of the election decided that they were illegal—that the tickets were too wide and too short. Four years ago our tickets were not counted for the same reason.

What is true of this township, is doubtless true of many other places. I am told that in some places the judges refused to put our tickets in the box on the ground of illegality. We have a law in Ohio which requires that the paper on which tickets are printed shall be a certain length and width, and to be white, that no device shall be printed theron, etc. I hope that in future we of Ohio will see that our tickets are in legal form, so that they may be received by the judges and counted. If the friends of our party had been presented with legal tickets, many would have voted with us who did not.

Yours in Christian love,

Geo. Richey.

Pataskala, Ohio.

—A society attached to Spurgeon's Tabernacle furnishes needy families with clothing. It distributed $1,900 last year.

—A bill has been introduted into the House by some tinker to change the rates for postal money orders to a charge of from five to forty-five cents on sums less than $100 Since the trouble of issuing an order for $5 is as great as for $100, why is it not wiser to make the rates more

uniform and lower, as ten cents for fifty dollars and under, and twenty cents from fifty to one hundred dollars?

Reform News.

Bro. Lowe's Work in Eastern Illinois.

Seemly, Ill., Jan. 15, 1881.

Thos. Lowe immediately after the Paxton meeting came to this section to work and expose the lodge. The Masons are sore and did everything they could to embarrass and prevent the people from attending. At Wellington they largely succeeded and also for the last meeting at Hoopeston; but at Milford they entirely succeeded, for after we secured the consent of all three of the directors to use the school-house hall, yet they finally shut the house against us. We could not get either of the two churches as both pastors have been stripped, hoodwinked and cable-towed. There was a small unseated hall in the town, owned by the Worshipful (?) Master, but he hedged us in by such conditions that we supposed that as we had to return the hall as good as we got it, and suspecting that there was a trick up, with possibly a mob to assist in breaking windows or tearing away the outside stairs, we concluded to leave the town. We told the Masons, however, as we left, "We bid you good-bye, but not farewell."

Mr. Lowe thinks that they purposed mischief beyond doubt. To offset this defeat we would like to have the first degree worked in the forenoon and the third in the afternoon of the 4th of July next in a grove near the town, if a degree worker and a lecturer can be secured.

The meeting at Hoopeston was a grand success the first evening. Mr. Lowe worked the first and third degrees at Judy's church and was well received and seemed to astound the better portion of the audience, especially the thinking people. As a degree worker he is an immense success. We must retain him and pay him $10 per week for his services, so that he can support his family and give his time to this work.

There are four places here that are needing degree work badly: our county seat, Watseka, Rossville, Milford and Danville, and wherever anything can be done it should be done, and the sooner the better.

Taking the work done by Mr. Lowe in the aggregate, the good accomplished, it is as satisfactory as we could have expected. The lodge is badly demoralized and we think it is some time before they will find many fools willing to pay for such shoddy as the lodge peddles out in the three degrees of a blue lodge. For a theatrical troupe we think that the third degree is the thing, and we would also recommend it for exhibitions in schools, leaving out the name of the great Being and substituting Jupiter or some other dignitary.

The M. E. pastor at Milford lately gave a sermon on "Blunders," and among the rest he is reported as referring to the opposition to secrecy as among the "blunders" that are made by some people. Wonder if he ever made a worse blunder than when he was hood-winked, cable-towed, denuded, "entered," "passed," and "scooped" in a blanket when taking the Masonic degrees, being "born again!"

We hope yet to show up in Milford the blunders of ministers and the iniquities of the lodge.

Yours for the war,

J. S. Hickman.

Correspondence.

The Work of an Oregon Volunteer.

Portland, Or., 12, 21, 1880.

Dear Ed. Cynosure:—I trust you will be glad to hear from Oregon, of our doing and prospect, with reference to the reform against Baal, or lodge worship. A report from me can only embrace my limited knowledge and opinions based upon it. We have made some progress; how much, eternity alone will reveal.

One year and a half ago, I became acquainted with the *Cynosure*. Including those paid for by myself with subscribers, I have sent for five copies, and herewith will send for one or more. I have given away about 1,500 pages of anti-secrecy tracts; sold one "Freemasonry Illustrated" by Pres. Blanchard; have loaned books and and given away nearly all my copies of the *Cynosure*. I found two young me who proposed to see the skeleton, and after talking with them gave them some tracts and papers. I have not learned the result, but hope for good.

On Thanksgiving I attended service, and a basket dinner. A young man reminded me that one year ago at that place on a like occasion, I had read an article from the *Cynosure* (Churches vs. Reform," by H. H. H., I think). He said his attention had never been called to that subject; that he was just on the verge of joining an Oddfellow lodge, and that with the above, and reading "Character and Claims of Masonry," by Pres. Finney, he had escaped. He went on to say, "I consider the secret orders one of the greatest curses of our nation." Referring to the article read, he said, "Everybody, nearly, was down on you; and to be honest, I thought myself it was out of place, but I have concluded it is best to do right and let the chips fall where they will." I then took out a *Cynosure* supplement and began showing the pictures to some disciples of the lodge. This, happily was the occasion of a conversation on lodge principles and practices, which soon drew around a crowd of both sexes, apparently intensely interested listeners and questioners. The result was, I had no trouble to distribute a goodly number of *Cynosures* and tracts to those glad to have them.

The people generally are ignorant of the anti-secret movement and the American party. If I attempt to talk of politics, I am met with the question, "Who is Gen. Phelps?" To partly supply this lack, I wrote an article for the *Oregonian*, but failed to secure its publication. This was, no doubt, partly my own fault, by manifesting more zeal than judgment.

Of the churches, I think as much may be said truly as of the Samaritians, "They feared the Lord, and served their own gods." I make it a point, as I have opportunity, to supply ministers of the Gospel with tracts. One (M. E.) to whom I gave a number of these appeared glad to get them, and said, "I think just as you do on that subject, and have for a long time," and soon after preached a laudation funeral sermon of one of his members (an old man) and then gave the body over to the Christless lodge rites for interment. I heard it remarked afterward that there was so little difference that the lodge might as well have done it all.

I believe the United Brethren here, as a body, approve of the anti-lodge principle as a private sentiment, but are not zealous to make it known. Nor can we wonder, since by their official acts and votes they countenance the demon of Baal lodge-worship. They sent a fraternal delegate to the Evangelical church, and of course received one in return. I wrote a letter to the bishop questioning the propriety of such a course. In the answer I received reference was made to the fact that we may have a bad neighbor, and, in a certain sense, be neighborly, and yet not be accountable for or approve of his acts. If this be argument by analogy, does it mean that we may fellowship a "Christless religion," if only found enclosed by other denominational lines? Closing, he says, "Personally I am in heart and sympathy with any laudable movement that will free church and state from the bondage of extra-judicial oaths and a Christless religion." True, this was in a private letter, but it is only a vindication of official acts already before the public. As to how to treat a bad neighbor I read: "Thou shalt in anywise rebuke thy neighbor, that thou bear not sin for him." Lev. 19:17; 1 Tim. 5:22; 2 Jno. 11. If a building have no clearly defined foundation, or the structure be not thereon, may we not well question if it will stand the storm." Luke 6, 47-49.

There is a very great lack of information on the secret lodge principles, hence the need of faithful performance of duty by all who know. There are many young men who, like the one above, have only need to have their attention called to it, to save them from the lodge and swell the number of workers. I believe it a more hopeful task to secure a consistent opposition to lodgism, among these, than with those who, in the face of knowledge, with judgments convinced of the evils of the lodge, continue to support lodgmen by their votes. I asked one of these if he would join an anti-secrecy club that would allow its members to vote for lodgemen. Not aware of my object, he said, "No; that would be all a farce," or to that effect. Here is the point. He is a member of a church and an association both, on paper opposed to all secret orders. Wherein is the difference? Is it that the articles of a creed are held less sacred than the political or social club? Or do our creeds embrace so much that the special is lost in the general? If so were it not better to abandon such creeds for the better and more practical?

This lodge-Goliah defies the armies of the living God. The church and state slink back with abject fear. Are there no Davids or Gideons or Samsons to be found? Yes, I verily believe there are; and, that the truth will yet triumph, I have no doubt. In these parts the lodge has, heretofore, held undisputed sway. Almost everybody belongs to one or more of the orders. I am told that it is a hopeless task to attempt to overthrow such giant powers. I have been likened to the bull that, it is said, defied the advancing engine, and fell a victim, while a bystander exclaimed, "I glory in his pluck, but don't go much on his judgment." Be it so. Does not this embrace, "in a nutshell," the spirit and genius of the institution, viz, its boasted power and will to subjugate or destroy him who dare assert his freedom, and, with him, the church and nation?

Thos C. Haines.

"*Going round Lecturing for Money.*"

Birmingham, Iowa.

Editor Cynosure:—How often and again do Masons and their jacks and their pro-masonic newspapers make the above charge (as though it were a crime) against our Anti-masonic lecturers, just as though such a charge could have any force or influence with sensible people. The Masons would be well pleased, no doubt, if we would prove recreant to the cause of God and humanity and stop the money and thereby starve from the field the large-hearted, benevolent men, who at the call of duty, influenced by love to God and love to man, forsake all and go out into the world to labor for the success of this great moral reform; enduring with patience the contradictions, the taunts, the jeers, and, in many instances, the violent assaults of unprincipled

and wicked men. But it is of a piece with every thing else they do to influence the unthinking and prejudiced.

Going around lecturing for money, indeed! How long would any one of these newspapers make their daily or weekly visits to our homes if the money were stopped? How long would any of the pulpits of our land be occupied from week to week by a living ministry if the money were stopped? Who would saw wood, and dig and furnish coal to cook our vituals and keep us from starving and freezing this cold winter if the money were stopped? What would become of all our benificent educational institutions, our magnificent system of railways, our great manufacturing interests, etc., *ad infinitum*, if the money were stopped? Stop the money! Let your editor, your preacher, your doctor, your lecturer, your wood-sawyer, your washer-woman, your everybody and everything understand that the money is forever stopped; and then "collapsed," with awful significance, may be inscribed upon all sublunary things.

I almost forget to mention another branch of business that might suffer no little, without, however, injuring the mass of mankind, if the Masonic idea of stopping the money should universally prevail, and that is the business of Mason making. Who could build or hire halls, assemble regularly from morn to morn, and labor till "low 12" in robbing men of their "private judgment," their self-respect, their manhood, and causing them to be bound "voluntarily, absolutely, and without reservation forever," if the "usual fee" could not be collected at the door?

But why waste ink in showing the utter disingenuousness of such a charge, for it can influence none but the culpably ignorant and the desperately wicked.

J. N. Norris.

Sectarian Evils.

Chicago, Jan. 11, 1881.

Dear K:—A lengthy communication from a venerable and highly ___ med friend has just come to hand, and, although not designed for publication, it contains thoughts worthy the attention of your readers.

After expressing regret at the evident tendency of the times to increase *sects*, he suggests, or, rather, asks, why the Free Methodists and Wesleyans do not unite, and adds: "The truth is, the Christianity of the age is largely diluted, and the sectarian ingredient predominates. In other words, there is more sectarianism in the churches of all denominations than there is *love of Christ*. Every pastor is more or less pope, and every conference or ecclesiastical body a Sanhedrim; and the people love to have it so. They don't want to think. Its hard work to think. So they are glad to have the preachers do the thinking for them. They (the preachers) have been trained to think, and I sorrow to know that that *old arch thinker* who "goeth about as a roaring lion" has stopped at most of the theological seminaries, and left his thoughts and plans there. We see the fruits. The young ministers graduate, and are settled over churches. [The God of this world has impressed them with the importance of worldly wisdom, and blinded the eyes of their understanding, so that, when brought face to face with great moral issues, they ask for a parley, suggest a compromise, and finally consent to a partnership]. The decision is, Don't *agitate!* This reform is unpopular just now. Wait a little. Don't spring a volcano upon the people. It would damage the church and destroy the SECT we all love so much. Some of our friends and supporters are opposed, and will be offended. Only one or two object to this *supineness*. Never mind them! they are *agitators!*"

Thus Satan holds sway. I tell you, brother, no argument, or facts, or word of God's truth, can be brought to bear successfully against the power of this sectarian spirit so prevalent in the churches. Prayer is our only remedy. This is potent; we are shut up to it. God is our refuge; he delivered Israel, and he will deliver us. By prayer our reform will go forward. Let us call mightily and unitedly upon God, whose arm is not shortened that he cannot save.

J. P. S.

The Enigma Solved.

In glancing over the last *Cynosure* (Jan. 13th) I came across that lengthy enigma on page 11, and being always rather curious about finding out secrets and unravelling strange mysteries, and knowing that here at least, I had neither cable-tows nor hoodwinks to darken and encumber my efforts, I resolved to find out what Isaiah had to say. And what a wonderful discovery I made in the forty sixth chapter, and sixth verse! "*They lavish gold out of the bag and weigh silver in the balance and hire a goldsmith; and he maketh it a god; they fall down: yea, they worship.*"

The service of sin is an expensive service. Men "lavish gold and weigh silver in the balance" in the groveling worship of idols who utterly refuse to acknowledge Jehovah, and who wilfully reject the salvation which he graciously offers them in the Gospel of Christ. Anything for man but to "retain God in his knowledge" and to humble himself as his true worshiper. He will fall down and worship a god of his own manufacture—one made for him by the "goldsmiths," the saloon-keeper, or the Masonic lodge; but he will not fall down and kneel before the Lord his Maker." And this is true in every age from Cain to Thomas and Swing and Ingersoll.

But, blessed be God, after all that the wicked, depraved, natural man can do, we have it blazoned forth on the imperishable pages of inspiration that "Bel boweth down and Nebo stooped." Idolatry shall not always triumph. The worship of Baal shall not always be in the ascendency, and the professing church which ought to be always ready to testify for her rejected Lord, shall not forever prove a traitor to Christ, by receiving to her bosom the foul abominations of Hiram Abiff instead of the pure and the spiritual and the heart-felt adoration and love of her risen and glorified Redeemer.

"Bel" and "Nebo," or Baal and Anubis, were once the popular deities of Babylon and referred to the sun, which, under various appellations, was the chief object of worship throughout the entire pagan world. This worship of the sun was generally conducted on turrets, house-tops, and other high places, so as to be nearer the heavenly host, as you can see in Jer. 19:13, 32:29, and 1 Zeph. 5, and is reproduced to-day in all its original repulsiveness under the name of Freemasonry and practiced in every Masonic lodge throughout the world. The Bel or Baal of Isa. 46 is identical in every particular with the Hiram of Masonry, as is incontrovertibly demonstrated in the "*Master's Carpet*," and it is a blessed and consoling thought that although the name of Hiram may be admired for a time, and although his lodges and his worship may be prosperous and popular for a season, yet the time is near at hand when the Lord shall come to take away his church when the dead in Christ shall rise and the living saints shall be changed and with these caught up to meet him; when Babylon shall be judged and destroyed, and Baal, or Hiram, shall be once more or forever cast down never more to be revived. O what a blessed time that will be when Jesus shall "present us faultless before the presence of his glory with exceeding joy," and when as the seed of Abraham and the Son of David, he shall be crowned the King of kings and the Lord of lords.

"I bring near my righteousness, it shall not be far off; and my salvation shall not tarry and I will place salvation in Zion for Israel my glory." "Even so, come, Lord Jesus."

E Ronayne.

A Plea for Anti-Masons in the Methodist Episcopal Church.

Portland, Mich., Jan. 11, 1881.

Editor Cynosure:—As nothing has of late appeared in the columns of your paper showing the propriety and necessity of a movement in the M E. church in favor of reform, and believing that very many of the membership are not in sympathy with Masonry, and that, if thoroughly aroused to the evils of lodgery, they would become a mighty power for the overthrow of this idolatry in the church, and would gladly come out from the bondage in which they are held by the oath-bound fraternity, I, as a member of that church, beg leave to offer a plea for anti-Masons in the M. E church.

I know of no reason drawn from Holy Writ why we should withdraw from the communion of the church of our choice because some bad men have introduced errors which have a tendency to corrupt or destroy it. Was not the Jewish church sadly demoralized in the days of the Savior, and yet Zacharias and Elizabeth, Joseph and Mary, Anna, Nicodemus, Joseph of Arimathea and others, belonged to it; yet we have no account of division or separation from it. When the Christian church was established, and became more or less corrupt, we find the Apostles urging reformation, not separation. John, writing to the churches of Asia, represents Jesus as commending the Jew in the church of Sardis who had not defiled their garments, and promising that they should walk with him in white; there is no evidence here or elsewhere that the language of Scripture, "Come out from among them and be separate," has any reference to separation from the church, because it is plainly to be seen in the case of the Sardis church that the pure and the good may live in and enjoy its privileges, and yet have no fellowship with the unfruitful works of darkness. Can we not then agitate the subject *in* the church, and wield a more powerful influence than we could by going out of it? and, with the blessing of God upon our efforts, this giant evil may at no very distant day be overthrown—an evil which has spread over the earth like a plague, blighting, with a withering curse, thousands of happy homes, making hypocrites of our ministers and driving spirituality from our churches.

Stephen Pilkinton.

Our Mail.

Robert W. Chapman, Gilroy, Cal, writes:

"We have four different secret orders here, Freemasons, Oddfellows, and another of which I have forgotten the name. I hope some powerful lecturers will come and stir us up, for we need it."

S. C. Taylor, Pactolus, Benton Co., Ark., writes:

"I find many here who have bitten the Masonic bait and cannot be induced to bite a naked hook again. Those who have felt Masonic villany are its most bitter enemies."

H. W. Clark, Elkhorn, Wis., writes:

"I have taken the Cynosure ever since it became a weekly, and have read it, too, and have found in its columns less to condemn and more to approve, than in any other paper which I read. I love the Cynosure and all the faithful laborers in the great work of reform."

L. H. Hull, Perry, N. Y., writes:

"One man told me that the Knights of Maccabees and Equitable Aid, were not secret societies. But I notice those who have opposed secret societies, whenever they join either of these life insurance companies become silent or advocate some of them. One doctor who was opposed to secret societies has now joined the Equitable Aid society, and now upholds Oddfellowship."

Dr. A. Benham, Melmore, Seneca Co., O., calls for help. Who will respond? He writes:

"We have four churches in and about this place; Methodist, Presbyterian, Evangelical and U. Brethren. Three lodges, Masonic, Oddfellows and Templars Hall, now grangers, and three saloons or gambling shops. A protracted meeting is going on at this time in the M. E. church; some little interest is manifested after two weeks of exercise. I live seven miles from Tiffin, Seneca Co., O. We are under the influence of secretism. If there is any holy spirit among the lecturers of the land, can they not be induced to come here? I will do all I can to aid in the cause of God and humanity. If there is, 'Come over and help us!' A daily hack runs to Tiffin and returns. We can have the Evangelical church, a very commodious building. Come over and help us. Can some one or more of the missionaries of the blessed Christ come over and expose the craft?"

There is to be a public discussion of Freemasonry at Leesburg, Stafford Co., Kansas.

Eld. H. S. Limbocker, Manhattan, Kas., writes:

"I hope our friends will be more liberal and prompt in sustaining this reform work in every department, especially the Morgan monument."

James Miller, Yellow Springs, Ohio, writes:

"The American party platform will eventually succeed. I do not expect ever to see it. But I expect to labor for the cause while I am here. We must begin soon. Let us select our candidate for the next campaign and stick to him, come out and show our strength, and we will eventually succeed."

John J. Deen, Cedar Springs, Michigan, writes:

"I have taken the Christian Cynosure, with a small exception, ever since the paper was first printed, and expect to while I live. Its weekly visits are anxiously looked for."

A. F. Worden, Nashua, Iowa, writes:

"I would hardly know how to get along without the Cynosure, though I take several other papers, it always the first to be read by me. May you long continue to publish so fearless an advocate of right and truth."

Pastor Wm. S. Schenck, Vineland, N. J., writes:

"Our place is cursed with lodges of almost every kind. But, thank God, we have some earnest workers against this power of darkness."

Jeremiah Walter, Watson, Allegan Co., Mich., writes:

"I have once been a Mason. But I now abhor Masonry. The lodge I belonged to have notified me to appear to answer charges against me for helping Messrs. Thos. Lowe and Hinman to expose Masonry in Allegan, but they refused to give me a copy of the summons. * * Yours in love and friendship for truth and reform."

Jarvis Gage, Green Oak Station, Mich., writes:

"I have done voting for Masons or supporting Masonic preachers. I hope to see the monument set up to the memory of Wm. Morgan."

S. Chrimes, Streator, Ill., writes:

"I am in a hot bed of Masonry. A large Masonic hall has been built in Streator. I told one of the head Masons it was a heathen temple; that no man would go into that hall half dressed and half naked, blindfolded, with a cable tow about his neck, and be led around the room like a blind mule if he is not a heathen.....This Masonic order, and all other secret orders that discard the Son of God, are those that we read of in Revelation that shall make war with the Lamb and the Lamb shall overcome them, for he is King of Kings and Lord of Lords. The very last time our Lord and Saviour was in the temple at Jerusalem, he said, 'Your house is left unto you desolate.' It was some forty years after the crucifiction of our Saviour before the destruction of the Jewish nation. The same sentence may be to this nation, 'Forsaken of God.' Christ said, 'hold fast till I come.'"

John Compher, Smyrna, Harrison Co., O., writes:

"I never shall vote for a Freemason or Oddfellow, nor support such in the church of Christ under any circumstances whatever....Masonry, with every other organic evil must and will go down."

We do not wish to burden our readers with the letters which we have received stating that the sealed packages of American party tickets were not delivered until after election. Here are a few words from one of the latest:

John Lantz, E. Wheatland, Ill., writes:

"Those tickets that you mailed to me on the 27th of October, must have been kept back in some way. I did not get them till December 13th. The envelope was stamped in Joliet at 11 o'clock a. m., October 28th, 1880. Enclosed find twenty-five cents to pay the expense for sending the tickets. Hope that the time will soon come when tickets can be sent so that they will be received in time to vote them."

Sabbath School.

LESSON VI.—Feb. 6, 1881.—THE BOYHOOD OF JESUS.

SCRIPTURE.—Luke 2: 40-52.

[From Pilgrim Commentary.]

"And the grace of God was upon him." The power of God his Father, here distinguished from the "wisdom" just spoken of (comp. ver. 52). Here, as there, the simplicity and naturalness of the brief description is a striking evidence of truthfulness. The Evangelist does not enter into any extended details, gives no philosophy of development regarding this child, in whom, according to his teacher Paul, "dwelt all the fulness of the Godhead bodily" (Col. 2: 9). We can fill out in some degree the picture of the home in Nazareth and the influences that surrounded this child, but with caution. The education of Jewish boys at this time was usually conducted in schools attached to the synagogues. At five years of age they began to read the Scriptures, and the instruction throughout was of a religious character. The first effort to make education universal was the result of genuine fear of God. Neither home nor school influences will account for the incident in the temple, still less for the public life which followed this quiet growth in the Galilæan village.

"Every year at the feast of passover." The male Israelites were commanded (Ex. 23: 14-17; Deut. 16: 16) to "appear before the Lord God" at three yearly feasts,—the the passover, the feast of first-fruits (Pentecost), and the feast of ingathering. Of these the first was the most important; and, according to the teaching of a prominent rabbi (Hillel), women also were bound to attend this. But Mary probably accompanied her husband from piety rather than rabbinical law. The establishment of the passover feast is recorded in Ex. 12: 13. It commemorated the deliverance from Egypt, the passing-over of the Hebrew household, when the first-born of Egypt were slain, and was also called "the feast of unleavened bread," since the use of this kind of food was enjoined for seven days (Ex. 13: 6, 7). It was at a passover feast that Jesus instituted the Lord's Supper.

"Did not know it." They were not careless in thus leaving him behind. The conduct of the child hitherto had caused no anxiety, as may be inferred from the words of Mary in ver. 48. Jesus, before and afterwards (ver. 51) so obedient, remained in a strange city, without consulting or informing those to whom he owned human obedience, and then justified himself for this act (ver. 48). He had an irresistible longing to remain in the sacred city, especially in the temple (see the explanation of ver. 49), and felt warranted in gratifying this longing without the knowledge of his parents. Jewish usuage would condemn such an act, however it may be thought of where family government is more lax. The higher relationship Jesus asserts in his answers to his mother is the only justification, and this is inconsistent with the view that he was merely man.

"How is it that ye sought me?" or, "were seeking me." This verse, as given in our Bibles, seems to imply that he objected to their seeking for him, but the emphasis properly rests on the word "seek." The meaning is, "How is it that you found it necessary to spend any length of time in seeking for me, since you might have known where to find me?" This view makes the answer less harsh, and agrees far better with the correct explanation of the last clause. But even when thus explained, the language is inconsistent with the theory that this was a merely human child. It would be mocking in its tone. Though children mature earlier in Eastern countries than among us, the outward respect to parents has always been far greater; hence a boy of twelve years would not be expected to answer thus. Further, it would not be a fitting response to the anxiety she had expressed. The only consistent explanation is, that he, "in all the simplicity and boldness of holy childhood," utters his astonishment at their ignorance of where to find him. This involves his recognition of himself as the Son of God. Luke evidently mentions this as an instance of his wisdom. But neither its wisdom nor its propriety is discoverable, if he was not conscious of something in himself and his previous history, which justified his being where he was, and which ought to have prevented the anxiety of his parents. He assumes that they ought to have known who he was, as well as where he was. In other words, the answer involves a knowledge on his part of his own origin, as previously narrated by Luke. Mary's question perhaps implies that she had not told him of these things; his answer implies that he knew them. The next clause seems to exclude any other view of his words.

"About my Father's business." Literally, "in the things of my Father." The common explanation of the passage refers it to all that belongs to his heavenly Father, to his honor and glory, including all places and employments peculiarly consecrated to God. In these he was to live. But the connection with what precedes is better expressed by taking the phrase as meaning "in my Father's house," i. e., the temple, where he was, and where they ought, as he implies, to have looked for him at once. It is true that the employment in which they found him was "his Father's business," and it is also true that in these things of his Father he could and did live; yet a Scripture phrase does not necessarily express all the truth that it implies and suggests. In any case "in" points simply to a quiet living in what pertains to God's glory.

"Subject to them." He remained an obedient son, probably working at the trade of Joseph (comp. Mark 6: 2), since the Jews, unlike us, held it necessary to teach a boy some trade. There was a saying among them, that not to do this was to make the boy a thief. In view of the incident at Jerusalem, this obedience must be regarded as a self-humiliation. As he was "in all points tempted like as we are" (Heb. 4: 15), it adds completeness to our view of his sympathy and his righteous work for us, to believe that there were other children in the home, who tried him in childhood, even as they did not believe on him in manhood (John 7: 5).

"But his mother." Joseph disappears from the history at this point. He probably died before our Lord began his ministry. During these eighteen years Mary still pondered on these events at Jerusalem, which showed her son to be her superior, and yet did not interfere with his entire obedience.

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The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 27, 1881.

EPIDEMIC INFIDELITY.—"A sceptical and semi-sceptical spirit pervades every class of men. We have never heard so much outspoken infidelity in the same time as during the past summer upon public conveyances."—*Our Banner*.

Let no man deceive you by any means: for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition.—*2 Thess. 2: 3.*

COMPLETE IN CHRIST *(Col. 2: 10)*. —If any reader of the *Cynosure* has been "staggered" through unbelief, we would remind such that the whole question of the truth of the Bible is to be settled with Christ. He inspired the writers of the New Testament, and he gave whatever authority he had to the "Scriptures" of the Old Testament (*John 5: 49 and Luke 24: 27*). If then Christ was true, then the Bible is true. Volumes of arguments and "evidences," so called, do little more than "darken counsel." If Christ *was* and *is* what he said he was, then we may embrace him and his Spirit will "lead us into all truth."

"AN IMPORTANT SUBJECT."

To the Editor of the Witness:

DEAR SIR:—I am glad to see the Witness dares to say a word unfavorable to Masonry. It is what few newspapers have the courage to do. Masonry has become so strong that it can, and does, muzzle both press and pulpit, with very few exceptions. Masonry claims not to interfere with politics; and yet, although Masons hold a minority of the votes, they hold a large majority of the offices. It has come to that pass, that a man in order to stand any show for an office, must first join the Masons. Are the American people willing to give up free speech? Are they willing to place our courts of justice in the hands of those who have taken an oath to protect one another, as in the higher degrees of Masonry? There are many that are no longer willing to cast their votes for those that are bound by Masonic obligations. They ask for free speech, no favoritism, and equal justice to all, which was the real intent of the Constitution. H. D. JENNINGS.

Rio, Columbia Co., Wis., Dec., 19, 1880.

[The weak point of Mr. Garfield for the Presidency was, in our eyes, his connection with Masonry.—ED.]

We clip the above from that excellent paper, the New York Weekly *Witness*.

The health of the senior editor of the *Cynosure* is so far restored as to permit him to resume duties, in part, at least; and, if it continues to improve, the paper will give more attention to the American party and its politics. Our associates, Mr. Kellogg and Mrs. Cook, with the large and increasing corps af correspondents, have made an excellent paper during my sickness, not only for purposes of reform, but for general family reading, and their attention has been divided among the various objects which such a paper includes. Nevertheless, the American party has cast a few seed ballots in almost every part of our vast country, and, although in numerous instances, known and not known, our votes have been cast out and not counted by judges of election who were corrupt minions of the lodge; and although a multitude of our friends, who were old Abolitionists, felt bound in conscience to vote against Hancock and "Solid South," no one of the five parties which voted in the late election produced a more profound impression on thoughtful men than ours. The weight of argument is so overwhelmingly against the lodge, and the name *America* signifies so exactly all that the fathers and founders of our great Republic meant by it, that the lodge-minions tremble whenever a single American vote has been cast.

Some friends were afraid we should be confounded with the Know-nothings, who excluded all American citizens who were foreign born. But that fear has passed away. When the word American was first used all Americans were foreign born. But they all had American principles in their minds and American hearts in their bosoms, and princes, potentates and priests trembled before the Pilgrims in their log-cabins, the power of whose principles has given to the United States the name of the whole continent. If you cross the line into Canada, or south into Mexico, when you hear their people speak of America, and Americans, they mean the United States and its population. They hated kingcraft and priestcraft, and first fled from and then fought them. They refused their regalia in England, and excluded their windy titles by a constitution when they set up a government of their own. We are the political descendants of those men and those women, who preferred the neighborhood of wolves and Indians to religious shams and political despots: and the lodges include every despotic idea and principle which our fathers fought seven years against in the Revolution.

The lodge taxes at its own discretion, and without other limit. It exacts unlimited subjection and obedience; denies the equality of men by its permanent superior "orders;" adopts kingly and priestly regalia and lordly titles, such as our Constitution forbids; and is, in short, a complete system of subjugation and subordination of man to man. In the words of the son of Secretary Seward, "It is opposed to every American principle."

The Anti-masonry of fifty years ago was primarily political. The anti-secret reform of to-day is primarily Christian, but it must be political as well. Even Covenanters insist that those who do vote should vote their religious convictions. And the American party has been formed, distinct from the National Christian Association, so that those not professing to be Christians may act against the lodge, and, if we are faithful and energetic, by the next federal election the anti-secret voters may hold the balance of power.

ARE WE A SECT?

A sect is something cut off or divided from another thing. In this sense, every attempt to separate good from evil, and especially social good from social evil, is sectarian.

The ten commandments are sectarian in the eyes of false worshipers and free lovers, whose religion and morals are idolatry and adultery. But the "Associated Churches of Christ" are not a sect in the ordinary and exceptionable sense.

The sainted Adam Crooks, sitting in the shade of his house in Syracuse, said, "Brother, the time will come when Masonic Christians and Anti-masonic Christians cannot and will not walk together in church fellowship. Ignoring denominational peculiarities, we must have 'Uuited Churches of Christ.'" Afterward, at the suggestion of Bishop Wright, the word "United" was exchanged for "Associated." The intent and meaning of the movement was, and is, to cast out devil worship from the churches of God, without infringing on the rights and duties of present Christian organizations, only so far as to get their Masonic and secret members out of the secret lodges, or, if incorrigible, to turn them out of the churches; and "the Associated Churches of Christ" include all those who adopt, live and act on the principle of this divorce.

But the moment this cleansing of the house of God is proposed, the howl is raised, "A sect! a sect! a sect! You are forming a new sect!" We answer, If so, it is that "*sect*" once "everywhere spoken against." The apostles said, "We know that we are of God, and that the whole world lieth in wickedness." Which of the two then were the "*sect*?" We answer, the world, which had cut itself off from God and goodness, by false worship. God is not sectarian, nor can a world of apostates make him so. Neither are those who worship God only a *sect*, and those only worship God who come to him through Christ, the only Mediator. Nor are those churches which register themselves as excluding Christless worships, a "sect. They are simply followers, disciples of Christ, the Alpha and Omega, the beginning of morals and the end of religion.

—Prof. Paine of Wasioja, Minn., writes that he has been connected with the Wesleyan Seminary in that place but six years, instead of eight as we supposed.

—Rev. A. Smith of Alton, N. Y., is printing missionary envelopes. One of these numbered 10 comes to us from Oregon. It is as full of tongues as Virgil's famous creation which he called "Rumor," but these all speak a gospel of truth and love.

—Dea. Moses Pettengill of Peoria, whose name is synonymous with Christian liberality and Christian reform, has lately recovered from a dangerous malady and is able to resume business, though with more care against exposure and over exertion.

—Mr. E. S. Cook, who has from the first been, either as partner or assistant, associated with his son, Ezra A. Cook, in publishing the *Cynosure*, was prostrated with pneumonia on the 16th inst., and during the week following lay in the daily expectation of death. On Monday morning his condition, though little changed, gave the friends more hope of his recovery. The sympathy and prayers of our readers will be with them in this hope.

—Brethren Stoddard and Lowe responded to a call from Wyanet, Bureau county, Ill., last week. A few words by card says that the meetings were good. Both expected to return to Chicago early in the week.

—Elder J. F. Browne reached Wheaton from Monroe, Wisconsin, on Thursday last. An arrangement was being made for a lecture in the college chapel, but was given up when word was received that he was expected at Kelvin, Ontario, on Saturday, and that four appointments were out for lectures and sermons between that and Tuesday, when he must go on to Worcester, Mass. He therefore left on Friday night. The revival meetings at Monroe were blessed of God. There were a number of conversions, and Christians were greatly refreshed.

—Elder Joel H. Austin has been greatly cheered by a recent visit to Birmingham, Iowa, at the invitation of Bro. S. Boon, who was elected financial agent at the late State Convention. He was detained by the warm-hearted friends there over the Sabbath and preached for the United Presbyterian brethren. He writes that at the close of the service a collection of nearly five dollars was taken. "This was timely done and kindly received, it came with such a hearty good will. I was urged to remain over Monday making a home with Dr. J. N. Norris, and now imagine my surprise when Bro. Norris came in bringing a nice new coat and asked me to stand up and put it on. It was twice a good fit, timely and so cheering to my heart. Five dollars were also handed me from Bro. Loomis, four from brother and sister S. Culbertson and five from Bro. William Elliott of Fairfield, and so many kind words. May God bless them all."

—The Illinois State grange was meeting at Freeport last week. The old adage goes, "One swallow does not make a summer," but this body, which is so small that its numbers are not given, telegraphs to Congress demanding, as the representa-

tive of a million farmers in this great State, the passage of a certain measure in which this order is interested.

—Some good work has been done in Berea, Ohio, for truth and light, enough to warrant the remission of the lodge business in that neighborhood to darkness and death. The *Advertiser* of that place gives a generous part of a column to a public Masonic installation which was possible and even popular according to this report, "notwithstanding the deep prejudices of a large and highly respectable class of citizens against secret societies." Will the truth-lovers of Berea permit suggestion that a free supper and such speeches as seem to have been made are not difficult arguments to overcome and at less expense than the lodge has taken. Try a club of twenty subscribers to the *Cynosure* for $30 and $10 worth of tracts and books judiciously circulated, and the next public Masonic installation will be indefinitely postponed.

—Bro. Nelthorpe, living near Jacksonville, Ill., writes of the death of John Lazenby of that city, at the age of 78 years, on Saturday morning, Jan. 15th. Bro. Lazenby was one of the warmest friends of our reform in central Illinois, thoroughly awake to the dangers impending over the church of Christ through the secret lodges, he used all his influence against them and for the promotion of a pure Gospel. The lodges of Jacksonville had often occasion to fear his Christian testimony. He was a humble follower of the Lord Jesus, a good neighbor and an honest man. May the Lord raise up many who shall continue the work he has forever laid down.

—During the past week we have had the pleasure of greeting in our office, Rev. G. T. Riley, Wesleyan evangelist for Illinois, and Bro. A. Hartzell of Golden City, Colorado. The former has lately returned from a trip through the South visiting the Wesleyan churches in Tennessee and North Carolina. The latter has sold out in Colorada since the death of his wife last spring, and is now ready to undertake colportenr work in the reform if the Lord shall open the way.

—Bro. F. Huber writes from Newcomer, Indiana, of the visit of Dr. Cook, State lectnrer, to that place a while since who gave two lectures in the United Brethren church. The people came out well and among them members of the lodges. These profited by the lectures and some of them confessed to one another their truth. This led to dissension and a practical closing of the lodge which is now offered for rent. The friends in Newcomer will welcome the doctor whenever he comes that way again. They have a quarterly meeting on the 12th of next month and ask that the prayers of Christians may be offered for the work of God in that place.

Old Papers.—There are yet needed two copies to complete a file we are very anxious to make up. The nnmbers needed are of the fortnightly edition, No. 64, dated Jan. 24, 1871; of the weekly four-page edition, Vol. I., No. 6, dated Nov. 23, 1871. The offer is renewed that for each number sent we will pay ten cents in cash, or give a credit of four weeks on *Cynosure* subscription, besides being greatly obliged. Those sending in the numbers asked for will please notify us by postal card, or otherwise, so that we may pay them as promised.

Sabbath Schools wishing for the *Cynosure* for distribution must understand that the present rates are the rule. With present list of subscribers the publisher finds that the full price of $2.00, for each, would barely maintain the paper. Some take advantage of the club rate without any effort to increase the list which is part of the club offer. The price given to Bro. Elliott of Selma, Alabama, for thirty copies at less than the club rate, was really a donation, since unless the list reaches 10,000 every paper would be sent out at a loss to the publisher. Let every body work for ten thousand subscribers. It is for the interest of every reader, for the larger the list, the cheaper the paper can be furnished.

Literary Notices.

The *North American Review* for February is an nnusual number. General Grant writes on the Nicaranga Canal, an article which, though lacking the finish of De Lesseps plea for Panama or the interesting details of Ammen and Menocal, is yet beyond them all in its importance as presenting the conclusions of a influential mind. Oliver Wendell Holmes in "The Pulpit and the Pew," asks for a revision of theological creeds, though as usual with him he gets badly mixed in his theological distinctions. Judge Tourjee has a very important article on the national education of illiterate voters. Other articles are on the authenticity of Shakespeare's works, on the dangers of partisanship in the Supreme Court, the "Ruins of Central America" and "The Poetry of the future."

The *American Kinder garten Magazine* will doubtless prove a treasure to many mothers in the work of home instruction. It is an introduction to the study not of books but of things and their philosophy. Published by Emily M. Coe, 70 Bible House, New York.

"A Tornado Among the Human Tobacco Shrubs," is the title of one of the neatest and most thorough anti-tobacco pamphlets that has been published since King James I. wrote his "Connterblast" in the 17th centnry. To it is added a "Dissipation Interest Table," which is worth the study of every young man whether addicted to the filthy tobacco habit or no. This valuable docnment is published by Bro. C. E. Pond at the Y. M. C. A. building, Philadelphia, at 5c. each or 30c. per dozen. Save your cigar and send for one.

The reply of the Boston Committee to Secretary Schurz on the Ponca Indian troubles has been issued in pamphlet form, and is worth reading by any who wish to understand the Indian question.

The quarterly report of the Kansas State Board of Education contains valuable papers on raising horses, bee keeping, insect eating birds and the Texas cattle fever.

Morgan Monument.

RECEIPTS FOR WEEK ENDING JAN 22

Rev. S. R. McClurkin, $2.

O. C. M. Bates, J. L. Minor, R. George, Elder King, J. Markle, Mrs. H. M. Cushman, J. Mathews, S. Bushy, and S. J. Barrett, $1 each.

D. Callow and family, P. B. Bates, M. Harwood, I. R. Good, Israel Good, J. Mellinger, Mrs. Benet, Mrs. G. Talcot, 50c. each.

A Friend, 38c.

H. Harwood, J. Edwards, A. Getzler, J. B. Good, T. Hartman, Doctor Frank, Mrs. Billings, Rev. T. H. Dray, C. Winter, G. M. Emerson, J. H. McConnell, J. Richardson, H. C. Ritchey, W. Ritchey, E. Thomas, W. S. McCollough, R. McConnel, Rev. L. Wilson, 25c. each.

O. F. French, P. C. Roberts, G. Kinney, 15c. each.

Jesse Dorcas, 20c.

Mrs. Burdick, 12c.

D. Thomas, R. Slote, Clara Gentzler, J. Gentzler, Rachel Kinney, C. D. French, A. Roberts, W. R. Leister, Mary Leister, 10c. each.

M. C. Bates, S. Lantz, Emma Bates, 5c. each.

T. C. Haines, 3c.

Total, $21,78. Grand total, $395.67.

WHERE SHALL IT STAND?

Constantine, Mich.

In respect to the Morgan Monument I have this to say. If it is designed to benefit the dead it should be placed at his grave; but if the design is to immortalize the name of Morgan, and benefit the world of mankind at large, then place it at Chicago, where the beacon light of religious freedom has been kindled, and where I trust it will continue to shed forth a heavenly light, until Satanic combined power shall be broken. Let the monument, like the "Star of Bethlehem," be fixed where it will draw the wise part of the world of mankind.

There has been much of light given by Elder Barlow and Ronayne for the enlightenment of the people of Constantine upon the subject of Freemasonry. Still darkness and sin in the churches remain by fellowshiping the abomination of desolation spoken of by Daniel the Prophet, "standing in the holy place, where it ought not." The churches and the world are in partnership, and if God don't dissolve them the devil will swallow them all up.

O. C. M. Bates

East Wilson, N. Y.

Isaec Preston's suggestion in the *Cynosure* is, in the estimation of many the best touching the monument's location. Batavia—certainly. It is the grand central point; near the lake—old Ontario—where the remains were found, and near the great Niagara where he was drowned—the place where he wrote the expose, the place he was taken from, and the place where God ordained, it seems, that his body should lie. Never disturb it till Gabriel's trumph shall sound. Batavia is a great railroad thoroughfare from all points; nor is it far from the old Canandaigua goal which now stands, and will doubtless for many years; and you may there see the very cell which Morgan occupied. Let it be Batavia. W. Post.

Peace is a distinctive promise and possession of Christianity. Where peace is not Christianity cannot be. There is nothing elevated which is not exalted by peace. Of wisdom it has been said, "All her ways are pleasantness, and all her paths are peace." Peace has ever been the longing and aspiration of the noblest souls, whether for themselves or their country.—*Charles Sumner.*

The liquor dealers in the West are alarmed at the success of the temperance vote in Kansas and the zeal which it has inspired in the public-spirited people of other States. The dealers of Illinois held a secret meeting at Springfield the other day, to forestall the action of the temperance women, and over in Iowa eighty-seven of these pests of society met in the State capital, on the 19th, to organize a "protective" association for their vile traffic. An effort to make it a secret body very nearly succeeded, and its members are all pledged to use their utmost efforts to secure the election of men to the legislature who are opposed to all sumptuary and prohibitory laws, regardless of party lines.

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:

C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 927 L St., N. W. Washington, D. C.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.
D. B. Turney, 311 East Capitol street, Washington, D. C.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa

Home Circle.

The Christian Sign-Post.

If you sit down at set of sun,
And count the act that you have done,
And counting find
One self-denying acte, one word
That eased the heart of him who heard;
One glance most kind,
That fell like sunshine where it went,
Then you may count that day well spent.

But if through all the livelong day
You've cheered no heart by yea or nay;
If through it all
You've nothing done that you can trace,
That brought the sunshine to one face;
No act most small,
That helped some soul, and nothing cost
Then count that day as worse than lost.
—Selected.

The Bible for the Turks.

There are some eighteen millions of people in the Ottoman empire to whom the Turkish is vernacular. This includes a million of Armenians and a million of Greeks. These people must all be reached, if reached at all, by the Bible in their own native tongue. Forty years, and even twenty-five years ago, the Turkish spoken and written by those portions of the nominal Christian races, was so vitiated by national peculiarities, that it was not only justified, but indeed necessary to give them a version of the Bible in that form of Turkish spoken and written by them. Scores of thousands of copies of the Word of God in this version have been circulated all through the Ottoman empire, and have been the means of the salvation of thousands of souls. Together with this Word of God, there has gone forth a Christian literature created for all these nominal Christian races of the Turish empire; for when the missionary went there they had no Christian literature in their mother tongues. The Bible and the books constituting this Christian literature now go abroad all through Turkey in the various languages spoken by the peoples of Turkey—nearly one hundred thousand volumes a year.

Take into account the fact that the number of declared Protestants in Turkey is not as yet more than thirty thousand, and then see what a powerful influence has gone forth through that empire by the Bible and by those books that constitute almost the only Christian literature of those millions of the Christian races. Together with this work of of the press, half of which is purely the Word of God, has gone on the work of the education and enlightenment of those millions of nominal Christians. Together with this elevation of the people in intelligence and education, they have discovered that they have rights, that they are men, and they have risen to their feet to claim the rights of men, the equal rights of citizenship in an empire which was once all theirs, which was wrested from them, and has been misgoverned now for centuries by the Moslem. What is it that has occasioned that rise on the part of those nationalities in this claim for their rights but a free Bible, the open Word of God in their own modern tongue? What is it has produced such a state of things but this educating power of the Bible, the New Testament, for example, in Bulgaria, put into the Bulgarian schools some twenty years ago by the heads of that race when there was scarcely a Bulgarian who had been as yet received into the Christian church—put in by these Bulgarians themselves to the number of fifteen thousand copies. So that at the very time Christian America was discussing the question of taking the Bible out of the schools, the Bulgarians, not yet evangelical, were beginning the education of the children of this generation by the New Testament.

Amid all these changes that have been taking place among these Christian races, and among the various races of the Turkish empire, there has been none more significant, none that has really amounted more distinctly to a revolution, than the change in the Turkish language. While formerly it was necessary to give the Bible to these nominally Christian races in their vernacular—that is to say, in the Turkish dialect used by them—during the past twenty-five years the changes in the Turkish as spoken, especially as written, have been so great that now the court scribes who draft all the state papers have entirely dropped the stilted and effected style of even thirty years ago, and write these papers in plain, intelligible Turkish. The constitution, for example, that was promulgated three years ago, was written in language perfectly plain and easily read and understood by the commonest reader. Editors of news papers also have naturally enough found that if they are to sell their papers they must put them into a language that the people can understand, else they will never buy nor read them. On the other hand, there has been a very great change among these nominal Christian races as education has advanced among them. Those Turkish-speaking Christians have dropped the peculiarities of their race; the Grecisms and the Armenianisms have been eliminated from the Turkish as they use it. Only a little while ago a proposition was made to drop all reading books and all books in all the Armenian character in the schools of the Turkish-speaking Armenians. By whom think you was this proposition made? You may suppose by those Armenian employees, the highest officials of the Turkish government in Constantinople? No. Then by ambitious Turkish scholars in the Armenian race? No. But by a lady teacher of a girl's school in the heart of Asia Minor. This great change in the direction of unifying the written Turkish language fully justified and even demanded that enterprise in which the American Bible Society has engaged with the British Society, viz, the effort to prepare only one version of the Bible in the Turkish language, by whatsoever race, or by whatsoever class, or in whatsoever characters read. That work which was entrusted to your committee just five years ago, is now finished, and we are able to present you copies of this Bible in Turkish—the one in Ottoman or Arabic character as read by all Moslems, and the other in the Armenian characters as read by Turkish-speaking Armenians.

Now what is done by thus putting the same Bible, with the same words from the beginning to the end, into the hands of the people in characters adapted to the reading of the different races? What is gained by it is, that the entire evangelical population of Turkey are now made a missionary force to carry the Bible to their Mohammedan neighbors. Any Christian preacher, pastor, teacher, colporteur, or private Christian can now take the Bible in the language in which he reads it, and put another copy of the Bible in the characters his Mohammedan neighbor reads it, into his hand, and they can sit down together to a comparison of the Word of God. This takes out of the hands of the Moslem in Turkey his standard objection to our Christian Scriptures, viz., that we change according to our own pleasure the sacred text. Now we give him the same text; there is no difference. The Christian preacher or teacher is not obliged to apologize for the fact that he reads the Bible in a somewhat different language from that read by the Moslem himself; they are identical now. We cannot too greatly emphasize the importance of thus putting the Bible, in their own language, into the hands of all the people.—*Our Banner.*

A Wonderful Prayer.

In the providence of God it was my privilege to participate in the school and mission labor among the freedmen of the South, when the bloody work of the war had ceased. Among the many striking characteristics of that singularly interesting people, who had just emerged from a long and terrible bondage, I was especially impressed by the symplicity, primitiveness and power of their faith in God, which was indescribably inspiring. I often felt rebuked by their childlike, positive confidence that their prayers would be answered in the largest and most literal sense.

A single instance may be mentioned. Near the close of December, 1865, after spending some months at Beaufort, S. C., I took my leave of that field of labor to return to New England. The day before leaving I held a farewell meeting with the colored people, which was very solemn and interesting, many of the emancipated ones pouring out their souls in prayer and praise, with an earnestness and pathos that was irresistible. When the meeting had concluded, and the farewells had been spoken, an old colored preacher approached me and said:

"White pastor, may I pray for you once more before you go?"

I gladly assented to his request, and falling down on his knees he offered to God such a supplication as I have never listened to before or since for directness, force of language and marvelous power. Aware that I was to sail in a day or two for New York, he besought God to grant me a safe passage. Whether he had ever been on the seas I do not know, but so vivid and graphic a description of the perils of a sea voyage in mid-winter I had never heard or read. He concluded his prayer in these words:

"Now, Lord, hold de ship in your big fist, *and don't let her go to de bottom wid de white parson on board her.*"

Two days later, the 2d of January, 1866, we sailed from Charleston, South Carolina, in the steamer Washington Irving. In doubling Cape Hatteras we encountered a fierce winter storm, with sleet and snow, and extremely high winds. I had been lying in my birth suffering with sea-sickness until 10 o'clock in the evening. I had for my companion in the state-room an army surgeon, a man some sixty years of age. In the hold of the ship we had a regiment of soldiers returning to their homes. The officers and other gentry were playing cards and gambling in the saloon, but at about ten o'clock, as the storm increased, the ship's crew became thoroughly alarmed, and this surgeon came striding into my state-room in great agitation of mind, wringing his hands, and saying, "Sir, we are all going to the bottom. Nothing can save us; I shall never see my home again," and lamenting his sad fate. His distress aroused me from the stupor of my sea-sickness, and I asked, "What does the captain say?"

He replied, "The storm is terrible; we shall certainly go to pieces. Nothing can save us." The ship was pitching and laboring very heavily. The thought came over my mind, with startling power, as I looked out of the little round window, and saw in the darkness of night the waves mountain high, and white with foam breaking directly over us, "Is it true that we are going to the bottom? Shall I never see home again?" Just at that moment the words of the old black preacher's prayer came as audibly to my soul and my ears as when they were uttered in the little pole church at Beaufort.

"*Now, Lord, hold de ship in your big fist, and don't let her go to de bottom wid de white parson on board her.*"

"Those words rang through my soul with a power and distinctness I cannot describe, and there came to

me such an assurance of safety as at once absolutely dispelled all my fears and anxieties. I said to the surgeon:

"Sir, you will go to the bottom sometime if you do not repent, but we *shall not go to the bottom now; we shall enter New York.*"

He stared at me in amazement, when I repeated to him "We shall not go to the bottom, sir; we shall enter safely into the harbor," and though the storm raged fiercely on, and the alarm was great, I had not another fear, but lay quietly and calmly in my berth, as if it were all sunshine without. And, so, safely we came to harbor, covered with snow and ice, on one of the coldest days that had been known for many years.

Just behind, a few hours later, was another steamer, sailing about the same time, from the same port which was stranded. The passengers were rescued some two days later from the wreck, nearly perished. I believe to this hour that the old black preacher's prayer brought us safely around the cape and into New York. I am still of the conviction that there were not storms enough possible on the coast, or on all the seas of the world to have sunk that ship, with that old freedman's prayer undergirding it.—*Christian Statesman.*

Words of Life for Every Day.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

Thursday, Jan. 27.—"Behold the Lamb of God which taketh away the sin of the world." John 1:29.

Friday, Jan. 28.—"Take these things hence; make not my Father's house a house of merchandise." John 2:16.

Saturday, Jan. 29.—"Except a man be born of water and the Spirit, he cannot enter into the kingdom of God." John 3:5.

Sabbath, Jan. 30.—"For mine eyes have seen thy salvation." Luke 2:30.

Monday, Jan. 31.—"For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." John 3:20.

Tuesday, Feb. 1.—"He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3:36.

Wednesday, Feb. 2.—"God is a Spirit: and they that worship him must worship in spirit and in truth. John 4:24.

Hardship is the native soil of manhood and self-reliance. He that cannot abide the storm without flinching, lies down by the wayside, to be overlooked or forgotten.

Childrens' Corner.

Johnny.

BY L. D. BRYANT.

Hurrying people to and fro,
Hither, thither, there they go;
None can time for others find,
Each one's cares employ his mind,
Who of all this people know
Friendless Johnny?

Where he stands, his naked feet
Press the icy, stony street;
Thread-bare garments soiled and torn,
That he many months has worn,
Scarce around his body meet.

Cruel want has left its trace—
Prematurely wrinkled face;
And the cankered, mute dispair,
Wild and reckless, settles there;
This he feels, but not disgrace.

"Passions unrebuked," you say,
"In his bosom hold their sway."
"Strange!" you think, "why such refuse
Reproof and counsel—rather choose
To keep the wide and wicked way."

Think not in self, perception fine
With love and truth and virtue join;
Nor quite forget, though gulfs divide
Thine earthly paths, those ways may hide
A better, truer heart than thine.

Mere moralists, the worldy-wise,
Much at their ease philosophize
Upon the miseries that abound,
Nor learn by practice what is found
Of good, in measures they advise.

How clearly will they analyze
All human action; how devise
The plans which, followed, might obtain
Earth's every good, they'll e'en explain
How strength from weakness may arise.

Oft what they say is truth, indeed,
But more than words shall progress need
From real workers of the age;
The poorest e'en might write a page,
Or wish the good "God-speed."

True education is the part
Assigned, and not in vain, to art,
But little good need they expect
Who in their labors shall neglect
To educate the heart.

Henry Martyn.

[From the Christian Press.]

In the year 1809, in Cawnpore, India, now celebrated as the place where so many English residents and missionaries were massacred at the beginning of the Sepoy rebellion, a noble missionary, one of more than ordinary gifts and graces, one who had obtained at the close of his college course the honor of Senior Wrangler, at Cambridge, England, wrote a letter, of which the following is an extract: "What is there now that I should wish to live for? O what a barren desert, what a howling wilderness does this world appear! But for the service of God in his church and the preparation of my own soul, I do not know that I would wish to live another day."

Henry Martyn had just received intelligence from England of the death of a beloved sister—a sister that had been the means of leading him to Christ, and as a consequence the instrument of securing him to the mission work of India. It was a work worth living for, aye, a work worth dying for, as we shall see as we sketch his life.

Henry Martyn was born in Truro, in the county of Cornwall, England, February, 1781, almost a hundred years ago, and entered the grammar school of the town in his seventh year, namely, in 1788, and, notwithstanding his feeble constitution, "his proficiency in the classics exceeded that of most of his school-fellows." His father had struggled hard to obtain for himself an education, and he determined to aid his son in obtaining one. Accordingly he was sent to St. John's College, Cambridge, October, 1797. While here the sister to whom we have already alluded, exerted a happy influence over him, both by her letters and by her conversation at home during his vacations. Referring afterward to one of these conversations, he said: "I do not remember a time in which the wickedness of my heart rose to a greater height than during my stay at home; the consummate selfishness and exquisite irritability of my mind were displayed in rage, malice and envy, in pride and vain glory, and in contempt of all; in the harshest language to my sister, and even to my father, if he happened to differ from my mind and will." But by and by that loving father was called home; and then what heart-rending anguish filled the selfish heart of the son! It was made, however, the means of leading him to consider the claims of the religion of Christ; and soon after he wrote to his sister that new light had dawned upon his mind. His words are: "I began to attend more diligently to the words of our Saviour in the New Testament, and to devour them with delight, etc. I have only to express my acquiescence in most of your opinion, and to join with you in gratitude to God for his mercies to us. May he preserve you and me, and all of us, to the day of the Lord." But his literary course at Cambridge was now near its close, and he is preparing with much care for the contest at its close; but he can now cast his cares on his Unseen Friend; and he did so, and was all the better prepared for his examination. He experienced the truth of the declaration, "Thou wilt keep him in perfect peace, whose mind is staid on thee, because he trusteth in thee." And so he was successful, and obtained the highest honor, that of "Senior Wrangler." But he soon after wrote: "I obtained my highest wishes, but was surprised to find that I had grasped a shadow." Most true it is that neither the world's wealth nor honor can supply the cravings of an immortal soul.

He returned to Cambridge again to pursue studies with reference to a fellowship, which he succeeded in obtaining in 1802. During this period the Rev. Mr. Simeon, of happy memory, became very much interested in him, and, from intercourse with him and other Christian friends, to whom he was introduced by this godly man, Martyn made great progress in the divine life, and soon could write to his noble sister: "Blessed be God, I have now experienced that Christ is the power of God and the wisdom of God. What a blessing is the Gospel! No heart can conceive its excellency but that which has been renewed by divine grace." With these new experiences he became a faithful witness for Christ, and was always ready to rebuke flagrant sin, and in one case mentioned in this same letter to his sister, God blessed it for good, and the student rebuked afterward became a bosom friend and a companion in the mission work in India. In the same year in which his fellowship was obtained, Rev. Mr. Simeon, to whom he was now greatly attached, made some remarks on the benefits that had resulted from the single missionary, and this resulted in his devoting himself to that work. Accordingly he applied to the society in London for an appointment "to any part of the world whither it might be convenient to send him."

In a journal kept at this period, many interesting entries are found, showing his growth in Christian knowledge and grace, of which the following is a specimen: "I read Hebrew, and the Greek of the Epistle to the Hebrews. This epistle is not only not most uninteresting, as it formerly was, but is now the sweetest portion of the Holy Scriptures I know, mostly, I suppose, because I can look up to Jesus as my High Priest, though I may very often doubt whether I am interested in him. Yet, O how free is his love to the chief of sinners! How many of my days are lost if their worth is to be measured by the standard of prevailing heavenly-mindedness! I want, above all things, a willingness to be despised. What but the humbling influences of the Spirit, showing me my vileness and desperate wickedness, can ever produce such an habitual temper?"

Mr. Martyn was ordained to the work of the ministry October 22, 1803, and began his work as curate to Rev. Mr. Simeon, his beloved friend, already referred to. He also took charge of the small parish of Lolworth, a few miles distant from Cambridge. His object was to labor here until the Board at London should deem it proper to send him as a missionary. While here, in consequence of his admitted superior scholarship, he was several times appointed to the honorable office of Examiner in his college, and discharged it with much acceptance. Had he chosen to remain there, honor and wealth and fame were, humanly speaking, within his grasp, but he had already testified, when he obtained the Senior Wranglership, that these things did not satisfy the cravings of his soul.

[Concluded next week.]

The Enigma.

The young readers of the *Cynosure* who have not yet found the answer to the enigma published three weeks ago, will be entertained and made wiser by reading Mr. Ronayne's letter on the 6th page.

He travels save and not unpleasantly, who is guarded by poverty and guided by love.

Religious Intelligence.

The Associated Churches of Christ.

New Ruhamah Congregational church, Hamilton, Miss., August 25, 1878.

Pleasant Ridge Congregational church, andford county, Ala., Sept. 1878.

New Hope Methodist church, Lowndes ounty, Miss., Oct., 1878.

Congregational church, College Springs, owa, Dec. 7, 1878.

College Church of Christ, Wheaton, Ill., Jan. 4, 1879.

First Congregational church, Leland, Mich.

Sugar Grove church, Green county, Pa., ar. 17, 1879.

Military Chapel, Methodist Episcopal owndes county, Miss., March 23, 1879

Hopewell Missionary Baptist church Lowndes county, Miss., April 6, 1879.

Cedar Grove, Missionary Baptist Lowndes county, Miss., May 25, 1879.

Simon's Chapel, Methodist Episcopal, Lowndes county, Miss., pastor, July 13, 1879.

Old Tebo Baptist church, near Lees-ville, Henry county, Mo., W. M. Love, pastor, July 19, 1879.

Pleasant Ridge Missionary Baptist church, Lowndes county, Miss., Nov. 9th, 1879.

Brownlee church, Caledonia, Miss., June 27, 1880.

Salem church, Lowndes county, Miss., Dec. 11, 1880.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1881, there has been sent to: H. H. Hinman..... $35 00
Eli Tapley..... 5 00

Received at this office last week for Bro. Hinman $5 00 from M. B. Witner, and $10.00 from Caleb Lyon. Paid $10 00 his family.

—Bro. Hinman wrote from Selma, Alabama, on the 19th that he had not yet started for Florida, although he had once about determined to do so. Circumstances have intervened so as to make it very unlikely that he will continue his tour so far, although Bro. Galloway is anxious for his assistance in organizing a Christian church. On the evening of the 18th, Tuesday, a meeting was held in Bro. G. M. Elliott's church during which the Masonic philosophy of the Master's degree was explained and the degree worked in connection. The house was full and the friends in Selma regard the meeting a great success. Rev. P. P. Boyd of of Sparta, Ill., who has been visiting in Selma, assisted in the work and the pastor of the Baptist church offered prayer. Bro Curtis of the Congregational church desires Bro. Hinman's assistance in a revival work begun among his people. A number of conversions had taken place and the interest was increasing. Out of door work is going on finely; gardens are being prepared, potatoes, peas, etc., planted, and bulbs are flowering in all the gardens. In regard to the future, Bro. Hinman says:

"I am clearly convinced that we should have a missionary here in Selma who should visit Mobile, Marion, Taledega and other points. There is a great work to do in the cities of the South, much more so than in the North. I think that we can get a competent colored man. There are some young colored men here of much promise, and much interested in our reform."

—Bro. E. D. Bailey's labors at Lostant are not with evidence of God's approval. One correspondent in the Tonica *News* says "Infidelity has a strong hold in the village, and has many avowed advocates, but it is an infidelity growing out of misconceptions, and there is every reason to hope and believe that it will give way in demonstration of the Spirit. Two afternoon meetings have been held for Christians to prepare themselves by a renewed consecration for the work in hand. These were largely attended, and were manifestly the beginning of a deep work of grace."

Another writes: "The Gospel meetings being held by the Rev. E. D. Bailey are well attended, and a great interest is being manifested. I heard a man remark to-day that, if there was not one open conversion, they would still be the most successful revival meetings ever held in Lostant."

—A card from Elder S.C. Kimball, of New Market, N. H., informs us that the quarterly conference before which charges were brought against him a fortnight since did not conclude that his offense was grave enough to warrant the proceeding; but his prosecutors are not satisfied with their defeat, and probably trusting in a stronger Masonic backing or upon a shrewder management of their case have appealed it to the May session of the meeting. Bro. Kimball expects to publish his defense in the next number of the *Christian Witness*. He confidently trusts that God will turn the wrath of these men to the praise of his great name.

—Some time since an entertaining sketch was given in the *Cynosure* of Miss Smiley's Saratoga cottage. The *Christian Worker*, New Vienna, Ohio, tells us of a late change in her religious sentiments from the Friends to the Episcopalians:

"Miss Sarah Smiley, the eminent lady evangelist, has joined the Episcopal church in West Chester, Pa. Miss Smiley was a Quaker. She was immersed several years ago by Bro. Pentecost at his baptistery at the Hanson Place church in Brooklyn. She did not by this act join the Baptist church, and Bro. Pentecost was severely criticised by some of the most particular of his denomination for administering the ordinance to one who did not own herself a Baptist. Miss Smiley has been among several of the leading denominations in carrying on her labors, principally the Methodists and the Presbyterians. Among the clergymen and Bible students who pass the summer at Saratoga she has been a great favorite. She still retains the simplicity of her original training."

—Miss F. E. Townsley, who has become well known as an evangelist, is now in Ludlow, Vt., after a successful series of meetings in New York.

—Mr. S. A. Kean, the well-known banker of this city, is superintendent of the Sabbath-school, and largely maintains the Halstead street M. E. church in this city, driving in every Sabbath from Evanston, ten miles, in his own carriage to his mission work. During last week revival services were conducted by Mrs. Jennie E. Caldwell of unusual profit and interest. The *Inter-ocean* speaks of her as a clear and forcible speaker. The meetings are continued through the present week. Both these lady evangelists were Wheaton students.

Gospel Work on the Lakes.

Captain Henry Bundy has handed us his report of last summer's cruise with the Gospel ship "Glad Tidings." The little craft wintered at Sheboygan, Wis., and thither the captain repaired May 17, to supervise the work of repairing and lengthening her. The work was unexpectedly delayed so that it was the 30th of July before he could set sail. Meantime he was preaching every Sabbath in the public park, and was but once disturbed—then by Milwaukee roughs. He was for a time in seeming danger from this crowd, who were ready for violence, but part of the people opposed them and he was saved. He visited a number of points along the western shore of Lake Michigan, preaching in houses, churches or in the open air, as well as doing private work, giving out tracts and selling Bibles. At Little Bay de Nouque he started a Sabbath school among a very destitute people. Continuing around the northern end of the lake he was much cheered to see permanent results from a former visit. At Cheboygan, Michigan, he preached daily. During the severe storm in October the little craft rode it out at anchor several miles from shore. At the Manitou islands he found numerous wrecks, and the Alpena went down in the same storm. Captain Bundy received last year from all sources for this work $2,325, and his expenses amount to $1,363.34.

Mission Notes, published in Alabama, N. Y., by the pioneer in the faith mission in Ellichpoor, India, has the following intelligence from that district and from Bulgaria, which show in an interesting manner the difficulties of the work and the triumphs of faith:

"Bro. J. W. Sibley, under date of October 26th, writes from Ellichpoor: 'Jawaree is good just about here, but in many places it will be a short crop, while some fields will be a total failure. I think before another harvest prices will be high. Grass is very high now, and they say the price is going to be 6 rupees a thousand, or more than double what it was last year. It is early as yet to tell what the crops will be in the Deccan. If there should be no more rain I think there will be famine in parts of the Amraoti and Akola districts, and in the Ahmednagar country. The September rains brought forward the second and third sowings, but they are very backward and will not amount to much if there are not good rains n eight or ten days from now. When we left Bombay there was fear of the most awful famine India has ever known, but in wrath He rembered mercy and sent the September rains. Abraham and Sarah had a wonderful deliverance last week. They heard a strange noise, a sort of chirping, quite awhile, whatever made it moving about in their house. Finally they struck a light and there was a great *cobra*. It had gone up the wall, and lay there under the thatch. Sarah came and called us, and I sent Abraham over to Mr. R.'s after a gun. and Kishnu came over and shot it. It was nearly *six feet long*. It had crawled all about their bed, but God had wonderfully and mercifully kept it from harming them. Surely his angels had charge over them.'

"Mrs. Sibley writes from Ellichpoor, India, in a private letter to Miss Frow: 'Oct. 6th. You said you wanted to know all the particulars of our circumstances. Monday I took the last rupee out of the trunk, and, of course, Monday night we had only a little change, while the children's rice and jawaree was all gone, and so was the cully and grass for the animals. But we were kept in great peace and rest, and enjoyed so much the Hindustani prayer meeting, which we hold on Monday evenings now. We told Abram and Sarah and the children, from the first, the state of our finances, and their prayers and faith have been a real comfort. Well, we shook hands with them after meeting, and after shaking hands with Sarah I found nine rupees in my hand, while Sarah was saying, 'Mem sahib, we are not separate, but one with you in spirit and in the work; why should we have and you not?' I never had any outward circumstance give such joy, not so much because of the money as the source from which it came. The money was some they had saved from their wages from time to time."

Mrs. Mumford writes from Philippopolis, Nov. 23d, 1880: "I received your postal yesterday, also the parcel of *Missionary Notes*, for which receive my heartfelt thanks. I should be glad if the Lord would send a man and his wife to take this work (i. e. of teaching and caring for the school) off my hands, leaving me force to tour and do Bible-work. A second-rate man will not do. He must be thoroughly furnished and up with the thought of the day, for we are not among idol worshipers, but smart, well educated, thinking men. Our quarters are cramped, and

we cannot have things convenient till the Lord gives us a new house. Our enemies use it against us, and try to keep scholars away, on the plea that we cannot make them comfortable. I have never sought pupils, but they have sought me, and I have refused as many as a dozen this year because of our narrow accommodations. I have now about twenty-five pupils, and there are two more to come yet.'"

—The progress of the Gospel in Japan presents some particulars of deep interest. Says the *Intelligencer:*

"One of the largest manufacturers of Japanese pottery concluded a few months ago that as a matter of business it would be profitable to give his men one day for rest and worship out of every seven, and has accordingly closed his works upon the Sabbath. Another manufacturer in the vicinity, employing a large number of hands, has reached the same decision, and also has put an end to work on the Lord's day.

The New Testament in Japanese is selling rapidly. One distributor has sold, not given away, but sold five thousand five hundred copies in about one month. What may be called four versions, adapted to as many classes of readers, have been prepared by the committee and are eagerly purchased by the people. God will bless the Gospel of his Son. It will not return to him void. These precious words will prove in many households the wisdom of God and the power of God unto salvation."

FREE METHODIST.

—Bro. E. Mathews has been pushing out into unreclaimed regions in eastern Michigan. In Huron county between Saginaw Bay and Lake Huron he has been at work with success, joyfully receiving his reward in the evidences of the renewing of souls. He believes his first work is to preach the Gospel to the unconverted.

—The *Free Methodist* defends the title "Rev." as applied to preachers of the Gospel, who may or may not be elders or deacons in a local church. One of the greatest of preachers was satisfied to be called of the Spirit, "Bro. Paul."

—Wm. Fell, pastor at Cold Springs, N. Y, was killed by an engine while crossing a railroad on his way to church on New Year's evening.

—Revivals are reported in Meriden and North Judson, Ind; and at Lena, Litchfield and New Milford, Ill.

—The report of the late Iowa conference on secret societies has been issued in tract form by Rev. C. E. Harroun, Jr., of Cedar Rapids. It may be had of him, or at the office of the *Free Methodist* in this city, for 5c each, or 50c. per dozen.

UNITED PRESBYTERIAN.

—Rev. J. B. Dales, former editor of the *Christian Instructor*, preached his fortieth anniversary sermon December 26th.

—Fourteen new members were received on the Sabbath, January 9th, into the Chicago church, and on the same day a subscription for a parsonage for Dr. Meloy was fairly started.

—Shiloh United Presbyterian church, Indiana, was totally destroyed by fire January 2. The smoke was discovered as the congregation was leaving the building, but no means were at hand for extinguishing the flames. Part of the furniture was saved.

—The trustees of Franklin college, New Athens, Ohio, are projecting a new building.

—The college at Knoxville, Tennessee, which is maintained by mission funds for the education of young colored people, had 240 students last year.

—Rev. J. B. Galloway writes to the *Instructor* on the late Pan-Presbyterian council a brief but faithful criticism, in which he points out the failure of that great body in affecting Christian activity or hope, and gives some of the reasons which occur to him. He speaks thus of the lack of reform spirit: "Where was the spirit of reform in these successors of Calvin and Knox? Surely it is not because there is no need of reform in church and state, that so little attention was given to these questions. Does not the wail of declension come from all quarters? It is true that we had papers on intemperance—theatre-going, etc. But you know it is proper to speak out on these subjects upon which all are agreed. Did we not have a right to expect that such an assembly would not ignore such subjects as secretism, as developed in the leprous systems of all lands, with their dark rites and ceremonies and tragedies, which would disgrace even a third-class theatre; and yet, not only laymen, but even ministers of the Gospel in different churches, take a leading part in these—Hamlet's—Hiram's part!"

News of the Week.

—At 12:40 o'clock Sunday morning the Atlantic express train going east on the Erie railway was wrecked a few rods west of the way station of Tioga Center, 241 miles west of New York and five miles west of Owego, and five men (four postal clerks and one express messenger) were burned to death in their cars. The baggage master and thirteen passengers were hurt, and the engine, tender and six cars were burned. The accident was caused by the breaking of an axle on the engine.

—The safe of the Union Rolling Mills company of Chicago, was broken open Sunday morning and $10,000 in cash stolen.

—On Wednesday last there were frequent railroad collisions in and around Chicago, owing to a dense fog. One lady was killed on the Milwaukee & St. Paul road.

—On Friday evening Mayer's large furniture factory was destroyed by fire, with a loss of $50,000 A brick wall fell and injured fifteen firemen and one policeman, two of the former mortally.

—The *Inter-Ocean*, of this city, has leased a special wire between Chicago and Washington, for its dispatches.

—A mortgage of a colossal character was filed in the Recorder's office in this city last week. By its terms the Wabash, St. Louis & Pacific Railroad pledges its entire property for the payment of $50,000,000 to the Central Trust Company of New York, and James Cheney, of Indiana.

—A violent storm of wind, rain and sleet stopped all telegraphic communication with the East last Friday. The wires were down all day and the greater part of the night.

—Should Postmaster General Maynard be elected Senator in Tennessee, the United States Senate, after the 4th of March, will be composed of thirty-eight Republicans and thirty-eight Democrats, counting Davis of Illinois and Mahone of Virginia among the Democrats.

—General Grant is to be President of the Nicaragua Canal Company and Senor Martias Romero, ex-Minister of Mexico to the United States, is to be Secretary. Efforts will be made to secure the necessary Congressional action on the measure before the close of the present session.

—The sub-committee of Congress, to whom Captain Eads' Tehuantepec ship-railway was referred, have reported that the character of the Mexican concessions is satisfactory, the scheme feasible, and that this government can constitutionally guarantee the interest on the investment.

—The city council of Charleston, S. C., has disbanded the negro fire companies of that city, notwithstanding they were composed of good firemen and had as good engines as any in the city.

—Five boys at Paterson, N. J., while coasting, ran their bob-sleigh into a telegraph pole, and were all seriously, if not fatally, injured.

—A terrible accident occurred on the Rock Island and Pacific Railroad, near Pond Creek, Ill., Friday night. The Omaha express was thrown from the track by a broken rail, and two coaches were completely wrecked. One car took fire from a lamp, and one passenger, Mrs. Kirby, of Nevada, Ohio, was so severely burned that she died. Five others were severely injured, two of them perhaps fatally, and several received slight bruises or burns.

—A white girl lost caste by living as a servant in the family of a negro in Cumberland county, Va. Subsequently she left his employ, and entered one of the public schools as a pupil, whereupon the rest of the scholars refused to attend. By order of the school board the girl was excluded from the school, and she now brings suit for damages in the United States District Court at Lychburg, Va.

—The County Clare and several baronies of Sligo, Ireland, are declared to be in a state of insurrection.

—A dispatch from Buenos Ayres says the Chilians attacked and defeated the Peruvian army at Miraflores on the 17th inst., and occupied Lima. General Pierola, President of Peru and Commander-in-chief of the army, saved himself by flight. General Piedras, his brother, and the Peruvian Minister of War, were taken prisoners. Twenty-five thousand Peruvians were engaged in the battle.

—A heavy snow storm was reported in the United Kingdom last week and the weather was the severest experienced in twenty years. The reports of Saturday say: The railroads leading from London are blocked up with snow, and the trains have stopped running. In London traffic has been abandoned. The omnibuses and cabs have retired to the shelter of the stables, and the underground and elevated railroads furnish the only means of transportation. The tide in the Thames river is higher than ever before, and the lower portions of the city are flooded. Woolwich pier has been washed away, and over 100 barges have sunk. The damage is estimated at $10,000,000. Seventeen vessels are ashore near Cardiff, and likely to go to pieces. The Admiralty pier and other portions of the sea front at Dover have been badly damaged. Seven vessels are ashore at Yarmouth, and it is feared that fifty persons have been drowned. Similar storms have prevailed throughout France and Spain, and much damage has been done. The weather in Paris was so cold that there is skating in the garden of the Tuilleries.

The Literary Revolution

"Peace hath her victories, no less renowned than war." This is acknowledged to be the most successful revolution of the century. Is it not also the most important? It brings knowledge and culture within reach of all who aspire to them. Books supply the most permanent and fruitful sources of enjoyment. Whoso will may now possess them. The list of publications already comprises nearly 175 volumes of standard works, and the number is being increased with unprecedented rapidity. You can get full descriptive catalogue and an illustrated pamphlet telling how books are made, and describing the setting of type by steam, free on application, and you can get the books themselves from the leading bookseller in every town. The comments of Press and People are most noteworthy. "The day of cheap and good books is once more with us, and the American Book Exchange merits the praise for it."—*Episcopal Register*, Philadelphia. "We can only repeat our hearty commendation."—*Traveler*, Boston. "Is doing wonders in book-making. We pronounce them the best books for the money that ever came to our notice."—*Watchman*, Boston. "Has some rich relative left you a colossal fortune which you are spending in publishing books for the people at nominal prices? If so, I admire your taste. But wont the old-line publishers be glad when it is gone?"—queries a facetious but appreciative correspondent. "At these rates every man may, and every man should, have a library."—*Alliance*, Chicago. "Your company is worth more to the common people than the Peabody Fund," writes a Southern educator. "The American Book Exchange is doing a very remarkable work."—*Journal*, Boston. "Other publishers may sneer at them, but so long as the Exchange publishes a book at one-tenth the cost at which it is offered elsewhere, sneers cannot hurt them."—*Courier-Journal*, Louisville. "Anybody can afford to own a cyclopædia now."—*Press*, Ellenville, N. Y. "Cheap beyond all precedent in book-making."—*Capitol*, Columbus, O.

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2. Because smoking has been the means of ruining thousands of young men with bright prospects, who have received excellent and religious educations; but who to imitate the fop, have, during a walk, after the hours of business, taken the cigar or the pipe; the mouth has become dry, the tongue parched, and to allay which, they have resorted to the saloon; the glass has been called for and emptied; another glass has been taken, and thus the novice becomes a habitual smoker and drinker and in time falls a prey to intemperance with its inimitable consequences—loss of character, health, property, body and soul.

3. Because I believe it to be wrong to encourage a custom which necessarily occasions a sinful waste of property, when so many distressed families, benevolent societies, and the cause of the Redeemer require pecuniary assistance, and are dying for it.

4. Because I believe that much valuable time is squandered upon the pipe by professing Christians, and even by ministers which might and ought to be devoted to the distribution of tracts, the instruction of the young, visiting the sick, and doing good.

5. Because it is a well ascertained fact that a large proportion of those who have been reclaimed from intemperance, and have returned to their former habits, have attributed their downfall to the continuance of the practice of smoking. The temperance cause cannot advance whilst tobacco hedges up its way.

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MARKET REPORTS.

CHICAGO, Jan 24., 1881.

GRAIN—Wheat—No. 2		98
No. 3	82½	82¾
Rejected		71
Winter	97	98
Corn—No. 2		36¾
Rejected		33½
Oats—No. 2	30½	32
Rye—No. 2		88
Bran per ton	10	75
Flour—Winter	5 75	6 25
Spring	5 00	5 50
Hay—Timothy	13 00	16 00
Prairie	8 50	11 50
Mess Beef	7 00	8 50
Tallow		5¼
Lard per cwt	9	02½
Mess pork, per brl	13	37
Dressed hogs	5 70	5 85
Butter medium to best	17	20
Cheese	8	12½
Beans	1 00	1 70
Eggs	30	35
Potatoes, per bu	70	80
Seeds—Timothy	2 25	2 50
Clover	3 60	5 00
Flax		1 19
Broom corn	3	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	31	46
Unwashed	18	31
LIVE STOCK—Cattle choice	5 00	6 00
Good	4 50	4 75
Medium	4 00	4 40
Common	1 50	3 90
Hogs	4 85	5 37
Sheep	3 25	5 50

New York Market.

Flour	$3 00	3 00
Wheat—Spring	95¼	1 18½
Winter	1 12	1 16
Corn	51¼	51¾
Oats	42	47
Lard		9 52
Mess pork		13 50
Butter	13	27
Cheese	10	12
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Wool	14	52

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Topics of the Time.

Along with the decline among the evangelical churches, widely lamented by their press organs, is the fact that there is a similar tendency among those liberal organizations which live by antagonizing them. Years ago the Hall in Boston opened in memory of Paine was closed, and now the Parker Memorial Hall has been sold out under the hammer at a great sacrifice. The *Free Religious Index* appealed clamorously, but in vain, for its redemption. "This Hall," it said, "was built to perpetuate the memory and work of Theodore Parker. His name is inscribed on its walls. To divert it to any other uses, to let it pass from the hands of those who are its special guardians, is like taking down a monument. Are there not gratitude, pride, faith, and public spirit enough left among the Liberals of Boston and Massachusetts to avert this disgrace?" Parker opposed the fact of Christ's sacrifice for men; most of the declining churches of to-day hoot at the fact that they brother with the worship of devils. "We can do nothing against the truth."

There is a Banquo's ghost in our Indian Department. President Hayes has not met the personal difficulties which beset his predecessor, yet he has become accustomed to the study of Indian affairs so that the late committee of eminent Presbyterians on the conduct of these matters found him wiser than themselves, and his Secretary of the Interior has not been permitted to finish his term unscathed. Instead of relying upon the reports brought into the Cabinet meetings the President sent a special committee to inquire into the Ponca case. They have reported, and not altogether in favor of the dealing of Secretary Schurz. He therefore examined them and reported the examination to the press. The committee find him practicing sharply, just as White Eagle, the old Ponca chief did, and make their remonstrance so public and severe that but for the proximity of March 4th there might be a change in the Cabinet. Senator Dawes has something also to say of Mr. Schurz's methods, which are unpleasant and very much like those of an ordiniary politician. Mr. Dawes has also presented a bill to the Senate on the Ponca case, which directs the President to inform all the Indian tribes that the government recognizes and regrets the injustice that has been done the Poncas; confirms their right to their old lands in Nebraska and Dakota and directs an honorable settlement with the tribes now occupying them; directs that the Poncas shall be assured of protection in person and property whether upon the old lands or new; provides for an appropriation of $35,000 for school and agricultural purposes, and an annual appropriation of $55,000 for five years in addition to their regular amity; and finally that their lands shall be held in severalty title free from lien, or tax for thirty years. The report of the special committee is given in the items of news. Truly a better and honest day is breaking for the Indians.

De Lesseps claims to have got his money for his Panama "ditch," and now Captain Eads of jetty and St. Louis bridge fame advertises heavily for a few millions to begin his great ship-railway over the isthmus of Tehuantepec. His plan has advantages over either of the others: it lies altogether within Mexican territory and across its narrowest part; it is further to the north and has a land grant of the alternate square leagues of public lands with a subsidy of $12,075 for every one of its 150 miles of length. But experienced ship-builders and engineers claim that a laden vessel will be so strained in the transportation that it will sink when run into the water on the other side. The sanguine projector is determined to have his scheme put on trial and will build a few miles of road when the funds come in. The discussions before the Congressional committee are all one way—Nicaraugua. It is stated that the French people are deceived in respect to the sentiment of this country and are thoroughly discourteous in their discussions. Ex secretary Thompson has not been able to make much impression in favor of Panama, but the argument for American control by the Nicaraugua managers is heard with significant attention. Captain Eads has organized his company under Massachusetts law. There is little doubt of success by one of the three plans, and that Cape Horn and the Patagonians will in a few years relapse again into regions unknown and forgotten.

Two telegraph companies have extended their lines over the country in supposed opposition to the monopoly of the "Western Union" company; but they have proved true the judgment of Charles Francis Adams, Jr., that while generally free competition is a sufficient guarantee against monopoly, the rule does not extend to great corporations where competition only leads to combinations and an increase of evils. They are always controlled by a few men who are always ready to combine when it will increase their profits. Last week the plan on which the Western Union, American Union and Atlantic and Pacific lines have been united was made public. The capital of the combined interest is to be $80,000,000, the three to receive respectively 58, 15 and 8 millions each. Their present capital is $68 000 000, thus there is a gain of $12,000,000 "watered" stock. Jay Gould has managed this combination, and, it is said, will net from $25,000.000 to $30,000,000 from it. Already a new rival line is forming among wealthy men in Chicago, New York, and Boston, but the only hope of relief from such gigantic monopolies is in government control. George Alfred Townsend says the government could buy all the lines in the country for $40,000,000 if the water was out. A proposition is before Congress intended to bring about such a transfer, but there is yet too little public exasperation to bring to pass so radical a measure.

Mr. Gladstone has insisted that Parliament should take measures for preserving order in Ireland at the same time with those for the relief of the tenantry. His success is being assured. Parnell and his infuriated land league companions have been practically isolated in Parliament and the whole English sentiment has been consolidated against them. On Saturday the Government introduced the proposed bill for the protection of life and property in Ireland. Mr. Gladstone explained that there was no intention of interfering with the liberty of discussion or even the license of discussion, and nobody would be arrested unless he should come under a reasonable suspicion of attempting to incite violence. John Bright said recently in a public speech that "he deeply regretted that coercion was necessary. If a land bill had not been promised after the coercion bill he would not now be in the ministry. He had received letters from Ireland showing that during the last four months Ireland had been drifting from bad to worse. The Land League might boast of their power, but he doubted their wisdom or patriotism. The leaders of the league had, to a large extent, demoralized the people whom they professed to defend. It was only under a solemn sense of duty that the government had introduced measures of coercion." The trials of the agitators in Dublin resulted as might have been expected—the jury could not, or would not agree. Directly those who stood out for acquittal were publicly honored and one of the number was elected a member of the Land League. The government is losing no time in preparations for a struggle, and is not so credulous and good-natured toward the Fenians and other secret Irish orders as our own would be. The arsenals have been placed under strong guard and it is even reported that an Irish regiment at Aldershot has been disarmed.

"When that omnipotent sovereign, the American people, speaks to any one man and orders him to do a duty, that man is under the most solemn obligations of obedience which can be conceived excepting those which the God of the universe might impose upon him."—*Garfield.*

—The Ohio Anti-secrecy State Association will meet on the 15th inst. at Dunkirk. Look out for notice next week and get ready to attend. J. P. STODDARD.

Once a Year.

EASTER SUNDAY.

BY REV. W. W. AMES.

Any one may learn from Webster's dictionary (unabridged) that the word Easter is from Eastre, Ostara, and was the name of an old heathen festival in honor of Ostara, the goddess of the east or of spring, but is now used to designate a festival of the Christian church, in commemoration of the resurrection of Christ in April, on the Sunday or third day after the crucifixion day, called "Good Friday."

The Scriptures give no warrant for the observance of Easter, certainly no requirement.

We learn from Smith's Bible Dictionary, what Greek scholars well know, that the word Easter in Acts 12:4 was an arbitrary and improper translation of the word *pasca*, the word for Passover, and has no direct reference to the resurrection of Christ, but to the feast of the Passover in commemoration of the slaying and eating of the pascal lamb, and the passing over by the death angel of the houses where the blood was sprinkled. Put the word Passover instead of Easter, and the common reader will need no Smith or Webster to understand it.

The significance of the Passover had its complete fulfillment in the death of Christ and his redeeming work. And just previous to his death he ate the pascal lamb, with the bread and bitter herbs, for the last time, and then and there, by the distribution of consecrated bread and wine, instituted the feast of the Communion, to be observed by his disciples to commemorate his body and blood, and to show forth the Lord's death till he comes again.

The necessity and authority for observing the Passover are forever done away. We know, because the Bible plainly declares that Christ rose from the dead on the first day of the week; and this is the day observed by the apostles and early Christians as the special day of worship and praise to Christ; and down through the centuries it has been known and observed as the Christian Sabbath or Lord's day. And this is enough. It brings, with its weekly dawn, Christianity or Christ in the entirety of his redeeming work, before our minds—his birth, his death and resurrection. And on this day special reference to the resurrection is always appropriate and important as the climax of his work, and an infallible reminder and assurance of the whole system of Christian doctrine; and, properly observed, this day keeps the all-important truth of the ages almost constantly before the mind, and results mightily in turning the thoughts of worldly men to the great concerns of the soul. The quiet, stillness and solemnity of the Sabbath and the house of God, set far apart from the inevitable hilarity and mirth of the holidays, give Christian truths a mighty leverage over the mind and heart.

But when men, without Divine authority, institute a special, annual glorification of Christ, then look out for its perversion on the one hand, and on the other, a sad underrating of the weekly Lord's day, in which we should always rejoice and be glad. Those who will preach Christmas sermons will be saving up best thoughts on the birth of Christ for Christmas. So those who will preach "timely and impressive" resurrection sermons, will save them up for Easter Sunday; and by so much are the days of the Lord's own appointment liable to be robbed of their special significance and much of their power for good. Is it not actually the case?

Last spring an able Michigan pastor preached a very excellent sermon on the resurrection of Christ on "Easter Sunday." Its structure, its doctrines, its diction were beautiful and impressive; the lessons all that could be desired: Man a sinner, under sentence of death, temporal and eternal; pardon and salvation from sin, redemption of soul and body from death and the grave, and a coming day of judgment—all impressive. I presume, however, there were some besides myself among the thousands who read that sermon who were utterly unable to see why such a sermon would not be just as timely any Lord's day of the year, and ought more frequently to be preached.

The special and impressive presentation of such truths is needed oftener than once a year, and the crowding of one day with it will not atone for the damage and loss suffered by a comparative neglect of it the rest of the year. If this is the tendency (and who is prepared to say it is not?) is it not, in the absence of Scriptural requirement of the annual observance, a sufficient argument for its discontinuance? Let zealous Protestants consider.

Then see the riotous egg-eating on Easter Sunday. Thousands of people collect all the eggs they can possibly obtain, and celebrate the day by boiling and eating them, forsooth the egg is, or was, regarded as a symbol of the resurrection. The symbolism is not in the egg; and a boiled egg is no more a symbol of the resurrection than is the grave and its decaying dead. The hatching of a bird from an egg would more properly symbolize the coming forth of the dead from the grave, though the analogy is still imperfect. But thoughtless men and women cook and eat eggs on Easter Sunday, as if they thought the more they eat the surer they are of the resurrection. And this is carried to the point of wicked gluttony in many cases, to say nothing of the utter lack of analogy between a boiled egg and the resurrection. It ought more properly to symbolize utter despair of the resurrection, since from such eggs no bird was ever produced.

A few days since a Methodist lady from Michigan told me of a man in that State who made a bet that he could eat twelve dozen eggs, that is, on Easter Sunday. He ate them, but there was a a funeral; and can we suppose he was buried in hope of the first resurrection?

But some will say there is no need of such abuses. True, but if all Christian people would discountenance all religious anniversaries not appointed of God, and urge with becoming zeal the proper observance of the Lord's day, such abuses would soon cease, and the Gospel have far greater sway than under the present practice.

Then there is "Good Friday," "Ash Wednesday," forty days of "Lent," and "Candlemas day," etc. Think of the old Pope on the second of February blessing all the candles to be used in the cathedral services for a whole year!

It is gratifying to note, whether by special design of the Bible lesson committee, or providential overruling, the lesson on the birth of Jesus came a few weeks too late for Christmas. Nothing was lost by it, but much gained, if the right use was made of it. So if the year's course embraces the resurrection of Christ it is to be hoped that lesson will come too late for "Easter Sunday." It may help the churches and the people to see that the reign of Christ on earth may progress just as well and perhaps better if these unauthorized observances were dropped from the calendar altogether.

Clarendon, Texas.

Bible Reading.

TOPIC.—*Individual duty when directly or indirectly solicited to embrace a worship not authorized by the Word of God; or, God's mode of preventing his people from becoming idolators. (See Deut 13:6–11.)*

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods which thou hast not known, thou nor thy fathers; namely, of the gods of the people which are round about you, nigh unto thee or far off from thee, from the one end of the earth even unto the other end of the earth: Thou shalt not consent unto him, nor hearken unto him, neither shalt thine eye pity him, neither shalt thou conceal him. But thou shalt surely kill him, thine hand shall be first upon him to put him to death, and afterwards the hands of all the people. And thou shalt stone him with stones that he die; because he hath sought to thrust thee away from the Lord thy God which brought thee out of the land of Egypt from the house of bondage. And all Israel shall hear and fear and shall do no more any such wickedness as this is among you."

The tender ties of earthly relations are to be no barrier to the execution of the law of God. Duty is plainly pointed out, and the sin clearly defined: "Shall entice thee secretly." It was not supposable that they would be so bold as to make open appeals. Entice thee; not to ask thee directly, but to use some allurement; bait thee, persuade thee, in a quiet way. Not to directly ask you, but manage to have you go with them of your own free will and accord.

How very much like Masonry to day! "Let us go and serve other gods." Not a proposition to give up the worship of Jehovah, for this going into the service of other gods was to be done secretly. It will give us influence with the world, and the church need know nothing about it. You need not tell anybody of course, we don't intend to give up our relation to the church. How the spirit of idolatry was then like it is now.

"The gods of the people." Just what the universal religion of Masonry teaches to-day: To serve gods that are no gods and practice religious rites not taught in the words of divine truth. And yet they are grieved with those who call them idolators.

In the seventh verse you are shown that it makes no excuse where they belong or ask you to join. But mark in the eighth verse what God required of the one that was even sought to be enticed, not directly asked, but influenced by telling perhaps how nice it was to belong. Not only does God positively forbid the consent, though it might have been one of that class of very good men spoken of in the eighth chapter of Ezekiel, who did the enticing, as to-day the deacon or class-leader or pastor in some of the churches, but you are positively prohibited from concealing him or his purpose, his effort to entice you into the service of other gods (or to join the Freemasons); but you are to MAKE PUBLIC the purpose of his great wickedness.

Under the Mosaic law the power of life and death was at the disposal of the ecclesiastical government; the idolator was to be surely killed, and the mode of execution is described, and the crime charged, "Because he hath *sought* to thrust thee away from the Lord thy God." Truly a great crime, as it involves the soul's eternal death. Did God then look upon even an attempt to draw one away privately from his service to a service not ordained with such executive indignation even under the law given by Moses, then how must it appear before his judgment now, under the law given by his Son?

Mark the effect in the eleventh verse, "And all Israel shall hear and fear, and do no more any such wickedness among you." The purpose of God appears to have been to stop idolatry in its very incipiency.

In the foregoing is shown the duty of the individual Christian to make no compromise, nor listen to the tempter, nor give place, no not, as Paul says, for one hour. Oh that God will show Christian men and women their duty! BEREAN.

PROMISES AND PROMISSORY OATHS.

BY REV. A. J. CHITTENDEN.

To be bound "in conscience" and "in honor" to a mistake is a dreary bondage. The number who are suffering under an erroneous notion of the validity of bad promises is legion; and they are not all included in the chain-gang of secretism.

The craftiest and most diabolical of all forms of civil oppression is that which undertakes to give to bodily servitude a legal sanction by the conscientious consent of a republican people, who have been taught by their task-masters that promissory legislation is peculiarly sacred and beyond recall while all other forms of legislation may be reconsidered and revised with a simple regard for common equity.

A public debt of large dimensions has gone into proverb as "a perpetual bondage." This means that one generation can sell the services of the unborn to others unborn, and that the people cannot raise the question of justice touching any matter covered by a government oath, bond, pledge, or promise, if such promise be a land money or corporation promise to a few and not a paternal promise to the many. But if the promise of the law has been made in the interest of the people, there has never been found any great difficulty in calling it forth from the records of the state and revising the terms and conditions to suit the demands of some favored class.

In looking at the history of such political doings, I have sought for the solution of the question, Why are the people so tolerant of these inconsistent and shameful discriminations between promissory legislation and any other acts of Congress? I am afraid it will be found true that the popular conscience has been made more by the politician than by the preacher: and that the preacher has neglected a very important part of his office as conscience educator on the question of promissory obligations. I have coupled the political bearing of the subject with that of bound secretism, because, in the last analysis, they will appear less unlike than at first they may seem to be.

Those people who are interested in continuing the present condition of servitude to the usurer have made a great parade of the words "national honor," "public faith," "government credit," and the like; knowing very well that the success of this old trick of the trade must depend upon a well managed abuse of the popular moral sense. When this artificial conscience has been properly prepared, it is only necessary to slip through the legislative process a well planned and slyly inducted bill of agreements which shall pledge the government to some specific obligation in the granting of lands, moneys, or monopolies. This done, the master of ceremonies, who dictates the government from behind the scenes, retires with, "Now we've got them fast. Here is the bond. It is written thus and thus. It was not so at first, we know; but this is now the latest form, and since it suits *us* well, it is therefore unalterable. We have a promise, and the terms are most agreeably specific unto us and our posterity. All coming generations will inherit the pious infirmity of this, and the sons of our present servants will never so far depart from their holy imbecility as to call in question the justice of anything so far above the realm of justice as a governmental promise signed and sealed." As though popular governments were not created for the express purpose among other things of *undoing any foolish or wicked act of a past session*, whenever it shall be found to work unjustly against the people.

But principles.

First. No promise, pledge or oath carries with it any more binding moral force than the moral quality of the act specified in the promise.

It is necessary to add only a single qualification of this. In affairs of small importance, it may be wise to suffer injury and not seem to make light of pledges—to do what you did not intend to do in your promise if the letter of it holds you, and the law is against you. But this concession has its limit. Courts of equity are frequently required to set aside the unrighteous terms of a written agreement that had been forced upon a debtor in embarrassed circumstances. If this principle were more generally recognized, society would lose nothing but legalized tyranny. Let men who are too shrewd for other people's welfare be made to know that their claims must show fair considerations, or suffer appeal to a court of adjustment.

Second. Specific promises are always subject to conditions implied, if not expressed. When the particular form of the promise is found impossible *or very unequally injurious* to the obligator, an alternative or equivalent is allowed.

To promise lawful money is a general promise, and that is the only form that governments have any moral right to use. To promise coined metal or meteoric stones, or silver-tailed monkeys, to be delivered thirty years from date, without any certainty of having these particular commodities is equally absurd in every particular; and as dishonest as it is absurd. For any people to feel morally obligated by such terms in legislation is to present to thoughtful men a phase of popular government quite as ridiculous as the picture of a thoroughly subdued Mason dragging the ball and chain of his blasphemous oaths under the impression that he has no moral right to be free.

And now for this man I have a very short sermon: "Thou shalt not foreswear thyself, but shall perform unto the Lord thine oaths." *Fore*-swearing is any specific swearing unconditional which leaves no provision for asking the will of the Lord. To perform an oath unto the Lord is to hold your obligation *always subject to the will of the Lord;* to be by him altered, amended, or abrogated. Only one form of promissory oath is absolute in claim, and that is the religious promise *to do right.*

Breaking away from a Masonic oath is not an act that comes under the question of truthfulness at all. To take that oath seriously intending to break it is dishonest. The question of veracity lies there and no where else. Those who intend to keep the oath are outlawed by God, because they make no provision for obeying him. Those who say openly that they intend to keep it should be outlawed by society, disfranchised and precluded as witnesses from all civil courts where a Masonic interest is opposed to an ordinary citizen.

If the position of an adhering Mason be correct a jury of his kind would have no right in consistency to condemn criminals of any class, provided they confess to the court that they are mutually sworn to commit those crimes. There is no virtue in an oath or promise to compel the doing of anything that is not right in itself.

Wheaton College.

FACTS ABOUT ALCOHOL.

BY P. R. RUSSELL.

Alcohol is a subtle, insidious, bewitching and deadly poison, and has caused more sickness, misery and death than any other, perhaps I may affirm than all other poisons put together. It is not, properly considered, one of the "creatures of God," as it is sometimes called; for when he in the beginning, created the primary elements of the heavens and the earth, alcohol was not one of them, nor was it evolved from the molecules during the six days or epochs of the Adamic formation. It is an intruder. Like sin, miasma, war and death, it is an enemy, being produced by decay. It is found in no fruit, flower or blossom. It oozes forth from no tree, plant or shrub of the forest, and gushes up from no spring or fountain. The following among other facts are affirmed of alcohol by chemists and physiologists:

It is an irritant; it will blister the skin and inflame the stomach. It is a narcotic, and as such paralyzes the the nerves and benumbs the sensibilities; that it destroys or vitiates the blood. It causes heart disease by changing the heart tissues into fat. Alcohol produces apoplexy; it does this by weakening the blood vessels and causing congestion of the brain. It weakens the muscles. Various experiments prove that a man can lift more, endure much more fatigue, and accomplish much more work without than with alcohol. It wastes the vital forces and causes consumption. It dissipates the vital heat, and travelers in the Arctic regions are obliged to be teetotalers. It causes a paralysis of the brain. A man dead drunk is a person whose brain is temporarily paralyzed. It will destroy every organ of the body. It hardens the liver and renders it useless. It produces the whole troop of nervous diseases. It generates ulcers, cancers, dyspepsia, tumors and all kind of derangement in the human organism. Alcohol is found to produce more than two thirds of the diseases found in the hospitals in our large cities. It generates paupers and tramps spontaneously. It is one of the most active of all causes of crime and insanity. Alcohol shortens life 50 per cent., according to the statistics of life insurance companies. Alcohol annually kills in the United States not less than one hundred and twenty-five thousand of our citizens. It serves no useful purpose in the human system and is everywhere an enemy of life and happiness, costing the people more than their bread. It is the devil's masterpiece in delusion and mischief, and so far as its application to the human stomach is concerned, "it is evil, and only evil, and that continually," whether we call it a dram, or a tonic, or a catholicism. Moderate drinking and dosing are both alike tricks of the Old Serpent, to lead men and women to the drunkard's grave.

Vineland, N. J.

MORMONISM AND CONGRESS.

In response to an inquiry from the *Inter-Ocean*, the United States District Attorney for the Territory of Utah writes as follows on the need of Congressional action on the question of polygamy and the difficulties in the way of prosecuting and convicting those who are guilty of the practice:

"In your letter you seem to assume that no efforts are made to execute the law. This is by no means correct. Every effort that can be made is made by the officers, and some cases have been prosecuted and convictions obtained. It is true, however, that the majority of offenders go unwhipped of justice, and this must continue to be the case until Congress takes this matter in hand and enacts some further laws. This question has been handled with gloves when handled at all. The poultice policy has been too long in favor, and to Congress belongs the blame for not ridding the country

of this foul stain, polygamy. They have, to be sure, enacted a law forbidding polygamy, and declaring it a crime; but for these many years have permitted our hands to be tied by failing to enact much needed measures that are necessary to aid the enforcement of the law, so that to-day the law is not respected.

"The law we are called upon to enforce reads as follows: Sec 5 352 'Every person having a husband or wife living who marries another, whether married or single, * * * is guilty of bigamy and shall be punished.' * * * It will be observed that the offense consists in 'marrying another.' In other words, it is the marriage that constitutes the offense, and therefore it is the marriage that must be proven.

In order to convict a man of bigamy, it is incumbent upon the prosecution to prove beyond a reasonable doubt,

1. That the defendant at the time it is alleged he committed the offense had a lawful wife living.

2. That having a lawful wife living he married another—not that he lives and cohabits with another, but that he married another.

3. That this bigamous marriage was solemnized within the three years last past. For, as strange as it may seem, Congress has allowed this crime of bigamy to be subject to the general limitation law.

THE DIFFICULTIES IN THE WAY.

Now, with these propositions in our mind, let us look at some of the difficulties in the way of successfully prosecuting one of these Mormon saints (?):

The first thing a Federal officer has pretty thoroughly impressed upon his mind, when he undertakes to enforce this law, is that he is in Utah, and not in the State of Illinois, or in any other of the States of this Union, and it is by no means fair to judge us by what would be expected of the prosecuting officers in the States. There the entire community demand and expect that if a man commits the crime of bigamy he will be punished. Every man, woman, and child cry out against it. In Utah we have just the reverse, or nearly so. The last census gave Utah 120 000 inhabitants or thereabouts. Out of this number at least 100,000 are believers, or pretended believers in, and advocates of, this foul crime of polygamy. They preach it and hear it preached in their church openly from week to week. Their fathers and mothers, sisters and brothers, perhaps practice it. Many of them are the children of polygamous marriages. This public sentiment, which has possession of the whole Territory, urges every woman to, in every way possible, obstruct the enforcement of this law of Congress. They excuse their acts to their own consciences by about this kind of reasoning:

MORMON REASONING.

'God, through his prophet, Joseph Smith, has revealed it unto this people that they should practice polygamy. God's law sanctions, if it does not command, that this people practice polygamy. Opposed to it is the law of man. Which, when they conflict, should be violated, God's law, or man's law? Why man's law, of course.'

Every Mormon marriage is solemnized in the 'Endowment House,' so-called. No person is allowed to enter this house except the tried and faithful Mormon, and all who do enter are sworn never to reveal anything that transpires. Because of this secret marriage ceremony, the greatest difficulty is experienced in executing the law. You who wonder that this law is not enforced, stop for a moment and consider the situation here in Utah, in the light of these facts. The sentiment of the whole Territory opposed to the enforcement of the law, and the offense committed only in the presence of those who swear never to reveal it, who are in fact *particeps criminis* to the offense—with this state of facts can you expect successful prosecutions of polygamy cases?

Daniel H. Wells, the first counsellor to President John Taylor, was summoned by the prosecution in the case of John Miles, and rather than reveal what took place in this endowment house suffered imprisonment for contempt. Before the court made the order, however, he testified that he was under a sworn obligation not to reveal what transpired.

A third obstruction to the enforcement of this law is, these offenses are generally known only to Mormons, who believe that polygamy is a law of God unto this people, and that the law of Congress is simply enacted to persecute the Mormons. Upon these persons the prosecution must largely rely for proof of the offense charged. Is it difficult for you to understand that it is almost impossible to get the facts before a court and jury from such witnesses? Why, perhaps the very witness you rely on is himself a polygamist, at that moment as guilty as the man on trial; besides, he does not wish to see a conviction and is opposed to you in every way. He has taken an oath, to which is attached a horrible penalty, never to reveal the very matter you are asking him to testify concerning.

Do you think for a moment that such a witness is available?

What is the result generally? These witnesses have convenient memories, or rather, a convenient way of forgetting. They can't remember. I have known witnesses to remember every other circumstance connected with the case except the all-important fact—the marriage—that they had no recollection of. (?) And, horrible as it may seem, it is nevertheless true, if these witnesses are pressed to the wall, when the general answer, 'I don't recollect,' will not do, rather than reveal the facts

THEY WILL PERJURE THEMSELVES.

Mothers and fathers will testify they know nothing about the marriage of their daughters who are living with polygamists and rearing children; plural wives will swear they are only mistresses; and, in fact, almost any statement will be made to evade the law; and they will satisfy their consciences by their all-consoling belief that they did it for 'Christ's sake.'

The first, or lawful wife, is not allowed to testify as a witness, and so it often happens that the first, or legal marriage, is more difficult to prove than the second, or polygamous marriage. Often the first marriage was solemnized in a foreign country—for it will be remembered that a large proportion of the Mormons are foreigners. The certificate of marriage will not do; the defendant must be confronted with the witnesses.

The fact that the offense must have been committed within the three years last past shields nine-tenths of all the polygamy in Utah to-day. It is generally understood that this crime outlaws in three years; with this limitation law in view, a Mormon takes a young girl into the endowment house and she is 'sealed' to him as a polygamous or plural wife. She then goes home to her father's house, and lives for three years apart from her polygamous husband. The fact is kept quiet by those who know about it until the offense is outlawed; then the polygamous husband calls for his concubine, and lives with her in open defiance to the government or its officers.

DELEGATE CANNON'S CASE.

The honorable member from Utah, one of the nation's law-makers, Geo. Q. Cannon, who has four wives, slipped his neck out because of this law of limitation, and to-day, instead of being in the penitentiary, is allowed to disgrace the government of these United States—a government for which he has no respect, and whose laws he violates and openly counsels others to violate—by sitting in the House of Representatives as delegate from this Territory. Is it to be wondered at that loyal, law-abiding citizens become disheartened?

It should further be understood in connection with the difficulties I have mentioned, that there are no laws forbidding adultery, lewd and lascivious cohabitation, incest or seduction in this Territory, otherwise we might arrest these offenders for adultery, the plural marriage being void. The only law we have to correct the evil is this law of Congress above quoted.

PHILIP T. VAN ZILE.
U. S. Dist. Att'y for Utah.

ANTI CHRIST.

The devil begat darkness; darkness begat ignorance; ignorance begat error and his brethren; error begat free-will and presumption; free-will begat merit; merit begat forgetfulness of God; forgetfulness begat transgression; transgression begat superstition; superstition begat satisfaction; satisfaction begat the mass-offering; the mass-offering begat the priest; the priest begat unbelief; unbelief begat king hypocrisy; hypocrisy begat traffic in offerings for gain; traffic in offerings for gain begat purgatory; purgatory begat the annual solemn vigils; the annual vigils begat church-living; church-livings begat avarice; avarice begat swelling superfluity; swelling superfluity begat fullness; fullness begat rage; rage begat license; license begat empire and domination; domination begat pomp; pomp begat ambition; ambition begat simony; simony begat the Pope and his brethren, about the time of the Babylonish captivity. After the Babylonish captivity the Pope begat the mystery of iniquity; the mystery of iniquity begat sophistical theology; sophistical theology begat rejecting of the Holy Scripture; rejecting of the Holy Scripture begat tyranny; tyranny began slaughtering of the saints; slaughtering of the saints begat contemning of God; contemning of God begat dispensation; dispensation begat wilful sin; wilful sin begat abomination; abomination begat desolation; desolation begat doubt; doubt begat searching out the grounds of truth, and out of this, the desolator, pope, or anti-Christ is revealed.

St. Paul complained and said: "The time will come when they will not endure sound doctrine;" and elsewhere: "This know also, that in the last days perilous times shall come; for men shall be lovers of themselves," etc.—*Martin Luther.*

Reform News.

A FREE METHODIST CHURCH RULED BY AN ODD-FELLOW.

We have often called attention to the fact that a single Freemason or Odd-fellow will, in scores of instances, rule an entire church, but have never known a more marked example of this fact than the one under consideration. With the hearty consent of the pastor, the Free Methodist church at Sugar Grove, Kane county, Illinois, had been secured for working the Masonic degrees by Thomas Lowe, Dec. 17th and 18th, and hand-bills were freely circulated advertising these meetings. At the time announced Bro. Lowe and many others sought admittance to the church but found it closed and a man who professed to be a renouncing Odd-fellow guarding the door and turning the people away. He denounced Bro. Lowe as doing the work of the devil, and on being asked whether he considered his Odd-fellow's obligations binding, declared emphatically that he did; yet insisted that he was a seceder from the order. Bro. Lowe told

him that he was evidently still bound by Satan's chains and urged him to repentance, but was railed upon in reply.

Although some had come five or six miles to attend these meetings through the severe cold weather their requests for entrance to the church, even to warm, were in vain, and a school-house was finally secured and the degrees were duly worked before good audiences.

That this Odd-fellow should have been permitted to perpetrate such an outrage for even the first night is surprising; but it is quite as astonishing that the church did not rally, and, asserting their freedom from lodge domination, furnish their house for the next night at least, and notify the public that henceforth no secretist should close the doors of their house of worship against reform meetings. Shall we have an explanation from the pastor of this church? Does this Odd-fellow still rule the church, or has he brought forth "fruits meet for repentance?"

Columbia County, Wisconsin.

STODDARD AND LOWE AT WORK IN AN ATTIC.

Fall River, Wis., Jan. 25, 1881.

Bro. Lowe and I have struck land and found friends here. There are two church buildings in the place, with doors turning on their hinges only one way when Anti-masons want to be heard. Parties interested have done the best possible under the circumstances, and secured a "hall" at $2.00 per evening in the attic of a hotel. Stepping into the "hall" I find it about the size of an ordinary bed-room. Examining its appointments I note the absence of stove or any apparatus for warming —with the mercury at 14 degrees below zero—six backless benches and three rough boards on empty nail kegs. Yet I see much for which to be grateful. Truly the prospect is not very inviting, but then I remember it is not a "stable," and therefore better than the place in which our Divine Leader was born.

The brethren here from Rio and neighboring towns are deserving of much credit in overcoming obstacles at which others less determined would have faltered and fallen back. Darkness is coming over us and I will desist for the present with the statement that Bro. Lowe has found in the hotel an old friend from Michigan and a "brother chip in the craft."

Jan. 26, A. M.—Last evening's work excelled my highest anticipations. The *capacity* of the little upper chamber proved greater than I had supposed, and by careful packing, in the corners, on and between the seats, and against the walls, room was found for not less than one hundred *men*, the ladies not daring to venture, though some I learn came as far as the hall door. They were a class of plain, and mostly young men, who preserved good order and gave close attention to what was said. Bro. Lowe spoke with his accustomed candor and gave the first degree with excellent effect. The brethren have arranged a series of meetings in Columbia county and the prospect is encouraging. Incidents of Masonic rascality reported to me here are numerous, but they are similar in character to those with which every man and woman whose eyes have been opened are familiar, and I need not repeat them. It is the one issue everywhere, between Christ and anti-Christ; between free government and despotism; between honesty and duplicity, and every man, preacher or otherwise, who is not with Christ is against him, and consequently an enemy of his fellow men. J. P. Stoddard.

A Notable Dedication.

Vineland, N. J., Jan. 27, 1881.

Editor Cynosure:—We have just finished a Wesleyan church here, and on Sabbath last, by invitation, brethren D. S. Kinney and D. P. Rathbun were present to dedicate the house to the service of God. Bro. Kinney preached a sermon in the morning that will long be remembered in Vineland, as being accompanied by the power of the Holy Ghost; the glad hallelujahs ascended as wave after wave of power came upon us. The love-feast and communion were simply awfully grand; to be in such a place and hear the old veterans talk made one wish he had lived in the days of primitive Christianity.

Early Monday morning Bro. Kinney left for New York, but Bro. Rathbun remained behind to speak to the people on true and false worship. On Monday evening in Grand Army Hall Freemasons and a large number of other secretists were out to see "poor Hiram die." The third degree was worked, and at its close you might have thought that murder had really been committed, for Bro. R. gave any Mason the privilege of contradicting what had been said, when a grand master Mason (who, by the way, is a Spiritualist) sprang upon the platform and declared that Vineland had been disgraced so much that he or the Mayor should resent the insult. Through the "discernment of the spirits" he saw that Bro. R. was a vile hypocrite, and made such wild gestures that he *accidentally* (?) struck Bro. R., but with all his fire and wrath he failed to impress any one, Masons not excepted, that Hiram had not been very properly killed. When the above had taken place Anti-masons (whose number is being increased daily) sprang upon the rostrum, and it would have been a very warm place to have further shown Masonic charity.

On Tuesday evening our dear Bro. R. again lectured with telling effect in our new church to a very intelligent congregation of people. At the close a collection was taken for him and hearty thanks were extended by a rising vote which was almost unanimous.

This morning we bid our dear brother good by and God speed. We propose, God helping us, to keep the ball rolling until Hiram is really dead. Your brother,

Wm. S. Schenck.

From Alabama.

A GREAT AND GOOD WORK AT SELMA.

Bro. Kellogg:—I take a few moments to drop you a line concerning our late attack on secretism in this place. Its giant walls are beginning to totter. Their very foundation has received a tremnedous blow. Bro. Hinman came to this place about two weeks ago, and is still at work here. On Sabbath of Jan. 9th he lectured in the R. P. church on "The Relation of Secret Societies to the Christian Religion." The weather was inclement, but there was a fair audience present. There were present one Freemason and two Odd-fellows. The argument was most convincing. The two Oddfellows declared that they are done with the lodge.

On Tuesday night, Jan. 18th, Mr. Hinman gave another lecture in the lecture room of our church in connection with which he worked the Master Mason's degree. The house was filled to the door and every thing was perfectly orderly and the lecture was listened to with intense interest. The working of the degree, particularly the killing of Hiram Abiff, made a profound impression on the minds of all present. There were several persons present who are members of different secret orders. I think there was one (and probably two or three) Freemasons in the audience. But none of these dared open their mouths in seeing their beloved institution exposed, crumbling and falling.

The diabolical spirit of the secret society men is very much stirred. They are burning with wrath, but there is a constraint on them. It makes them boil with rage to see every little boy in the town giving the signs of the Entered Apprentice, Fellow Craft and Master Mason's degrees, and crying out in the streets *Jubilo, Jubila, Jubilum.* When the children get hold of a thing they are sure to make something of it. I think those who were present the other night are now enlisted in the cause of this reform, and as they grow up I trust they will be a power against them. I think the lodge has received a severe blow—I hope a fatal one. Mr. Hinman will probably give another lecture in one of the churches before he leaves. Revival meetings in some of the churches have delayed the work in this line, but I do feel that an impression has been made.

As we have opportunity we circulate the *Cynosure* and tracts. We are trying to keep up a fire all along the lines. We trust this grand work of reform may increase in strength and spread over the whole land. By the faithful efforts of the many lecturers in the field, and through the prayers of the faithful, this gigantic institution of Satan must speedily fall. If we cannot go forth into the field our prayers should be unceasing for the success of those who go, and against these orders of darkness. Praying for your success in this glorious cause, I remain,

Yours faithfully,

G. M. Elliott.

From Northern Iowa.

Immediately after my return from Birmingham, remaining only one day at home, I started for the work in north Iowa under the care of the North Iowa Christian Association; arriving at Rockford in Floyd county, on Saturday morning, the 15th, after riding all night. Here I found myself snow-bound, and I could not go out into the country; so I secured an appointment to preach, in the absence of the pastor, at the Congregational church. There was a good congregation, and I gave them a Bible reading in the evening on secretism; had a fine audience and the best of attention. On Monday I went five miles out into the country to Rev. John Ball's; found a genial, spirited reformer and a pleasant home. I got out an appointment for Tuesday and Wednesday evenings at the Crowell school house, four miles out; had two good meetings.

From here I went to Rudd, a small station on the Milwaukee and St. Paul railroad. The appointment sent here had not been announced. I engaged the hall and through the town school got out an appointment and had a fine audience. I gave them a general lecture on the evils of Freemasonry, the oath especially, showing that every man who takes the Entered Apprentice oath becomes a partner in a murder contract, and to stick to the oath, and recognize it as binding recognizes the man as still bound in a murder covenant, and I showed its secrecy to be entirely forbidden by the Word of God. I had quite a number of intelligent Masons out to hear me. The people are anxious for the degree exposure.

From Rudd I went to Nora Springs on the C. B. and N. railroad. This is quite a town. I found the Baptists were holding a series of meetings under the leadership of Elder T. H. Judson. He has never been a Mason; thinks the religion of Jesus Christ is enough for any one. I preached for them Friday, and Saturday evening and Sabbath morning and Sunday evening at the union meeting at the M. E church-house to a very large audience. It was truly good and cheering to see all the people of God thus uniting for his glory and the salvation of sinners. I attend afternoon Gospel meetings each day, taking a part and being made to feel at home with those who seek to honor Christ.

On Monday evening at Nora Springs Bro. Starry and I commence a course of lectures and expositions under the employ of the North Iowa Association opposed to secret societies. Pray for us that God may be with us. Joel H. Austin.

Correspondence.

A Query for the Missionary Baptists at the South.

Weston, Umadilla Co., Oreg.

To Rev. Wm. Alexander, Lowndes Co., Miss.:

Dear Bro. in Christ:—Having been a careful reader of the *Christian Cynosure* for some time past, and feeling much interested in the reform movement represented by it, I take this liberty of addressing you through the medium of its columns.

1. Is this question of anti-secrecy agitated very extensively in your State among the Missionary Baptists?

I noticed some time ago that an Association which was composed of some twenty-one churches had passed some very radical resolutions with regard to non-affiliation with those of the same faith who favored secrecy.

2. Are there no periodicals published by our beloved denomination in your State or adjacent States which will speak out against this growing evil? If there are, will you please favor me with the name of the publisher and P. O. address of the same. There are quite a number who favor the anti-secret movement in eastern Oregon and Washington Territory, but in view of not being organized this element is powerless. We, as Baptists, are bold in exposing sins of minor importance, but are silent as the grave upon this one of *the* sins of the present age, which is practiced among our dear people. May the God of heaven aid you in prosecuting this reform movement until its influence may be felt in the churches of the Missionary Baptists throughout these United States.

Yours as a laborer for Jesus,

W. H. Pruett,

Pastor of the First Missionary Baptist church of Weston, Oregon.

Knights of Honor.

In Dickson, Tenn., there are two secret orders,—the Masons and Knights of Honor. This article has reference to the latter. I notice that there has not been much said about it in the *Cynosure*.

It proposes to be an insurance society and provides for each family, in which the death of a member occurs, $2,000. Its members tell us gravely that this is done by paying about $12 a year. When you talk figures to them they tell us that the society is rapidly increasing and that it can be done. Others tells us that members fail to pay their dues and drop out, and that lodges cease to exist, and that this accounts for the cheapness of the concern.

If the average length of life in the lodge is thirty years (and it will not likely be so long) it will cost each member $65 a year and the lodge expenses in addition. And if any thing in this society makes it easier now, the heavier burden must be borne in years to come. No doubt many will join the society and not be able to keep up the expenses. I would think it no safe investment for a poor man, and the rich do not need it. This is said without reference to the objections against it as a secret order. Of its secrets I do not profess to know. I would like to learn more about it from others who may have the proper information. Many will enter this order and find it a burden grievous to be borne.

S. F. T.

What I Know about Masonry.

In the year 1874 in the village of P., New York, there resided a young merchant, a distant relative and near friend of the writer. He was a man of strict integrity, of firmness of character, and universally beloved. He at length united with the Masons, not so much because he loved the secret order as because he loved a number of his associates who had connected themselves with it; his love and friendship being apparently reciprocated. During the autumn of the above-mentioned year, the noble young man after a brief illness was suddenly called from time into eternity, leaving a widow and one child, the former in quite poor health and (after the settlement of the estate) penniless. Because of the high esteem in which this worthy young man was held by his brother Masons, it was decided by the craft to pay their last tribute of respect by Masonic ceremonies at a church near by. A Congregational minister begged leave first to offer a prayer at the house, after which he took his stand just outside the door and before the large assemblage, Masonic and Anti-masonic, made the following declaration: "My friends I am opposed to Masonic funerals, and I will frankly state why: First, because the same stereotyped prayers are repeated alike over all classes, —the good, the bad; the saint, the sinner; the child of God and the child of the devil. Second, because the good, the bad; the saint, the sinner; the child of God and the child of the devil alike repeat the same prayers! At a certain Masonic funeral I once attended, a deist, a disbeliever in religion save that of Masonry (?) repeated with the craft in solemn, parrot-like tones 'Our Father which art in heaven.'" (Exhibiting as much mockery toward the Deity as did the forty and two children toward Elisha. "Be not deceived God is not mocked." The fearful fate of those children that mocked the man Elisha, will be trifling beside the fate of the man who mocks Deity himself.) The pastor then gave other reasons for his opposition to Masonic funeral. Thus, a brother Mason died and should have been buried Friday, but for display the corpse was kept till the following Sabbath. A large crowd assembled and the scene in this holy day was not unlike that of a circus or Fourth of July celebration and with far less respect shown the deceased than at an ordinary Christian burial.

"Pure and undefiled religion is this—to visit the widow and fatherless in their affliction, etc.," a religion to which the Masons lay great claim; but in this instance at least, although the deceased Mason was so universal a favorite, and the widow in sympathy with the fraternity; left without husband, without health, without house, home, or any visible means of support for herself and orphan child, yet we have the testimony from the widow herself that she never received at the hands of the fraternity one single dollar, thus depending on her scanty labors or outside friends for support. Let every tree be judged by its fruit.

* * *

Our Mail.

D. G. Jeffery, Blissfield, Mich., writes:

"We have been having a debate at a school house on secret societies."

Enos Collins, Plover, Portage county, Wis., writes:

"I think if Bro. Browne or some other one would come through this country and lecture and work the degrees to enlist the people he could get a fair compensation and do a great amount of good. If we had had some one to have lectured before election we could have polled hundreds of votes."

R. W. Speer, New Concord, O., writes:

"It seems to me that every State convention should commence at its meeting to raise lecturer's salary to be completed when the members go home and carry on the work. Although it will be two years next March since the anti-secret State convention was held at Utica, O., I wish to say that in my opinion it was a success in Utica and the country round here."

John D. Nutting, Albany Mo., writes:

"Have seen nothing in the Cynosure about National Convention for this year. Our State Association meeting was in favor of St. Louis, if possible."

We are glad to see friends looking after the National Convention and hope the Directors will soon have something definite to say on this subject.

N. Wilcox, Brush Creek, Iowa, writes:

"There were six American party votes cast at this place. If our State meeting had been earlier I think we could have done better."

Chas. N. White, Strickland, Isabella county, Mich., writes:

"I am reading and using the Cynosure for the glory of God. I have spread it far and wide."

Notwithstanding the best efforts of many of the Cynosure readers to circulate the paper there are multitudes who ought to know about the paper who never have heard of it.

A gentleman writes from Cortland, N. Y., to Rev. J. Blanchard, Wheaton, Ill., as follows:

"Do you know any house or person in Chicago or elsewhere who publish any Anti-masonic books or journals? If so please give me their address or addresses."

Miss Eliza Bradbury, Owego, N. Y., writes:

"I greatly rejoice in being permitted to do even a little in this great work of pulling down and destroying this abomination out of the world. If I were able I would send for one of our lecturers to come out here, who would cry aloud and spare not. The ministers here will not speak one word in public about it and very few in any way against it. As a natural result the churches are dead and souls are perishing for lack of knowledge. I am praying all the time that God will send us help and deliver us for Jesus' sake. It is a great comfort to hear of the prosperity of the cause. I have collected three dollars for the Morgan monument. Elder King sends one dollar, he thinks if every friend of the cause will give one dollar they will soon be able to get a good stone monument and it ought to be done. He thinks Niagara Falls would be the best place for it because that was the place where he was murdered, and also a place of such public resort from all parts of the world it would do the most good there."

S. F. Durfee, Plymouth, Wayne county, Mich., writes:

"I believe the day of deliverance draweth nigh. God moves in a mysterious way his wonders to perform. I think the Morgan monument enterprise is a movement in the right direction."

I. R. Good, Nappanee, Elkhart county, Ind, writes:

"Secretism is on the increase here. We need a good lecturer but there is no house to be got. Hope the time may speedily come when secretism will be destroyed from off God's beautiful earth."

Geo. W. Clark, writes:

"I shall get all the subscribers for the Cynosure I can when I get to circulating again. Have been poorly for some time; not in a condition to be out. Hope to be in the field at work ere long."

E. Bascom, Greensburgh, O., writes:

"Quincy Lattin sends one dollar for the benefit of Morgan's heirs if you can find them and they are in needy circumstances, if not he wants it to go into the general fund for the monument. He fears Masonic vandalism will destroy it if erected."

S. Simpson, Farmington, Whitman county, Washington Ter., writes:

"Let the Morgan monument go up and stand there declaring to the rising generation the murderous character of Freemasonry. We still wish to work in this new field, and scatter the seeds of truth and righteousness."

O. F. Russell, Buxton Center, Maine, writes:

"I am stirring up an Anti-masonic sentiment here. I rejoice in the work you are doing. I know of no denomination of Christians in this section but is infected with the poison of secretism; and if I take a public stand as I am preparing to do soon, God willing, I shall have to stand alone or go where I can find churches of kindred sentiments."

G. Crook, Elgin, Pa., writes:

"I hope that I may live to see the Morgan monument erected. I will do all I can to get subscriptions for the Cynosure."

J. Osgood, Morenci, Lenawee county, Mich., writes:

"I am interested in the Morgan monument. Do not stop until you get $2,000 if you can reach that amount, you may put me down for ten dollars fifty cents on a hundred dollars any how."

It would only take two hundred ten dollar bills to make $2,000. Why not send them in right away? Other weightier enterprises are waiting for the completion of the Morgan monument. Let us send in the contributions and close up this business.

F. W. Capwell, Dale, N. Y., writes:

"Build Morgan monument of New England granite. Locate at Batavia, Genesee county, N. Y., and draw on me for $5 to help."

B. Ulsh, Silver Lake, Ind., writes:

"If health permits I expect to do work for God in this reform work as soon as the weather moderates. If all Christians would place themselves where God could use them I am satisfied that God would do a great work in the next three or four years. Pray God to take the work into his own hands, then if every man is in his place the walls of Jericho will fall."

Mrs. Charles Blackinton, Flint, Mich., writes:

"There is none among all the rich blessings which God has seen fit to bestow on me, aside from my Bible, that I value so highly as the Cynosure.

Eleanor Cook (the mother of Dr. S. L. Cook), Albion, Ind., writes:

"I have a burning heart for the success of this and every other reform."

Sabbath School.

LESSON VII.—Feb. 13, 1881.—THE PREACHING OF JOHN THE BAPTIST.

SCRIPTURE.—Luke 3: 7-18.

From "The Childhood of Jesus."

Jesus and John were both prophesied of in the Old Testament, and were associated in the minds of the Jews. "Art thou Christ?" they asked of John; and the next question was: "What then, art thou Elias?" He was foretold as Elias (Mal. 4: 5), because he would rebuke the sins of the people; and as the herald and the voice (Mal. 3: 1; Is. 40: 3), because he would announce Christ's coming. He was filled with the Spirit from birth, and was by choice a total abstainer from intoxicating beverages; and was therefore typical of the present age, while we are waiting for the Lord. Jesus was not so during his ministry, for that was, and of necessity had to be, a symbol of his everlasting presence, when joy will be full (John 16: 22). But it was different when "the bridegroom" was taken away. Not only temperance, but all self-denial for Christ's sake (Mat. 9: 14, 15), and our brother's sake (Rom. 14: 21), is the will of God for believers in this age. And in this Jesus is with us in spirit (Mat. 26: 29).

John and Elijah were similar in appearance, both having rough robes and leathern girdles. In mission, both being preachers of repentance. In opposers, for Ahab and Jezebel have their counterparts in Herod and Herodias. Both women ruled their husbands for evil, and were the bitterest enemies of the prophets; and while Jezebel is the wickedest woman in the Old Testament, Herodias is in the New. Lastly, John and Elijah were similar in position; one at the head of the historical period, and the forerunner of Elisha; and the other at the head of the spiritual period, and the forerunner of Jesus.

John was educated by his father with the express understanding that he was to be the "messenger" of Mal. 3: 1; according to the words of the angel. And being supernaturally endowed with the Holy Spirit, the boy was ready for all the Lord's will, and made the most of his opportunities. In the natural order of things he would have been a priest, and would have served his week twice a year in Jerusalem; but now he was intended to be the herald to a better priesthood. To his father and mother these were years of expectancy and delight; but they were not long continued. They were an aged pair when their son was born, and probably long before he reached manhood they passed away to their reward. No more would Zacharias ride to the temple, or Elizabeth sit in the cottage door looking for her husband from Jerusalem. John's future home—probably by the dying direction of his father, as well as the prompting of the Holy Spirit—was in the wild hill country between Hebron and the Dead Sea. Here were several communities of that strange people, the Essenes. They were Jewish Mystics, striving after purity of soul; but hoping to obtain it by ceremonial strictness and external purities. They carried these to the utmost limit. They would not mingle in society nor enter a city, for fear of defilement. Neither would they marry; but they adopted the children of others, and would willingly adopt such a congenial spirit as "John-ben-Zacharias."

He never became a thorough Essene, nor did he approve of all their customs; but he could heartily work with them, for they were nearer to his liking than any other people. They were pious, according to the awkward piety of that age; loved purity and hated hypocrisy and shams; were severe with their own sins, and were altogether the most righteous sect in the country. In the spring of A. D. 25, John was thirty years old. It was the twelfth year of the reign of Tiberias; or the fifteenth year, counting from the date of his reigning conjointly with Augustus. Pontius Pilate, a cruel, superstitious skeptic, had just been made governor of Judea; and Caiaphas had just been made high priest. His father-in-law Annas, who came into the office eighteen years before, was still the real high priest in the estimation of the Jews, and exercised the authority of the office; but Caiaphas, holding the commission from the government, was the legal high priest.

John knew by divine direction that the hour had come for his public appearance. He was in no doubt. The same heavenly voice that had guided him before, now gave him full instructions as to his way and work and words (John 1: 33.)

Dressed in a robe of camel's hair, with leathern girdle and oaken staff, he sets out for the Jordan, and takes his stand by the lower ford, where the passover pilgrims must cross. There he begins preaching repentance from sin and baptizes all who receive his word. That word is with power. He speaks with the authority of heaven. In food and clothing he is independent of the support of men, so that he is not hindered from speaking the truth with boldness. The tidings spread and people come to him from all quarters. Opinions about him are divided. The wildest rumors are circulated. Some actually take him to be the promised Christ, but this claim he steadfastly denies. The passover pilgrims carry the tidings to Jerusalem where Jesus hears of it, and knows what it means, but his hour has not come. The country is thrilled to the core. All ranks are reached, from the government officials in the palace to the humblest laborers in the field; and all profoundly feel that here at last is one who dares tell them the truth; a commissioned prophet of God.

Bible Reading Emblems.

AMBASSADOR.

We are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. 2 Cor. 5: 20.

1. An ambassador is one sent by a king. Acts. 26: 16-18.
2. Is the king's representative. Matt. 10: 40; Eph. 6: 20.
3. Negotiates peace. Isa. 52: 7; 2 Cor. 5: 18, 19.
4. A faithful ambassador should be highly honoured. 1 Thess. 5: 12, 13; Psa. 122: 1.
5. To insult him a great crime. 2 Chron. 36: 15, 16.
6. The king pleased with those who honor him. Jer. 38: 7-13; 39: 15, 18.

Home and Farm.

The Best Wood to Use.

The fuel question is one of a good deal of moment not only to our city and village folks, but also to the farmer. We have taken considerable time in finding out which is the most economical variety of wood to burn for our Minnesota patrons. At this time the hard maple is the favorite in Minneapolis. The people will give a dollar or more a cord for this wood in preference to any other variety offered in the market, but it is far from being the most economical. The reason the maple is so universally used is that it burns so readily. A cord of good seasoned white oak will make more heat than a cord and a third of maple. In any event it is a great convenience to know the comparative value of the different kinds of wood for fuel. Taking shellbark hickory as the highest standard of forest trees, and calling that 100, other trees will compare with it for real value as follows:

Shellbark hickory	109
Pignut hickory	95
White oak	84
Dogwood	77
Scrub oak	74
Red oak	69
Birch	62
Yellow oak	60
Hard maple	59
White elm	58
Red cedar	56
Yellow pine	54
Butternut	51
White birch	43
White pine	40

Minneapolis Tribune.

Those who burn wood should understand well that the escaping steam from burning green wood, carries off, in a latent state, a large part of the heat produced; that a cord of dry wood supplies as much heat for use, as two cords of green wood; that two cords of some kinds of wood have no more weight to be hauled than one cord of green. Therefore the prudent man will, this winter, when labor is cheap, have a year's supply of wood all cut and split and ready to use.—*Rural World.*

A young woman who had never learned the gentle art of cooking, being desirous of impressing her husband with her knowledge and diligence, manages to have the kitchen door ajar on the day after their return from their bridal tour, and just as her lord comes in from the office, exclaims loudly: "Hurry up, Eliza, do! Havn't you washed the lettuce yet? Here, give it to me; where's the soap?"

Bran or ground feed is best fed to cows upon moistened hay; it being mixed with the hay, all will be eaten together and raised and masticated. But if it is not fed with cut hay it should be fed dry and in a small quantity each time, for if fed alone it is not raised and remasticated, but goes on to the third and fourth stomachs. If fed in slop it is swallowed without any mastication and mixed with little or no saliva, but if fed dry it cannot be swallowed until it is mixed with saliva, and the saliva assists in digestion. When food is masticated the act of rumination causes the saliva to flow and mix with food. We have experimented, and find that, when fed alone dry, ground feed is better digested than when fed wet.

The following recipe for making "the best mustard plasters" comes from an old and eminent physician: The ordinary way is to mix the mustard with water, tempering it with a little flour, but such a plaster as that makes is simply abominable. Before it has half done its work it begins to blister the patient, and leaves him finally with a painful, flayed spot, after having produced far less effect in a beneficial way than was intended. Now a mustard plaster should never make a blister at all. If a blister is wanted, there are other plasters far better than mustard for the purpose. When you make a mustard plaster, then, use no water whatever, but mix the mustard with the white of an egg, and the result will be a plaster which will "draw" perfectly, but will not produce a blister even upon the skin of an infant, no matter how long it is allowed to remain upon the part.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 3, 1881.

Ezra S. Cook.

About midnight of Tuesday last this aged and revered friend of God, who has long sustained his kingdom here on earth through this paper, passed calmly to his rest and reward in the presence of Christ. The last sad public service of respect to his memory occurred on Thursday, January 27th, in the Free Methodist church of this city.

Mr. Cook was born in the town of Fulton, Schoharie county, N. Y., May 1, 1811. His early life was spent with his father on the farm. In his boyhood he showed a great love of books and he secured an unusually good education for those times. He became very proficient in penmanship, which he taught for several years. He took great pleasure in reading the Bible in the original Hebrew and Greek. He habitually read it in these languages while he continued in the ministry. In 1831 he was licensed as an exhorter in the M. E. church. January 16, 1832, he was united in marriage with Permilia Milkes, and about two years afterward entered the regular ministry of the M. E. church, in which he continued about fifteen years. While in the traveling connection he preached at the following towns and adjacent points included in their various circuits: Coxsackie, N.Y., Farmington, Windsor and South Lee in Connecticut; Great Barrington, West Stockbridge and Richmond in Massachusetts, and Windom Centre, New York; after which, owing to a bronchial affection which rendered constant public speaking impossible, in 1849 he assumed a supernumerary relation to his denomination, though he continued to preach whenever his health would permit and opportunity offered, often traveling ten or twelve miles to perform such services.

In 1853 he moved to Illinois and for about twelve years pursued the business of farming in Cook and Du Page counties, when he removed to Chicago.

In December, 1867, his son, Ezra A. Cook, with his aid started in business as a stationer and printer, and about a year later the father formed a partnership with him, which continued until September 20, 1880. At this time, with an expressed feeling that he might soon be called away from earth, he desired to have his business affairs settled up as fully as possible, and sold his interest to his son. He still continued his customary work at the *Cynosure* office until within ten days of his death.

During all these years he improved every opportunity for Gospel labor, and, when living in the country, often for many months regularly preached once or twice on Sabbath and was frequently engaged in evening revival services at a distance of four or five miles from home. A few years after coming to Chicago he joined the Free Methodist church. He was by no means a sectarian, and gave both time and money to Gospel and reform enterprises under the auspices of different denominations.

We recall many pleasant incidents in his life,—undemonstrative, quiet, yet he was always energetic, driving through his work. Business first and pleasure afterwards was one of the principles on which he acted. "I would rather work than be idle," said he, "even at the same price." Although not garrulous, he was social and communicative when opportunities offered, and on all important subjects he had intelligent and decided convictions. One incident which recently occurred comes to the mind of the writer as an illustration. "What do you think of woman's suffrage?" he was asked. "I think it is in accordance with the underlying principles of American government that woman should vote. The narrow views or frivolous pursuits which so often seem to satisfy many women now, would in numerous instances be altered if they enjoyed this right and our country would ultimately find less woman's brain power among her wasted resources. Christianity and the home would also be the gainers if woman was allowed to vote." His words are not reproduced, but rather the impression they conveyed. On the questions of temperance and the use of tobacco he was emphatically right.

During the last few months of his life he several times expressed satisfaction in having his business matters so completely and pleasantly arranged, for he saw a hand we could not see that beckoned him away. On last New Year's day he with his wife took dinner with three of his children and their families. As one of the children spoke to him about looking so well, our heart, the wish being father to the thought, responded affirmatively; but almost before the thought was framed into words it died upon our lips as we looked upon his pale face and bright eyes, which beamed full of affection and interest for his children, grandchildren and friends, and at the same time had an ethereal, separated expression which seemed to say plainly, "The Lord bless you, I am going away to a better land." He leaves his wife, three sons, two sons-in-law, two daughters and three daughters-in-law and fifteen grandchildren to mourn his loss. His children are all of them professed followers of the meek and lowly Jesus.

In his death his family, the Anti-masonic reform, and the Christian church have sustained a great loss. He rests from his labors and his works follow him.

—The funeral services were held at 10:30 on Thursday morning last in the Free Methodist church of this city. The day was bitterly cold but there was a good attendance of friends who, seeing the notice in the daily press, desired to pay the last tribute of respect and love. Rev. A. F. Ferris, the young pastor of the church, had been especially requested by Father Cook to preach the funeral sermon. He spoke earnestly and with feeling from Rev. 14:13; not forgetting to faithfully admonish any present who might be without hope of eternal life of their danger, and the testimony of the occasion in favor of a life of activity for the kingdom of God. The friends were comforted with the fact that such had been the life of their husband and father; and Bro. Ferris also gave a personal testimony of the good he had himself received through the efforts of the departed.

Decline of the Churches.

From the Advance.

Dr. Gray, of the Interior, read a paper at the last Chicago Presbyterian Minister's meeting, on "The Unfruitfulness of the Churches, its Cause and the Remedies," in which he described the marked decline in the ratio of increase in the Presbyterian church for the past few years. He stated that the net increase for the year 1875 was 29,176, while for the past year the increase was only 4,185, or less than three-fourths of one per cent. The Baptist figures show an increase of 31,000, or 1¼ per cent.; the Congregationalists average 5,775 for each of the past three years, which is about 1½ per cent. The Methodist figures show about the same net ratio of increase. * * * A full and fair presentation of the church statistics of all the churches in all the denominations would certainly lead to some startling reflections.

From the Christian Intelligencer.

From the reports of the churches made to the last General Synod these facts appear: 1. That 143 of our churches have less members than in the preceding year—143 have lost ground during the ecclesiastical year of 1879-80; 2. Ten churches have lost an aggregate of 207 members—21, 36, 40 being the highest numbers lost by individual churches; 3. Twenty-six churches have kept their own, having no loss or no gain, or the loss and gain counterbalancing each other; 4. Thirty-one churches have gained but one member.

From the New York Sun.

The Rev. Mr. Parkhurst, the pastor of the Madison Square Presbyterian church, rather surprised his wealthy and comfortable congregation last Sunday by declaring in the course of his sermon that the admission of new members to the whole body of Presbyterian churches in this country during the last twelve months amounted on the average to only one person to each church. Judging from statistics in his possession, he was of the opinion that the membership of the denomination had declined rather than increased within the year.

This prominent clergyman said he could not speak with as much certainty concerning denominations like the Methodist, Baptist and Dutch Reformed, though he believed the facts on the point in question were about the same with them as with the Presbyterians. He knew such to be the case with the Congregational churches of New England, and he gave details in regard to the churches of that class in Hartford and New Haven, where Congregationalism is largely in the ascendant, and is commonly supposed to be in a highly flourishing state. He showed that in both those cities, where rise the glittering spires of many costly temples dedicated to the creed of Brewster and Davenport, the admissions of new members to the churches of that faith within the year hardly gave an average of one person to each congregation, while on account of deaths and removals the net total of members had diminished.

Dr. T. L. Cuyler of Brooklyn, N. Y., fourteen years ago wrote to the secretary of the Boston Tract Society, advising them, by all means, to issue no tract against secret societies. He had joined three of them and was then in active connection with one. Following is his late testimony on the decline of the churches:

"Dr. Cuyler preached yesterday morning in concert with many other ministers on the present lamentable falling off in religious zeal and effort. He said the annual reports of the various denominations showed that, though the population of the country was increasing with great rapidity, the number of church members was decreasing, and this was specially the case in Brooklyn. The attendance on the churches was less now than it was a number of years ago. The Lord's people are in bondage to worldliness and self-seeking. They are very generally in a state of lethargy and apathy, and could most appropriately use the words of his text: 'Turn again our captivity, oh Lord! as streams in the south,' Psalm 126: 4."

Similar testimonies might be added to any extent concerning the churches, both in this country and in Europe.

When the Jewish church had covered the law of God with corrupt glosses, and filled the true religion with side-worships, called "traditions," by which they made the law "void" and the worship "vain," (Mat. 15th chapter and Mark 7th) their temple was filled with worldly traffickers. They rejected Christ, and in a short time their nation was overthrown by the most fearful destructions on record. God did not withdraw all at once. Simeon and Anna, Zacharias and Elizabeth, with others like them, were still members of that declining church. So is it with the churches of this country. Like the Old Testament church they have the oracles of God and the worship of Christ, but they sold Christ for sectarian success in the least of his human brethren, the slave; and the Holy Spirit has gradually withdrawn and their religion has grown shallow ever since. And when slavery was sinking in spite of its shelter in the great church organizations, the worships by tradition were crowding into the churches, and now they control the very same organizations which shielded by their fellowship the slave power.

The Romish church was on both sides of the slave question, condemning slavery by bulls, and aiding and abetting secession and rebellion. The Pope was the only sovereign who recognized Davis and the Confederacy. The Episcopal church by its General Convention rejected a motion for a thanksgiving for the fall of slavery. The Methodist Episcopal church did not rescind its censure of Storrs and Scott for praying in an anti-slavery meeting until 1868, and then only to win back the Wesleyans. The Baptist General Convention drove off their abolitionists, and have since put out the light of reform which they kindled, and sent the good Dr. Nathan Brown out of the country. The Congregationalists had no slave-holding churches, but they shunned and oppressed the abolitionists. And these are the denominations which, having rejected Christ now shield and practice the Christless tradition-worships of the

lodge! Editors and ministers are laying the decline of the churches to the "*worldliness*" of their members! Why, they worship the god of this world! Why should they not be worldly? The Jews thought to save their "place and nation" by rejecting Christ. They lost both; and so shall we except we repent.

The Question of Polygamy.

It is with just alarm that we read that the Mormon delegate from Utah, Cannon, may after all retain his seat in our National House of Representatives, and it is even hinted that President Hayes is favorable to his cause. Such an event may be the Bull Run necessary to rouse the nation to the enormity of this evil and the severe and energetic measures required to suppress it.

The letter of the United States Attorney for Utah on another page will be read with interest since it clears up the legal difficulties and shows where the cancer is to be cut. Mr. Van Zile is urging the passage of measures in Congress which he believes will bring this whole polygamous business within reach of law, and thus cutting away the hedges leave a clear field for the discipline of the courts. In the face of so great an evil this is no time to dally with such side issues as the disposition of the women and children of polygamous marriage. Those who call a halt for the settlement of this matter are abetting the system. Their condition can easily be made at once more comfortable and honorable than now.

The center of the battle, however, is likely to be in Washington, as it will also be with the lodge when it comes to a final grip. Legislators who can admit a clause making the abominations of Mormonism legal after a lapse of three years have not yet come to deal with the case on its merits. When Cannon first took his seat in Congress a resolution was passed soon after providing that members from Territories should be qualified by the same rule that applied to States, and that, moreover, any man guilty of polygamy was ineligible. This passed the House, *but was crushed in the Senate.* It is probably too true that, as the *Evangelist* of this city says, "a very large proportion of our members of Congress are libertines." Just as also a large proportion of them are Freemasons. Lodge and lust are concurrent in more ways than one. It is twenty-three years since the war on polygamy began, and the vile system is defiant as ever. No one doubts that it is in the power of Congress to put a stop to it. The territorial government of Utah could be suspended or even abolished. Voters with more than one wife could be disfranchised or made ineligible to office. If Elder John D. Lee could be shot for the Mountain Meadow massacre, which was an act of Mormon religion, the infamous practice of polygamy, though it be a part also of that religion, can be also punished and suppresed.

—Rev. J. B. Galloway late of Clarence, Iowa, is just exchanging that State as a field of labor for Wisconsin. He is about beginning work with the United Presbyterian church in Vernon, Waukesha county, and on his way thither paid the *Cynosure* a very agreeable call. Bro. Galloway has lately been lecturing as Bro. Gault wrote in these columns a short time since. Beside the work then mentioned he spoke twice in the Congregational church of Cromwell, Iowa, whose pulpit he supplied for two or three months.

—Twenty years ago our country was distracted because the infamous slave-power had gained control of the United States army and army stores. Yet how few have learned wisdom from this well-known fact, since the proofs are accumulating that lodgery is getting the military power into its own hands. The Grand Army of the Republic of Illinois was meeting last week at Peoria. Col. Swain of the First Illinois Volunteer regiment was received with distinguished honors as department Commander of the order.

—A Philadelphia Mason writes to the lodge organ of this city that the great temple of lodgery in that city, erected at a cost of millions, c overs the shabbiest kind of degree work, "a perfect farce," he calls it. "It just simply amounts to mothing. I would not spend my time to witness the conferring of either of the degrees a second time." True! true! Neither would any man in his senses want to see "the perfect farce" enacted in Philadelphia or any other lodges. Our degree workers, who have opened the lodge before the public as an illustration of its abominations and a warning, have long been accused by the press of exhibiting a farce. To be sure they do, and do it correctly, as this Freemason, backed by the *Voice of Masonry*, affirms.

—A friend writes that it has been suggested to him by a lady friend, who wisely keeps informed on the practical questions of the day, respecting the four crabs upon which the great obelisk was found to be resting, and which will be replaced when it is set up in Central Park, New York. These four bronze figures the Masons who adopt the obelisk fail to find of any Masonic significance. The suggestion is that as the crab is a reminder of the ebb and flow of the tide, that the symbolism points to that part of the Entered Apprentice oath which refers to the burial of the unworthy Mason's body at the mark where the tide comes up every twenty-four hours. This explanation, while as reasonable as some of the theories of the lodge, will not be so acceptable to the order.

—A brother in Hamburgh, N. J., wrote us not long since for two or three copies of the *Cynosure* which he had failed to get before coming to that place. He inquired at the office diligently, but received nothing. But on going away he found a wrapper addressed to himself in the street and thinks himself not unwarranted in the suspicion that this case is like the numerous failures of friends in various parts of the country to get the ballots sent from this office a week or two before last election.

—The wife of a prominent Mason in Michigan said to him, after reading the report of the Grand Lodge of that State last fall, "One hundred years from now it will be considered disgraceful, if not criminal, to be called a Mason." "Why?" asked the husband. She replied that the attempt of prominent members of the Grand Lodge to ruin his Masonic standing was but one of a thousand cases; that all the enemies he had were men of the lodge; and she added, emphatically, "The thing is played out. I know just as much about the institution as you do. Any one for ten cents can know all you know, and much more than the general average of Masons ever do know; and the thing is played out,and only made an excuse for being out nights and other evil things." The above is submitted to the wives of all other Masons. It is a fact which we hear publish for their advantage, and as a suggestion to them of measures which they may take in a kind and Christ-like spirit to separate from their homes forever this dark spirit of secretism.

—In a card to Bro. Stoddard Rev. George Clark of Oberlin, notices the death of Bro. J. S. McClelland of that place, on Saturday morning, Jan. 29, of pneumonia: "His end was peace and joy that he had for Christ's sake held fast to the teachings of the Bible in opposing wickedness and helping unpopular reforms. Thus we have one less to work for the cause of Gospel piety as opposed to the paganism of Freemasonry. But though men fall *truth never dies.* 'If God be for us who can be against us?' He has always reformed communities and nations by minorities and his truth will go marching on."

The Morgan Testimonial

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Note.—In the *Cynosure* of December 16th, page four, a pledge for the Morgan monument and notes about the abduction of Capt. Morgan, etc., were attributed to A. Maxwell, but they were sent by John Hogue of Loup City, Neb. He recommends a vigorous, gratuitous circulation of the *Cynosure*; for instance, five copies to every county in each State and Territory. How to increase the *Cynosure* mail list is an important subject to think about and suggestions as well as subscriptions are always in order.

—Rev. St. Clair Ross of Denver City, Colorado, writes thus: "I am impressed to say that as the grave of Captain Morgan is somewhat isolated, I would be in favor of placing a common slab or tombstone where the body was buried with proper inscriptions; but place the monument by all mean, I would say, at Chicago in some conspicuous place, on some thoroughfare where the world's multitude can see and read as they go by, the fate of him who was martyred for the truth. If the above plan would meet the approval of the committee, to whom I am willing to submit all, I would send another dollar in addition to what I have sent for the stone at the grave. At all events let us move forward with the enterprise."

Illinois.—Friends in this State must not forget that our State Association needs to pay for last year's work. There were $60 needed, $29 20 has been sent in. Let us settle this account—*quick.*

Political.

—There have been 65 additional votes reported for the American candidates since the final report was given a few weeks since. This makes a total of 1375 reported to the *Cynosure.*

—Friend Hickman in a note accepting the labor of representing the eighth Illinois district on the political committee, suggests that there be a co operation between his and the 14th district, with Hoopeston or Paxton as headquarters. More lecturers he says are needed in that vicinity. If the friends are in earnest they need not wait long for one.

—Senator Anthony's newspaper, the Providence *Journal*, assumes that there is some authority in the Constitution for the practice of holding secret sessions of the Senate. It is true that such authority is indirectly conferred, but not more upon the Senate than upon the House. When the Constitution was adopted, secrecy was the rule in partiamentary bodies. The publication of their proceedings was unauthorized. The Senate for several years transacted all its business in secret. The House might now do the same, if it chose. But the latter body is too near the people to attempt anything of the kind. And the Senate will, in time, be obliged to abandon its pretense of secrecy in executive session, except, perhaps in the consideration of some important treaties, which are not up for consideration on the average more than once a session.—*Tribune.*

Home Circle.

Light vs. Darkness.

BY CAROLINE A. CLARK.

How short the race of mortal men,
Though given three score years and ten!
How vain that race, how sad the end,
If Christ be not the chosen friend!
In earliest age begins a strife,
Which only ends with mortal life.
Satan with all his secret ways
Whispers to win our childhood's days;
With cunning snares, and glittering baits,
Each onward step of life awaits;
He leaves untried no tempting art,
To captivate the unwary heart.
How pure the heart, how clean the hand!
When "saved by grace," as Jesus planned.
How glad the heart to aid the fight
Which brings the darkness to the light;
Which opens wide to every face,
Where Satan has his lodging place.
Whether in secret heart 'tis found,
Or in the clubs where crowds abound—
In secret den—or nation's hall—
There darkness spreads a hellish pall.
The darkness can't endure the light.
Sin loves the cover of the night.
Light maketh manifest to all,
And Satan's kingdom dooms to fall.

Then onward, children of the Light,
Keep, every saint, your armor bright.
Victorious is our conquering King—
His cause we love, his praise we sing.
And God the Father, Christ the Son
Bid faithful souls to battle ran
And smite sin's darkest hiding-place,
Inspired by love, and kept by grace;
'Till earth shall own the Conqueror's sword,
And humbly bow to Christ the Lord.
Then shall high heaven's arches ring
And laud the name of Christ our King.

CARTHAGE, IND.

Drawing and Driving.

"Love does not drive, but draws; does not repel, but attracts; does not wound, but wins; does not carry a sword, but an olive branch; does not condemn, but conquers; does not denounce, but forgives." The foregoing utterances are a sample of sayings that proceed from some quarters. Such statements are in harmony with the philosophy of of worldings, and are superficially spiritual, and fail and fall before the tests of Scripture. A great many who have a vigorous spiritual infancy are prevented in their advancement and development, and are dwarfed, by such deceptive sayings and writings.

The above and similar principles are a drive of the "sugar" holiness element at the "salt" holiness element. The record of the two elements, in brief, is as follows: The first is associated more or less with, and is responsible for, the swelling tide of worldliness that now sweeps through the churches; it will not make holy war with it. It claims to disapprove, but its disapproval is similar to one witnessing, with folded arms and composed, smiling countenance, the efforts of a fiend to rape a virgin, while he, the witness, utters soft, sweet words of love (?) attempting to "draw" the incarnate devil from his licentious deed. The second—the "salt" element—comes down against this tide, in the strength of Christ, and refuses to flow with it. In doing this it creates commotion, as the sudden dropping of a massive bridge abutment into the current of a mighty, muddy, swollen river. But it can afford to stand unmoved, to be raved and foamed about, and slimed with the riled element, and jammed with drift-wood, until the fierceness of God's wrath and the fire of his love dry up the tide.

Now for an exhibit of the fallacy contained in the above quotation. "Love does not drive, but draws." This statement, as it now stands, unexplained, if it be not false, makes a false impression. The fact, as taught in the Bible, is love both drives and draws, it often draws by driving. Love, as illustrated in the Scriptures, both "repels" and "attracts;" both "wounds" and "wins;" carries both "sword" and "olive branch." It does "condemn" as well as approve; it "denounces," and also "forgives." Love "conquers," not as represented in the sophistical lines above quoted, but in paradoxate form, as seen in the following:

We accept the truth: "God is love."—"He drove them all out of the temple,"

Again: "Does not repel, but attracts."—"God is love." "He came unto his own, and his own (the church) received him not." They were repelled by love, not drawn.

Further: "Does not wound, but wins."—"God is love." "I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother." "Suppose ye that I came to give peace on earth? I tell you, nay; but rather division; for from henceforth there shall be five in one house divided, three against two, and two against three."

Still further: "Does not carry a sword, but an olive branch,"—"God is love."—"I came not to send peace, but a sword." "The word of God is quick and powerful, and sharper than any two-edged sword."

Finally: "Does not condemn."—"God is love." (See Luke 11: 37–52.)

The lines we criticise are simply a misrepresentation of God's truth, a reflection upon Christ as a teacher. When viewed in the light of his real teaching, they are the worst form of emasculated theology. It must be remembered there are two sides to Scripture truth; and to withhold one is fearful sin, or inexcusable ignorance. Inspiration does not warrant the elimination of the justice phase of love. Beloved souls, beware of the devil in the garb of an angel of light.—*Christian Harvester.*

It is said of Peter, that he sat down in the hall of Caiaphas by a fire with the servants as they warmed themselves and "warmed himself." And it is added virtually that he burned himself too, and that badly. So will any man who pretends to be a disciple of Jesus Christ, surely burn himself by the warming which he gets at the fire of selfishness while he leaves his Master out in the cold as Peter did. Wouldn't it be a fitting question to be asked of some of our comfort-taking Christians, "Are you not getting scorched?"—*Intelligencer.*

A Wedding in Syria.

Some evenings ago Mr. Easson and I attended a wedding in Latakiyeh. When we arrived at the dwelling it was already thronged and brilliantly illuminated. The elite of the city (Greek Christians) were present, dressed in their best and looking their sweetest, particularly the ladies, as is usual, except the bride, who according to an inexorable custom is compelled to look as glum and sour as possible. Custom also forbids her to address any of the company. In most places she is required to be closely veiled, but here they seem to have violated the custom. The bride, arrayed in her robes, was seated in a position where all could see her, and there she sat for four long hours until the arrival of the bridegroom. The guests, who are invited by the parents of the bride only, appear at the house of the bride. Those who are invited by the parents of the groom, or of both, are expected to repair to the house of the bridegroom, and accompany him to the wedding, and also to return with him after the ceremony. By and by the sound of a drum was heard and some one said, "The house of the bridegroom has come." Soon the party entered the house accompanied by the Greek Bishop of Latakiyeh and seven priests and deacons. The women of the company made their way through the throng into the presence of the bride and began to chant the praises of the bride and groom, and I suppose concerning nuptial bliss. This they continued to do for about fifteen minutes, when two priests clad in the sacerdotal robes entered the room for the purpose of conducting the bride to the altar which had been improvised for the occasion, and consisting of a small table upon which were placed a bronze plate bearing the figures of Christ and the Virgin, a silver censer and a number of lamps and waxen tapers. The bride then arose, when her aunt occupied a position at her left hand, and under the escort of the two priests, one at either side, they proceeded to the altar where they were to meet the bridegroom. For some reason he was delayed, which fact seemed to irritate one of the priests, an old gray-headed patriarch with a face as solemn as a suit of mourning, and looking around him he asked somewhat curtly: "The bridegroom, where is he?" But presently that delinquent made his appearance preceded by the bishop arrayed in his priestly robes and wearing a royal crown, apparently overlaid with gold and set with gems, and carrying a shepherd's crook, beautifully inlaid with Mosaic work; then the ceremony proper began. One of the priests read a portion of the service in a chanting or singing tone, and others uttered responses. Then the ring was brought consecrated by the bishop's making the sign of the cross over it, and the marriage ceremony was repeated to each three times. Another portion of the service was chanted or intoned and responses uttered. Then the censer, containing smoking incense was swung to and fro by the bishop in order that the fumes might be wafted upon the happy pair. After this two wreaths of what appeared to be orange blossoms were brought, consecrated, placed upon the respective heads of the victims and the ceremony repeated three times to each. Then followed a period of intonation. Upon the heels of that a goblet of wine was brought, over which the bishop made the sign of the cross three times, presented it to the bride and groom, each of whom took a sip and submitted to a triple infliction of the marriage ceremony, after which they were pronounced man and wife. Several other acts of minor importance were performed, such as kissing the book, etc. The ceremony occupied in all between thirty and forty minutes. Then according to custom the bride wept profusely and was comforted gushingly, and afterwards the newly-wedded couple departed by different routes to the house of the bridegroom.—*Wm. Sproull, in the Reformed Presbyterian.*

Words of Life for Every Day.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15: 7.

Thursday, Feb. 3.—"My meat is to do the will of him that sent me and to finish his work." John 4: 34.

Friday, Feb. 4.—"He that honoureth not the Son, honoureth not the Father which hath sent him." John 5: 23.

Saturday, Feb. 5.—"Search the Scriptures: for in them ye think ye have eternal life and they are they which testify of me." John 5: 39.

Sabbath, Feb. 6.—"And the child grew and waxed strong in spirit, filled with the wisdom; and the grace of God was upon him." Luke 2: 40.

Monday, Feb. 7.—"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." John 6: 35.

Tuesday, Feb. 8.—"All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." John 6: 37.

Wednesday, Feb. 9.—"The world cannot hate you; but me it hateth, because I testify of it that the works thereof are evil." John 7: 7.

—The Olivet Colored Baptist church of this city is one of the largest churches of the denomination in the State, having about 600 members. Its pastor, the Rev. R. De Baptiste, is the oldest Baptist pastor in Chicago.

Childrens' Corner.

Bed Time Again.

Two little girls in their night-gowns
As white as the newest snow,
And Ted in his little flannel suit
Like a fur-clad Esquimaux—

Beg just for a single story
Before they creep to bed.
So, while the room is summer warm
And the coal-grate cherry red,

I huddle them close and cozy
As a little flock of sheep,
Which I their shepherd strove to lead
Into the fold of sleep—

And tell them about the daughter
Of Pharaoh the king,
Who went to bathe at the river-side
And saw such a curious thing

'Mong the water-flags half hidden
And just at the brink afloat;
It was neither drifting trunk nor bough
Nor yet was an anchored boat.

Outside, with pitch well guarded,
Inside, a soft green braid;
'Twas a cradle woven of bulrushes,
In which the babe was laid.

Then the princess sent her maidens
To fetch it to her side,
And when she opened the little ark
Behold! the baby cried.

"This is one of the Hebrew's children,"
With pitying voice she said,
And perhaps a tender tear was dropped
Upon his little head.

And then came the baby's sister,
Who had waited near to see
That harm came not, and she trembling asked,
"Shall I bring a nurse for thee?"

"Yes, bring a nurse"—and the mother
Was brought—the very one
Who had made the cradle of bulrushes
To save her little son.

And the princess called him Moses;
God saved him thus to bless
His chosen people, as their guide
Out of the wilderness.

For when he had grown to manhood
And saw their wrongs and woes,
Filled with the courage of the Lord
His mighty spirit rose—

And with faith and love and patience
And power to command,
He placed their homeless, weary feet
At last in the promised land.

—Exchange.

Henry Martyn.

[Concluded.]

At length Mr. Martyn obtained appointment as chaplain to the East India company, and began making preparations to leave his native land. He visited his old home in Cornwall, and preached with great acceptance, crowds gathering to hear him, including his two sisters, the youngest of which we have already spoken of as a noble Christian woman; but the other was yet ignorant of Christ as her Saviour, but seemed to be greatly impressed with the preaching of her brother, and finally, before her death, gave evidence that she loved and trusted the Saviour he so lovingly commended. Mr. Martyn, having attained his twenty-fourth year, was ordained a Presbyter in March, 1805, in St. James Chapel, London, and on the 3d of April preached his farewell sermon "in the dear abode of his youth," where he had been so greatly loved and honored, and then took his departure for London, ready to embark on what was then considered a journey of danger, if not of death. Hence he wrote in his journal, June 11th: "Shed tears tonight at the thought of my departure. I thought of the seas which would soon be rolling between me and all that is dear to me on earth." He was going forth to preach to the heathen, not only "not knowing the things which should befall him there," but with the settled determination never to return to England, but to die in the field of his labor for Christ's sake.

On the 17th of July, 1805, the vessel in which he was to proceed to India sailed from Portsmouth, and, after many delays and stoppages by the way, he arrived at Madras, April 22, 1806; and soon after he arrived at Calcutta, where he writes: "My long and wearisome journey is concluded, and I am at last arrived in the country in which I am to spend my days in the work of the Lord. Scarcely can I believe myself to be so happy as to be actually in India; yet this hath God wrought." At Aldeen, near Calcutta, the residence of Rev. David Brown, Mr. Martyn was received with affectionate kindness, and he at once began the study of the Hindoostanee language, and at the same time he was assiduous in preaching the Gospel to his own countrymen. On the 13th of September following he received his appointment to Dinapore, and began to make preparation for leaving his new field, and finally started on a bungalow up the Ganges. On his arrival at Dinapore he began to establish native schools, translate the Scriptures, and to obtain such a knowledge of the language as would enable him to preach the Gospel fluently in it. He found, as every missionary will, many unexpected obstacles in the way of prosecuting his work; and not least among them the godless character of resident Europeans, whom the natives supposed were Christians. But he labored on, occasionally encouraged by hopeful signs, and then, at other times, crying out, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

At length, in March, 1808, his translation of the New Testament in Hindoostanee was completed—a work which still preaches the Gospel, though long since Mr. Martyn has joined the choir of heaven. Soon after he removed from this station to Cawnpore, where he engaged in similar work to that at Dinapore, and where he received the intelligence of the death of that loved sister, which occasioned the writing of the letter of which we gave an extract at the opening of this sketch. His oldest sister had died a year preceding.

At the close of the year 1809 he writes: "Ten years have elapsed since I was first called of God to the fellowship of the Gospel, and ten times greater than ever ought to be my gratitude to the tender mercy of my God for all that he has done for me. The ways of wisdom appear more sweet and reasonable than ever and the work more insipid and vexatious. The chief thing I have to mourn over is my want of power and fervor in secret prayer, especially when attempting to plead for the heathen." Here he prosecuted the work of translating the New Testament into Arabic, and also into that in use in Persia. It was found, however, that the latter was not so good a version as was desirable, and this led Mr. Martyn to undertake a journey to Persia to secure such a knowledge of the language as should enable him to prepare a version suitable for that people. Accordingly, "on the 7th of January, 1811, after having preached a sermon on the anniversary of the Calcutta Bible Society," and after having addressed the inhabitants of Calcutta for the last time, from the Scripture text, "But one thing is needful," he departed forever from the shores of India, where he had expected to end his days. But though he lived in that land for only a few years, he set in motion influences which will flow on to bless her inhabitants until the angel shall proclaim that "time shall be no longer."

Mr. Martyn set out for Shiraz, Persia, January 7th, and arrived at this seat of Persian literature June 9th. A much shorter time would now suffice for the journey, but it must be remembered that this was over half a century ago. By the 24th of February of the following year (1812) Mr. Martyn had completed the Persian New Testament, and also a version of the Psalms, a few weeks after. During this time, also, he had been engaged largely in disputes with infidels and the Mohammedans around him, and with such good nature and acuteness that, in spite of their bigotry, they confessed their love for him and the great ability with which he defended Christianity, and it is believed that there he was permitted to sow seed which would bring forth fruit to the glory of God. But his work is nearly done, and he turns his face homeward, intending to pass through Constantinople. He reaches Tocat, on the borders of Persia, and dies, as was supposed, by the plague, which was then raging and depopulating the cities around. On the 16th of October, 1812, in the thirty-second year of his age, this noble man breathed his last. His career was short, but he accomplished a great work, and made the work of other missionaries by so much the easier. God had endowed him with great talents, and he laid them all at the feet of the Master; and better still, it was said of him, "He always lived so that he could pray," and thus he could and did bring down power from above to help him and others in the work of the Lord. His work is done; he rests from his labors; but his example still walks the earth, beckoning men to live for God and the salvation of a lost world.—*Christian Press.*

Would not Carry Beer.

Five or six men were some time ago employed in building some houses in a city of California A boy of eleven years, son of a widow who lived close by, was a close observer of the proceedings when the men commenced work. They asked his name: "Johnny X——" was the reply. "I knew your father well, and you look like a good boy; now it is dinner time, take this kettle down to the grocery yonder, and get us some beer; there is the money and ten cents for yourself." Johnny looked down very thoughtfully a moment; he wanted that ten cents very much, but he said, "I am very sorry you want me to do that, for I would like to do anything else for you, but I can't fetch beer—I belong to the temperance."

They rallied him a little, but to no purpose; presently he said, "I'll go and get mother to send some tea, if you will do without beer." He did so, and all the month they were employed there, they had warm tea every noon and no beer, and the men were so grateful that a box of tea and all the waste pieces of lumber for firewood, in all perhaps six times the value of what the widow had expended, was returned to her. Johnny had quite a number of dimes in the long run, and now, because he is a smart boy and can always be depended on to tell the truth, and has no evils habits, he gets constant employment, at good wages. It is a very noble thing to be true and faithful and honest in everything, and besides it is very comfortable and pays best all along.—*Rescue.*

A Baboon Dinner Episode.

Bishop Colenso gives this incident in the early life of a South American baboon. There is something quaintly human about it:

"It was a hot day, and a number of baboons were sunning themselves along the bottom of the *Donga*. They lay upon their backs with half closed eyes, rubbing their stomachs in a state of placid enjoyment. Two or three young baboons had wandered a little distance down the *Donga*, searching for scorpions from stone to stone, just below them. They were not very successful, and it did not appear that their movements were of much concern to their elders.

"Presently, however, one of the young ones, turning up a stone, lit upon a particularly fine and fat scorpion, which, with fertive glance around at his elders, he seized and popped into his mouth, having first pinched off the sting. He at once proceeded to turn the stone over again with great assiduity, as though in further unsuccessful search for scorpions.

"He had not escaped notice, however, for down the gully, in a sluggish roll, came a great baboon, who seized the young one by the scuff of his neck, shaking him vigorously until the plump morsel dropped from his pouch. Having gobbled this up, the elder baboon at once regained his lounge, and all went on as before in the sleepy hollow."

—The English and American Bible Revision Committees have decided to paragraph the new Bible according to the sense rather than in chapters and verse. This arrangement, after a little use, will be found useful and popular.

Religious Intelligence.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1881, there has been sent to: H. H. Hinman..... $45 00
Eli Tapley..... 5 00

Received at this office and forwarded to Bro. Hinman, $10 from Samuel A. Pratt.

—Bro. J. F. Galloway has been almost confined at home from ill health for several weeks. Meetings which he began during the week of prayer had to be soon given up on this account, there being no one else able to carry them on. Bro. Hinman wrote last week of a desire to visit Florida which may ere this have taken definite shape. The expense of travel in that direction was the most serious obstacle.

—Bro. Hinman's labors in Selma promise to bring forth abundantly. Beside what is told in his own and Bro. Elliott's letters in this paper, he hopes that the Congregational church, whose pastor he has been joining in revival work, may be led by the blessing of God upon the truth, to take a positive stand for Christ against all falsehoods in religious worship, especially those of the lodge. President Pope of Tougaloo, Mississippi, was the former pastor here and was faithful to Christ and his testimony, joining his effort with the Reformed Presbyterian brethren against the lodge.

—Rev. L. D. Kent of the Western Holiness Association began a series of meetings at Park Ave. M. E. church in this city on the 15th of January. They were continued through last week under encouraging circumstances. In accordance with the recommendation of the late convention at Bloomington, Thursday last was observed as a day of fasting and prayer for a general outpouring of the Holy Spirit upon the churches. The meetings of that day were continued with much power until after midnight. Rev. A. F. Ferris of the Free Methodist church is taking an active part in these meetings.

A Faithful Evangelist.—A letter from Bro. Bailey, Jan. 22nd enclosing a subscription, gives some cheering statements from the work of the Lord in Lostant. His faithfulness to the souls of the men who were open enemies of his work because of their own worship in the lodge, demands the sympathy and the prayers of every friend of Christian reform that the blessing of God may attend the effort. He writes:

"We are having excellent meetings in Lostant; shall continue another week. There are upwards of twenty who give hopeful evidence of conversion and others who are inquirers. Nearly all who attend the meetings are more or less under conviction and the larger part remain to the inquiry meeting. The movement of the lodge against the meeting was very noticeable and reacts upon itself. They made a desperate effort to break it up by keeping people away and it is said even tried to get the trustees to prevent the use of the church *after we had commenced.*

The incidents of the meetings are very interesting, but I presume it will be better to leave them unpublished till the work is done. I have personally visited most of the Masons at their homes and labored with them. Will write more particularly as soon as I am through."

Letters from the South.

Selma, Ala., Jan. 24, 1881.

Dear Bro. K.—The first snow I have seen in the South fell last night and is melting to day, but the farmers have been sowing oats and planting potatoes. The lowest point of temperature was about New Year's, when the thermometer stood at zero. All orange and banana trees are hopelessly killed, and the oleanders (some of them fifteen feet high) are probably destroyed. There has been much suffering among the poor for want of coal, which has been very high. For some time past the weather has been warm and hyacinths, violets and some strawberries have bloomed, but a cold wave has come again.

I had a meeting and degree work in Bro. Elliott's church. I also preached on the 16th at the Zion Methodist Episcopal church, to a large congregation. I gave a positive testimony against secretism and think it was well received. I also attended a meeting in the African M. E. church and listened to a lecture accompanied with views of African scenery, by Prof. Hasley, a native of Sierra Leone. The pastor and the lecturer are Masons. The latter called on me and we talked long on Africa. He was greatly astonished that I opposed Masonry, and said that nearly all the colored ministers he had met were Masons. If he has any conscience (which I doubt) he will give up the lodge.

I have for a week past been aiding Rev. C. Curtis in a series of meetings. Much good has been accomplished. The church has been greatly revived, and some souls have been converted. To-day has been appointed for fasting and prayer for the promotion of the revival. Bro. C. and his people are in sympathy with our reform work and desire as soon as this series of meetings are concluded to have one or more lectures in his church. There is also a movement to hire a hall in the central part of the city for the purpose of working the degrees.

What is specially needed is a missionary to reside here and labor in this city and in Mobile and vicinity. Indeed there is abundant work for five or six missionaries in this State and Mississippi. Shall we have them? Shall this Macedonian cry that comes up from the South be unheeded, or shall we take hold of the work of the Lord and prosecute it as faithful soldiers of Christ?

Yours in Christ,
H. H. Hinman.

The Independent Catholics.

In noticing a new monthly magazine published by Bishop McNamara, 130 Dean St., Brooklyn, N. Y., and which he believes has more value for every live Protestant in its first number than the dollar which the volume costs, Bro. I. C. Welcome of Maine writes thus of this great and truly providential work:

This is a beginning of the development of a mighty reform movement among the Roman Catholics in America. About twenty priests have been converted from Rome to Christ, and six congregations of Reformed Irish Catholics gathered in New York, New Jersey and Massachusetts, numbering several thousands. An academy has also just sprung into being under their control in Brooklyn. They are associated with the Reformed Irish Catholics in Dublin, Ireland, and French Catholics in Montreal and Quebec, Canada. The movement is of extensive dimensions and is clearly seen to be the work of God. They declare their work to be a fulfilment of prophecy, and quote Rev. 18:4, 5, as predicting it. They see in the Romish church the clear fulfilment of the portrait drawn in Rev. 17: 4, 5, 6. Hence they cry, "Come out of her, my people." The effect will be a grand achievement of grace through Christ.

Bishop McNamara is a native of Ireland, but came to America in early life; lived in Boston, Mass.; studied for the priesthood in Missouri; was ordained in Paris; came to New York and was priest and pastor of a Romish church in Brooklyn; founded the "St. John's College" in that city; has been associated with the "Charity Hospital" in New Orleans; preached in Alabama as a missionary priest; has been pastor of a Roman Catholic church at the capital of North Carolina; contended with the archbishop of Baltimore; strove with the bishop of Scranton, and the bishop of Newark, and of Chicago; had a fearful encounter with the bishop of Richmond; lectured in Hartford for the Irish societies against the powers of Rome, and excommunicated the pope of Rome, on the 27th of Sept., 1877; and for two years since has been preaching the Gospel to "publicans and sinners" in Water street, New York, during which he was marvelously converted to Christ in the "Sailor's Home," and abandoned every form of the Roman priesthood, and established the "Independent Catholic" church. He then went to Boston to defend the Bible and schools of America against the attacks of Archbishop Williams. There he gathered another church. The Independent Catholic churches with the converted priests have now chosen him their bishop. He is the man who now edits the new magazine. Many of the Protestants will subscribe for it.

I. C. Welcome.
Yarmouth, Me.

Wesleyan.

—The First Wesleyan church of Vineland, N. J., dedicated its house of worship on the 22d ult. Rev. D. S. Kinney of Syracuse assisted in the services.

—Revivals are reported in Pilot Rock and Clarence, Iowa; Pleasant Plains, Ind; Christian Plains and Saranac, Mich.; Hillsboro, O; Forestville and Oramel, N. Y.; Oak Grove and Armenia, Pa. Rev. F. M. Cude, evangelist in Tennessee, also finds the work of the Lord prospering in his hand and sinners seeking rest in Christ.

—Rev. D. A. Richards, who undertook a faith mission to California last fall, writes to the *Wesleyan*, Jan. 6th, from Florin, Sacramento county: "With the exception of a little interruption, partly from the interference of the Masonic M. E. minister, and partly on account of continued storm, I have been laboring here for about three weeks. Prospects are cheering. Backsliders are coming home and several have started in the race for glory. God speed them on their way. Congregations have increased from the first, and the interest seems to be deepening and widening. Our denominational position as reformers is fairly before the people, and while some discard others indorse, and others still are investigating. To many I seem to be a setter-forth of strange doctrines, while others say this seem like old times, and they receive to word with gladness. Pray for us that the word may run and be glorified."

—Bro. C. F. Hawley, of Wheaton, after remaining ten days with the Kishwaukee church, Winnebago Co., Ill., had the satisfaction of seeing the members renew their consecration to God and resolve to seek for the anointing of the Holy Ghost for power to labor for souls. Several were inquiring also the way of life. Going to Bureau county he spent a few days with the Bureau church. He was last week with the Hickory Grove church expecting soon to return to the other. He attended the meetings held by brethren Stoddard and Lowe.

United Brethren.

—Last month Bishop M. Wright visited Denver, Colorado, and assisted in the dedication of a fine brick church, and remained to assist in the protracted meeting which followed.

—Rev. P. B. Williams, of the Elida church, Ohio, has lately closed a three weeks' protracted meeting, during which 47 were converted and 35 were united with the church. The *Telescope* record of revivals is cheering. Many scores have engaged to serve Christ henceforth.

Reformed Presbyterian.

—Every reader of the *Cynosure* will rejoice to hear that Rev. David McFall's congregation, the Second R. P. church of Boston, have succeeded in making the first payment of

$10,000 on their church, the historical Chambers St. house. The contract was $10,000 within a year from the date of purchase. Another $10,000 remain to be paid. The congregation have been assisted by outside friends to the amount of $4,687. They are hopeful in respect to the future payment.

—Rev. N. R. Johnston in charge of the Chinese mission in San Francisco has sent out an appeal for aid in educating Chinese converts to return to their native land as missionaries. There are three now in the public schools of Oakland and one in Canton, China, whom he believes promise to be of great use among their own people.

LUTHERAN.

The *Lutheran Standard* notices a gleam of light in the General Council churches in respect to the lodge. The *Herald und Zeitschrift*, published in German in Allentown, Pa., has on several occasions, says the *Standard*, "expressed itself in a way which indicates that it is in earnest in its opposition to unionism and secretism, and that it desires its faith to be put into practice in the General Council. We have reason to think that there are many in that body who agree with the *Zeitschrift* in this matter, and who hope for the day when the Council shall in this regard go hand in hand with the [Synodical] Conference." The *Standard* thinks rightly that there should be some signs of repentance on the part of the secret-order party for such spite as is shown in maintaining congregations and missions in places where Lutheran churches already exist, but do not fellowship the lodge.

—The following from the *Herald* shows with what earnestness it is undertaking a great work among the General Council churches: "The dear brethren of Missouri and of the Synodical Conference still, as it appears, have doubts whether we are in earnest about the four points. And in one point, that pertaining to secret societies, their doubts are not wholly without foundation. Whilst we have made some progress in regard to the others, in this the cry is still, Touch me not. After years of delay there is still no courage to take a step forward in the matter, at least among the pastors, and to take earnest measures with regard to those men, who should long since have clearly understood what duty requires. It was expected that, after such public declarations as the Council made on the subject, they would at least consider themselves morally bound to withdraw from such societies; but we were deceived. They have not yet come to a knowledge of the truth. It were time that something were done to remove this rotten spot."

—The Missouri Synod, the body which held the great meeting of pastors in Chicago last October, and witnessed the third degree exposition by Mr. Ronayne in Farwell Hall, is republishing an edition of Luther's works. It is said that no less than fifty farmers in the neighborhood of Addison near this city have subscribed for the work.

GENERAL.

—Every now and then a Christian Chinaman appears far off from the scenes of missionary labors, who by some means has gotten hold of a copy of the New Testament and been converted. The story they tell is often thrilling, their struggles lasting through years. China is being honey-combed by the Gospel.—*Religious Herald.*

—When Messrs. Reveillaud and Dodds were in this country they held seventy-seven public meetings, averaging three every Sabbath. They spoke in thirteen different States and in Canada, and the results of their earnest appeals cannot be measured in money, though they obtained some $12,000, with much more yet to come. They were most cordially received everywhere, and they left with the conviction that a deep and abiding interest had been awakened in the evangelization of France. Mrs. V. G. Stone of Massachusetts has given $15,000 in addition for this work.

—The *Nonconformist and English Independent* quotes the following from Canon Robertson's annual summary of British contributions to great missionary enterprises:

Church of England	£ 449,886
Joint Societies of Churchmen and Dissenters	156,985
Nonconformist Societies	297,382
Presbyterian Societies	174,313
Roman Catholic Societies	8,112
Total	£1,086 678

Compared with what the country spends on intoxicating drinks—£130 000,000—how small the sum! Compared with the value of the imports and exports—more than £600 000,000—the contributions are not large. We devote only a fraction of our profits on foreign trade to Foreign Missions. There is abundant room for increased liberality.

—Papal influence has contrived to drive the last Bible colporteur from the Tyrol, Austria. The man had permission to labor as colporteur, but as the law is interpreted, he must only take subscriptions, and the books must be sent by post from the store. The colporteur was followed by a spy day after day, until evidence was obtained that he had actually committed the crime of selling a copy of the Word of God! Then he was arrested and fined, his license revoked and his books confiscated!

News of the Week.

—Mr. L. Z. Leiter retired last week from the great dry goods firm of Field, Leiter & Co., of this city, to engage in mining and real estate business. The sales of the firm last year amounted to $25,000,000.

—The majority of the Senate Caucus Committee on Refunding will advocate that the Secretary of the Treasury be authorized to issue $300 000,000 certificates bearing 3 per cent. interest, and $400 000,000 bonds bearing not more than 3½ per cent. interest.

—Among the important measures presented to Congress last week was a bill for the relief of the Ponca Indians by Mr. Dawes, a proposition for a constitutional amendment changing the mode of electing the President and Vice President, and a bill for the establishment of a ocean mail service and the revival of foreign commerce in American steamships.

—Senator Dawes presented a petition in the Senate Thursday signed by ex Minister Welsh, Bishop Simpson, Joseph Cook, Wendell Phillips and 30,000 others, besides churches, benevolent societies, etc., praying that Congress insist that treaties between the United States and the Indians be observed in letter and in spirit.

—The attention of the Agricultural Department has been called to a new and alarming danger which menaces the West by the introduction of pleuro-pneumonia. Several calves have been found to be suffering from some form of lung disease, which was pronounced bronchitis. A gentleman conversant with the whole subject says that, while he would not unnecessarily create an alarm, yet he feels certain that the disease will soon reach the West if it is not there already. "Then," said he, "there will be no possibility of getting rid of it. England has spent vast sums in stamping pleuro-pneumonia out of that small island, and it has not yet been accomplished. In Australia it has a firm foothold, and now no human power can drive it out."

—Gen. Grant expects to visit Mexico in a few weeks to look after railroad and mining interests.

—A band of Indians is committing fearful excesses near San Jose, N. M. A few days ago the savages killed the driver of a mail-car near that place. They killed three miners at Chloride Gulch, and burned to death four persons, women and children, near San Marcial. Four other persons were only saved from a similar fate by the timely arrival of some soldiers.

—Mrs. Bacomb of Altoona, Pa., left four children in her home while she went shopping. The house took fire, and they were all burned to death.

—A heavy earthquake shock was felt at Montgomery, N. Y., Tuesday morning. The shock was felt most distinctly a mile north.

—It is reported from Singapore, India, that over seventy persons were drowned by the capsizing of a local trading steamer.

—Prince Frederick, uncle of the King of Holland, in his capacity as Grand Master of the Dutch Freemasons, has sent a petition to Queen Victoria praying for the independence of the Boers.

—The report of the commission appointed some weeks ago by the President to inquire into the wrongs of the Ponca Indians, reflects very seriously upon the conduct of the Secretary of the Interior. They say that the removal of the Poncas from their lands in Nebraska and Dakota was not only most unfortunate for the Indians, entailing great hardship and loss of life and property, but it was injudicious and without just cause. The Poncas had an unassailable title to the lands in question, and had violated none of the conditions upon which it was given them. The commission recommend that Congress pass an act granting to every Ponca 160 acres of land in Nebraska or Dakota, or in Indian Territory, as they may elect in one year, and allowing during that year free intercourse between the two portions of the tribe. Recommendation is also made for an appropriation to purchase tools, erect schoolhouses, etc.

—January 9th the wife of a German living at Palatine near Chicago gave birth to five children whose aggregate weight was 19 and one-half pounds. All were doing well.

—A terrible fight has occurred between the miners and police and soldiers at the Atherton Colliery, in England. Several miners and policemen were injured.

—The British authorities evidently believe there is real danger of a Fenian uprising, and the greatest precautions are being taken in consequence. All the armories and manufactories of arms are being strongly guarded. The Horse Armory and White Tower, containing the armory of the Tower of London, have been closed to the public.

—The British House of Commons did not adjourn Tuesday night of last week, but held a continuous session until after 2 o'clock the next afternoon. The debate on Gladstone's motion to give precedence to the coercion bills was interrupted only by motions to adjourn, which were defeated by the government, assisted by the Conservatives. The Irish members did all the talking, and their speeches were rambling and uninteresting. The House finally divided, and Gladstone's motion was carried by 251 to 33.

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German and Swiss Peasants Destroying Themselves with Potato Brandy.

A recent article in *Nachrichten aus Deutschland und der Schweiz* (News from Germany and Switzerland) gives an account of the spread of the whisky pest. Complaints are coming in from different parts of Germany, Austria and Switzerland in regard to the rapid increase in the consumption of whisky, and the consequent civil disturbances and physical injury to the working classes. In the north and east of Germany, where the enjoyment of a good glass of whisky is not to be objected to, the worst kind of potato whisky has displaced the corn whisky; that is, the latter has on account of the unsatisfactory harvest, risen so greatly in value that poorly paid workingmen cannot afford to buy it. But the North German holders of large estates provide in the most "liberal" way "a poor man's drink," for at a nominally low rate they produce potato brandy, of which even the poorest workman can buy more than is good for him. Especially in Upper Silesia has the whisky pest secured a foothold, which is evidenced by numerous newspaper reports.

In South Germany, especially in the Rhein region, has the indulgence in schnapps greatly increased, as the owners of the vineyards can no longer furnish wine to their employes, and but little has been secured from the German vineyards, while the high duty precludes the importation of any cheap foreign wine. Hardly any fruit wines were obtained during the past year, and none will be secured for several years, for during the past winter a great proportion of the fruit-trees were destroyed by the cold. A number of years will elapse ere the damage is repaired. Meanwhile the consumption of whisky will increase.

The situation is a sad one in Switzerland, also. Swiss physicians have asked that the allowance of drink to the soldiers be diminished. The decrease in the size of the Swiss as a race, ascompared with former times, and the light muscle of the rising generation, is wholly attributed to the consumption of whisky. A physician recently said that as long as spirits were not removed from the workman's tables, and the milk-can did not resume its former place, so long would the people retrograde and give place to another race that would be less bold, venturesome and enterprising, and more easily contented. Another cause for complaint was found in the fact that many workmen openly declared that they would rather endure the pangs of eternal punishment than work at the present low rate of wages. This feeling and the large consumption of whisky were together the cause of the alarming situation.

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By Mail.

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CHICAGO, Jan 31., 1881.

GRAIN—Wheat—No. 2		1 00
No. 3	84	87¾
Rejected	69	73
Winter	95	99
Corn—No. 2		37½
Rejected		33¾
Oats—No. 2		30
Rye—No. 2		88
Bran per ton		10 75
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	12 00	15 50
Prairie	8 50	11 50
Mess Beef	7 00	8 50
Tallow		5½
Lard per cwt		9 40
Mess pork, per brl		14 12
Dressed hogs	5 70	5 85
Butter medium to best	17	32
Cheese	8	12½
Beans	1 00	1 70
Eggs	50	55
Potatoes, per bu	55	70
Seeds—Timothy	2 25	2 63
Clover	4 50	5 25
Flax		1 20
Broom corn	3	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	31	46
Unwashed	18	31
LIVE STOCK—Cattle choice	5 00	6 00
Good	4 50	4 75
Medium	4 00	4 40
Common	1 50	3 90
Hogs	5 25	5 80
Sheep	2 90	5 25

New York Market.

Flour	$3 60	8 25
Wheat—Spring	97	1 11
Winter	1 05	1 24
Corn	54	55½
Oats	42	47
Lard		9 92
Mess pork		14 00
Butter	13	27
Cheese	10	12
Eggs	36	43
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Topics of the Time.

Jay Gould completed his enormous telegraphic combination last week, and placed it beyond the reach of hostile legislation and the injunctions of the courts. Rufus Hatch, a leading banker of New York, said that there were but seven actual stockholders at the meeting; but seventeen ex-judges were present and absentees were represented by a pile of proxies three feet high. Mr. Gould has had himself interviewed and manifests a public spirit which he has never been credited with; if his statements do not awaken popular enthusiasm he must blame himself for it. Doubtless a man of his superior abilities and immense wealth could conduct a great public enterprise with success and advantage to his fellowmen, and we should rejoice if he has at last begun to live for others instead of himself alone. His plan, in brief, is the development in this country of a system of cheap telegraphy on a vast scale both by sea and land, which shall include a cable and telegraphic system around the world, with New York as the great center. The plan contemplates a cheapening of the rates and enlarged facilities which shall accommodate every business and every body.

Four years ago it was confidently expected that some plan would be adopted by Congress to provide for such a case as the election of 1876 presented, and either give the decision of a Presidential election to the popular vote, or else modify or supercede the present electoral college. This question, which nearly produced a civil strife, has been neglected until a Democratic proposition was set up a few weeks ago only to be knocked down. Both parties in Congress came on Saturday to a good-natured understanding, and the count will proceed as usual in joint session. The vote of the Georgia electors was taken under a State law a few days later than the time set by the Federal statute. This act has always been considered a menace—the old State sovereignty porcupine raising its bristles. Mr. Felton, from that State, in a marked speech, claimed that the vote of Georgia should be declared void; that it was time the people should understand that Federal law in such cases is supreme. He believed the mass of the people in his State held to this opinion, and only the officials were responsible for the breach.

The grand work begun by the temperance men of Kansas has sent an echo of joy and good cheer into ten thousands of cheerless homes, and has awakened a responsive rally in a number of States where either a constitutional amendment is being pushed, or local option, or "Home Protection," which is the taking name under which Miss Willard hopes to domesticate the right of women to vote on the licensing of grog-shops. With a number of noble-hearted women of Illinois, she is making a brave and, we believe, hopeful fight in the State Legislature this winter for this, her favorite scheme. Meantime an effort is being made to revive the matter of an amendment to our National Constitution and urgent petitions are being circulated asking Congress to suppress the vile traffic in the District of Columbia. There is less hope from our Congressmen than from our State legislators, since they are farther away from home. One of the effects of the amendment in Kansas is an order from the National Fire Insurance Company of Hartford to its Kansas agents to decline taking any risks on buildings or property where intoxicating liquors are made or sold.

The progress of missionary effort in China and Japan is attracting more and more the attention and awakening the surprise of the churches of this country. In Japan the first Protestant church is scarcely eight years old, and of the sixty-seven now organized few are more than four. Missionaries report that whole towns are pursuaded to give up their idols, and the calls for more helpers to proclaim the truth as it is in Jesus are most appealing. Several foreign consuls in China write of the inevitable spread of Christianity among the teeming millions of that nation. One of these gentlemen says that should his anticipations of the spread of the Gospel be fulfilled in only a small degree the political and commercial advantages will be "impossible to exaggerate." There are a hundred students at Pekin studying under European teachers and nearly as many young Chinamen are distributed among the institutions of this country. These are the men who should be preparing to evangelize their country. Will not our churches make haste to lay this matter before the Lord for his gracious aid in turning these young men into faithful preachers of the righteousness of Christ.

The crisis of the Irish affairs in Parliament was reached last week. The Government had decided to bring up the coercion bill first, considering that so long as law and order were disregarded in that unhappy island attempts to recast the land laws would be useless and vain. The Irish members who yet held to the extravagant and reckless Parnell determined to oppose by obstructing every attempt of the body to carry on its business. Though hardly one-tenth of the body their efforts succeeded so that a continuous session was held from Monday till Wednesday afternoon, and until the Commons was likely to be disgraced before the world for pusillanimity. Parliament has no rule for moving the previous question by which American legislators snuff out obstructionists; but an old law of the seventeenth century provides that the Speaker may name the troublesome member and if he persists he may be suspended. On Thursday the Speaker called upon Mr. Gladstone for his resolution, when the previous tactics were begun again. In a short time not only Parnell, but his whole party, numbering some thirty, were suspended by nearly unanimous vote, and continued their foolish battle until forced out of the house by the sergeant at-arms. This action caused a momentary excitement in Ireland but it will on the whole prove the wisest course, since the people will understand that there is a reasonable authority which must be respected since it does not fear to begin its exercise in Parliament itself. Ireland surely has wrongs. She may right them by an appeal to the sword, which is the end of the way upon which the Home Rulers have entered; but the more peaceful methods of agitation, although often longer, more surely reach the end.

George W. Smalley, the London correspondent of the New York *Tribune* in mentioning the anxiety of the English Liberals lest Mr. Gladstone fail in this battle from over work and in his readiness for the Parliamentary contests which have so long engaged his energies, says: "Mr. Gladstone sees so clearly the right thing to be said at a given moment, and feels at the same time such an irresistible impulse to say it himself that nobody else has a chance. Whenever he has been in office, or whenever he has been leader of the opposition, he has made it a rule to sit out all debates. He has felt, and everybody else has felt, that at a critical moment—above all, at the close of a long discussion, and just before a division is to be taken—nobody can intervene with anything like his power or his authority. It is idle to talk about a speech not influencing votes. It very often does influence votes: and never more often than when Mr. Gladstone is the speaker. The votes to be influenced are not always, nor generally, votes on the other side. They are the votes of his own followers: of the Whig phalanx sitting behind him, who do not want to go so far as their chief would take them; of the independent members below the gangway, who would like to go further; of the more sluggish bulk of adherents who need to be stirred and warmed into some sort of enthusiasm to vote at all, and who are more responsive to the expectation of a speech from their leader than to the most urgent and thrice underlined whip."

—Gen. O. L. Spalding of St. Johns, Michigan, Congressman-elect, has just been chosen Grand Master of Masons of that State. Look after the political offices in the sixth district.

The Masonry of Mormonism and that of Morgan's Day.

Not slavery and Mormonism, but Masonry and Mormonism are now the "twin relicts of barbarism." Certainly, they are enough alike to be twins. The one is a congener of the other. They have a common origin, both being "master-pieces of Satan." There is a marked resemblance in their polity; and in their spirit and methods, if not in their religion, they are alike. This conviction is forced upon me by reading the letter of P. T. Van Zile, the U. S. District Attorney for Utah, and by comparing his letter with the report of the Hon. J. C. Spencer, appointed by the legislature of New York to prosecute the kidnappers and murderers of Morgan, in which he sets forth the difficulties which beset him in the prosecution of that work. Mr. Van Zile, we think, is a Mason; but his experience with the Masonry of Mormonism in Utah is so strikingly paralleled by that of Spencer with the Masonry of Morgan's time, that he is compelled to make bitter complaint of the inadequacy of the civil law to cope with that strange, secret power which thwarts him at every step, and may compel him, as the kindred power did Spencer, to throw up his work in discouragement and disgust. We have space in which to trace the parallel but a short distance, but that will suffice.

The Masonry of Mormonism and that of Morgan's time both defy the civil law, and appeal to the "higher law" which regulates their internal polity. Mormons preach polygamy as a divine institution, sanctioned by God himself. Mormon fathers and mothers, brothers and sisters practice it. Mormon public sentiment reckons bigamy no crime, although the laws of the United States do, and this sentiment seeks to obstruct the enforcement of the law. So the Masons of Morgan's time held that Masonic law was higher than civil law; that, while a Mason who violated the law of the order by revealing its secrets had forfeited his life, the Masons who were concerned in the kidnapping and murder of Morgan, though in violation of the civil law, were only acting in pursuance of their duty and obligations as Masons, and therefore were not amenable even to the discipline of the lodge. So Masonry, in both cases, has nullified the criminal code of the land, and substituted a code of its own. As an *imperium in imperio* it has operated, and still operates as a mischievous and malignant power to set the civil law at defiance, to protect Masons guilty of crimes and to punish them, even unto death, for what the civil law holds to be no crime at all. The methods of the lodge and the Endowment House are similar, and the bloody tragedies of the Danites are only paralleled in atrocity by the foul methods by which Morgan and scores besides, victims of Masonic vengeance, were put out of the way.

Not only in its estimate of the character of crime, but in its power to defeat the execution of the civil law against Masonic offenders, is the Masonry of Mormonism and that of Morgan's day alike. Van Zile says: "Every Mormon marriage is solemnized in the Endowment House. No person is permitted to enter the house except the tried and faithful Mormon, and all who do enter are sworn never to reveal anything that transpires. Because of this secret marriage ceremony the greatest difficulty is experienced in executing the law." Exactly; and is not the lodge the exact counterpart of the Endowment House in this respect? and does not every one who witnesses the taking of the obligations in either case become a *particeps criminis* to the crime the parties swear to conceal?

Further, to show the parallel between the Masonry of Mormonism and of Morgan's day, we call attention to the binding force of the oaths in both cases. Mr. Van Zile says: "Daniel H. Wells, first counsellor to President John Taylor, was summoned by the prosecution in the case of John Miles, and rather than reveal what took place in the Endowment House, suffered imprisonment for contempt. Before the court made the order, however, he testified that he was under a sworn obligation not to reveal what had transpired." Such a witness will of course do anything to obstruct the law. The prosecuting attorney further adds: "Perhaps the witness we rely on is himself a polygamist, at the very moment as guilty as the man on trial; he does not wish to see a conviction, and is opposed to it in every way. He has taken an oath, to which is attached a horrible penalty, never to reveal the very matter we are asking him about. These witnesses also have too convenient memories, or a way of forgetting. They can't remember. I have known them to remember every other circumstance connected with a case but the all-important fact of marriage—that they had no recollection of. And horrible as it may seem, it is nevertheless true, if these witnesses are pressed, they will, rather than reveal the facts, perjure themselves. Mothers and fathers will testify they know nothing about the marriage of their daughters who are living with polygamists and rearing children; plural wives will swear they are only mistresses; in fact, any statement will be made to evade the law."

How completely is this all paralleled by the Masonry that was so potent in the trials of the Morgan conspirators. In dealing with them John C. Spencer, as able a jurist, as faithful and fearless a prosecutor, as honest and patriotic a citizen and public officer as New York ever had, found himself baulked at every step. He, too, like Van Zile, could not obtain convictions against the kidnappers and murderers of Morgan, and for obstacles such as the latter encountered. He too, had to deal with a class of men who belonged to a secret and sworn brotherhood, sworn to conceal each other's crimes and to help each other when in difficulty.

Spencer's report shows that on the Morgan trials, Masonic witnesses regarded their Masonic oaths as more binding than their civil oaths. Repeatedly witnesses refused to answer questions put by the court, and chose to suffer fines and imprisonment for their contumacy. Repeatedly did witnesses swear falsely, rather than criminate themselves or their Masonic brethren. Giddens, in his almanac for 1829, said that he had frequent conversations, during the winter of 1827–8, with Masons on the subject of their testimony, if called on to testify, "all of whom used the same argument, and agreed to testify that they knew nothing about the affair; that they thought themselves justified in so doing by the nature of their Masonic oaths, which they could not think of breaking." A grand jury packed by a Masonic sheriff at Lockport in April, 1827, made a formal representation to Gov. Clinton that "after a long, laborious and particular examination of all the witnesses, it did not appear that Eli Bruce, or any other person named, was guilty of or accessory to the abduction of Wm. Morgan, and they make this known to the Governor that the blame may not rest on the innocent." The same year a law was passed directing grand juries to be drawn by lot from lists returned by the town officers. Before a jury thus chosen, this same Bruce, before the expiration of the same year, and by the same witnesses who had testified before the first jury, was proven to have been the chief actor in conducting Morgan through Niagara county, he himself also confessing the fact, and that, in doing the work, he had hired horses twice and a carriage once!

The parallel might be pursued indefinitely, but it is unnecessary. Van Zile's experience with Mormon Masonry shows him the impossibility of obtaining convictions without further legislation, in the case of men guilty of bigamy; Spencer's attempt to convict the Morgan conspirators convinced him of the "systematic interference of the Masonic fraternity to defeat the regular administration of justice." He found that rather than aid in bringing Masonic offenders to justice, by testifying to the facts, Masons would prevaricate or swear falsely, or refuse to swear at all. He found that Masonic judges would always rule so as to favor Masons; that Masonic sheriffs would return Masonic jurors; that Masonic jurors would vote to acquit their accused brethren; that important witnesses would be spirited away before the day of trial came; that those charged with crime would be furnished with money and aided to flee to other States and countries, and that the brotherhood were ever on the alert to save the accused brethren from the clutches of the law. No Morgan kidnapper or murderer was ever subjected to Masonic discipline for his crime, and the whole power of the order was brought to bear to save such from the discipline of the civil law.

The truth of the matter is that the Masonry of Morgan's day, the Masonry of Mormonism and Masonry as we meet it every day and every where, is, in substance and spirit, "all compact." No man having a matter with a Mason should be so green as to refer it to a Masonic judge or a jury on which a Mason sits. He will see the folly, in the end, of putting confidence in a Masonic juror; but he should see it in the beginning; and the right to challenge a juror biased in favor of a brother by selfish, barbarous, extra judicial oaths should be every where contended for, until it is every where conceded. G. W. H.

We, the Quakers.

Like other sects we are divided. Some of us do not like this name or epithet palmed upon George Fox by Justice Bennett. The society has had a day of usefulness and honor; what its future may be we must leave undecided; which of its present divisions maintain in the greatest degree its primitive character, we also let alone. That which gave to it great vital force in the first place we think is plain—the extraordinary acquaintance with the Scriptures which they called the written words or lively oracles of God, and also extraordinary acquaintance experimentally with the Word of God spoken of in the early time by Moses who located it in the heart and mouth, the outer man being taken instead of the inner man or the spiritual. St. Paul and John define this more plainly and make it the enlightening, saving principle: "The kingdom of God is within you;" "Christ in you, the hope of glory;" "Know you not that Christ is in you?" Peter speaks of this word of prophecy and calls it "more sure" or confirmed, although it had been "as a light which shined in a dark place." John testifies that in him, the Word, "was life, and the life was the light of men; also, that it "shined in darkness and the darkness comprehended it not."

The early Quaker did not underrate the Word made flesh, the outward Immanuel, Jesus of Nazareth. He did not underrate his personal appearing and propitiatory sacrifice. He had also the Immanuel, the Messiah, the Word or Oracle made manifest, in his soul, and this was his life and great added light and true secret of God which gave to him his efficiency and power. Many of them were not learned in science, yet were great in reform. The

Hicksite division came to regard the inward spiritual Word as the matter of all importance and under-rated the Word made flesh. The Jesus, or Christ, they preach is therefore the eternal *Logos*. The Jesus of Nazareth, they would, I presume, regard as the son of Joseph the carpenter. So many of the Jews knew him, whose father and mother they said they also knew.

So long as the Quaker was lively in this experience he was comparatively holy. His baptism, supper and warfare were spiritual. No secret order, as Masonry, came near him to aid him with its pretended light. Even Satan, in his appearance often as an angel of light did not deceive the early Quaker. The Baalism of the lodge was easily seen. How do you suppose the early Quakers, with the kingdom of God within; Christ, the eternal *Logos*, within; Immanuel spiritually within him; that is, in his heart and mouth, in other words, in his soul, the spiritual man—I repeat, how do you think such a man could take the Masonic oaths? How could he take the obligations of secretism? Preposterous! The testimony of the society has ever been averse in the general. Its discipline also has ever been averse; but the corruption of the times has laid waste the early heritage. The society to-day is spotted, ring-streaked and speckled. Ignorance and apathy obtains widely, yet there are exceptions. It may be five thousand or more that have not bowed the knee to Baal, or saluted the accursed imagery of the lodge. Many of the members now active in the church, some of them ministers, have been hood-winked, cable-towed and made to swear. If any Quaker preacher publicly preaches against this great Antichrist, I am not advised of it. There may be, but I think the influence of the society is upon the whole much circumscribed. Its youth are seduced, the older ones silent, and like Eli of old, unable, or not careful to restrain them. So mote it not longer be.

Perhaps you will say that the statement I have given of Quaker principles does not do full justice to the Bible doctrine of the Trinity. The Quakers assented to Bible doctrine in Bible words. They were cautious of the word "trinity." They owned and confessed the Spirit of God the Father, of his Son, Jesus Christ, and the Holy Ghost or Comforter. When they became acquainted with the eternal *Logos* revealed in the inner man they found it in character three-fold: "The mighty God, the everlasting Father, the Prince of peace, the Messiah, the Holy One, the Comforter, etc Thus they knew the three and that they are one. This article not being an authorized statement concerning us, the Quakers, further than as the writer understands the nature of their first doctrines, you will please allow me to conclude in the language of Matthew Mattocks, "*Quod erat demonstrandum.*"

QUAKER BOY.

Our Strength and Weakness.

BY ALEXANDER THOMSON.

When the Puritans formed the instrument that was to govern their citizen relationship they really formed a theocracy, for they applied to the government of their infant State the laws of the church of Christ. In speaking of the principles of our government to a Canadian Congregationalist, the writer stated, that in the main, the laws of our nation were by far the best in the world. This he admitted: "In theory," said he, "nothing could be better, because they are copied from the laws that govern the church of Christ. But it may be doubted whether the principles that govern a Christian community, can be successfully applied to a mixed nation, where a least one half reject the church and its sovereign head."

There was something in this answer, but a century of successful operation is a sufficient reply to such an objection.

The liberal government of these United States is no longer a theory, no longer an experiment of visionary minds dreaming about some Utopia for a suffering race, and the constantly increasing tide of humanity pouring upon our shores attests the views with which the old world's millions regard our happy land.

What are some of the land marks of our government that distinguish it from all others, and are its peculiar glory? The right of every citizen to a voice in our National and State affairs. The right of the citizen to follow unobstructed all the avenues that lead to wealth and honor; and to enjoy exact justice in the administration of law. In all other nations, the ballot is not free to all citizens, there is always a privileged class; and this implies a partiality before the law.

Now since we differ from other nations mainly in the points above indicated, it must follow that whatever tends to disturb these distinct land marks, must disturb the harmony of our government, and its happy results. Did our nation organize our Senate into a privileged aristocracy, bequeathing to their children certain hereditary rights not enjoyed by other citizens; and cause the poor young men, who in case of war, would be the first called upon to breast the bullets of the enemy, to accumulate a certain amount of property before he was permitted to have a voice in the management of the nation he was called upon to defend—if this should happen, the distinctive glory of our nation would pass away.

Now what is the Masonic lodge but an organized aristocracy; a government holding its right of existence from our own; and yet having different and jarring laws; a government that lifts a certain percentage of our citizens above the general operation of law, and while the multitudes that tread the avenues to eminence toil on, weary an foot sore, the bright Mason mounts his secret car and rolls in lazy splendor to the goal.

The Mason must do a brother's errand if it be within the length of his cable tow. The Mason must give the preference to his brother in all the walks of life. The Mason must respect a Mason's secret, murder and treason only excepted, and if he go high enough, these included. Who cannot see that such an organization, ramifying our whole country and supported by the secret dagger at every man's throat, must imperil not only these distinctive principles in which we glory, but the very life of the nation itself.

Whoever, therefore, loves the principles of our great Republic; whoever has felt his heart glow as he saw the refugee of other lands walking our street, with a dignity and sense of manliness, he never felt in his own; whoever has an interest in seeing the principles of Christ's church applied to a government and making millions happy, let him unite with us in the forlorn hope that in the name of God and humanity, is even now assailing the gloomy ramparts of the Invisible Empire.

Light for the Benighted.

Some years ago I became acquainted with an old gentleman from the Keystone State. In the days of his youth he had learned the Westminster Shorter Catechism, and, as a consequence, was a firm believer in the doctrine of election and the "final perseverance of the saints." Though he had been a church member for many years, and was at the time of which I speak, he had become anxious as to his personal piety and final acceptance by a pure and holy God. As, in his view, his salvation depended entirely on the fact whether he was, or was not, one of the elect, he expressed to me a wish that he had some way of solving this perplexing question. If he only knew for a certainty that he was one of the elect, he would give himself no further uneasiness in this direction. Not being able to impart the desired information, I urged the old gentleman to make his own "calling and election" sure by the use of those means which are provided in the Gospel.

Oh! if I had only known then what since I have learned in my search after "light," I might have thrown a flood of sunshine into that poor, benighted soul, and sent him on his way rejoicing in the fact that whatever might befall others, he had a clear title to mansions in the skies.

Why did not some brother of the "mystic tie" draw near and repeat to us what Salem Town, author of a work entitled, "A System of Speculative Masonry," had to say on this important subject. Surely the burden of doubt would have been raised from off the old man's heart on learning that all uncertainty in this direction had passed away, and that whosoever would might be assured of his final entrance into the realms of glory.

There now, that is just like the utterance of one who does not know the half of everything. For who knows but that the members of that benevolent order might have decided the old man was in his dotage, and, accordingly, denied him the light for which he was seeking, and have kept him out in the cold and darkness where are idiots, negroes, atheists and —women.

We must go back to what we were saying about the burden being lifted from the old man's heart, and cross out the word "whosoever," for that is not the voice of Masonry, but the word of the rejected Jesus, then we will be ready to listen to Mr. Town, when he says: "In advancing to the fourth degree then the Freemason is *assured* of his election and final salvation. Hence opens the fifth degree, where he discovers his election to and his glorified station in the kingdom of his Father."

What could my old friend have desired more in the way of assurance touching his election and glorified station in the kingdom of his Father? Had he been thus told, and had he believed it (ah! "there's the rub") he could have tuned his harp anew, and have said Amen to Sickels when, in his "Monitor," he says, "We now behold man complete in morality and intelligence, with the stay of religion added to insure him of the protection of Deity, and guard him against ever going astray. Those three degrees form a perfect and harmonious whole. *nor can we conceive of anything that can be suggested more which the soul of man requires.*"

Is this the fulfillment of the promise made to those who hunger and thirst after righteousness? If not, what then? B. F. W.

Paxton, Ill.

A certain infidel, who was a blacksmith, was in the habit when a Christian man came to his shop, of asking some one of the workmen if he had ever heard about brother So-and-so, and what they had done? They would say no, what was it? Then he would begin and tell what some Christian brother or deacon or minister had done, and then laugh and say: "That is one of their fine Christians we hear so much about." An old gentleman, a deacon, one day went to the shop, and the infidel soon began about what some Christians had done, and seemed to have an good time over it. The old deacon stood a few minutes and listened, and then quietly asked the infidel if he had read the story in the Bible about the rich man and Lazarus? "Yes, many a time; and what of it?" "Well, do you remember about the dogs—how they came and licked the sores of Lazarus?" "Yes; and what of that?" "Well," said the deacon, "do you know you just remind me of those dogs, content merely to lick the Christian's sores." The blacksmith suddenly grew pensive, and hasn't had much to say about failing Christians since!

—*Selected.*

Solomon's Temple.—III.

BY E. RONAYNE.

The members of a rather popular Bible class in this city not long since (whether profitably or not I will not say) spent four or five successive weeks in studying "the Anti-Christ," his name, his character, his nationality, his wickedness, the duration of his reign, and many other peculiar features relating, or supposed to relate, to that important and highly interesting personage; but, strange to say, there was not the slightest allusion made to any of the countless systems of false worships and false religions which are to-day so plentifully scattered throughout Christendom under the generic name of *secretism*, and of which Freemasonry is at once both the parent, the model, the protector, and, as it were, the imperial head, except that Romanism was very briefly and faintly mentioned on one or two occasions.

A few minutes before beginning to write this paper I was thinking of what is written in John 7:31: "Many of the people believed on him and said, When Christ cometh will he do more miracles than these which this man hath done?" This was correct reasoning. It was honest and unanswerable, and the Holy Ghost has recorded it as additional testimony to the great truth that Jesus Christ is the promised Messiah, "the *seed* of the woman," "the seed of Abraham," "the desire of all nations." And just as the Jews at Jerusalem reasoned on that occasion concerning Christ, so may we concerning anti-Christ.

In St. John's time, at the close of the apostolic age, he tells us, 1 John 2:18, that "it is the *last time*, and as ye have heard that anti-Christ shall come, *even now there are many anti-christs*." But what would he say if he were living to-day? I have no patience with Bible teachers and Bible Christians and ministers and evangelists who profess the greatest respect for Christ and the most unlimited faith in his name, and who at the same time have either such respect for, or else such fear of Masonry and popery that they will not even mention them for fear of hurting somebody's idolatrous feelings or of endangering their miserable popularity. We see what popery is now; we know what it has been in the past, and what it did when it had the power; and may easily conjecture what it would do to-day, even here in free America, if it only dared; and in view of all that it was and is and would be we may well ask the question, "If this is not anti-Christ when the anti-Christ comes will he be more wicked and more abominable?"

You may search every corner of the earth to find which people of all the nations of heathendom practice the most hideous and the very worst forms of idolatry, and when you have examined into every system and investigated every form, spend a few weeks in the south of Ireland, or in some other intensely Catholic country, as Spain, Portugal, Italy, South America or Mexico, and you will be convinced of the idolatry of Romanism. I know of no people, I have never read or even heard of any people who first make their own god, then fall down and worship him and then eat him! Yet this is the most sacred and awful mystery and the highest form of religious worship which is taught and practiced within the bosom of the Romish church; and this, be it remembered, is daily repeated throughout the world by authority and at the express command of him who styles himself "Our most sovereign Lord God the Pope," "the vicar of Christ," "the Holy Father;" and who claims to be personally infallible, "sitting in the temple of God showing himself that he is God." (2 Thess. 2:4) The name of Christ is retained it is true, and pictures and images of him are to be met with almost at every turn in those countries where popery is yet supreme, but then he is always exhibited either as a helpless infant in the arms of Mary, or else as dead. But praise and glory to his great name, the Lord Jesus is neither *dead* nor *helpless*. "Now is Christ risen from the dead and become the first fruits of them that slept" (1 Cor. 15:20), and the glorious proclamation is made to the whole world by his own mouth, "I am he that liveth and was dead and behold *I am alive forever more*" (Rev. 1:18).

Jesus Christ is the federal head of the new creation as Adam was the federal head of the old creation. "The first man was of the earth earthy," even in his state of innocence and comparative glory, while "the second is the Lord from heaven," and is "now sitting at the right hand of God far above all principality and power," and who is "ever living to make intercession for us." This is the Christ that Romanism rejects and will neither honor nor acknowledge. It sets up a baby Christ so that Mary might be worshiped, and a dead Christ that the wafer god might be adored; but the true, living Lord Jesus, the one Mediator between God and men, the one only "Advocate with the Father," Romanism will neither confess nor receive. And if this is not anti-Christ then what is it?

But while popery retains the name of Christ in its ritual and sets forth *a* Christ even in its public and private worship, though only in the manner and for the purposes already mentioned, yet Freemasonry is so much above it in all that is anti-Christian and so far beyond it in infidelity, that it will not tolerate the name of Christ to be used in its lodges in any manner or under any circumstances whatever. And yet, strange to say, Freemasonry professes "to save men," to "free them from sin," "to erect a spiritual temple in the heart," to fit them for an appropriate position in "that spiritual temple, that house not made with hands eternal in the heavens," and to introduce them at last into a participation of "those joys which have been prepared for the righteous from the beginning of the world."

As has been conclusively proved over and over again during the last ten years, and as any one can fully discover by even one hour's study of the last edition of the "Master's Carpet," Freemasonry is to the professing church and in professedly Christian countries, precisely what the worship of Baal and Moloch, and Baal Peor and Tammuz was among the children of Israel, both in the wilderness and in Palestine. It is the same worship and is rapidly bringing about the same results so far as the relation of the people to God is concerned. May God convert and consecrate the ministers and sanctify them wholly so that they may speak with all boldness and "declare the whole counsel of God," without fear or favor.

But while Masonry will not tolerate or use the name of Christ in any of its prayers or other religious ceremonies, either secret or public, yet it manifests the most intense respect for the Tabernacle in the wilderness and more especially for Solomon's Temple. Every lodge must be situated due east and west "because," the ritual says, "the temple was so situated." The candidate must be deprived of all metals because there was no metalic tool used at the building of the Temple. There are guards placed at the south, west and east gates symbolically, because there were guards similarly placed (as they tell us) at the building of the Temple. An Entered Apprentice lodge represents the "ground floor," a Fellow Craft's lodge represents "the middle chamber" and a Master Mason's lodge represents "the sanctum sanctorum or holy of holies of King Solomon's Temple. Every thing in Masonry is from the Temple. Its origin, ceremonies, doctrines, passwords, signs, and government all originated at the Temple. Every thing is intensely Jewish, as they would have the uninitiated public believe, but on a very slight examination we readily discover that every thing is intensely pagan and idolatrous and wicked. Popery uses the name of God's Son to spread and perpetuate *its* idolatry, while Masonry uses the name of God's House to spread and popularize its idolatry. And as it is with the one so also with the other; every passage from God's Word quoted by Romanism in its own defense is found to go exactly against it, while nothing could be more unfortunate for Masonry than its selection of Solomon's Temple as a pattern or symbol, because every thing in that magnificent structure, from the stone in the foundation to the Mercy Seat and the Cherubim of Glory in the holiest of all, was highly typical of, and directly pointed the devout Jewish worshiper to the Lord Jesus Christ, who was to come, and be "the Mediator of a better covenant, and put away sin by the sacrifice of himself." Heb. 9.

But I must defer the further consideration of this most beautiful subject for another time when we shall examine the boards of the Tabernacle and the "cedar wood overlaid with gold."

P. S.—Will the reader please lend the paper containing these letters to any minister or professing Christian in his neighborhood who is a Mason.

Wine at the Lord's Supper.

To the Christians of Illinois:

Having been appointed by the Woman's Christian Temperance Union of Illinois, as its Committee on Unfermented Wine, we present to you the following considerations why it alone should be used as the emblem of Christ's blood shed for the remission of sin:

1st. The use of alcoholic wine at the Communion rests entirely upon an assumption. The word wine, or its representative, is not used by any of the sacred writers in connection with the Lord's Supper. Nine times this is alluded to in the New Testament, and each time it is called simply "the cup." Our Saviour's own descriptive term is, "the fruit of the vine;" Mat. 26: 29; Mark 14: 25; Luke 22: 18. But alcohol is not the fruit of the vine; nor is it produced by any living process; it is always and everywhere the fruit of decay; the symbol of death, not life.

2d. The Lord's Supper was instituted at the Passover feast, from which every species of ferment was rigorously excluded, hence Christ could not have used fermented wine without breaking the law he came to fulfill.

3d. The Bible makes sharp discrimination between different kinds of wine. One is spoken of as the cause of intoxication, violence and woe; Prov. 23: 29; Isa. 5: 11-22. The other as the cause of comfort and peace; Ps. 104: 15.

The one, the symbol of wrath; Rev. 14: 19.

The other as the type of spiritual blessing; Is. 55: 1.

The use of the one is positively forbidden; Prov. 23:31, 32; Eph. 5:18.

The use of the other allowed, and ranked with corn and oil.

This strong contrast in language indicates unmistakably a marked difference in the things to which it is applied. History, both sacred and profane, sustains this position by proving that in Bible lands and Bible times, two kinds of wine were in common use; the pure, unfermented juice of the grape, referred to approvingly in the one class of passages; and alcoholic wine, denounced in the other class. Is it not reasonable to suppose Christ chose the pure, nutritious blood of the grape

as symbol of his life-giving blood?

4th. Even did the letter of the Bible give color to the use of fermented wine, at the Lord's Table, which it does not—its spirit forbids it. "Lead us not into temptation," is Christ's own model for our prayers. No fact is better attested than that many have been tempted to their destruction by wine offered as the emblem of Christ's redeeming blood. Reformed men touch it at their deadly peril, and often it has awakened an inherited appetite in those who, except at the Lord's Table, would never have tasted wine. Dare we, as Christians, lay such a stumbling block in the way of even the weakest one for whom Christ died?

5th. It familiarizes our children, brought up temperately, with the taste and smell of alcohol, takes away that abhorrence we wish them to feel for it, and thus breaks down one of the strongest barriers that guard them against social drinking.

6th. It is insulting to our dear Lord to place upon his table that which we acknowledge is too vile and dangerous to have upon our own.

Finally: Its use at the Lord's table gives sanction to its use every where. Associate it thus with our most sacred memorial, and your lips are sealed from denouncing it any where. You yield one of the strongest points in our controversy with the enemy, and declare that the evil of alcoholic drinks is not in the drink itself, but in the abuse of it.

DEAR FRIENDS:—In view of all these considerations will you not use your best endeavors to purify the Lord's table by removing from it the cup of death? If your mind is not yet clear upon this important question, study carefully God's Word, to learn what is his will concerning it. Study especially the Passover and its connection with the Lord's Supper. * * *

Please report to committee what are the usages of your church concerning this matter.

MARY ALLEN WEST, Ch'n.
Galesburg, Ill.
MRS. M. A. TALIAFERRO,
Keithsburg, Ill.
MRS. C. E. MALTBY,
Champaign, Ill.

A TRIBUTE TO THE MEMORY OF EZRA S. COOK.

Jan. 28, 1881.

DEAR BRO. COOK:—I was surprised and grieved yesterday afternoon to learn that your esteemed father had departed this life. * * * And yet it is far better for him. You have the consolation of his blessed memory as one who knew and did his Master's will. He was one in a thousand to whose mind the precious truths of the Gospel were ever present, and one like him seems to give point and force to such passages as this: By which "ye are saved if ye keep in memory" the Gospel received. Ever ready with kind words, and a calm, gentle nature, amid every disturbing outward element he was a pattern for all who knew him, and in his memory his sons and others have a noble incentive to a truly excellent life. * * * * THOS. HODGE.

Reform News.

NORTH-EASTERN IOWA.

MASONS AS POISONERS.

At Nora Springs we commenced our regular campaign work. Bro. Starry was on hand in good spirits, and Bro. James G. Ball, the superintendent of this work was wide awake for business. Monday evening, Jan. 24, brought out a large audience, even in this stronghold of secretism. The audience was very much interested. I think much good was done. It is truly sad to a Christian heart to see and feel how the church is paralyzed by the idolatries of secretism. It seems that God cannot bless the people with revival and salvation while they retain and cover these foul idolatries. May God rebuke the awful wickedness of those preachers who shun to declare the whole truth. Tuesday evening we were at Rock Falls, where we worked the three degrees to large audiences, and I believe, made many friends to the cause. A vote was taken for and against Masonry, and almost the entire audience voted in condemnation.

Friday morning we left to return to Nora Springs to finish up our work there. Had a good audience, increasing interest, and a fine hall for the work which was done in good Masonic style by Bro. S. E. Starry. All passed off quietly, but to the experienced observer there was evidently a Masonic storm coming on. Society was evidently coming to the throes of a mighty struggle between the light of Christianity, and the darkness of Masonry and secretism.

Brother Starry gave the usual challenge to Masons to deny the correctness of his work if they could, offering them five dollars if they would make an affidavit that he had not given the degree correctly, and they were all speechless. Wishing to draw them out to affirm or deny, he tried a little strategem. He asked, "Is there a Mason present who will deny that, when he was ready to be brought into the lodge-room, there was not a barrel about two-thirds full of water; and did not the officers of the lodge take you and plunge you head first into the barrel of water and make you promise you would not tell what you saw in the lodge. Now if a Mason here dares deny this, let him do it?" when one of the craft bawled out a decided denial, said he was a Mason, and declared he never was put into a barrel of water, and there was no such thing in the lodge. "Now," says Bro. Starry, "will you deny that you were stripped, and put through the course that the candidate has been here?" The Mason said he had no more to say; they were again speechless. But the Masonic wrath was evidently rising.

Monday evening the climax came, and with it a letter of slander and reviling against Bro. Starry and myself, which a Dr. Blythe desired to come upon the rostrum and read to the people, and agreed to furnish a certified copy. The letter proved to be a slum of Masonic reviling, with an anonymous name to it with no vouchers. It contained its own condemnation. While this letter was being read and the excitement over it going on, Bro. Starry was back near the door in the crowd, assisting in collecting the fee, when a boy, perhaps ten years old, came up to him in haste and handed him an apple. Bro. Starry asked, "Who sent it?" "A friend," the boy answered, and hurried immediately away. Bro. Starry put the apple in his pocket, and when we got to our boarding place at Father Knapp's, we examined the apple under a microscope, and found upon it evidences of strychnine. It had been evidently punctured very much at each end. Hence from the remains of what appeared to be strychnine, we had every reason to believe that the apple was poisoned.

Thus we have fresh evidence that the spirit of murder in the institution of Masonry has not changed, but is as vile now as in the days of Morgan. And it is with this institution that professing Christians are joined, and have fellowship. It is no wonder that the churches are desolate and no revival. For God says, "though they cry in mine ears I will not hear."

JOEL H. AUSTIN.

ELDER BROWNE IN CANADA.

KELVIN, Ont., Jan. 31, 1881.

EDITOR CYNOSURE:—We have recently enjoyed the privilege of hearing Elder J. F. Browne lecture in this place on the subject of Freemasonry.

In the first lecture he very forcibly and conclusively proved that Masonry claims to be a religion, that it is a false religion, and consequently opposed to the Christian system. We never heard any such cogent arguments against the religion of Masonry before, and we feel devoutly thankful to God for sending us such clear light on this horrid system.

On the following night Bro. Browne exposed some of the inner workings of Freemasonry, including some of the signs, words, principles and frightful oaths. This revelation so stirred up the wrath of the Masons present that some of them seemed ready for a pitched battle. The sober-minded, intelligent part of the audience agreed that the lecturer very frequently "cornered" the members of the fraternity. It was unanswerable argument throughout. There were frequent interruptions and much uproar made by the upholders of this abominable institution, but then, we have learned that it is natural for a bird to flutter when hit.

We have formed such a disgust for these works of darkness as we never felt before, and mean to do more than ever to expose all the countless evils associated with Freemasonry.

Yours for reform,
ALBERT SIMS.

Notices.

OHIO STATE CONVENTION.

To the friends of anti secrecy in Ohio, greeting:

That secret, oath-bound societies are a very great power in our nation, and that they are anti-Christian, anti-republican and perverters of justice and good order in society can be easily proven, therefore their influence is wholly for evil. Believing these things, and that they ought to be thoroughly exposed, the friends of anti-secrecy in Ohio have determined once more to meet in convention on the 15th of March continuing through the 16th and 17th, at Dunkirk, in Hardin county, on the line of the Pittsburgh, Ft. Wayne and Chicago railroad. The opening address will be made by Rev. William Dillon. We have the promise of Rev. J. P. Stoddard, National Agent and Lecturer; other speakers will be announced as soon as possible.

Dear friends let us besiege the throne of grace for the presence of God to go with us, and his blessing to follow our labors. And let us not cease to pray for those lukewarm brethren who heretofore have not often been seen at conventions, that they may have greater boldness in the faith, and come up with us to the help of the Lord against the mighty.

The good people of Dunkirk extend a cordial invitation to all friends of the cause, and hope to be able to entertain all who come.

S. A. GEORGE,
Sec'y Ohio Association.

ANTI-MASONIC LECTURERS.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

For State Lecturers see State Association list.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, St. Paul, Minn.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 927 L St., N. W. Washington, D. C.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
Philo Elzea, Lee's Park, Neb.
D. B. Turney, 311 East Capitol street, Washington, D. C.

DEGREE WORKERS.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Holland, Mich.
J. K. Glassford, Carthage, Mo.
Sam'l M. Good, Des Moines, Iowa.

—The St. Louis *Globe Democrat* said a few days ago that General Garfield is the first active Knight Templar ever elected President of the United States. While we cannot prove it, we believe the use of the word active is unwarranted.

Correspondence.

Moral Blindness a Masonic Characteristic.

Lockport, Ill., Jan. 29, 1881.

Editor Cynosure:—I read with interest your article in last week's issue from the pen of Mr. Root, as taken from the *Religious Telescope*, entitled "Fifty Years Ago." I am glad to see the testimony of living men and printed documents on the events and transactions in connection with the history of "The ancient and honorable institution of Speculative Freemasonry" as transpiring about that time.

The article is a valuable one, and is in the main entirely correct, though one small error occurs in regard to time: Capt. Morgan was not "arrested in the night and taken from his bed," but in the forenoon of the day. He was "kidnapped by a party of Freemasons," but that party consisted of some three hundred Masons, being a selection of a few picked men from the lodges of thirteen counties in Western New York, with one or two "Sublime Princes" from Canada.

But we are now told, and that right here in Lockport, by prominent "Christian" Masons, that the kidnapping and abduction of Capt. Morgan was not the work or the design of the fraternity, but that it was devised and consummated by a few enthusiastic, hot-headed fellows who did it on their own responsibility, and without the knowledge or concurrence of the lodge. But the truth was known and attested by hundreds, who subsequently left the lodges, that the subject was discussed by the Batavia lodge a month or more before the abduction, and the case submitted to the Grand Lodge of the Empire State at Albany and advice asked, and instructions sent back that "Morgan must be disposed of." The *Advocate* of March 31, 1827, says, "His Excellency, Dewitt Clinton, Governor of the State, has offered a reward of $1,000 for the discovery of Morgan, if alive,—and if murdered, $2 000 for the discovery of the offender or offenders." But it does not say that more than six months before that he had pledged his faith and honor to interpose his pardoning power in behalf of any of the parties that might be convicted of the murder.

It was and is a well known fact that Capt. Morgan was kidnapped and murdered with the sanction and under the rule of the Grand Lodge of the State of New York, Gov. Clinton then being Grand High Priest of the Grand Chapter of the United States; and it is also a notorious fact that professed Christian men, members and officers of orthodox Christian churches, were connected with and did aid and abet the kidnapping, if not the murder.

In company with a gentleman from Ontario county, on a mission from Rochester to Fort Niagara for collecting testimony and subpœnaing witnesses to the first courts for the trial of those men, we found men of every description of character, from the profligate and the infidel to the business and the Christian gentleman, so far implicated in that diabolical plot as to make them clearly *particeps criminis*.

Governor Clinton was a splendid specimen of a noble man; but like many of New York's stalwart men, in the later years of his life he fell a victim to the terrible habit of intemperate drinking. The last time I saw him was with his beautiful wife at a Sunday morning service in the old stone church in Rochester, in the summer of 1832. His form and figure were magnificent, but his visage was marred, a perfect bloat. How much his habits of intemperance were chargeable to his connection with the lodge I do not know, but I do know that drinking in those days constituted a large portion of the exercises when they "retired from labor to refreshment," as signified in those two lines in the old Masonic song of seventy or eighty years ago:

"Let us drink, laugh and sing, for our life is a spring,
To a Free and an Accepted Mason."

It would seem from the above that Masonry was about the same thing fifty years ago that it is now. Christian men then as now could see nothing wrong in Masonry, nothing wrong in swearing to "obey all regular signs or summonses sent or given to me by the hand of a brother Fellow Craft Mason," and all without knowing aught of what may be required of him; nothing wrong in swearing that he "will keep the secrets of a brother Master Mason as inviolable as my own when communicated to me as such, murder and treason excepted, and they only at my own option;" nothing wrong in swearing that "if any part of my solemn oath or obligation be omitted at this time, that I will hold myself amenable thereto whenever informed." We are told by seceding Masons that this last clause of the Master Mason's oath is never omitted in initiation.

There is nothing wrong in swearing to "aid and assist a Companion Royal Arch Mason when engaged in any difficulty and espouse his cause so far as to extricate him from the same, *if in my power, whether he be right or wrong*" "Furthermore, that a Companion Royal Arch Mason's secrets, given me in charge as such, I knowing them to be such, shall remain as secure and inviolable in my breast as in his own, murder and treason not excepted," or all secrets of a companion without exception.

Such are a few of the solemn oaths and obligations assumed by all our Christian brethren in our evangelical churches who belong to this *pretended* ancient fraternity and that under penalties the most revolting, barbarous and heathenish that can be described by the use of the king's English. If the murderers of Capt. Morgan had been convicted, Gov. Clinton was sworn to interpose the pardoning power for their relief on pain of death by "having his skull smote off and his brains exposed to the scorching rays of the sun." Can any one blame him for sending that pledge to the Batavia lodge?

Capt. Morgan was sentenced to death after deliberate consideration and a full and fair understanding of the case, by the lodges of Batavia, Canandaigua, Rochester, Lockport, Lewiston, Buffalo and many others, and of the Grand Lodge of the State in session at Albany; and there were many professed Christian men in the lodges consenting to his death and ready to keep the raiment of them that should slay him..

Now, in view of all these facts, known and understood by our Christian brethren in our orthodox churches, and in addition to the known facts that Masonry is an avowed religion by the fraternity and that it claims to communicate the new birth to the fallen, sinful cowan who comes to its portals for admission, and by conformity to the rules to enable him to live free from sin, or in a state of sinless perfection; and that "the first three degrees form a perfect and harmonious whole, nor can it be conceived that anything more can be suggested that the human soul requires" (Sickel's Mon.); that the institution totally ignores Christ and that his name is never found in any of its prayers or lectures or instructions and advice to initiates in connection with Blue Lodge Masonry; still our Masonic Christian brethren assert they can see no wrong in Masonry—and members who have the moral courage to raise their voice against the institution are denounced as "disturbers of the peace of the church." How long will our churches and our ministry shut their eyes and close their ears to the enormity of this evil! How long!

I hope our friends throughout the country will awake to the consideration of this subject, and I would urge all Anti-masons to subscribe and pay into the monument fund, and that a decent monument may be erected over or near the grave of that martyr for the truth.

Batavia is the place where he did his life work, and where he committed the great offense against our "old hand-maid of religion," for which nothing short of his death could make atonement, and our good Christian Masons can "see nothing wrong" in this. Batavia is now in the heart of a most beautiful and fertile section of the country and settled with as intelligent and upright a population probably as any section whatever—and it is no mean city, and if the monument is built there it will be just as well known in Chicago before it is half done as if built in that city. If I understand the object, "it is not designed to benefit the dead," nor "to immortalize the name of Morgan," but to immortalize the memory of that horrid murder of Capt. Morgan for revealing to the Christian world the true secrets of that deistic and Christless religion—Freemasonry.

Then the fact that David C. Miller, the publisher of Morgan's book, had his home and printing office at Batavia, and he was also kidnapped but rescued at Strafford; but for which he would have been murdered with Morgan, I think all speak for Batavia as the place.

Faithfully and fraternally yours,
Isaac Preston.

A Woman's Protest against an Accursed System.

Editor Cynosure:—I thought it might be of some little interest to my sister readers of the *Christian Cynosure*, to see and know the profound (?) regard in which they and all women are held by the "ancient and honorable handmaid of religion."

The following extract is found on pages 94 and 95 of the 14th volume, sixth edition, of the Universal Masonic Library, by Dr. Robert Morris, K. T., etc., whose writings are, as every one knows, oracular with the craft:

FEMALES, THEIR CONNECTION WITH MASONRY.

(Extract from an address by the author.)

"Nor can any insurmountable objection be urged, why the fair sex should not participate in the privileges and share the pleasures of this kind of association. [The speaker is referring to the plan of Loges d'Adoption, patronized by Josephine, when wife of the First Consul Bonaparte.] If it be a claim to possess physical weakness, if gentleness in retirement and dependence in society call for that aid which mutual associations guarantee, surely the female portion of mankind, of all the world, stand upon this footing. . . . I would not be misunderstood. I do not ask that the doors of our chartered lodges should be thrown open to females. The very terms of admission, the preparation and the reception, forbid the Mason granting such a privilege to woman, however exalted or deserving. Whatever key to the world's mysteries and to life's treasures may be intrusted to her, the key to the lodge room is eternally denied her; its doors are eternally barricaded against her entrance. Her light footstep may thrill upon our hearts, but we must hear it outside the door. Her soft voice may arouse passionate emotions within us as she pleads for aid, outside the door. The sunshine of her presence may and shall penetrate our walls and warm our hearts in charity as she shines upon us, outside the door. But her sphere is in the heavens, ours within the lodge, and though her light and warmth may reach us, her form cannot enter. Then ask not, sweet voice, for we cannot grant this boon. Seek not, dear form, for you never can pass these portals. Knock not, soft hands, for our inexorable guardian is steeled against your approach. Disgraced amongst the world's holiest, and traitors to the highest sense of obligation, we should be as unworthy of your notice, as of the companionship of our own brethren were we thus to betray our trust."

How very different the Masonic religion from the religion of our Lord Jesus Christ. The Masonic religion says to the great majority of mankind, to every woman, "Ask not," "seek not, "knock not; for our inexorable guardian [the Tyler with a drawn sword] is steeled against your approach." What a marked contrast between the religion of Jesus and that of Masonry. The blessed Saviour himself says, "Ask

and ye shall receive. Seek and ye shall find. Knock and it shall be opened unto you." This should make every heart swell with love and leap with joy; and yet we frequently hear Masons say, "Masonry is good enough religion for me."

ZOE M. NORRIS.

OUR MAIL.

A. C. Moffatt, Albion, Iowa, sends five dollars for the Morgan monument and writes:

"It seems the friends of the reform do not all appreciate the necessity of the monument. The Masons are watching it as they did the Carpenter Publishing House, hoping it will fail. They dread the effect of the monument, knowing it will stand a lasting rebuke to the Masonic institution."

Jane P. Liggett, Washington, Iowa, writes:

"I was told that there were ten votes cast in Ringgold county, Iowa, at the last election. I think that was pretty well as there was little or no exertion made to obtain them. Wherever I am I wish and intend to do all in my power to uphold the cause of truth and light. May the number of earnest workers in this cause be increased."

G. W. Holstead, Vienna, N. Y., suggests that a committee or petition be sent to the President elect, Gen. Garfield, showing the inconsistency of his Masonic oath with the one he is expecting to take the fourth of next March, as they cannot both be adhered to at once, with a request that he lay aside the Masonic.

This is a good suggestion. Can it be carried out?

If any of our readers wish to send the Cynosure to some one who will make good use of the paper, but have no one in mind, we can furnish them names. Two letters now lie before us, one from an old soldier. who writes:

"My pension claim still drags its slow length along in the hands of the chairman of the committee on pensions. I must therefore acquiesce in the necessity of doing without the Christian Cynosure. I had rather go without my breakfast and dinner too."

The other from a farmer at Rockton, Nebraska:

"I do not know what to do. I have not the money to spare to send for my paper and I do not know how to do without it. I have taken it since it was published. Lost my crop last year on account of the drouth. Twenty-five acres of wheat and twenty-five of rye. I planted thirty acres of corn and the drouth and web worm kept it back so late that the frost came when it was just coming in roasting, so it made nothing but fodder."

George Cobb, Factoryville, Pa., writes:

"Three years ago there were six secret societies in this place and now there are but two and they are both in a low state. May God carry on the good work."

W. H. Nixon, Bainbridge, Ohio, writes:

"I want the Cynosure as long as I live, because it advocates my principles, and would exchange it for no other paper. I pray for the success of all workers in the reform."

James C. Allis, Holley, N. Y., writes:

"I think the best place for the Morgan monument is at Batavia, N. Y."

J. L. Eddins, Mechanicsburg, Pa., writes:

"I am here alone to battle for the Lord against secret societies. Members of all the churches in this place are connected with secret orders; I was talking to a member of the M. E. church one evening on the subject of Masonry, in the church, when he told me if I said anything more against Masons he would have me expelled from the church, for his father was a Mason."

John A. Gordon, Roseville, Ill., writes:

"Be assured of my earnest sympathy and depend upon my hearty co operation to the full extent of my duty and ability."

Dea. I. D. Barret, Muhopack Falls, N. Y., writes:

"I like the principles which the Cynosure teaches and wish it continued. After reading it myself I hand it to others. Some like to read it, but those who are in sympathy with secret societies dislike the paper and there are many of that class in this place. I hope and pray that the time will soon come when they will see the corruption and use their influence against the dark orders."

Jesse B. Crumb, Waconsta, Mich., writes:

"I think the monument should stand over Morgan's remains for he is one of the martyrs, in my opinion."

Sarah Allison, Uncle Sam, Cal., writes:

"There have been several murders committed in this county since I have lived here and in every case except one, who was an Indian, Masons were the murderers. The Indian was hung. The Masons were all set at liberty."

Increase Leadbetter, Auburndale, Mass., writes:

"The leaven is working, though slowly, and the beast is trying to slay the two witnesses, but the Lord God omnipotent reigneth."

H. Taylor, Le Raysville, Pa., writes:

"I will not support Masonic ministers, and hope to see the time when they will not be allowed to preach the Gospel of our Lord Jesus. They reject him in the lodge and we should reject them in the pulpit."

F. M. Wilson, Zanesville, Wells county, Ind., writes:

"I am well pleased with the Cynosure; I read it and hand it to my neighbors."

R. J. Tuttle, Eau Claire, Berrien county, Mich., writes:

"As long as I have a dollar for missionary purposes it shall go toward exposing those secret dens that are infesting all classes of society and all branches of business."

William Whitesel, New Goshen, Ind., writes:

"Yours for the principle that the teaching of the Bible is true—and the teaching of all organized secret societies is false."

Daniel Carpenter, Groton, Mass., writes:

"I am now past seventy years of age and feel that I am almost through the journey of life, but while I live I wish to be true to the cause of reform."

Samuel Mummey, De Witt, Clinton county, Iowa, writes:

"I can't do without the Cynosure. There were four votes cast for the American party in this place."

James Matthews, Jordan's Grove, Ill., writes:

"There are three congregations of Covenanters in this county, with an average membership of one hundred and fifty persons each; these hold the balance of power. The American party platform is the best platform ever brought before the public, and with a slight change—which you will readily grant—the Covenanters will heartily endorse it. The church is not large, numerically, but when on the right side is a power."

Sabbath School.

LESSON VIII.—Feb. 20, 1881.—THE PREACHING OF JESUS.

SCRIPTURE.—Luke 4: 14-21.

[From Pilgrim Commentary.]

NOTES.

"And Jesus returned."—From Judæa (Mat. 4: 12; Mark 1: 14). Had we only the three earlier Gospels, we might conclude that this immediately followed the temptation (vers. 1–13), but John shows that it was at least the second return (John 2: 1; 4: 3). According to some, Jesus did not publicly preach in Galilee until after the second passover (John 5), so that this was the third return. There was already some hostility among the Pharisees, for John 4: 1, 2 (which certainly preceded) implies this. That Jesus should first preach in Judæa, was natural. One reason is given in John 4: 43–45: "A prophet hath no honor in his own country;" and to win followers in Galilee he must needs first prove his power at Jerusalem. But there was another reason why a ministry in Judæa should precede: "His first work was to present himself to the Jews as their Messiah, in whom the covenants with Abraham and David should find their fulfilment, all the predictions of the prophets be accomplished, and for whom the Baptist had prepared the the way."—Andrews.

"In the power of the Spirit;" i. e., of the Holy Spirit, spoken of in ver. 1, and also in the account of the baptism (chap. 3: 22). Whatever the chronological interval may be, the reference to these passages must be accepted. The meaning is not that a divine impulse led him back to Galilee but that he returned possessing in full measure the Holy Spirit, which had come upon him and led him. Notice how well this agrees with vers. 18: "The Spirit of the Lord is upon me," which our Lord applied to himself (ver. 21).

"In their synagogues." "During the Babylonish exile, when the Jews were shut out from the Holy Land, and from the appointed sanctuary, the want of places for religious meetings, in which the worship of God without sacrifices could be celebrated, must have been painfully felt. Thus synagogues may have originated at that ominous period. When the Jews returned from Babylon, synagogues were planted throughout the country for the purpose of affording opportunities for publicly reading the law, independently of the regular sacrificial services of the temple (Neh. 8: 1, etc.). At the time of Jesus there was at least one synagogue in every moderately sized town of Palestine (such as Nazareth, Capernaum, etc.), and in the cities of Syria, Asia Minor and Greece, in which Jews resided (Acts 9: 2, etc.). Larger towns possessed several synagogues; and it is said that there were no fewer than four hundred and sixty or even four hundred and eighty of them in Jerusalem itself."—Winer.

The synagogue service was very simple; an opportunity of making remarks was usually given (Acts 13: 15), and of this privilege our Lord availed himself (see vers. 16, 17, 20.)

"And he came to Nazareth." It seems probable that Jesus did not preach at Nazareth until after he had visited a number of other places (comp. ver. 23). "He knew that in a certain sense his greatest difficulties would be encountered there, and that it would be prudent to defer his visit until the time when his reputation, being already established in the rest of the country, would help to counteract the prejudice resulting from his former lengthened connection with the people of the place."—Godet.

"As his custom was." This probably refers to his going into the synagogue, which in this case seems to have been the place of worship he had regularly attended when at home in Nazareth. Both Christ and his apostles attended the synagogue service without attempting to make any changes in the mode of worship.

"The prophet Esaias." That is, "Isaiah." The roll contained this prophetical book, perhaps only this. Under the rule of Antiochus Epiphanes, the Jews had been forbidden to read the law in their public religious services, as had always been usual. Lessons from the prophets were substituted; but after the Maccabees had delivered the Jews from the yoke of the Syrian kings, it became customary to read lessons from both parts of the Old Testament; that from the law first, then that from the prophets. The passage for that day in Nazareth was from Isaiah; but the division of lessons now in use among the Jews was not then established. Hence we cannot infer the time of year from the passage read.

"The Spirit of the Lord," etc. Our Lord of course read what was in the roll, but Luke quotes freely from the Greek version of the Old Testament, giving the general sense of the passage. The prophecy refers to the Messiah (see ver. 21). "The meaning of this prophetic citation may be better seen, when we remember that it stands in the middle of the third great division of the book of Isaiah (chaps. 49-66.),—that, viz., which comprises the prophecies of the person, office, sufferings, triumph, and church of the Messiah—and thus by implication announces the fulfilment of all that went before in Him who then addressed them."—Alford.

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No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

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A PRACTICAL Guide to the Ceremonies in the Degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25: paper, 75 Cts.

Although this Monitor is extensively used in the Lodge, especially in Conferring the higher degrees, it is *publicly* called an "exposition," and not allowed as authority.

The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 10, 1881.

THE REV. M. E. STRIEBY, in the *American Missionary* for this month seeks to correct or explain away an editorial of last October which put "Masonry and Odd-fellowship" in with "benevolent and charitable institutions" in Atlanta, Ga., as benefitting the ex-slaves, and Mr. Strieby adds that "the attitude and influence of our schools and churches in the South *have been wholly and decidedly opposed to secret societies!*" One of the "schools" referred to is Straight University, of which Rev. Mr. Healy has been president; and after he left that office he was employed to organize churches of the freedmen. Mr. Healy was well known to be a Knight Templar Mason, while thus employed by the American Missionary Association. How Mr. Strieby can say that "the attitude and influence of those schools and churches *have been* wholly and decidedly opposed to socret societies" is a matter of wonder and amazement. Will Secretary Strieby inform the public whether adhering Freemasons are excluded from any one of the churches of the American Missionary Association?

REV. T. L. CUYLER, D.D., is out in the *Christian Intelligencer* on the "decline of the churches." We will try and make room for his article next week. Dr. Cuyler told me in person, that he had joined three secret societies, and that he then belonged to one; and further, that he had written to the secretary of the Boston Tract Society not to issue a tract against the secret orders! !

THE SOUTHERN FIELD.

Read and mark well Mr. Hinman's letters calling for missionaries for the South. Some $900 have been sent to the missionaries now in this work, with nobody in particular to superintend and look after the work.

A few years ago while Paul Feemster was a college professor in East Tennessee, he wished to enter into this field as a Southern missionary evangelist, and offered to do so if he could be guaranteed $300 to feed his young family. He is eminently fitted for the work for which Mr. Hinman is calling. If he had entered on the work of church planting and supervision, I have no doubt he would have been paid enough to keep his family. Mr. Hinman has received much more than he asked for. But the Board of Directors of the National Christian Association was not ready to enter upon that work lest some sectarian corns should be trodden on. Will Mr. Carpenter, chairman of the Board, give through the *Cynosure*, his opinion whether the directors might not assume Mr. Hinman's support in his vastly important unsectarian labors in the South? Aye, and appoint Prof. Feemster, a native Mississippian, an educated man and brother beloved. There is no danger of the work becoming sectarian, or if so, it must become a Baptist work, for the majority of the Associated churches, I see, are Baptists; and in the South the majority is likely to continue so and increase.

POLITICAL ACTION.

A total of 1,375 votes are all which have been reported as cast in the late national election for the candidates of the American party. Doubtless very many more were cast and suppressed by Masonic judges of election, and we know that some thousands of ballots were kept back by post office officials till after election or destroyed outright.

In the anti-slavery struggle Martin Van Buren, Vice President of the United States, as president of the Senate, gave his casting vote to instruct Amos Kendall, Post Master General, to have the mail bags of the United States opened and anti-slavery matter thrown out! That struggle was a precursor of the present one. Slavery was local. Freemasonry extends around the globe.

But few votes were cast, however, for Phelps and Pomeroy, for several good reasons:

1. Masonry is primarily a religious evil, and has been so treated.

2. The tail of the slavery dragon was still in American politics, and numbers of our friends felt bound in conscience to see that matter through. The ex-slave exodus and the progress of Southern society will make slavery a dead issue four years hence and the lodge-dragon will stand confronting American voters; and the *Cynosure* will give, from this time forward, its profound attention to the American party. Any and every political party which ignores the foreign Secret Empire which is seeking absolute dominion over us, is an anti-American, or, at the very least, an un-American party. We must show this. We must show that Freemasons, owing another allegiance, are, politically, unnaturalized foreigners; sworn to another government than that of the United States. This is what makes every man who voted against the lodge, proud of it. There is no going back, and there will be none. The anti-slavery voters did not go back. They were treated with contempt. Daniel Webster said we "belonged to no healthy political organization." But, in a little while, he sunk from the zenith of American politics, and Charles Sumner took his place in the Senate; and the Liberty party, small and despised as it was, cast votes enough to defeat Henry Clay, the political idol of the Whig party. We shall do likewise. We must come to an understanding with the Prohibitionists. The temperance cause has nothing to hope from such men as the 10,000 whom the grog-shops of Chicago welcomed to their city and their grog, last summer, and every American party man is or should be a prohibitionist. Let our young men note this. And may God send us some young Salmon P. Chase to take our flag and lead the American party on to victory!

—Friends in Wisconsin will find Bro. Lowe an efficient workman. He was engaged at Rio until this week. Other places wishing his services will do well to write immediately to this office.

—On Thursday eve. last week Bro. Hinman gave an exposition of Freemasonry in Gilman's Hall, Selma, assisted by young men from the Reformed Presbyterian school in the city. The evening before he spoke in the country. On Friday he went to Summerfield to preach and lecture, remaining over the Sabbath.

—The Ohio State Convention will be held in Dunkirk on the 15th of *March*, not *February* as stated last week. "Pipe all hands on deck."

—Elder J. F. Browne, after his stop at Kelvin, Ontario, went to New England and has seen and arranged with the friends there for three months' work or more. With Bro. Conant and others he will work during February in Connecticut and Rhode Island. Brethren Pratt, White, Manning, Cheever and others will support him while he gives the first three weeks of March to Worcester and vicinity. From then till about the middle of April Prof. Kimball and his coadjutors, Bryant and Willey, will arrange the meetings in New Hampshire. Bro. Browne will possibly stay in New England until the last of May.

—It is expected that the Massachusetts State organization will be completed during Elder Browne's visit to Worcester. He spoke last Sabbath for the Reform Society at Willimantic, Connecticut, and was expecting three evening lectures in the same place during this week.

—Bro. G. W. Kolp of Truxton, of Bureau county, in this State, writes of the late successful visit of brethren Stoddard and Lowe to that vicinity. It was he says as if "the people that sat in darkness saw a great light." Their coming was a God-send. The hearts of the people were reached and aroused and the powers of hell shaken. But the prince of darkness is mustering his shattered forces and trying to retrieve his fortune by flattery, reproach and persecution. It cannot be possible that Masonry is so low and corrupt, many say. They would be glad if the brethren could have remained with them a longer time, and plenty of work is promised them for two weeks if they will return.

—Bro. Stoddard returned early last week from Columbia county, Wisconsin, leaving Bro. Lowe to push on the conflict with the stalwart friends of that vicinity behind him. The Springvale Association contains a number of young men who are well informed on the ritual of the three degrees, and are able to go through the performance with much *eclat*.

—An Odd-fellow correspondent of the *Inter-ocean* wants to know if it is possible that iniquity is ever condoned or covered in his order, since the Grand Secretary Nason, of this State, and M. B. Mills, a printer of the order, have charged each other publicly with falsehood, and nothing is done about it.

—In 1878 the Grand Lodge of Missouri reported a net increase of 1,076 members; in 1879 there was a loss and the report at the meeting of the body in 1880 shows the following figures, according to the *American Freeman:* "940 suspensions for non-payment of dues; 25 suspensions for unmasonic conduct and 43 expulsions, with 132 reinstatements and only 365 applications for membership refused, and a total reported and estimated membership of 22,985." The Grand Secretary, who is a preacher of the Methodist Episcopal church, says that an "approximate estimate" shows a loss of 702 members, and is lugubrious over the fact that 90 lodges (nearly one-fifth) did not pay their Grand Lodge dues, and 47 did not have life enough left to get up a report; one of these was the Albany lodge. This shows what profit there is in the work done in that place. The Grand Secretary is not slow to charge violation of Masonic law upon the delinquent lodges which make no returns. Did he remember that he thus accuses them of perjury—that is, Masonic perjury? Every Mason is sworn to obey all the edicts of his Grand Lodge. The members of these 47 lodges are therefore just as much perjured men as Ronayne, Lowe, Good, Starry or any other renouncing Mason!

—Bro. W. M. Morris, of Syracuse, Indiana, writes that Isaac Weaver, a warm friend of our reform efforts and of the *Cynosure*, died on the 18th of January, aged 71 years. Those who knew him well testify to his zeal and the loss which the cause of truth has sustained in his death.

—A general visitation of measles among the young people and children of Wheaton during the past month has resulted in one fatal case —the youngest child of Prof. O. F. Lumry, a bright little girl just past her second year. The bereaved family laid the body of the loved child under the snows on Saturday last, accompanied by many sympathizing friends of the College and the town. A daughter of Dea. Gurnea of Tonica has also been dangerously sick, but thanks to the blessing of God upon the care of physician and friends she is recovering.

--Friends whose subscriptions expire in April were asked to renew last week. No offense will be taken we hope, but the February friends were the ones meant. Meantime let those who are to renew in March, April and May be getting ready a good list to accompany their own renewals. The *Cynosure* needs your help--every one.

Ohio.

Ohio is a State of grand achievements and grander possibilities. Among the foremost in the work of freeing four millions of slaves from the pens and auction marts of human souls, it now remains for her to hold her prestige in the fight for liberty and country by standing strong against the encroachments of the secret and despotic empire of Freemasonry. The official call in another column gives due and timely notice, and states in brief some of the business that will occupy the meeting. Not only are non-Masons invited but seceders and all, who, having been snared by lodge oaths, have repented and desire to escape from bondage. Is it not better to follow Jesus and the sainted Finney out of the lodge and into heaven than to cling to a system of iniquity although it might lead to a clerkship at the national capital, or a a seat in the White House. Let the friends come together and look each other in the face and pray, plan and execute for the overthrow of this towering system that dares and defies alike the church and state, and is imperiling the dearest rights of every freeman.

The Morgan Testimonial

RECEIPTS FOR WEEK ENDING FEB. 5.

Rev. A. Waite, John Phillips, M. B. Perkins, Rev. E. L. Harris, Daniel Foster, David Homing, Mrs. J. M. Leighton, Mrs. J. Stahl, Mrs. L. C. Andrews, Thos. Swearinger, Stephen Parker, Davis Seamans, J. C. Miles, $1 each.

Mrs. L. Briggs, C. F. W. Hoeker, Lucy Dudley, Lucinda Parish, J. W. Field and wife, S. A. Reynolds, Wm. Messenger, 50c each.

Rev. J. M. Snodgrass, J. E. Irish, Lewis Homing, John H. Homing, Susan D. Homing, Jonathan Crest, P. N. Clapsaddle, Silas C. Sherman, 25c each.

Chas. Smith, B. F. Diffenbacher, Adam Graham, F. Thompson, Geo. H. Thomas, 20c each.

Sanford Ward, 12c.

Lizzie Walkinshaw, David McKnight, L. C. McKnight, D. C. Glasgow, Wm. Dunn, Rev. M. A. Gault, T. Reid, Sam'l McGinnis, S. J. Pollock, M. D., 10c each.

Maggie C. McConoughy, 5c.

Theo. Kirkland, 3c.

Total $20.40. Grand total $429.07.

—Father Preston asks that the editors of the *Cynosure* give their vote on the location of the Morgan monument. We promise an early canvass and report on the opinions of the editorial staff.

—Father Greene of Chelsea, Mass., sends an interesting letter which may be expected next week. Meanwhile push on the subscriptions.

Knight Templarism Illustrated.

The people of California have commenced preparations for receiving the twenty-second triennial conclave of the Knights Templar Grand Encampment. It is difficult to believe that the Californians who desire the real prosperity of their State, wish to aid and encourage liquor dealers, tobacconists and proprietors of theaters and other vile resorts by the importation of ten, twenty or thirty thousand patrons of these places on that occasion.

It is difficult to believe that any who love our Lord Jesus Christ in sincerity would desire to have their children and youth learn to love waving plumes, swords, banners and military drill, extravagant pomp and parade, lordly titles, expensive revelry and dissipation, glossed over with hypocritical professions of benevolence and Christianity.

Christ called such people in his time "hypocrites"; honoring God with their lips while their hearts were far from him. Rejecting the commandments of God in order to keep their own traditions, making the blessed Word of God of none effect. See Mark 7: 6-13 and Mat. 15: 7-9.

To aid patriots and Christians in the work of neutralizing and removing this mighty institution of sin and corruption, the book entitled "Knight Templarism Illustratrd" was prepared and published. The method of dealing with the subject is aptly expressed in the words "Out of thine own mouth will I judge thee, thou wicked servant."

The secret ritual and ceremonies of the six degrees of the Council and Commandery are given together with monitorial and foot-note quotations from standard Masonic authors, confirming the truthfulness of the revelation and showing the character of the degrees. On pages 288-295 may be found facts in regard to the recent triennial conclave held in Chicago. Facts which show the culmination (the best and highest results) which the expensive and laborious education and training of this secret system of hypocrisy and fraud can produce. California alone ought to circulate and carefully examine thousands of copies of this book, that she may be suitably prepared to receive the Knights in 1883 and teach them a more excellent way. It should be circulated and studied in every part of our land as an antidote for the poison which Freemasonry has infused into the very life blood of our civil and religious institutions.

An enlightened public opinion such as the wide circulation of this volume would create, would make the next triennial conclave a total failure, for respectable members of the order would stay at home.

Every subscriber of the *Cynosure* by sending twenty-five cents with the renewal of his subscription for a year can have a copy of the book postpaid. (See sixteenth page.)

From the notices of this work by the secular and religious press which we have received, we select the following:

Davenport (Iowa) Democrat, Dec. 16th, 1880.

KNIGHT TEMPLARISM. A full and complete Illustrated Ritual. Price 50 cents and $1 00. Ezra Cook, 13 Wabash avenue, Chicago, publisher.

This volume contains not only the most complete and accurate ritual of these degrees, but also two hundred different quotations from standard Masonic authors. This book will prove of great value as an encyclopedia of Knight Templarism.

The Rock Islander (Ill.) Dec. 4, 1880.

Knight Templarism Illustrated. This is a companion book of "Freemasonry Illustrated," which is a full and profusely illustrated ritual of the first seven Masonic degrees, by Jacob O. Doesburg, for years a member of the grand lodge of Michigan. In addition to the most complete and accurate ritual of these degrees ever published, President J. Blanchard, of Wheaton College, gives a history of Freemasonry and a critical analysis of the character of the order. This work of 640 pages issued last year has already passed to a third edition. Address Ezra A. Cook, 13 Wabash ave., Chicago, Ill.

Terre Haute (Ind.) Daily Express, Nov. 30, 1880.

Knight Templarism Illustrated. This is a book of 341 pages, and is intended as an exposure of Freemasonry. In his preface the publisher explains the object of the work thus: "This volume is designed as a companion to 'Freemasonry Illustrated,' issued in July, 1879, and in the preface of which the following language is used: To strengthen the testimony of these godly men, [seceders who had testified against the lodge and exposed its so-called secrets] and by a most rigid examination and cross examination of the witnesses of the defendant in this struggle against the powers of darkness to prove that the published revelations of Freemasonry are correct, and that the doctrines inculcated in the ritual and ceremonies, as stated by the highest Masonic authorities are worse than any one would dream from the mere perusal of the ritual and its horrible oaths, is the object of this volume."

New York Daily Graphic, Dec 2, 1880.

Mr. Ezra A. Cook, the Chicago publisher, sends us a volume entitled "Knights Templarism Illustrated; a full and complete illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-Excellent Master, Knight of the Red Cross, Knight Templar, and Knight of Malta, and a sketch of their origin and character." The book is, of course, intended to put the order in an unfavorable light before the public, and if Mr. Cook's expectations are realized Knights Templarism and Freemasonry in general will soon be a thing of the past. The descriptions of alleged rites of initiation and of other things are very funny, and although Knights Templarism may be guilty of many ridiculous mummeries it may fairly be doubted whether it is quite as ridiculous as it is made out to be here. The road that the candidate for Royal Arch honors has to travel seems to be an exceedingly hard one, according to the account here given, and that portion of the road "from Babylon to Jerusalem" seems to well deserve the appellation of "rough and rugged." According to the accompanying illustration, the candidates, blindfolded, and with a heavy rope wound four times around the waist, are made to walk over all the movable furniture of an ordinary house, including the coal and wood in the cellar and the stove in the kitchen. People who have time may extract a good deal of amusement out of the book.

Woodland, (Cal.) Daily Democrat, Dec. 1, 1880.

From Ezra A. Cook, Chicago, we have received a copy of a very neatly gotten up little book of 341 pages entitled "Knights Templarism Illustrated." This is a companion book of "Freemasonry Illustrated," of which a third edition has already been issued.

Morning Journal and Courier, New Haven, Ct., Dec. 1, 1880.

Ezra A. Cook, of Chicago, has written and published a book entitled "Knight Templarism Illustrated." Those interested in the fight against Freemasonry will be interested in this book.

Baltimore Sun, Nov. 30, 1880.

New Publications.—From the publisher: "Knight Templarism, Illustrated." This book purports to be an exposition of that part of the Masonic ritual relating to Knights Templar. It is full of outline illustrations to show the manner of initiation and to elucidate the text. The grips are also given, and the whole object of the book is to bring Masonry into disrepute.

Detroit Evening Press, Dec. 17, 1880.

Knight Templarism, Illustrated, a book published by Ezra A. Cook, of Chicago, is intended to be a full exposure and consequent annihilation of all the orders of Freemasonry. Besides a sketch of the origin and character of the orders the writer proposes to give the rituals of all the degrees. To the uninitiated the absurd mummeries are amusing enough, and, if true, this exposure it would seem would be the death blow of the organization.

Christian Harvester, Cleveland, O., Dec. 16, 1880.

Last year there was published "Masonry Illustrated," giving the ceremonies of the first seven degrees of Freemasonry. The same publishers now present to the public a duodecimo volume of 341 pages, "Knight Templarism Illustrated." We can see how worldly men may love the mixture of good sentiment and bad, of twaddle and propriety, of Bible and a kind of blasphemous opposites, of good promises and bad, and of oaths that would "make the hair stand on end," as given in this book, and which doubtless are literally correct. But how a Christian could stomach them—a real child of God—is wonderful. We cannot spend time enough on Masonry to call its study a specialty; but the more we look at it the worse it appears. The present volume is a valuable addition to the anti-literature.

Journal and Messenger (Baptist) Cincinnati, O., Dec. 15th, 1880.

Knight Templarism Illustrated. If Masonry is as bad as this book makes it out to be, it is a very bad institution. We have no means of knowing the real facts. We commend this revelation to members of the subordinate lodges to whom it may save a considerable sum—initiation fees for the higher degrees—which they may expend in some other kind of "insurance."

Subscribe for the *Cynosure*.

Home Circle.

All New in Christ.

Since man by sin has lost his God,
He seeks creation through,
And vainly strives for solid bliss
In trying something new.

The new, when passed, like fading flowers
Soon loses its gay hue;
The bubble now no longer stays;
The mind wants something new.

Could we but call all Europe ours,
With India and Peru,
The soul would feel an aching void,
And still want something new.

But when we know a Saviour's love
All good in him we view;
The mind forsakes its vain delights—
In Christ finds something new.

The joy the dear Redeemer gives
Will bear a strict review;
Nor need we ever change again,
For Christ is always new.

—Selected by Elder A. Osgood.

A Quaker Missionary's Protection.

Last December, Jonathan Hodgson, a missionary in northern Mexico, sent to the *Christian Worker* the following sketch of his personal experience with robbers, of the protection of "the armor of righteousness on the right hand and on the left," and the mental sensations of one in such peculiar and dangerous circumstances:

"About nine in the morning was overtaken by three horsemen, all on good horses, but as we were within sight of a ranch they simply passed the usual 'Buenos dias, senor,' and rode on to the house.

"Did not like their appearance, but as I had no business at the ranch rode quietly past. When about a mile beyond I was again overtaken by the same company, and they now proposed that we should journey to Matamoras together. Consenting to the arrangement, one of them went immediately in front and the others one at each side of my horse.

"As this order of march was a little suspicious, I turned my beast suddenly, so as to be at the side of the road, and saw that one of my companions had a pistol in his hand, which he put out of sight as quickly as possible and supposed that it had escaped observation.

"I now knew the character of my companions, and could simply put up a fervent petition to our Father for protection. The leader offered to show me a shorter road to Matamoras and proposed that we should leave the highway to find this short cut. When I declined this obliging offer, which was intended to draw me into the chaparal, where the buzzards would probably be the only discoverers of the body, he threw off his mask of pretended kindness, and pointing his pistol at my head, threatened me with instant death if I did not follow the foremost of the company.

"As it seemed like leaving the path of duty, I refused to leave the only place in which I had a right to expect God's protection. The front man now seized my horse's halter and attempted to lead him away from the road. I at once dismounted, and with a jerk freed the rope from his grasp.

"'Knives, men,' said the captain, and two knives, each over a foot long, were held threateningly over my breast. Then the captain a second time ordered me, on pain of immediate death, to accompany them to the northward.

"The reply was, 'You may kill me if you will; it makes no difference to me; thanks to God I am ready, but this is my road, and from here I will not go.'

"'Are you prepared?'

"'Yes.'

"The idea seemed a novel one, and the knives disappeared, though the pistol, with its five barrels all charged, still remained pointed at my face. I then asked who they were and where they lived, and was told that they were 'Gentlemen of St. John,' and lived under the moon. He now demanded my money. I gave him a fifty cent piece which I had in my pocket, not caring to show my purse, which contained about eight dollars—more than I could afford to lose. He said:

"'It is very little; have you no more?'

"'Yes, but I need the rest;' which was quite true.

"He again asked for it, but in a somewhat doubtful tone, as if he expected to be refused, and it seemed to me that I need make no further sacrifice, so I told him that I could spare the half dollar, but no more.

"'Vamose,' he said to his fellow bandits, and they galloped on at a lively rate.

"Returning thanks to God who had so wonderfully delivered me from the hands of these highwaymen, I remounted and at a slow pace followed. Certainly it is not usual for the Mexican 'road agents' to let their victim escape with his life, much less to carry his money out of their hands. I can only praise God, who in the moment of peril, kept my mind perfectly quiet. When I refused to leave the road I expected to receive a shot instantly, and as the mind works with more than lightning rapidity the thought of past occupations, apparently important once, but now, when face to face with eternity, utterly trivial, filled me with shame for wasted opportunities; at the same time had an unutterable gladness at the thought that sudden death was sudden glory, that to leave this earth was only to leave earthly friends for the presence of Him who is dearer than all other friends.

"While regretting the misspent time and the lost opportunities I felt great calmness from the knowledge that through the blood of Christ I was accepted, and was enabled to say in my heart, 'O, Lord! deliver thy servant in thine own way by life for thy service on earth, or by death for thy praise in heaven.'

"I have often thought, and now know, that the mind can carry on several operations at the same time. While meditating on my past life, and rejoicing that the question of salvation was settled, I was also wondering at the same instant how it feels to be shot, and whether he intended to fire at the head or the heart, whether a second shot would be necessary, and what Mr. Purdie would say when he heard of it. Also thought of the pain which the news would give at home, all apparently in an instant. One idea, amusing from its triviality, kept coming up, certainly without any effort of the will. I had a bag of fruit at my saddle bow, and the idea suddenly presented itself, 'Well, Mrs. Purdie will never get her oranges.' While so many other important questions were occupying my attention this was certainly an odd notion for that moment. I also remember counting repeatedly the five barrels of the pistol, and even noted the carving of the handle with a singular curiosity. Singular I mean, to exercise at that time.

"When the danger was past I felt very glad that I had not possessed a pistol, too, as in that case certainly one, and probably two lives would have been lost."

"*Puritanic.*"

It is not uncommon to see or hear a sneer at a manifestation of stern uprightness in morals as Puritanic. If a President refuses to allow tippling at his dinner table in the White House; if the decent public refuse to patronize a theater scandalized by the appearance of a Bernhardt upon its stage; if Christian people set their faces against the body and soul destroying traffic in rum, or against public debaucheries upon the Lord's day; if they object to the dissipation of the dance room and the theater, or make war upon the "spider parlors" of our town, where the siren song lures to destruction, it is pronounced as Puritanic. If one cannot oppose the wrong and insist on the overthrow of the agencies which spread wretchedness and ruin, without bearing reproachful epithets, then "Blessed are those whom men revile and persecute, and say all manner of evil of falsely, for Christ's sake."

It has always been the lot of those who fought the wrong to be ridiculed and reproached. The ancient Christians were "pronounced haters of all mankind," because they protested against the dissolute habits of their times; the anti slavery men of a generation since were styled "nigger thieves" and fanatics. He who protests against the sins of modern society is annihilated under the awful epithet of Puritan.

What is the significance of this reproach? Two hundred and sixty years ago there landed upon Plymouth Rock, on a cold December morning, a little band of one hundred and five persons. They had sailed for three months on stormy seas to reach a wild, inhospitable coast, among a savage people. No visions of wealth lured them to the hardships that laid half their number in frozen graves before spring. They came because they had a conscience. These men, and thousands that followed during the century, were so weak as to believe that they ought to live as their Creator and Divine Ruler had directed. As they could not worship God in peace in their own country, they left all to follow Christ. These men, of purer lives than the pleasure-seekers and time-servers who filled the places of both church and state in their own country, were designated as Puritans. None of their preachers were gamblers, horse-racers, debauchees or libertines, and they would not wink at these things in the church of their native land, or call them right, whether practiced by king, bishop, priest, or layman. They certainly did go to some extremes. It is a natural law that reaction shall carry beyond the golden mean; but there has never been a nobler race of men than the Pilgrim forefathers. It is a shame for any man, who reverences sincerity, devotion to duty, conscientious regard for right, not to look upon the Puritans with the highest veneration. It was Puritan rule that first gave England an imperial voice among European nations. It was Puritan principles which laid deep and strong the foundation of our own government. It indicates either a want of patriotism or a dangerous degeneracy when Americans can sneer at the men who have made our country the admiration of the world. It will be a sad day when the masses of our countrymen learn to despise whatever is pronounced Puritanic.

Readers of these words! Are you true men? Then you are men of God, and can make no compromise with evil. You are soldiers, enlisted to fight the wrong. Whatever maketh and believeth a lie, or curses humanity, you have set your faces against like steel. You cannot compromise with the theater as long as it is disreputable from low plays or low actors! You cannot patronize it as long as it demoralizes men. You cannot wink at the ball-room while it continues to dissipate morals and leads to folly and ruin. You can never listen to the sophistry that would insist on the toleration of a wicked traffic that multiplies criminals, stains the earth with human blood, fills homes with squalid want and woe, and transforms men into brutes. If you are true men you will weigh every practice, not in the scales of policy, but those of right; and if it be found wanting, you will be inexorably opposed. You will have a conscience that will fear to do or or wink at wrong, even though that may be Puritanic.—*Evangelist.*

Words of Life for Every Day.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

Thursday, Feb. 10.—"Judge not according to the appearance but judge righteous judgment." John 7:24.

Friday, Feb. 11.—"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.

Saturday, Feb. 12—"The Father hath not left me alone, for I do always those things that please him." John 8:29.

Sabbath, Feb. 13.—"Bring forth therefore fruits worthy of repentance." Luke 3:8.

Monday, Feb. 14.—"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." John 10:1.

Tuesday, Feb. 15.—"I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live." John 11:25

Wednesday, Feb. 16.—"He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal." John 12:25.

Childrens' Corner.

A Kindness.

BY EDWARD EVERETT WILLEY.

In the eastern part of New Hampshire, twenty-five miles north from its eighteen miles of sea coast, and ten miles west from the Pine Tree State, is an institution of learning, which was endowed by the late Rev. Daniel Austin, of Portsmouth N. H., and therefore called Austin Academy. Here nearly half of a century ago Henry Wilson attended to the duties of a school boy. Here he was noted for his arguments in the academy lyceum. Here, when his fellow students became jealous of him, because of his superior abilities, and teased him because he was poor and unable to appear in company so finely clad as they, he made this reply: "I intend to be worthy of the presidency of the United States yet."

Young Wilson delivered his first anti-slavery speech, which is well remembered by many of the older people of that place, in the Academy Hall. After about a quarter of a century *Senator* Wilson addressed an audience on the same subject in the same hall, having for his hearers many of those who had taunted him of his poverty.

The Academy is situated on an elevation, sloping westward to the Isinglass River, the music of whose rushing is distinctly heard from the Academy grounds, and eastward to the "vale of Samaria," which, until within a few years, was known as the "valley of Sodom." When, in the revival of 1878, many of the dwellers in the valley became Christians the name was changed. Many times, while attending the Academy, did we descend into the valley, the distance being about two miles, and with the dwellers hold sweet communion with God.

But the kindness of which we wish to speak more especially was on this wise. An old lady, better known in that region as "Aunt Sally," lived in the valley of Samaria. In the winter of 1879 the school at the Academy was in the charge of Prof. K., as it had been for five years. It was rumored that Aunt Sally was accustomed to prepare her fire-wood with her own hands. When such information had reached the ears of the good professor he proposed to his school boys that they should join him in a mission of kindness. Accordingly the next Saturday morning a good company, headed by their instructor, were on the march and soon at work on the wood pile. What a cheerful crew of choppers! Never was work more joyfully performed. This sudden attack on her wood pile was a complete surprise to Aunt Sally. She showed her thankfulness by appearing often at the door with a dish of apples and a gladsome face After the work was done all went into the house to rest and prepare for a homeward march. That Aunt Sally was a firm believer in the efficacy of herbs was evident from the budgets of mullein, catnip, pennyroyal, wormwood, thoroughwort and many others equally as precious, all suspended from pegs in the walls of her best room.

Aunt Sally could not fully express her thanks. The distance home seemed short. The hearts of the company were light. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Little Tangles.

Once there was a king who employed his people to weave for him. The silk and the patterns were all given by the king. He told the workers that when any difficulty arose they should send to him, and never to fear troubling him.

Among the men and women busy at their looms was one little child the king did not think too young to work. Often alone at her work, cheerfully and patiently she labored. One day, when the men and women were distressed at the sight of their failures, the silks were tangled and the weaving unlike the pattern, they gathered round the child and said:

"Tell us how it is that you are so happy in your work. We are always in difficulties."

"Then why do you not send to the king?" said the little weaver, "he told us that we might do so."

"So we do, night and morning."

"Ah," said the child," but I send directly I find I have a little tangle."

So let us take all our wants and troubles directly to the Lord in prayer. He invites us to do so, and promises to help us.—*Word and Work.*

"It Won't Hurt You if You Let it Alone."

"Liquor won't hurt you if you let it alone," said one with a sneer, to another who was making a strong fight to have it kept out of town by law. "You needn't meddle with it. If others take it, that is their look-out."

"But liquor does hurt thousands who let it alone, who hate it utterly and never set foot in a saloon."

"I should like your evidence," said the other a little puzzled.

"Just step around the corner into Mrs. Watson's house—a pretty little house, but it will not be hers much longer. The rumseller has it in his grip; I hear she must move out next week. Watson is working on his new veranda, which is to run around three sides of the tavern, to pay up another liquor bill, while his wife and children are starving. They never touch liquor, but it has hurt them. I can pick out twenty families in this place where it has done mischief, more or less, and it is so the world over. Every man that drinks involves others with him. Those that let it alone suffer. Probably five sufferers to every drunkard would be stating it very low. Now, I mean to work hard, and fight hard, if need be, for those who have no helper; and if the law can be made to help them, well and good."

Our boys are to be our future law makers. Let them be well established in temperance principles. Let them look on liquor licenses just as they would on a license to commit any other sort of crime. All these and far more are included in every permit to sell rum.—*Youth's Temperance Banner.*

Bible Reading Emblems.

ANCHOR.

Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. Heb. 6:19.

1. Every ship has anchors. Acts 27:29; Prov. 10:28.

2. An anchor needs firm ground. Jer. 17:7–13.

3. Fixed to the vessel by a strong cable. Heb. 3:6; Rom. 4:18–20; Psa. 146:5

4. The sheet anchor needed in the storm. Rom. 8:24; 1 Tim. 1:19.

5. Those anchored in Christ can never be shipwrecked. 2 Pet. 1:10, 11; Rom. 5:5.—*Notes for Bible Study.*

"Father," said the little daughter of the Shepherd of Salisbury Plain, "I wish I was big enough to say grace at the table to-day. For I was thinking what must poor people do, who have no salt to their potatoes; and look, what a plenty of both we've got to-day!"

There was sweeter peace and richer music in that little one's heart than is felt or heard at the board of many a millioniare!

—It was a young housekeeper who set the cake she had baked for a picnic out of doors one cold night to be frosted.

Home and Farm.

How to Prune the Grape.—During February the vines should be pruned. The small vines of a lighter color and of a nearly uniform size, those of last season's growth, are the ones to be headed back. From five to ten inches apart on these you will see buds. In most cases cut off all above the third bud on these canes. If there are but two or three such canes, then they may be left four or five feet in length. The amount of last year's growth to be left uncut depends upon the vigor of the vine. Many leave only one bud next to the old vine. Too many prune too close.

The Dignity of Labor.

A word to an "Iowa hired girl" and all the dear girls who are brave enough and true enough to their own natural instinct to choose that most honorable, but of late despised, profession of house-keeping.

I am an old woman now, but I love house work. If I was young again, and obliged to earn my own living away from home, I should certainly be somebody's hired girl. House work is healthier than sewing, less wearing on the temper and nerves than teaching, it keeps us employed all the year round, gives us the protection of a home, and in most cases leisure to keep our clothing in repair, and some little time for reading. And the leisure that we work hard to gain is likely to be well employed.

But if I was going to "hire out," I would have a distinct understanding as to what part of the work, and how much, was expected of me, and this I would do well and thoroughly every time. I would be reasonable and obliging, but I would not be a waiter for every one in the house, as seems nowadays to be expected in some families. I would miss no opportunity for self-improvement. My employers might not introduce me to their friends, but they could not keep me from that best of good company, good reading. Good books, dear, silent friends, would never snub me nor look down upon me, but would give me acquaintance with the best minds in the country. I would cultivate those habits of neatness in my person and dress that indicate a thorough self-respect. My speech should be free from slang. My hair, if plainly dressed, should always be neatly brushed; my teeth and finger-nails should always be clean. In a word, I would aim to be a lady—not like those in the fashion plates, but like the lady described in the book of Proverbs, 31: 10-31. Then I know I should enjoy my work, for I should have a pride in it, and should be cultivating in myself a love of use, which I believe is to be our greatest happiness in this world and the next.

In our modern homes there is little of the wearing drudgery there used to be when I was young. House-keeping has almost become a fine art. I sometimes almost wish I was young again, to enjoy the many improvements, but then it seems to me sometimes as if I missed the hearty genuineness of the home in the dear old log cabin of forty years ago. The violet, when cultivated to increase its size and beauty, loses its perfume.—*Aunt Mercy, in Interocean.*

Subscribe for the *Cynosure.*

Religious Intelligence.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1881, there has been sent to: H. H. Hinman..... $95 75
Eli Tapley..... 15 00

Received during last week: for Southern missions from friends in College, Springs, Iowa, per Rev. Henry Avery $50 50; from Miss ——, New Lisbon Ind., 75c; from Mrs. Jane Leggett, $1.00. David West for H. H. Hinman, $2.00. Sent to Bro. Hinman $30.00, paid to his family $20.90. Sent to Eli Tapley $10.00, and to M. Witherspoon on recommendation of Bro. Hinman, $5.00. Miss ——, of New Lisbon, Ind., also sent $1.00 for colored refugees in Kansas, which has been handed for transmission to Mrs. Pres. Blanchard, of Wheaton, who with other ladies of the college church have raised considerable money and forwarded several boxes to Kansas during the winter.

—Bro. W. I. Phillips, treasurer of the National Christian Association, preached last Sabbath for the church of Christ in Lake View, a suburb adjoining this city on the north.

—A simple but excellent statement of the strong reasons against lodgery are stated by Bro. Hinman in an article in the *Baptist Pioneer*, of Selma, Alabama, a paper published by order of the trustees of the Baptist Normal and Theological School of that city.

—Captain Bundy is having a new mast fitted in his Gospel ship, the "Glad Tidings," preparatory to an early start on his missionary work with the opening of navigation.

—Rev. George F. Pentecost, of Brooklyn, writes to the New York *Evening Post* defending Mr. Moody and denying that the evangelist ever made the remarks credited to him by Californian papers, in which he speaks of his grandmother being in hell because she was not a Christian, and of calling attention to a young man leaving the church and saying that he was on the road to hell. Mr. Pentecost says it is as unnecessary for Mr. Moody to deny this statement as it is for General Garfield to pronounce the Morey letter a forgery.

—The Portland, Me., *Morning News* tells of the funeral of a gentleman in that city in which three distinct religious services were necessary for the peace of the departed: First, at the Swedenborgian church; second, after the benediction, the Masonic formulas were repeated and the body taken to the city limits, where it was delivered to the Oddfellows who proceeded to make "assurance doubly sure" by a third performance. A tribe of Sioux could hardly improve on such thorough work as that.

Letters from the South.

SHALL WE MEET THE EMERGENCY.

Selma, Ala., Jan. 29, 1881.

Dear Bro. K.: There are according to the late census 600,575 colored people in Alabama, of whom 350 are Indians or Chinese. The colored population of this (Dallas) county is 22,000. Many of those classed as colored cannot be distinguished from white people. I have been several times deceived by these blue-eyed, fair-skinned, and fair-haired people that custom excludes from Southern white society because they have a trace of negro blood. Many of these people, both black and mixed, are quite well educated and give evidence of excellent Christian character. Several of the teachers in the Burrell and Geneva academies (A. M. A. and Reformed Presbyterian missions) are colored, and they are the most popular schools in the city.

The masses of the colored people are still ignorant and in great moral degradation, but are still making a most hopeful and rapid advancement in education and Christian civilization. Their future is far more hopeful than the average white people of the State. They are loyal and teachable, which the white people largely, are not. The colored population in nearly all the cotton growing States is increasing faster than the white. Unless there shall be a large European immigration into these States, which is not probable, the relative number of colored will increase. The exodus to the North so far has not equalled the difference in the percentage of increase. The great problem of the South and of the nation is "How shall they be made intelligent, useful citizens?" How shall they and their white fellow citizens develop the wonderful resources of this South land, so that it shall be prosperous and happy instead of being squalid and poverty-stricken as most of it now is? Education is doubtless the remedy, but it must be *Christian* education, or it will utterly fail of its object. Above all, the power of the secret lodges must be broken or immorality and false religion will continue to prevail.

Now the colored people of the South constitute the most *hopeful field for the prosecution of our reform.* They have felt the bitter effects of the Ku-klux and White Leagues; and, though many of them have been drawn into the secret orders, they are nearly all willing to listen to the truth and give it respectful consideration. In no similar cities in the North is there so wide a field for the anti-secret work as here and at Mobile and vicinity. I have before me an invitation from the pastor of the African M. E. church in Greenville in this State, saying that now is the time to strike a telling blow at the secret orders in that place. I met this pastor in Mobile and he told me he was a Mason, but when I asked him to pray he invoked an earnest blessing on me and my work. I am invited to lecture in the Congregational church in this city and in a Baptist church a few miles in the country. Arrangements are being made to hire a large hall in the city and to have the degrees publicly worked.

Shall we have a man to occupy this field? Shall this most opportune time pass by and the people drift on in the folly and sin of lodgeism? or shall we meet the emergency by placing at least two State missionaries in the field, one at Columbus, Miss., and one here?

The unusually cold winter has resulted in much suffering among the poor, but the cold is now doubtless past. I hope to go to Florida when I am done here. I have been aiding Pastor Curtis in revival work with excellent results.

Yours in Christ,
H. H. Hinman.

Gospel Work in La Salle County, Ill.

The Gospel meetings at Lostant continued throughout the month of January, closing Friday, January 28th. The interest steadily increased from the first, with good attendance all the time, the last meeting being one of the largest as well as most powerful. People were interested in spite of themselves, and the town has had such an awakening as it has not had for many years, perhaps never.

The subject of religion was in everyone's mouth, if the thing itself was not in their heart; and whether the people of Lostant accept the truth or not, they must ever know that Christ has truly spoken to them the words he bade his disciples say of old if any refused them, "Be ye sure of this that the kingdom of God is come nigh unto you." They who now reject the truth are assuming a fearful responsibility for which they must render an account to God. All, however, are not of the same mind. The work has been productive of great and good results not only in the renewed consecration of Christians both in and outside of the churches, but in the salvation of sinners. The inquiry meetings held after service were large, sometimes the greater part of the audience remaining. Between twenty and thirty have been hopefully converted, while many more were under deep conviction, and the result not apparent. There are a great many young people for the size of the town, and the work has been directed toward them in great part. Their temptations are strong and of the worst order. Saloons are freely patronized, and the path of young men is strangely hedged about with allurements from the way of virtue. They keep together and help each other resist the calls of the Gospel.

More than ever the need of earnest Gospel work among young people is felt and seen. There is more than one can do, right here. To take La Salle county for Christ means energy and consecration and unwearied labor. Avenues of work are opened where more than one can enter and opportunities grow from day to day.

The opposition of the lodge still continues, though it is less open. The surprising thing is that some of the women are stronger Masons than their husbands. Several are members of the Star degree, and uphold the lodge with as much devotion as consecrated women show to worthier objects. There are a good many in both churches, and the number is growing, whose eyes are opened to see the power the lodge has over them, and they can not be practiced upon much longer. Masons themselves are bold to say that they look to the lodge to save them, yet they hold the churches as with an iron grip, and they are powerless. Our boasted "freedom to worship God" is here proved a mockery.

The Tonica church is rousing from its state of discouragement, and with considerable zeal its members are preparing their hearts for the work. A young people's prayer meeting has been started which is growing in numbers and interest. Some of the young people of the church have been converted at the meetings in Lowell and Lostant, and we are hoping for better things.

E. G. B.

The Testifying Churches of Mississippi.

Columbus, Miss., Jan. 17, 1881.

Editor Cynosure:—The convention of the Associated Churches met on last Saturday at Cedar Grove, Lowndes county, Miss. Probably on account of the severe cold weather only three churches were represented. Some who had said they would be there were absent, we supposed on this account. We had to travel through a great deal of ice, which was severe, both on the people and teams; but we did not regret our difficulties as the meeting was a very interesting one. Some letters from sister churches for which we had looked with pleasing anticipation failed to reach us; but we felt that the meeting was a success over the head of all difficulties.

The president made an address, giving the convention a hearty welcome. He spoke of the earnestness and union of Cedar Grove church, which he represented, in co-operating with them in this work and gave as his opinion that there were no colored people and very few white people in that vicinity who belonged to secret orders. Brother Tapley made an effective speech on the best methods of opposing Freemasonry and kindred societies. The secretary followed by contrasting the oaths of the first three degrees with the teachings of our Saviour in his

"Sermon on the Mount." He also contrasted their closing charge after the resurrection of their candidate with the farewell charge of our Saviour after his resurrection as recorded by Matthew.

It was resolved that the convention send letters of greeting to the sister Associated Churches and request them to encourage and assist us by sending either letters or delegates to our next meeting on the 6th of August at the same place, Cedar Grove. The prayer meeting at the opening of the convention was earnest and interesting, invoking the blessing of God on the convention and on our dear brethren who are laboring in this cause. Bro. Hinman was not forgotten, who came so far to do us good. May our Father in heaven guide and bless him and all aiding in this much-needed work. Yours in Christian ties. J. D. FEEMSTER.

[The letters mentioned should be sent to Bro. Feemster at Columbus, Miss.—ED. CYNOSURE]

WESLEYAN.

—Rev. L. N. Stratton editor of the *American Wesleyan* has recovered from an attack of sickness which kept him from his office some days.

—Elder Rathbun has returned home to Clarence, Iowa, from the East.

UNITED PRESBYTERIAN.

—Dr. F. J. Kennedy in an appeal for home missions presents most ably the dangers threatening our national existence which can only be dissipated by the Gospel. Among these evil influences he mentions Sabbath desecration, skepticism, intemperance, Romanism and the lodge. Of the latter he says: "Second. There is Secretism in its multiplied and seductive forms. Ignoring the divinity and meditation of Christ, or imposing false and horrible oaths, or instituting forms of religious worship or faith, or solemnly engaging to keep from the public all its doings, laws and designs, or duping it adherents with the charm of mystery or a show of charity and piety—it is ever and everywhere a serious obstacle in the way of the church, and a hindrance to spiritual development." Of the Catholic church he writes: "More than this, she has a treasury called "The National Fund," filling up day by day with hundreds of dollars from the pockets of Protestants as well as from Catholics, ostensibly to be used against England; and in every city and large town in the United States military companies, consisting only of the truest Catholics, are regularly drilled in private halls that are bolted and blinded against the public. They never march or drill or parade as soldiers on the street, of late years, although equipped, it is said, with the best of guns."

—Dr. George Wishart has accepted a call to Hayesville, O.

—Alessandro Gavazzi, the apostle of Italian Protestantism has been in Pittsburgh in the interest of the work of evangelization by the Free church of Italy. He preached and addressed large audiences in several of the United Presbyterian churches on Sabbath, Jan. 30.

—There were fourteen additions to the church in Buffalo, N. Y., following the week of prayer.

—The membership of the church in Blanchard, Iowa, has doubled within two or three months. Bro. R. M. Sherrard lately held special meetings there.

News of the Week.

—The South Park system of Chicago has already cost about ten million dollars, and but little comparatively, has been accomplished but securing land. The parks are mainly yet to be made. It looks as if the entire system of the city would cost fifty millions.—*Standard.*

—The great Brooklyn bridge has thus far cost $12,575,403 and there are strong fears that it will prove a failure, so far as its original purpose is concerned.

—It is said that an old law against gambling is still in force in Pennsylvania, providing that all money put into a stakeholder's hands as a wager may be seized and devoted to the support of the poor. The statute has long been a dead letter, but the Poor Board of Scranton have undertaken to enforce it in that city.

—There are now two railroad bills before the lower house of Congress. One provides for a board of railroad commissioners to have general supervision over the railways, to investigate complaints and enforce the railroad laws. The other, the Reagan bill, goes more into the details, provides penalties for discrimination between points and individuals, rebates and pooling.

—The examiner in the Patent Office in Washington, who has charge of the electrical inventions, believes that within the next ten years telegraph companies will supply the heat, light and motive power of the offices along their lines by electricity.

—It is understood in some quarters that Robert T. Lincoln, of Chicago, son of Abraham Lincoln, has been endorsed by General Grant, Senators Logan and Davis, and all the Illinois Congressmen, for Secretary of the Interior, and while his appointment to this department is not decided upon, it is reasonably certain that he will be invited into the Cabinet. President B. A. Hinsdale, of Hiram College, will be private secretary to the next President.

—It is proposed to make the inaugural ball at Washington the most elaborate affair of the kind in the history of the country.

—Captain Eads believes he has gained a victory for his ship-railway scheme. A majority of the House Committee on Inter-ocean Canals recommend that the government guarantee 3 per cent. on $50,000,000 worth of his bonds for fifteen years.

—The House is discussing the apportionment bill amid much excitement and debate. The Republicans have moved that the re-apportionment of the States for Representatives to Congress be made from the vote at last election and not from the census returns. As this plan will cut down the Southern delegations heavily it is received with much anger by their Representatives.

—The Supreme Court of the United States adjourned until the 28th of February. Prior to the adjournment, the Attorney General briefly addressed the court on the subject of the retirement of Associate Justice Swayne, and presented a series of highly complimentary resolutions which had been adopted by the bar.

—The propellor St. Albans was wrecked last week on Lake Michigan sixteen miles out from Milwaukee. The passengers and crew numbering twenty-six persons, escaped in the small boats. She was cut through by the ice.

—The Leavenworth *Times* promises that the Kansas Legislature will put a monument of old John Brown in the Capitol of Washington.

—Great floods are visiting California valleys. The entire Sacramento valley last week presented the appearance of an inland sea. Numberless houses have been swept away, but, fortunately, the loss of life, so far as reported, is very small. The hills, high ground, and levees in the overflowed district are covered with live stock, and there is a great demand for boats to save the cattle, sheep, etc., remaining, as a great number have been drowned. Later in the week the water was abating.

—The bay at Key Port, N. J., is one mass of ice to near Red Bank light, something unknown for years. Twenty or more vessels are frozen in some distance from shore.

Two sleigh-loads of coasters at College Point, L. I., went down the hill with such speed that they ran off the wharf into Fishing Bay and broke through the ice. They were rescued, but two of the ladies will probably die from the shock and the cold.

—During the past twelve months 340 miles of the Southern Pacific Railway track have been laid through a country destitute of wood or supplies of any kind. The road is now within twenty-five miles of El Paso, and will be continued right along through Texas to the Gulf.

—A Tucson, Arizona, dispatch says: Forty Indians have left the reservation. It is generally believed there are not less than 200 Indians, in bands of from ten to thirty, on the war-path, and that not less than forty people have been murdered by them during the last fifteen days. The military appear to be doing absolutely nothing.

—A dispatch from Santa Cruz, Cal., says: "Eight Chinamen, who were employed in cutting timber for a mill company, were buried alive by half a mile of the mountain sliding down. Eighteen were employed, and but ten escaped.

—The residence of Mr. Gladstone, the English Premier, is guarded day and night by policemen, in view of a possible Fenian attack.

—Last week, Prince Bismarck said a serious beginning must be made toward the fulfilment of his promise to combat social democracy by remedial measures, and not by prerepressive decrees.

—It is understood that Gortschakoff, the Russian Chancellor, will resign in April, when he will have completed his twenty-fifth year of service in that capacity.

—King Kalakaua of the Sandwich Islands is about visiting the different Asiatic and European nations, with the view of finding out the most feasible means of attracting a desirable class of immigrants to take the place of the natives, who seem determined to suffer extinction within a comparatively short time. The king does not favor Chinese immigration, nor do the people want them.

—A prospectus has been issued in Paris for a submarine telegraph company, the object of which is to connect all Central America with the United States and Europe by cable, with tributary land lines, to be laid from Balize to Cuba, Spain having granted a concession therefor.

—Thomas Carlyle, the celebrated Scotch author, died on Saturday morning, aged 85.

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CHICAGO, Feb. 7, 1881.

GRAIN—Wheat—No. 2		96½
No. 3		87
Rejected	69	73
Winter	87	97
Corn—No. 2		36
Rejected		31½
Oats—No. 2		30¾
Rye—No. 2		88
Bran per ton		10 75
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	12 00	15 50
Prairie	8 50	11 50
Mess Beef	7 00	8 00
Tallow		5½
Lard per cwt		9 25
Mess pork, per brl		14 25
Dressed hogs	6 40	6 50
Butter medium to best	17	32
Cheese	8	12½
Beans	1 00	1 70
Eggs	27	28
Potatoes, per bu	55	70
Seede—Timothy	2 25	2 63
Clover	4 50	5 25
Flax		1 20
Broom corn	3	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	13 50	14 00
Shingles	90	2 75
WOOL—Washed	31	46
Unwashed	18	31
LIVE STOCK—Cattle choice	5 00	5 60
Good	4 50	4 75
Medium	4 00	4 40
Common	1 50	3 90
Hogs	4 80	5 40
Sheep	3 75	5 75

New York Market.

Flour	$3 50	8 25
Wheat—Spring	97	1 11
Winter	1 08	1 19
Corn	54	55½
Oats	42	48
Lard		9 82
Mess pork	14 00	15 37
Butter	13	27
Cheese	10	13
Eggs	36	43
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Topics of the Time.

Mr. Moody and his helper, Mr. Sankey, have been thirteen weeks in San Francisco and Oakland. Daily prayer meetings are held in the hall of the Young Men's Christian Association and the Sabbath services are so largely attended that many are unable to crowd into the building. The pastors of the city quite uniformly co-operate in this work. The last day of January Mr. Moody said the previous week had been the best since the work began. The Oakland pastors tell of the wonders of Divine grace manifested in that suburb. The revival reaches all classes; a large number of dissipated men have become reformed and converted. In the First Presbyterian Sabbath school sixty of the older scholars have found pardon, and it seems as if the whole school would receive Christ. Many who were scoffers are now inquirers and the salvation of the soul seems to have become the great business of every one. The same is true to a large extent in San Francisco and even in many places in the surrounding country. In some churches large additions have been already received and scores are inquiring the way to Christ. In the University of the Pacific near San Jose forty of the students have been converted. An officer of the police court in San Francisco was lately heard to say that they might as well adjourn the court so long as Moody and Sankey remain. The check that has been given to crime is said to be remarkable. Nothing more is heard of Kearney and his Sunday harangues on the "sand lots," or of Kalloch feuds. The power of God, which was present with Christ to heal the multitudes, has evidently come upon this reckless and world-besotted city to give life from the dead we hope to thousands of souls.

Much ado has been made over the lately incorporated Continual Railroad for a direct double-track road from the Hudson to the Missouri river. It was reported that millions had been raised and that ten thousand men were to be put to work in the spring. But last week, after keeping two of the high officials of this road at his best table and in four parlors, the manager of the Grand Pacific Hotel of this city found that these great men who had been his guests left for his pay a worthless draft!

The Cadet Whittaker trial was reopened in earnest on the 3d inst. in New York before a court of army officers, over whom Gen. N. A. Miles presides as senior. Prof. Greener and ex-Governor Chamberlain, formerly of South Carolina, are Whittaker's counsel, and Major Gardner prosecutes the case. There are two charges: (1) conduct unbecoming a gentleman and (2) false swearing. Much of the ground already canvassed at the first examination at West Point had been reviewed last week, when the prosecution attempted to bring in the 3,000 pages of manuscript evidence from West Point but was resolutely opposed by Gov. Chamberlain who ably reviewed the unfavorable circumstances which had surrounded Whittaker in this first trial. Gen. Schofield in giving his testimony assumed to have been the protector of the accused and only rendered the position he has held throughout more ridiculous and unpopular. If Whittaker does not now have a fair trial we shall at least know why, for the government seems to have taken every necessary precaution to secure it.

If works prove faith the liquor-traffic in Illinois is coming to its Waterloo. The Woman's Christian Temperance Union does not cherish a "fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary," but sends her leading spirits—no, they volunteer to go—into the thick of the fight at Springfield, holding meetings in the Capital and bringing to bear their womanly and persuasive arguments upon some of the moral invertebrates who are sent to make our laws. Mrs. Hibben of Peoria, president of the Illinois Union, on going to Springfield, addressed to the sisterhood of temperance women a most beautiful and touching appeal for their prayers. "Fast ye and pray for me," said she in the words of Queen Esther. She is accompanied by Mrs. L. H. Plumb, wife of that friend of Christian reform, Samuel Plumb of Streator, and district chairman of the same Union. These noble women have left the comforts of home for the harrassing, distasteful and thoroughly unappreciated work of watching the movements of the legislature and at the right time putting in their wedges of golden elcquence which shall rive this mistletoe of intemperance from the laws of our noble State. May God bless their work!

When the French actress, Bernhardt, first reached this country Dr. Howard Crosby manfully and publicly warned against her as "an unholy woman of shame" come "to flaunt herself on the public stage. I hope none will so degrade themselves as to encourage her immoralities in any way." It is astounding to many of Dr. Crosby's friends that in a few days after he should be pleading for moderate drinking and "respectable" tippling places in Old South Church, Boston. The lips that could so condemn the licentious theater should have no words of palliation for the damning curse of intemperance or of rebuke for those who have taken up the too often thankless task of uprooting it. As St. Augustine eulogized the human sin that could merit so great a Saviour, in the same sense we might thank Dr. Crosby for an address so illogical and prejudiced and bad as to draw out such a reply as Wendell Phillips, which was given before an immense audience in Tremont Temple and is now being read by hundreds of thousands all over the country. Dr. Crosby is badly out of place.

Storm and flood held joint carnival and riot last week in all directions. A heavy snow storm on Friday and Saturday blockaded all the railroads west and nothwest of this city; while the rivers of Ohio and Connecticut, with the Hudson, the Potomac and the Mississippi are searching out the basement nooks of cities and straying aimlessly abroad from their appointed ways. In New Orleans beside the destruction of property, great destitution has come upon the poorer classes who are driven to their garrets and fed from boats at public expense. In Washington part of the historic Long bridge has given way before an ice gorge, and the river's brink is beyond some of the government offices. Thus far no direct loss of life is reported, but much is likely to follow.

If the attempt at Republicanism in Spain did not produce a reaction, the normal condition of ordinary activity must be circumscribed by the narrowest limits. It is said that the Supreme Court of Madrid has recently confirmed, as agreeable to the spirit of the Constitution, two sentences of the tribunals in Catalonia, the first condemning to two months' imprisonment a man who had refused to take his hat off on meeting a religious procession of the State church in the street; and the second of two months' imprisonment a minister who had delivered an address to some peasants assembled in a threshing yard, and had distributed to them a few tracts. The Inquisition seems nowhere to have done so thorough and lasting work as in Spain.

The resolutions of a Good Templar district convention for the Monongahela Valley, Pennsylvania, lately held in Pittsburgh, are a fair illustration of the character of this and every other secret order which lives by fastening upon a popular reform. The first recommends that Good Templars take part in other movements for total abstinence, but to be careful to bring reformed men into the lodges. The next urges greater caution about keeping the obligation; the next to more diligence in keeping up the attendance upon the lodge; the next that more attention be given to proselyting; the next that members be better behaved in lodge; the next that lodges mutually help one another; and last that the obligation and principles of the order be more carefully studied. Self-preservation or self-glorification seems to be the aim of every false system of this kind. These secret lodges are a hindrance and a stumbling block. When temperance men shall set their faces sternly against them the reform will advance with double power.

"*Jesus Christ, the Same Yesterday, To day and Forever.*" *Heb. 13: 8.*

Jesus Christ was the angel of the covenant that led the people of God through the wilderness. He was the Captain of the Lord's hosts, when patriarchs, kings and prophets toiled and prayed and struggled in repelling his enemies and establishing the worship of God. He was the substance of which all their institutions were types. He is all there is of the Gospel dispensation. He is the full revelation of God to men in all ages. "He is the same yesterday, to-day and forever."

His character and attributes are the same.

His principles and work are the same.

His relations to all creatures are the same.

His requirements of all the same.

His plans and methods though differing in form are in substance the same.

He has but one aim, to build up a church, a people of God who shall be holy, from whom all sin shall be expelled—that they shall be without "spot or wrinkle or any such thing."

Every thinking Christian will accept of this at once as precious truth. Please then thoughtfully reread these statements, that the soul may grasp them and be permeated with them.

All he ever was to his people, all he was to his enemies, he is now and ever will be. All he was in the terrors of Sinai, all he was on Calvary's cross he is now and will be the same forever. All that he was to Moses and Daniel, and the three Hebrew children, and Peter and Paul, and all his faithful servants in every age and nation in like circumstances he is the same now and ever will be.

All he was to Pharaoh, Dathan and Abiram he will be eternally to his incorrigible enemies.

To his people who become selfish, careless, worldly, indolent, stupid, fearful and corrupted, the desolations of Jerusalem and the seventy years captivity in Babylon, and the dark ages show what he will do. To a proud, oppressive, slave-holding, truthless, heaven-defying people, the civil war with its land drenched in blood, its millions of corpses, its agonies, its rent families, its floods of indebtedness show him to be the same to-day that he was to like peoples in the past.

All he has been to his suffering, repenting, believing, praying, fasting people, who sought to put away sin and purify his church and reestablish his worship in its simplicity and purity, to those who denied themselves and toiled and suffered to carry out his plans and secure his aims in a purified church and divinely appointed worship, he will be for them under like circumstances in all ages. For he is "Jesus Christ, the same yesterday, to-day and forever."

Jesus Christ is eternally the same in like circumstances in his plans and modes of action. His plan is to act in, through, and with his people. He is the head and they the members. He is the Captain of the Lord's host, they his marshaled soldiers. He is to be in them, their wisdom, their power, their holiness their all. They are to be in him, in his Spirit, his work, his methods; in his great object of building up a pure and holy church, a one people of God from whom all sin is expelled—every individual of the whole body made perfectly holy.

To do this did Jesus humble himself; they must humble themselves. Did he sacrifice all personal interests and considerations? So must his people do. Did he suffer? So must they. Did he toil and labor? So must they. Did he fast and pray? So must they. They must be one with him.

These plans and methods are unchangeable; the same yesterday, to-day and forever. He used them. They have always been used by his people in every age when anything has been done successfully to forward his work. No human device can alter or dispense with them. No church organizations or dogmas can alter or take their place. We must have Christ formed in us the hope of glory. We must be in sympathy with him; have his Spirit, be in his example and share in his work.

Jesus Christ is forever the same in his claims. He requires of his people to be with him, to be like him, to be one with him; one in life, one in spirit, one in suffering, one in work, one in holiness. These claims he will never relinquish. They always have been, are now, and will be forever the same. If Jesus gave himself for us, should not we wish to give ourselves for him? If he denied himself and toiled and suffered should not we do the same for him?

Jesus Christ is forever the same in what he will do for his people. He has no favorites in any age or nation; but all who are in him he will do for them the same. We can rest in this with an unshaken confidence. All who receive him with the loss of all things; yield to his claims, receive his spirit, engage in his work, adopt his plans and use his methods he will do for them the same. What he did for Moses, the patriarchs, the three Hebrew children, for Daniel, and Paul and Peter and Luther and the reformers, in like circumstances he will do the same. All his wisdom and power and grace will be at their service. The desires of their hearts will be given them. A purified church, a holy people will be raised up and his faithful servants shall shine as the firmament forever; and all that grace and glory can bestow he will confer upon them.

Brethren of the reform, in the light of this truth where are we? Is all this for us? Will the purifying of God's people and this nation from the power of the dark lodges be accomplished by us? Shall we see this divine work go forward with power? Shall it be made manifest to all that God is in this work devoting all his infinite wisdom and power and grace in setting it forward toward a glorious consummation?

How did Jesus and all God's people in all ages devote themselves? How did they labor and suffer? How did they fast and pray? Have we put on Christ in this matter? Jesus lived only for this purpose? Are we alive or are we dead? Jesus sacrificed himself, his all to this end. Do we sacrifice anything? Jesus denied himself to accomplish his work. Do we deny ourselves anything for it? Jesus worked with a zeal that forgot his need of food. What and how are we doing? Jesus fasted and prayed. Do we esteem it a joy, a glorious privilege, to fast and pray with Jesus?

Brethren, we cannot get through this year without more of the presence and power of God in the reform work. Everything will languish and fail and the dark lodges grow mighty and terrible without it. Fasting, humiliation and prayer has secured God's mighty presence and power. Thus did Jesus secure it. Thus all his faithful people. And what shall we do? Let us together as God's loving, faithful people agree upon a day in which we will by solemn humiliation, fasting and fervent prayer seek his blessed presence and great power in every department of this reform work. Let the day be appointed so much in the future that all can think of this matter, and so that every institution, paper, church and individual friendly to the reform can do all that is possible to enlist each and all of the friends of the reform in this service with Jesus, and we shall find to the joy of our souls what Jesus will do for us. For he is "Jesus Christ, the same yesterday, to-day and forever."

A Believer in Jesus.

Masonry as a Saving Power.

BY J. C. SCHOENBERGER.

Formerly, the diversity of opinion among Masons regarding the character and aim of their institution from a religious standpoint, somewhat baffled me, since some of them have disclaimed its being a religious institution at all, while others have claimed for it virtues whereby salvation is secured, and the Redeemer rendered a superfluity. When, however, we consider the manifold parts of which this organization is composed, we are rather surprised that the question of salvation should be brought in at all, and that the quiet of the lodge should ever be disturbed by speculations in reference to the means of preparation for a future life. In short, the affair reminds us of the testimony of the reclaimed infidel, Joseph Barker, regarding his experience, as he passed through Unitarianism.

He says, "I had not mingled long with the Unitarians before I found that they differ from one another very much in their views. Some few were Arian, some were Socinian, and some quite latitudinarian. Some admired Priestley, some Carpenter, some Channing, and some Parker. Some looked on Channing as an old fogy, and said there was not an advanced or progressive idea in his writings. Some there were who were deists. One I found who declared his disbelief of a future life. There was a gradual incline from the doctrine of Carpenter and Channing, down to the principles of Paine and Voltaire.

Largely so must it be with Masonry; hence the extreme demand for "a religion in which all men can agree;" whereby Christ is excluded, and the lodge adapted to the religion of the nation. Says Mackay's Ritualist, p. 59: "The trestle-board of the Jewish Mason is the Old Testament; of the Christian, the Old and the New; of the Mohammedan, the Koran." But for the text, "Masonry as a saving power." We are sometimes told that Masonry by its dramatizing of the Scriptures, becomes a great teacher of religious knowledge. But what is the verdict of many able expositors, and, in fact, of any one who will take the matter into thoughtful consideration? Says John Quincy Adams, "If, as in this age too often happens, the candidate enters the lodge a skeptic, the use of the Bible there, if it have any effect upon him, will turn him out a confirmed infidel."

It has been well said that, "Christianity proposes to save men *from* their sins, but Masonry proposes to save men *in* their sins." Mackey, in his Manual of the Lodge," p. 41, says that a Mason, on the night of his initiation, begins to erect in his heart *a spiritual temple for the indwelling* of God." Of the efficacy of the "shock of entrance," p. 20, Mackey says, that before initiation the Mason is in "darkness, helplessness, and ignorance." "Having been wandering amid the errors, and covered over with the pollution of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which conceals Divine truth from his uninitiated sight." On p. 29, under the "Shock of Enlightenment," Mackey continues, "This mental illumination—this spiritual light, which, after his new birth, is the first demand of the candidate, is but another name for Divine truth—the truth of God and the soul—the nature and essence of both—which constitute the chief design of all Masonic teaching." Again, on p. 39, he says: "Hence darkness became the symbol of initiation; it is intended to remind the candidate of his evil nature, which Masonry is to purify, etc."

Of the efficacy of the "gavel,

Mackey, in his Ritualist, p. 38, says, Masons are taught to use it in divesting their "hearts and consciences of all the vices and superfluities of life;" thus fitting themselves for heaven. Of the compass and its power we read that Masons by a due attention to its use "are taught to circumscribe their desires and keep their passions within due bounds." As an efficacious stimulus to temperance and virtue, Sickel's Monitor, p. 55, tells us that temperance is a virtue which should be the constant practice of every Mason; as he is thereby taught to avoid excess, or contracting any licentious habits, the indulgence of which [would be sinful? No; but] might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal. On the same subject, Mackey's Lexicon warns the Mason lest by the indulgence in habits of excess [to sin against God and himself? Oh no!] he discover that which should be concealed!

And thus, as many know, might be adduced many more illustrations of the shifts to which the philosophy of this institution points its devotees, as substitutes for Christianity, in the endeavor (and how pitiful!) to save itself.

Chicago.

A Curious Scrap of History.

BEING NO LESS THAN A DISCOVERY OF THE ANCIENT ANCESTRY OF THE SECRETISTS.

BY REV. C. C. FOOTE.

My neighbor, Elder R. Faurot, President of the Michigan Christian Association, placed in my hands recently Rawlinson's Bampton Lectures, in which I found the above remarkable history.

The devotees of secretism assure us that Hiram, king of Tyre, was a Freemason. Very well, let us see what comes of it. Rawlinson, quoting from Menander says that the Tyrians, who are also called Zidonians and Phœnicians, were idolators; and that the idol god whom they worshiped was named Astarte; that Eth-baal, the priest of Astarte, murdered Pheles, a successor of Hiram of Tyre, and that three out of seven of Hiram's successors were assassinated.

Now by turning to 1 Kings 16:31, we find that Ahab, king of Israel, added to all his other sins that of taking for his queen, Jezebel, the daughter of this same Eth-baal, Masonic assassin and priest of Astarte, the goddess of the moon as Baal was of the sun. (Of course if Hiram was a Mason, his successors were.) Moreover, by the wiles of this idolatrous daughter of this Masonic murderer, "Ahab did more evil in the sight of the Lord than all who went before him." He "reared altars for Baal and worshiped him and did more to provoke the Lord God of Israel than all the kings of Israel that were before him."

Now, when we remember that according to Masonic account the Tyrian Masons murdered Hiram Abiff and that Jezebel was a wholesale murderer, as well as an idolater, and that the royal assassins kept nearly equal pace with the non-assassins, need we wonder that modern Masons, who claim to be direct descendants in an unbroken chain and without the slightest variation from these idolatrous Masonic assassins—[the landmarks of Masonry can never be changed.—*Mackey*] need we wonder, I say, that they swear their novitiates to perform the same deeds; and that like their ancestors, they do on occasion practice the same themselves.

And more than that, if modern Masonry is a continuation of that ancient wickedness as Masons claim (see Mackey's Ritual, p. 12) then let them know that there is no other wickedness that "does more to provoke the Lord God of Israel to anger" than does their wickedness. And let the ladies who have been initiated into "Masonic side shows," learn, for the first time it may be, that they must needs acknowledge Jezebel to be their elder sister, if not the mother of them all! Is it not astounding that Masons should claim an antiquity and glory in an origin that links them with an ancestry whose chief delight seems to have been in the worship of the vilest of sham gods and in murder?

It is a hopeful sign that the more intelligent and decent Masons are beginning to pour contempt upon this lying pretense of an ancient origin, and to acknowledge that the whole thing is of modern origin. But one thing they cannot deny: a large share of their sensuous symbols that enter into the make up of their ritual is fished out of the abominations of ancient paganism. Let all decent Masons then so intensify their contempt that they will renounce and denounce the entire system of secretism.

Color Lines and Denominational Lines.

BY H. H. HINMAN.

When, as here in the South, we see Christians divided by a color line, and those who are in every other respect alike, excluded from each others fellowship by a mere trace of African blood, I for one am profoundly indignant.

God has not only made of one blood all the nations of the earth, but his people "are all one in Christ Jesus." Not only is God no respecter of persons, but he has declared that "if ye have respect to persons ye commit sin," and this sin lies at the door of all color line churches.

But unjust and cruel as this is, are not denominational lines just as truly wrong? There is as wide a difference between a negro and a Caucasian as between a Methodist and a Presbyterian, and yet whether a man be black or white, Arminian or Calvinist, if his name be written in the Lamb's book of life, he is equally precious to his heavenly Father, and ought to be received as an equal brother of the Lord.

The objections to a union of white and colored Christians is, that they are not alike. Besides the difference in color, they have conflicting prejudices and dissimilar tastes. But we reply that they are alike in the one purpose for which Christians unite, viz, to honor Christ and to save men's souls. Christian love ought to be strong enough to overcome mere prejudices and to tolerate difference of taste. So long as we are fully agreed in the one great purpose of life, no other difference should separate us. So, too, with those who differ in opinions, and yet are fully agreed in their love to Christ. What right have they to separate on account of honest difference of opinion? Is there any Scripture warrant for such separation? If God has made white and colored Christians to be one in Christ, has he not also made all kinds of true Christians to be one in him?

If my colored brother ought to tolerate my white skin and straight hair because I love our common Lord, ought I not to be willing that my brother should have Christian liberty, and the rights of conscience? Ought I not to be willing that he should be immersed if he likes, or, if he thinks it duty, to wash the saints' feet? Who art thou that judgest thy brother. To his own Master he standeth. There is no more reason why *all* Christians who live in a given place should not be united in, and recognized as *the church* of that place, than there is that white and colored Christians should not be united. We do well to suspend our denunciations until we have reformed ourselves.

Selma, Ala.

In Trials for Christ's Sake.

[Prof. S. C. Kimball of New Market, New Hampshire, was arraigned before his quarterly meeting last month for his attacks upon the lodge system and practice as it came under his observation among the Free Will Baptist churches of that State. From his defense on that occasion we are permitted to make the following extract. The whole will appear in the next number of the *Christian Witness*, of which Bro. Kimball is editor.]

I confess I am in accord with the above decisions of the General Conference and that I have from time to time vindicated those principles before the church and the world. I also affirm that for the past twelve years I have patiently endured Masonic persecution, deranging my business, whether cultivating the soil, teaching school, or preaching the Gospel. In proof, I cite the vain effort of an ungodly rabble to wrest the meeting-house at Gilford village from the church, and also that a certain Freemason, when the Superintendent of the Sabbath-school called on me to offer prayer, in presence of a multitude of people did seize an axe and shout, "Come boys! Let's tear down the stage," and suiting the act to the word did tear down a part of the frame over my head while I was on my knees praying; thus putting my life in jeopardy. A number of resolute citizens thereupon seized and restrained said Freemason while I kept on praying. The next morning but one, on opening my front door, I found this letter tied by that black strip of cloth to my door knob, the contents of which are as follows:

GILFORD, 26 day of 12 month '72.

To REV S. C. KIMBALL: If you with your family and effects do not leave Gilford on or before the seventh of February, 1873, the consequences will be disastrous to you and yours. If you leave by fare means all well and good but if not we shall not hesitate to use foul. A word to the wise is sufficient.

K. K. K.
&
K. K. L. K.

I still remained in Gilford two years, and during the four years of my pastorate fifty persons were added to the church, helping to make it what it still remains—one of the best and strongest churches of our order in the State. I would also add, as an indirect effect of my pastorate at Gilford, the Universalists, whose meeting-house was built at Gilford the same year as the Free Baptist house, almost in a body became Methodists, and transferred their house of worship to that sect.

In proof that Masonry does interfere with Christian work, I cite the history of the Center Strafford church during the five years of my pastorate. No person conversant with the facts can doubt that Masonry led an unconverted multitude to overbear the church in the annual society meeting. On the occasion of the annual meeting of the N. H. Christian Association at Center Strafford, when the moderator called on me, the pastor of the church, to offer prayer, a certain Freemason, being also a member of the church, sprung upon a bench and forbid prayer in the name of the riotous and profane rabble that surrounded him. This man was naturally good natured and friendly, and it was entirely evident that his Masonic zeal led him to trample under foot the laws of both God and man.

I inquire of you, dear brethren, whether Masonry had nothing to do with rending the Pittsfield church during the pastorates of Eld. Arthur Deering and the venerable Dr. Hosea Quinby of blessed memory? And when that bleeding church asked the New Durham Quarterly meeting for a council of assistance why did the chairman of the committee, being a Freemason, report that the request of the church be not granted?

Why in this very quarterly meet-

ing should Freemasons show such zeal for the restoration to the ministry of a man disfellowshiped for immorality, but a zealous defender of Masonry? Why did Freemasons in vain oppose the admission of Elder Edward Everett Willey and another Anti-masonic brother to the New Durham Quarterly Meeting Ministers' Conference? I grant they raised technical objections, but these were overruled by the conference.

A worthy Free Will Baptist minister came into this quarterly meeting, seeking employment. He called on a lodge minister for assistance, but received this strange reply:

"*If you were a Mason or an Odd-fellow you would have no difficulty in obtaining a preaching place.*"

Now it is quite certain in the opinion of this lodge man, that lodgism has much to do with our Christian work. In his view, not piety and ability, but the grip of a secret lodge opens the door to Freewill Baptist pulpits. This lodge brother evidently lost his jewel.

I come now to the case of Bro. L. D. Bryant. He came to Austin Academy well recommended as to his moral character. His sainted father was killed in battle in the late Rebellion, his pious mother took great pains with his moral and intellectual culture, and two of his nearest kindred are to-day missionaries in heathen lands. He was converted within the bounds of the Quarterly Meeting and united with one of its best churches, which asked this Quarterly Meeting to license him to preach for one year. His examination was in open conference and highly creditable to him in every respect. The committee to which the request for Bro. Bryant's license was referred, was composed of three ministers, one of them the son of a Freemason and a zealous defender of lodgery, another evidently sincere but not well qualified to see through the machinations of wicked men, your humble servant being the third. I had the pleasure of being well acquainted with Bro. Bryant in school, Sunday school and church, and as a member of my family. The other two brethren had but very slight acquaintance with him. I had heard him preach and lecture on temperance. Two reports were made to the conference. The minority signed by myself recommending that Bro. Bryant be licensed, and the majority signed by the other two brethren recommending that the request be not granted. The majority report was adopted by a vote of four or five to three, a full conference numbering about forty.

The reason assigned for refusing the license was lack of acquaintance. The Quarterly Meeting perhaps was not acquainted with Bro. Bryant, but the Strafford church that asked his license was. Such is usually the case. During my connection with the Free Baptist body for twenty-five years, this is the first case I have ever known in which a Quarterly Meeting has refused the request of a church for the license of one of its members. I took great pains to identify all who voted against Bro. Bryant's license and to a man all I saw were lodge men.

Why should lodge men vote against Bro. Bryant? Bro. Bryant is a zealous Anti-mason, and has rendered himself especially obnoxious to lodge men by talking against Masonry and distributing Anti-masonic tracts. One lodge minister in this Quarterly Meeting has pronounced Anti-masonic tract distribution "dirty work," another has declared one of the leading assertions in these Anti-masonic tracts to be "false as hell." Now it seemed to me, beloved brethren, if these lodge ministers considered Bro. Bryant engaged in the "dirty work" of circulating among our churches tracts as "false as hell," it might have had some influence in leading them to oppose his license. I accused not the Quarterly Meeting as a body nor any individual member of it, but only asserted that it seemed to me Masonry biased the decision in Bro. Bryant's case. If it does not so seem to you, I will not contend, but submit the facts to a candid public.

The Outlook—and the Up-look.

A pungent circular from the pen of Domine R. G. Strong, of Flatbush, lies before us, inviting a conference for discussion and prayer at the First Reformed church of Brooklyn on the 7th of February. The circular speaks in undisguised plainness of the "total lack of the power of vital godliness in the lives of most professing Christians," and asserts what no man can deny, that "it has become fashionable to be worldly," and many "church members are found in all sorts of doubtful places and courses." Brother Strong has hit the nail on the head. The religion of multitudes of professed Christians has lost not only its aggressive power for the winning of souls to Christ, but also its restraining power to hold them back from besetting sins. It is wise and timely to invite pastors to a solemn consideration of these facts, and to implore the searching and quickening power of the Holy Spirit.

The outlook over the evangelical churches of America to-day is more portentous and painful than at any time during the last fifty years. Such revivals as gladdened God's heritage in 1830-35, and again in 1857-58, are matters of history and not of present experience. During all our ministry we never witnessed such a dearth of revivals, or such a paucity of conversions. The most vigorous churches do very little more than hold their own; while many churches are gradually "dropping astern," both in numbers, liberality, and spiritual activity.

This malaria is not confined to any one denomination; all suffer from it to a greater or less degree. One of the most zealous Congregationalist pastors of Massachusetts stated lately, that their churches in Boston had only made a net gain of *twenty* members during the year 1879. He also states, that two hundred of their churches in Massachusetts did not report a single case of admission into membership by conversion during that year. Other facts equally alarming were presented at the late St. Louis Congregational Council. I turn to the Minutes of the General Assembly of the Presbyterian church, and find that the net increase of its membership in 1876 was 29,000. The next year it fell off to 22,000. In 1878 it decreased to 20,000. The next year it sank rapidly to 6,631. Last year it almost touched zero; for the whole increase of the church amounted to only 4,165! In other words, there were 574,486 communicants in the Presbyterian body in 1879, and there were 578,671 in the year 1880. At this rate of declension this grand old church, so rich in its resources, so sound in its doctrines, and so honored in its history, must soon report an annual decrease in its membership! This is already the case with the Presbyterian churches in New York city and Chicago. The deaths and dismissions outnumber the admissions from the world.

There are several symptoms—or perhaps we might say causes—of this wide-spread spiritual declension. One is an increasing conformity to the world among the majority of church members. A much larger percentage of wealth is spent on luxury and self-indulgence; a much smaller proportion is consecrated to Christ. There is an increasing neglect of God's house, especially at the second service on the Sabbath. Fewer children are taken to the sanctuary. Prayer-meetings decline in numbers, and in unction and fervor. Far more professing Christians go to the theatre and other un-Christian places of amusements than there did thirty or forty years ago. The old pungent soul-saving truths of God's Word are not presented as generally or as faithfully as they were by the Edward N. Kirks, the Thomas DeWitts, the Finneys, the the Dr. Hatfields, the Dr. Spencers, and scores of other powerful preachers whose voices are now silent. These godly men were very different from each other, but they were alike in that they wielded the Sword of the Spirit, and struck into the hearts of the "King's enemies." They preached for souls. Say what we will, the miasma of loose doctrine, "advanced thought" (as the polite name is now for destructive criticism of God's Word), and liberalism, is creeping into the bones and blood of too many ministers and theological students.

Such are some of the symptoms of the prevailing declension. God sees them more clearly than any of us can; he must be displeased thereby, and he withholds his blessings from his churches. We cannot deceive him; we ought not to deceive ourselves. The outlook is alarming. Revivals, although sorely needed, are diminishing. If the outlook is so disheartening, there ought to be an honest *in*-look into the causes of this disastrous declension. This would mean personal self-searching and repentance. This would bring us down into the dust. Then, above all there should be an *up*-look to the God of mercy, the hearer of prayer, and the bestower of the Holy Spirit. Let us welcome every suggestion, every invitation, and every voice of truth, however humiliating, which aims to awaken God's people and bring them to their duty.—*T. L. Cuyler in the Intelligencer.*

—Gen. J. C. Smith, of No. 250 W. Van Buren Street, Chicago, has been treasurer of the State of Illinois and has just closed up his accounts. He was also last fall elected "Grand Commander" of the Knight Templars of this State. "The order will learn with pleasure," says a Chicago daily, "that there is an effort in the Legislature to return to Mr. Smith $15,000 that was stolen from his safe. The very suspicious look about this business gives it the appearance of another Masonic fraud. When was it ever published that so large a robbery had been made? and was the property of the State taken? Is not this a trick to cover a defalcation by a Knight Templar fraud as great as that perpetrated last August?

Reform News.

A Word to New Hampshire Friends.

In the Lord's good providence, Bro. J. F. Browne will work from March 20th to April 10th in New Hampshire. If you wish his help in any place, please write me at once. You will only have to pay local and traveling expenses, which will be quite small. Bro. Browne is one of our ablest Anti-masonic lecturers and it affords us a favorable opportunity to push the reform work at comparatively small sacrifice. Our Annual State Convention we propose to hold somewhere in Strafford county in the month of April, with Bro. S. M. Good of Iowa, a seceded Mason of over fifty degrees, to work an open lodge with the assistance of Bro. Browne, and perhaps Bro. Stoddard. Now, friends, if you wish work done in your vicinity, call for it at once. If you have some of the Lord's money that you wish to put into this work, you can send it to me, or to Bro. E. E. Willey, Treasurer of the New Hampshire Christian Association. We shall need some money to carry on this campaign, as the occasion seems to require. May the Lord show us duty and help us to do it, though it may involve a sacrifice.

S. C. Kimball,
Sec'y N. H. Christian Asso.

Newmarket, Feb. 9, 1881.

From Northwestern Missouri.

Blanchard, Ia., Feb. 8, 1881.

Editor Cynosure:—We had a fine literary treat, as well as a masterly argument against secret societies, in the shape of a lecture by Rev. E. B. Graham, of the U. P. church, Omaha, Neb., on the evening of Jan. 27th. The subject of the lecture was "Our right and duty and our ability to know Freemasonry." It was delivered in the U. P. church, before a large audience of the most thoughtful and intelligent of our people, and among them were several members of the fraternity. It was just such a lecture as we needed. Bro. Graham writes out his lectures with great care, and being a natural and interesting speaker, he has an admirable faculty of putting his ideas into the heads of his auditors in clear, crisp, incisive sentences; riviting their attention from the beginning to the close. He lectured on the same subject in the U. P. church at College Springs, on the next evening.

Our Reform Association has been steadily carrying forward the agitation during the winter. After Bro. Galloway's lectures in December a joint discussion was held between several members of our society and two school teachers who were members of the order. They argued fluently in behalf of secretism. The discussion was interesting and drew a full house. Our president, A. G. McKeown, was wrought up in one of his speeches, and made as fine a display of argument and eloquent oratory as we ever heard on that subject. He is intensely devoted to this cause of reform. Your readers may judge something of the quality of his metal when we tell them that Mr. McKeown was a veteran in the 65th Ohio Reg't during the late war, and fought in the battles of Nashville, Shiloh, Perryville, Stone River, Chickamauga, Mission Ridge, Knoxville, Resaca, Franklin, and the siege of Atlanta. He was color-bearer, and at the battle of Resaca he held the flag until it was riddled by fifty-three bullets, and the flag-staff nearly cut in two. At the battle of Stone River, while making a fearful charge he was knocked down by two balls, one shattering his arm and the other striking him in the mouth, knocking out nine teeth. After his regiment had retreated behind their works, and the rebels were almost upon him, he regained his feet, grasped the colors and ran for the Union works, while the rebels rained lead around him at every step, shouting "Drop that rag!" but he reached the works in safety, still hanging on to his rag.

Our Association is now negotiating for a series of expositions by Elder Rathbun, of Clarence. We are aiming to secure the co-operation of the friends of the cause in this part of Missouri and in south-western Iowa, so that several weeks' work may be laid out if possible for Bro. Rathbun. If we are successful in working up these meetings we hope to send you, as the result, a large list of new subscribers.

We are more and more convinced that the rubbish of secretism must be got out of the way before the walls of Christ's kingdom can be carried up, and the *Cynosure* is the most efficacious instrument to accomplish this work. As Rev. Wm. Johnston says, "We cannot keep our people interested in this reform unless they are constant readers of the *Cynosure*," Let the lectures and exposition go on, but see to it that they are followed up by faithful, persistent canvassing for the *Cynosure*. M. A. Gault.

Glorious Victory of the Lodge over Dr. Cook's Buggy.

Feb. 7th, 1881.

Dear Cynosure:—I am still at work. I have been detained by sickness, but last Friday and Saturday evenings had appointments at the Presbyterian church in Troy township, Whitly county. The first evening the audience was considered large and excellent order prevailed; the second evening the audience was greatly increased, the large house was filled, and a more respectable and well-behaved audience I have seldom seen. I feel sure and have been told much good was done for the cause of truth, but during the night of Saturday some miscreant who had not the fear of God before his eyes came to Bro. Belch's, a very respectable, wealthy farmer with whom I was stopping, and sawed the shafts and wheels of my buggy all to pieces, carried off all the burrs from the spindle with the wrench, broke my whip, and left me a total wreck. I made my way to Bro. Ulsh, who with others received me cordially and contributed liberally to put me under repairs. For this I return to each and all who thus assisted me in time of need my sincere thanks. With all this, however, I am left in extremity, as there has been but one dollar voluntarily sent since our annual meeting at Westfield.

I have been told frequently that the Lord would take care of me; this is only true when I do my duty, and I begin to think the good Lord has a duty for me which I have neglected. This duty I must discharge by telling our anti-secret Christian friends in Indiana, for whom I labor, and whose cause I love, that they ought to send me some money that I may continue in season and out of season, and then the God whom we profess to serve will take care of them and bless them. Now, friends, I have done my duty and pray the Lord to bless us all.

Bro. Benj. Ulsh expects to go into the field as financial agent. Wherever he may go in this work I hope he may meet a cordial reception and the confidence of every Christian reformer. S. L. Cook.

Mitchell County, Iowa, Getting Instructions.

We arrived in Osage, the county-seat of Mitchell county by sleigh through drifted roads and blowing snow for twenty miles. We were halted by Bro. Ball at a restaurant for dinner. The landlord gave me the Master Mason's sign, and assured me if I would stay I should be dealt with on the square. Said he, "I tell you upon the square that that fellow in there [Starry] don't know anything about Masonry." And yet this man gave me all the signs of the first three degrees just as Bro. Starry gives them on the stage. He said he was a Christian and a Baptist. I thought of the Scripture, "All liars shall have their part," etc.

We found a splendid hall, and evening came and an audience I think of some seven hundred, and the best of attention. Truth was evidently telling effectually on the lying works of darkness. I disposed of tracts and supplements in the audience, which were taken with a keen relish. The masses want to know about the institution of (so-called) Freemasonry. Bro. Starry did telling work on the rostrum in showing up the folly and sin of the first degree. All passed off in good order.

The Fellow Craft degree was worked before a large audience next evening. Notwithstanding the cold and storm and drifted roads, the people came from eight miles around by sleigh loads. Masons were again challenged to deny the correctness of the work, the most perfect silence prevailed, and Bro. Starry, wishing to relieve the mystic tie of the oppressive silence, asked if a certain ridiculous performance was not gone through in the lodge; when a leading Mason of Osage said in a very decided manner, "If you say any such thing is done in the lodge, you L-I E!" Starry asked, "Are you a Mason?" He said, "I am; and I say that if you say any such thing is done in lodge, you lie." "I did not say that it was done," was the stunning rejoinder; I only asked if it was not done in your lodge. It was not so done in my lodge. Now will you deny that you were stripped as the candidate was to-night?" All was silence again. "Now," said Bro. S. to the audience, "you can see how ready they are to deny a thing that is not done, while a thing that is done they dare not deny." Thus again out of their own mouths they were judged, and by their own testimony they were emphatically condemned to the great chagrin of Masons.

The third day at Osage came, and Bro. Starry got an anonymous letter with a skull and cross-bones, which, Masonically, means death, and the message printed was "BEWARE, DESIST." Bro. Norton also got an anonymous letter charging him with being the cause of getting these lecturers to come and expose Masonry, and it was admitted that the lectures were hurting Masonry very much. We prayed God to bring to naught all their evil designs, and let them be taken in their own snare. The third degree was worked, and another victory won. The vote was taken for and against Masonry, and I think not over six had the hardihood to vote for it as a good institution. From here we go to Charles City, the county-seat of Floyd county.

Joel H. Austin.

Correspondence.

Fasting and Christmas.

Philadelphia, Pa.

Dear Cynosure:—I am glad to see a day of fasting and prayer proposed by "a believer in Jesus," for it is so much needed. O, may the sacramental host arise and besiege the throne of the Omnipotent, for nothing short of this will meet the necessities of the present case, in this day when the Holy Spirit is so shut out by the spirit of the lodge and other sins.

We had a day of prayer and fasting here not long since and a good work followed that made our hearts glad.

I wish also to speak of Christmas, the relic of Rome. Oh how my heart has been torn and bleeding for many years to see the Christian church adopt this rag of popery and hand it down to the precious children with all its lies and frivolous notions, attributing what Jesus bought with his own precious blood to a myth.

May God help us to leave such things in their own place and walk with him for his own sake.

Mrs. A. B. Hubbard.

Western College Removal.

Editor Cynosure:—I see an article in the *Cynosure* of January 13th by M. S. Drury in regard to the removal of Western College, in which it is said: "It will be gratifying to our friends everywhere to know that we go to our new and beautiful location without any compromise of the principles of the United Brethren church. While the citizens generally gave toward the $20,000 as an inducement for the College in their midst, some of whom are Masons, it was distinctly understood that we go there as free and independent Christian workers, and without any compromise of the principles of our church.....As chairman of the committee on resolutions, I know what I here declare." Having had the utmost confidence in the integrity of Bro. Drury, and of his unflinching purpose to stand by the principles of the United Brethren church, and considering him entirely reliable and trustworthy on the reform movement against lodge power, I will not call in question what he has stated. I sincerely hope all he has said is true, and will be proved so in the

sequel of this matter; but I honestly confess that I am fearful of the results, and not as hopeful as Bro. Drury, for the following reasons: First, because Masonry has no interests in common with those that oppose its peculiar institution; second, because adhering Masons and Masonry are identical; third, because Masons have contributed largely to getting the College removed to its present location, and it is unnatural for men to contribute means to build up institutions that are opposed to their interests, as Western College ought to be if true to the profession of her faculty (not long since) on the subject of secretism. Unless the church should lower her standard to the satisfaction of the lodge, I cannot see how Masons can give largely to build up an institution of learning belonging to and governed by the church and be consistent as Masons. Fourth, because at the time E. Ronayne, some three or four years ago, worked the degrees and thus exposed the wickedness of Masonry in Toledo, it had the effect of raising considerable prejudice against Bro. Kephart (the minister at that time in Toledo) for taking part in the expose, and also against the U. B. church; Ronayne being charged (I understand) with being an Irish Catholic falsely accusing and abusing the Masons, and for aught I know by some of the very ones that have contributed to building up this College.

There seems a strangeness about this and I can reconcile it in no other way than that there is a secret expectation that either the church will fail to maintain her position on the secrecy question, or in case she should maintain it, that this one of her institutions shall be so controlled by Masonry and Masons that it shall not reflect the principles of the church on the subject of secrecy. What reason have we to expect that if some one should go to Toledo and the College hall be opened to him to lecture against Freemasonry and give an expose of its rites and ceremonies, that there would not the same prejudice arise against the College, church, and all who should participate in the work? Will Bro. Drury, or some one answer?

Now I am not writing pro or con as to the removal, nor against Toledo as not being a suitable location; but on account of so large an amount of money being raised for the College by Masons, as it gives them some claims that I fear the College will feel bound to respect; and if I don't mistake appearances there has been some such idea got into the minds of those Toledo Masonic contributors.

Whether this is correct or not as to the College, Toledo and the Masons there or not, it is true of Masons and Masonry in general, as Bro. Drury very well knows, as he cannot have forgotten what he saw and heard at Boston last spring, as things were exceedingly fermented at that time, and I have my doubts if they are sweetened yet so far as Anti-masons are concerned. If the Toledo Masons who have given their money to the College have been converted, I say amen to it; but if not I would prefer to have some one who is not a Mason be chairman of the building committee for reasons that I need not assign.

JOHN DORCAS.

To Our Friend.

DEAR CYNOSURE: You have been a weekly visitor at our fireside these many years. Through sunshine and through storm alike, you have come. Scarce any earthly friend would serve us near so well. You have come with almost unerring exactness on the same day, and at the same hour. Your name has come to be a household word. And as the hour of your approach draws near, we wait with fond expectancy to bid you welcome. Your voice is so familiar, we could not well mistake you though your face were hid. But the word you bring is always new. It is word fresh from your many friends. Although we have seen but few of those who dearly love you, the greeting they send assures us that your friends are also our friends, and that they with us are contending with the same enemy. You tell us of the advances made upon the enemy's works all along the line—and how the powers of darkness who would subvert good government, institute false religions and people hell, are driven to the wall. You are not a "*sin for sure* and a devilish sheet," as a hoodwinked preacher once said,—but a revealer of the secret abominations enacted in the enemy's den, and an expounder of truth that pierces the very vitals of those seated in the chambers of darkness; and as the burning truth flashes upon the perpetrators of lies, they cry out as their last resort, "sin for sure and a devilish sheet;" or as the devils, "Art thou come hither to torment us before our time?" You not only tell us of the signal victories your friends achieve by arraying truth against error, but you are a disseminator of light, and bring a cordial balm for those who are of a fainting heart.

Speed on then, thou fearless messenger of truth; hold up the atrocities of a sworn conclave before an astonished world. And may the news of victory you bring be rehearsed around ten thousand camp-fires.

But you can ill afford to dress anew each week, and make your calls so prompt and true, without a friend's reward. So here, take this meager pay you ask, and come again. J. B. CRALL.

Berrien Center, Mich.

NOTE.—The *Cynosure* has at least 6,000 more friends in this country who would welcome it with good Bro. Crall. Most of them do not know of its existence. Take pains, friends, to find them out and get them a blessing in the weekly visits of the paper.

Our Mail.

J. C. Bartholomew, Ely, Linn county, Iowa, sends the subscription of a man who lived in the house adjoining the jail in Canandaigua, N. Y., at the time that Wm. Morgan was imprisoned in it.

George W. Champ, New Lisbon, Ind., writes:

"I am convinced that the time has now arrived for a long pull, a strong pull, and a pull all together. Now is the auspicious time to reorganize the American party. Our platform is the ne plus ultra. It seems to me that Batavia, N. Y., would be the most appropriate place for the Morgan monument. I am in favor of the most durable material whatever that may be."

L. D. Brown, Montmorency, Ind., writes:

"O, that we had a good course of lectures here."

Jasper Tucker, Spring Arbor, Mich., writes:

"The people of this place are becoming aroused to the subject of Masonry. I find by talking with Masons who belong to the lodge, of which I was once a member, that they are getting sick of it. I feel it to be my duty to oppose it."

Rev. T. H. Dry, Wiarton, Ont., writes:

"I never passed the obscene and demoralizing process of induction into Freemasonry. I was once a member of the Temple of Honor in Burlington, Wis., and was urged to take the six degrees, but having investigated them as far as I was permitted, I became convinced that institution was as Christless as its prayers, so I withdrew from it. Since then I have been more opposed to secret societies, and have ever met with bitter opposition from members of the various orders to which many of our ministers belong. I believe the cause in which you and many others are laboring is one of much benefit to the church the state and the world. And though now unpopular is destined to increase in power."

E. Gile, Kasson, Minn., writes:

"I like the style of your paper very much. Would like to see the American ticket take the lead."

Mrs. S. R. McClurkin, Roney's Point, W. Va., writes:

"The Cynosure is a welcome visitor in our home. We love the cause which it has espoused, and can bid you God-speed in the work. Our anti-secret society here still continues to do some work. We have had but one meeting this winter at which we were entertained by a very good address on the subject, 'Relation of Secret Societies to the State;' also an essay by a lady on the 'False Claims of Freemasonry.' Last winter we had several meetings in which the ladies took a prominent part, and received the credit of making them interesting. An essay by one of the ladies, on 'Influence of Freemasonry on the Home,' was, by vote of the association, sent to a Wheeling paper for publication, but for some reason it never appeared."

Mrs. David Hinman, Southington, Ct., (a cousin of Rev. H. H. Hinman), writes:

"I am an Anti-mason and enjoy reading the Cynosure. We trust in God and hope that Bro. Hinman may recover his health."

R. Pelton, Minter, Iowa, writes:

"I am within three months of my eightieth birthday. Lived in central New York in 1826 when Morgan was carried off, and have been an Anti-mason ever since."

William Hamlyn, West Bend, Wis., writes:

"Elder J. F. Browne has been here, he is a welcome visitor for he has done much good in the place."

C. Powers, South Frankfort, Mich., writes:

"I am providentially engaged in Gospel work here in northern Michigan, holding protracted meetings instead of returning to south-west Missouri. Have preached in several places and organized one church on pure Gospel principles of reform, with well understood opposition to the lodge religion of the world. I glory in the cross of our Lord Jesus Christ."

"Thos. Gilmer, Rix Mills, Muskingum county, O., writes:

"There are several classes of men for whom I have resolved never to vote knowingly, viz.: A Roman Catholic, a drunkard, a member of any of the secret orders, a man who was in sympathy with the rebels in their attempt to overturn our civil government, and, I may add, one who is of the Bob Ingersoll type of infidels. Any of these vices, were they to become general, would surely accomplish the overthrow of all liberty, civil and religious. It seems strange that intelligent citizens can so forget their manhood as to be ready, at the crack of the whip, to vote for any one whom the party leaders may nominate for office."

J. P. R. James, Read's Landing, Minn., writes:

"I am sick at heart when I see how the old 'handmaid' (Freemasonry) is parading around here, trying by all means to blind the people to her real object. The Knights of Honor are falling into this Masonic trap by the thousands in this vicinity."

T. P. Hitchcock, Bedford, Mich., writes:

"We polled the votes for Phelps and Pomeroy; men who are at liberty to serve the people according to the convictions of an enlightened conscience, and not according to oaths previously taken, to favor one at the expense of another."

Theo. Osgood, Bedford, Mich., writes:

"Our county paper gave no account of the American party votes. They were tallied and sent to the canvass, as the law required. The chairman of the board and one of the county canvassers were Master Masons, which may account for it."

M. E. Mosher, Rio, Wis., writes, that he considers W. D. A. Matthews of Onarga, Ill., who helps furnish prisoners in many localities to all he can gather of good papers and books, equal, as an opposer of evil, to the honored Trask.

Isaac J. Gilbert, Derby, Conn., writes:

"Now the election is over I trust we will give more attention to the good cause of Anti-masonry. The subject of voting the Anti-masonic ticket much occupied my mind. I thought of the Roman Catholic vote and of the ex slave drivers and of the poor colored people of the South and the condition they would be in if Hancock were elected, consequently I voted for Garfield. If I live to vote at another election I do not intend to vote for any of the Masonic tribe."

Charles T. Collins, Windsor, Conn., writes:

"I hope to see the American party firmly established in this State."

Sabbath School.

LESSON XI.—Feb. 27, 1881.—CHRIST HEALING THE SICK.

SCRIPTURE.—Luke 5: 12-26.

[From Pilgrim Commentary.]

NOTES.

"A man full of leprosy." Luke's expression is peculiar, and has been regarded as a term of medical accuracy. Leprosy is a horrible disease of the skin, prevalent for ages in Egypt and neighboring regions. It seems to have been of a more virulent type in ancient times than at present. The form which prevailed among the Hebrews was the "white leprosy," as appears from the details given in Lev. 13. "When the disease is decided in its character, it is either rapidly cured or else spreads inward. In the former case there is a violent eruption, so that the patient is white from head to foot (Lev. 13: 12; 2 Kings 5: 27); in the latter case, the disease progresses slowly, and the symptoms are equally distressing and fatal, ending in consumption, dropsy, suffocation and death....No remedy was known for the disease itself: the leper was declared unclean, and excluded from intercourse with all other persons. He had to wear the prescribed mourning garment (Lev. 13: 45), but was permitted to associate with other lepers. Their abodes were commonly outside the city walls (Lev. 13: 46; Num. 5: 2); but they were

allowed to go about freely, provided they avoided contact with other persons; nor were they even excluded from the services of the synagogue. (Lightfoot, 862.) In this respect we note a great difference between the synagogue and the temple. On recovering from leprosy, several lustrations had to be performed (Lev. 14). The main points in the prescribed rites were, to appear before the priest, and to offer a sacrifice; the latter being preceded by religious lustrations, and introduced by a symbolical ceremony, in which the two turtles or pigeons bore a striking analogy to the scape-goat and the other goat offered in sacrifice on the day of atonement (Lev. 16.)."—Lange: Matthew.

The disease was hereditary and confectious, but not contagious. The regulations of the Mosaic law respecting it were sanitary, it is true, but they had also a religious significance. "The leper was the type of one dead in sin: the same emblems are used in his misery as those of mourning for the dead; the same means of cleansing as for uncleanness through connection with death, and which were never used except on these two occasions." —Alford.

"If thou wilt, thou canst make me clean." In these words "there is at once deep anguish and great faith. Other sick persons had been cured: this the leper knew, hence his faith; but he was probably the first man afflicted with his particular malady that succeeded in reaching Jesus, and entreating his aid; hence his anxiety."—Godet.

"Immediately his leprosy departed from him." The immediate disappearance of the disease is the point of greatest significance. Leprosy being a type of sin, a Saviour who could entirely pardon with a word (see below) must needs test that power in the case of this typical disease by instantaneous and perfect cure. As Luke was a physician, and chooses his terms with medical accuracy, it is folly to attempt to explain away this miracle. Men may deny the truth of the record, but the record asserts a supernatural cleansing.

"Charged him to tell no man." In Matthew and Mark a similar prohibition occurs, the latter expressing it even more strongly. There was probably a threefold reason for it: first, the man himself was doubtless of such a temperament that it was best for him to be silent; such characters still exist; secondly, as the rest of the verse shows, the Mosaic injunction should first be fulfilled, to prevent the miracle from awakening prejudice on the part of the ecclesiastical authorities; third, here, as elsewhere, our Lord discourages that kind of notoriety which would gather to him masses of people with unspiritual ends in view; all the more because such concourses (comp. vs. 15, 16; Mark 1:45) would awaken too early in his ministry the inevitable hostility of the rulers.

"But so much the more, etc." Mark (1:45) tells us that this effect was the direct result of the disobedience of the healed leper. It was none the less, but the more, improper, because it seems to have been done out of gratitude. Gratitude should have led him to do what Jesus told him.

"Whether is easier, to say, Thy sins, etc." "In our Lord's argument it must be carefully noted that he does not ask, 'Which is easiest, to forgive sins, or to raise a sick man?' For it could not be affirmed that that of forgiving was easier than this of healing; but, 'Which is easiest, to claim this power, or to claim that; to say, Thy sins be forgiven thee, or to say, Arise and walk?' And then he proceeds: 'That is easiest, and I will now prove my right to say it, by saying with effect, and with an outward consequence setting its seal to my truth, the harder word, 'Rise up and walk.'"—Trench.

"The Son of man." That is, the Messiah (Dan. 7:13); but our Lord applies the term to himself (the apostles do not thus speak of him) as the head and representative of the new humanity. (Comp. "the seed of the woman:" Gen. 3:15.) It does not deny his divinity, but is the complement of the term "Son of God," which also belongs to him. "It is the name by which the Lord ordinarily in one pregnant word designates himself as the Messiah, the Son of God manifested in the flesh of man—the second Adam; and to it belong all those conditions of humiliation, suffering and exaltation, which it behooved the Son of man to go through."—Alford.

Wheaton as a Home for Christian Families.

Christian parents are naturally anxious that their children should receive a good education, and often spare no expense to give them the opportunity. As a result many family circles are broken temporarily by the absence of one or more of the children at an educational institution. Now, without question, a Christian home is the best place for young people. None are so much interested in the temporal and spiritual welfare of children as their own parents; none so well understand their peculiar temptations and dispositions. It is true devoted Christian teachers can exert a powerful influence for good over the pupils under their charge; but this influence must of necessity be a general one when the number of students is large.

When it is impossible to do otherwise, it is right and proper that children should leave their parental roof to gain the education which may make them powers for good. When parents are compelled to submit to a separation, they should exercise the greatest care to select places for their children where the temptations are least. The first thing sought for, should be a place where the moral and spiritual faculties will be properly developed. If possible, the young people should be placed under the supervision of some officer of the institution, to act, not the part of a spy or tyrant, but of a friend and counsellor in the parent's absence.

Whenever it is possible, however, (and it is possible much more frequently than most parents think) it would be better for the parents to make some seat of learning their temporary or permanent home. There are a great many things to be learned in a college town for which no tuition is required or paid; and Christian parents who take their families with them to such a place, receive and impart good in a variety of ways. They co-operate with the college faculty in the oversight of their student children; they receive for themselves and children not in college, the benefit of lectures, concerts and other public exercises; they strengthen the hands of the Christians in the place, and thus help the influences for good where such influences tell on the minds of the young.

The above remarks apply equally to all places where Christian institutions of learning are planted. To any who may wish to profit by them Wheaton offers peculiar advantages. As an institution where a healthy moral and religious sentiment prevails Wheaton College stands second to none. It has ever been the friend of the oppressed and the advocate of reforms.

All the students at present in the College classes have given evidence of hopeful conversion to Christ, and the greater proportion of the preparatory students also. Every term students turn their feet into "His testimonies." A number are usually actively engaged in preaching the Word.

A good graded school offers excellent facilities for a primary education. Church privileges are abundant both for those who prefer walking in denominational lines and those who do not.

Good houses can be rented or bought at reasonable rates. A fine farm, half a mile from the College, containing forty-five acres, and having good buildings, can be bought at a very low figure, considering the location and improvements. Persons preferring to build can buy lots at moderate figures near the College. It should be mentioned in addition that there is as a rule very little sickness in the place, and that for fifteen years or more only one or two students have been taken away by death.

Let any parents who are anxious to bestow the best gifts they can on their children consider these facts, and send for further information to the editor of this paper or any officer of the institution. H. A. F.

Obituary.

Woodland, Yolo county, Cal., Jan. 18, 1881.

At our house, on the morning of the 11th of October, 1880, Darius Finch, aged ninety years, four months and two days, after a brief illness, sweetly fell asleep trusting in Jesus. Unlike many old people he was always cheerful, patient and kind, ever looking on the bright side and was beloved by his children and children's children. We miss him but feel that—

"His weary, way-worn feet
Have reached that heavenly shore.
Where sickness, sorrow, pain and death,
Are felt and feared no more."

Father was a great lover of your noble paper, the *Christian Cynosure.* Two or three have the reading of it this year as a donation from his scanty means. He loved to tell people that he lived in the vicinity at the time of Wm. Morgan's abduction and murder, and was well acquainted with all of the circumstances, and had a few days before his death requested me to write it to you for publication.

Mrs. Uri P. Merrill.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor, are not publicly acknowledged as Masonic authority, because they tell too much.

MACKEY'S MANUAL OF THE LODGE.

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DUNCAN'S MASONIC RITUAL AND MONITOR.

PROFUSELY Illustrated with Explanitory Engravings, and containing the entire Ritual and work of the Order for the Seven Degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a Standard Text-Book in the Lodge, and is strictly correct; but publicly it is not acknowledged as authority, though almost every officer of the Lodge makes use of it. Price in cloth, $2.50.

FEMALE MASONRY.

MANUAL OF THE ORDER OF THE EASTERN STAR.

Containing the Ritual, Symbols Lectures etc., of the five Degrees of "Adoptive Masonry:" Jeptha's Daughter; Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound.
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CONTAINING a Definition of Terms, Notices of its History, Traditions, and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo,; 526 pages; $3.

MACKEY'S MASONIC RITUALIST;

or Monitorial Instruction Book,
BY ALBERT G. MACKEY.

PAST General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc.
Price, Cloth, $1.25; Tuck, $1.75.

Richardson's Monitor of Freemasonry.

A PRACTICAL Guide to the Ceremonies in the Degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25: paper, 75 Cts.

Although this Monitor is extensively used in the Lodge, especially in Conferring the higher degrees, it is *publicly* called an "exposition," and not allowed as authority

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The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 17, 1881.

If it is true, (and it is) that all false worship is paid to Satan, no power can oust such worships but that of Christ.

"But Satan trembles when he sees
The weakest saint upon his knees."

Little or nothing is to be hoped for from the great church organizations in this country, and absolutely nothing from their newspaper organs, which furnish enormous quantities of Sabbath-breaking reading for their members.

Yet there are several small papers sprung up in New Hampshire, Pennsylvania, Indiana and Missouri besides Needles' and Nutting's *Freeman* in the west of that State. There should be weekly prayer-meetings started all over the country for the downfall of the anti-Christian worships. These will draw more or less from churches which harbor the lodges. Every great reform has been preceded by prayer. When John Knox, who banished popery from Scotland died, his knees were found calloused by long kneeling. Let the Associated churches hold one prayer-meeting per month, specially for the overthrow of the secret false worships.

Dr. Cuyler's Lament.

No thoughtful, capable mind can read the article of Dr. Cuyler on the decline of the churches, given on the fourth page of this number, without being deeply affected. Few clergymen have been more sincere or more successful as pastors than Dr. Cuyler. But he was never made for a reformer. As was said by Edward Miall of Sir Robert Peel, "No door of his understanding is wide enough to let in a full-grown principle." If it were not so, he would see that a church like his own, whose members represent several secret pledged or sworn brotherhoods, each promising heaven to its initiates, can no more be an effective church or "body of Christ," than an equal number of independent guerrilla bands can be an effective army. The very word "brother" loses its meaning in such a church, as no one can tell which set of "brothers" the pastor means when he prays for, or exhorts "the brethren." Who can tell whether he means brother Masons, Oddfellows, Templars, or Christians? The life of the dead churches of the East, founded and taught by Christ's apostles, was eaten out of them by just such man-made, Satan-inspired religious "orders." And but for the fact that women are generally excluded from these secret deistical clans, Dr. Cuyler's church in Brooklyn would not hold together a single year.

Sectarianism and secret societies work much alike. Luther fought for truth, his followers for Lutheranism. The result is, the Reformation, since the middle of the seventeenth century has not advanced one step in Europe, but has actually gone back! The spirit is strangled by the form. Our principal sects in this country are working the same results here, and hence the "decline" which Dr. Cuyler laments. But while sectarianism, formalism, and general worldliness do their part toward causing this decline, the Unitarian, Christless deism of the lodges is simply completing what these other causes began. And there will be no deliverance till the lodges are overthrown and cast out.

The religious systems of Europe can not long keep up society as it is where one-half, or nearly so, of the able-bodied citizens stand with fixed bayonets at the backs of the toil-worn masses to keep them paying taxes to support aristocracies, armies, and their prostitutes and panders. Fenians, Socialists, and Nihilists are but monarchs and aristocrats out of office; and they are all the natural growth of man-made religions without Christ. In Germany, where theological students fight duels, the younger sons of nobles turn assassins of emperors and czars; and the murder of Lincoln, and perhaps that of Taylor and Harrison, were the results of the same causes working through our slavery and secret orders.

There is still salt enough in the state churches and sects of Europe to keep society from a sudden sinking in its own corruption, but false worships are far worse than formal worships; and false worships so far control the American churches, that no pastor of a prominent Presbyterian, Baptist, or Congregationalist church could hold his pulpit against the lodge if he should attempt to exclude Freemasons from its communion. And false worship "*provokes God to anger*," not only because it insults God, but it destroys men as well. Destroying the oath, it destroys marriage, property, civil order,—everything that rests on the oaths, and men become brutes with human vices! This is the testimony of God concerning society where false worship has corrupted the true:

"Run ye to and fro through the streets. * * * Seek if ye can find a man, * * * any that seeketh truth." (Where religion is made up of lies, men have no occasion for truth!) "Surely these are foolish * * they know not the way of the Lord" (i. e., they had utterly lost the idea of the true religion). Thy children have forsaken me and sworn by them that are no gods; when I had fed them to the full, they then committed adultery and assembled themselves by troops in the harlots' houses. And the prophets shall become wind, and the word is not in them (Jer. 5th).

This is God's description of the state into which false worship had brought society; and foreign invasions, invited by civil strife, soon destroyed their nationality. Is it any wonder that our churches decline? If the lodge had corrupted the North to the extent it had the South, we should have four or five "Copperheads" to where we had one, and the Hebrew prophet's picture would have to-day answered for us.

The American Party Issue.

"On the one side, is an aristocratic nobility, composed of men bound together by the most terrific oaths which conflict with the administration of justice, with private rights, and with the public security; a privileged order, claiming and securing to its members unequal advantages over its fellow-citizens, veiling its proceedings from scrutiny by pledges of secrecy, collecting funds to unknown amounts, and for unknown purposes, and operating through our extended country, at any time and on any subject, with all the efficacy of perfect organization, controlled and directed by unseen and unknown hands! On the other side a portion of your fellow citizens ask for equal rights and equal privileges among the freemen of this country."—W. H. Seward.

The Anti-masonry of 1826-31 was political, originating in a popular furor over a murdered man. It was short-lived. The anti-slavery which succeeded it was religious. It agitated, preached and prayed for years before it voted. It lives still, green above the grave of the slave-power it assailed.

It is a good omen that the American party is late born; hardly yet walking on its feet, ten or twelve years after the anti-secret agitation was started. Politics are a following thing to religion.

We are in receipt of letters sharply rebuking Anti-masons for not voting their ticket in the late Federal election. The blame is ill-bestowed. The *Cynosure* staff voted for Phelps and Pomeroy, but the paper had no condemnation for our friends who voted for Garfield against the ku-klux successors to the Golden Circle Knights of slavery. When Masonry is torn up, we shall in like manner fight its dusky successors, though other important issues will then be on hand.

Good men change slowly. Though the questions which divided Whigs and Democrats were relatively insignificant compared with the slave question, many anti-slavery Whigs voted for Harrison against Birney. Many also refused to vote for John P. Hale, Van Buren and even for Fremont. But when an Abolitionist quit his old party *he never went back*, but voted against slavery till it fell. So will it be now. When once a Republican or Democrat votes with the American party he will never go back, but will vote right on till the lodge dies. The men and women who now constitute the anti-secret party are not professional politicians. They are *Americans*, and their hands are full, and their hearts also, of business and cares. Many, too, who hate and abhor the hypocrisy and deism of the lodge are engaged in other reforms. They are Prohibitionists, Greenbackers, against land monopolies and bank swindles; and whenever the light of a true reform blazes, the moths of Freelove and Socialism gather. The early abolition movement drew swarms of levellers, no-governmentists, no-Bible and no-Sabbathites; so that the fire which burned up the slave power was for a time nearly put out by deluges of these noisome insects of social and political life.

"The poor, buzzing fly does the same
While yet inexperienced and callow;
First burns his bright wings in the flame,
And then tumbles into the tallow."

The present anti-secret movement has suffered little or none from these pests, the men and women of defective minds who seize upon a principle and ride it to death. The skies are clear over our heads and the wind is fair. Let us begin now in earnest to commit the American mind to American principles. Every true reform must eventually crystalize around ours. Christianity underlies all other American interests. What has temperance to hope from lodge-men? The grog-shops of Chicago hailed the 10,000 Knight Templars, and put up their sign of the cross over their doors! ! In the next four years the brood of slavery will expire; and if we can purify the worship of this country we shall purity its politics; for he who is sound in religion is sound every where.

—Bro. Thomas Lowe was on his way to Baraboo, Wisconsin, last week. We hope to hear of good work done in that vicinity. Friends in Wisconsin, push the work while he is in your State. Dr. Cook wants his help in Indiana soon.

—J. K. Glassford, of Carthage, Mo., is lecturing in Green county in that State.

—A letter from Daniel Countryman, of Lynnville, Illinois, which was unfortunately laid one side and escaped earlier notice, mentions with pleasure the recent visit of Prof. C. A. Blanchard, who lectured on Saturday evening and preached on the Sabbath in the Lindenwood church and the Countryman school-house.

—The reformers of Nemaha county, Kansas, are proposing to organize for better work, and have appointed Rev. John Thompson a committee on constitution. This is the work to be done in every county, and to make it most effective, let there be a good number of subscribers for the *Cynosure*. They will make a good foundation to build from.

—In reply to the question in last week's *Cynosure* about having Rev. H. H. Hinman work in the South under the auspices of the National Christian Association, Mr. Carpenter states that he would be pleased to have Mr. Hinman, in the name of the Association, and in the name of Him who commanded, "Go ye into all the world and preach the Gospel to every creatures," employed in the South. For the support of such a preacher, lecturer, or missionary he would like personally to contribute and see the N. C. A. do the same, according to means at command.

—Gov. Plaisted, of Maine, was given a reception last week by one of the fraternities of Portland. It was attended with the usual lodge dance.

—The Odd-fellows of northern Illinois had a rousing time at Sycamore last week on the receipt of their new ritual. Some 300 members of the order were present and spent the whole night in feasting and putting a lot of "noodles" through the new ceremonial.

The Morgan Testimonial.

RECEIPTS FOR WEEK ENDING FEB. 12.

Father J. H. Eaton, $1.05.

H. Randle, J. Hartman, 50c each.

W. B. Loomis, Dr. C. Ruddock, Mr. Palmer, Mrs. Palmer, Otis Smith, W. Maddox, P. Beck, C. Richards, D. Shelhamer, L. Tabler, 25c each.

T. Reed, Z. Finch, A. Richards, 20c each.

Great Grandpa Finch, 15c.

Liza Richards, S. Bloget, J. Low, D. Finch, Grace Stone, Laura Finch, L. Stone, S. Holmes, R. M. Smalley, J. H. Murry, R. Templeton, P. McWilliams, T. H. Murry, D. S. Coyner, D. Pricer, J. Stinson, Mary A. Bufkin, T. K. Bufkin, 10c each.

Thomas Reed, Sada Finch, Etta Smith, Celestia Balzari, Edmond Ronayne Bufkin, S. C. Bufkin, 5c each.

Russell Park, 4c.

Total, $6.44. Grand total, $435.51.

MONUMENT CHARTS.

Some friends want an engraving or litbograph of the Morgan monument when it is selected and ready for erection. Thus S. H. Pierce, Wisconsin, writes: "The Morgan monument might be made to strike a much harder blow against lodgery to be put in pictorial form in connection with cuts showing Morgan's abduction, murder, etc.; all of which could be illustrated and briefly explained on a chart or diagram from two to three feet square, so as to be suspended on the walls of every reformer's dwelling and in the homes of many that are neutral. The expense of the plates could be paid by voluntary contribution. Afterwards the engravings could be sold by traveling agents at a very low price and yet leave them a good profit. In this way the children and youth would become familiar with all the circumstances connected with the case. * * The first three degrees of Masonry might be illustrated and explained by cuts all in one or in three separate plates, to hang up also on the wall in which the hoodwink, cable-tow, mock murder and resurrection of Hiram could be clearly explained. * * If these suggestion should meet the approval of the friends of reform and any feel like engaging with me in these religious enterprises I have two dollars to start the subscription list to pay for the plates."

Wm. McKay writes in the same letter indorsing the suggestions and offering two dollars more.

It would probably cost a thousand dollars or more to prepare these plates in a satisfactory manner, and would it not be better to send in enough money to complete the Morgan monument first. Having done this well, these suggestions can then claim the attention which they merit. One thing at a time.

MONUMENT NOTES.

J.C.Miles,Dalton,Lackawanna,Co., Pa.: "I would like to see the monument stand beside the ebelisk in Central Park, yet it would seem more befitting to place it over Morgan's remains."

Wm. R. Morley, Brush Creek, Iowa: "I want that Morgan monument to go on to completion and will give ten dollars toward it."

Recent Literature.

A few months since Rev. A. Sims of Kelvin, Ontario, requested in these columns that any who could testify to the saving power of God's infinite grace to deliver from outbreaking sin should send him their experience. The result is a little work, entitled, "The Wonders of Grace," which he has just issued. Most of the testimonies he has gathered are original, but appropriate selections have been made from others previously published, as William Carvosso, Pres. C. G. Finney, and J. A. Wood. These testimonies are usually from humble persons, whose experience does not include a finished education, hence a faithless critic would find much to engage the sharpness of his pen, but beyond all external failings the marks of a Divine power are glorious and convincing. Such a book as this is of more value than volumes of theory respecting the work of the Spirit of God. There are a few testimonies of deliverance from lodge power. We wish more had been furnished. There have been such examples of the saving power of God's love published in the *Cynosure* in years past to fill a small volume alone. This work is published by Bro. Sims for 25c.

In 1851, before the Crimean war had inaugerated a new series of mighty battles upon the soil of Europe, Prof. Creasy of London University wrote his "Fifteen Decisive Battles." The work has ever since held its place among the first of our historical writings. The selection of fifteen battle fields upon whose issue turned probably the drama of the world presents a field so wide that few would agree upon its strategic points, but from Marathon and Arbela to Saratoga and Waterloo the selection is made with superior judgment and the brief historical sketch is clearly and eloquently presented. The American Book Exchange have published this in their Library of History in neat cloth binding for 35 cents.

Roberts Miscellany for February maintains the excellence which we have noticed with pleasure heretofore in this new claimant for the attention of young readers.

Rev. E. P. Hart, one of the superintendents of the Free Methodist churches has written an earnest pamphlet entitled "The Highway to Heaven," which is published in neat form by Baker & Arnold of this city.

Vick's Monthly for February is a rich number for geranium growers. Outside house decoration and hedges and hedge plants and perennials are also skillfully treated and illustrated. Little folks are told how the ivory of which many of their toys are made grows in South America.

Notices.

Ohio State Convention.

To the friends of anti secrecy in Ohio, greeting:

That secret, oath-bound societies are a very great power in our nation, and that they are anti-Christian, anti-republican and perverters of justice and good order in society can be easily proven, therefore their influence is wholly for evil. Believing these things, and that they ought to be thoroughly exposed, the friends of anti-secrecy in Ohio have determined once more to meet in convention on the 15th of March continuing through the 16th and 17th, at Dunkirk, in Hardin county, on the line of the Pittsburgh, Ft. Wayne and Chicago railroad. The opening address will be made by Rev. William Dillon. We have the promise of Rev. J. P. Stoddard, National Agent and Lecturer; other speakers will be announced as soon as possible.

Dear friends let us besiege the throne of grace for the presence of God to go with us, and his blessing to follow our labors. And let us not cease to pray for those lukewarm brethren who heretofore have not often been seen at conventions, that they may have greater boldness in the faith, and come up with us to the help of the Lord against the mighty.

The good people of Dunkirk extend a cordial invitation to all friends of the cause, and hope to be able to entertain all who come.

S. A. George,
Sec'y Ohio Association.

Mr. Ronayne, at the urgent request of the friends in Athens, O., will shortly visit that city and work the degrees of Masonry. Friends in other parts of Ohio desiring lectures, by sending in their request could be visited at the same time. Don't let money matters interfere, but get up your meetings and write at once to

E. Ronayne.
104 Milton Ave., Chicago.

The "society correspondents" say there is hope in Washington social circles that the Garfield administration will not be as "straight-laced" as the Hayes administration has been, and that more "freedom" will be permitted at the White House receptions. An anxious writer says that "at Mrs. Hayes' last reception there was but one woman with bare arms and back, and if she had been as naked as an egg she could not have looked queerer. There was a time when the glowing shoulders moving down the East Room made it look like the pumiced deck of a ship, and men were given away in marriage by regiments, because to look was to be lost. Now the women go buttoned to the throat, and even pull the hair down over their foreheads lest they might exceed the bounds of modesty." This is undoubtedly a disagreeable condition of things for a certain class of people, but the example of Mrs. Hayes has not only had a wholesome effect upon the morals of Washington society, but its influence has pervaded the entire country. Those members of society who consider immodesty "freedom," and temperance "straight-laced," will find no more sympathy with Mrs. Garfield than they have found with Mrs. Hayes.—*Inter-ocean.*

Knight Templarism Illustrated.

PRESS NOTICES, CONTINUED.

Michigan Christian Herald, of Detroit, Dec. 9, 1880

In view of the recent Knight Templar Conclave in Chicago, which has called public attention to the higher Masonic degrees, the publisher hopes that Knight Templarism may be thoroughly investigated and that this book will be, to this end, of great value as an encyclopædia of the order. Particular attention is called to the 134 foot notes and extensive monitorial quotations taken from standard publications and from Masonic books of undoubted authority. The book is a complete expose of the character and designs of Freemasonry.

Dover, N. H., Morning Star, Dec. 8, 1880.

Knight Templarism Illustrated is copiously illustrated, and numerous quotations from Masonic authorities confirm the author's positions. If Knight Templarism is half as silly an affair as this book represents it to be, it is a wonder that sensible people should be identified with it.

Evangelist (Chicago) Dec. 16, 1880.

Knight Templarism Illustrated. The great Knight Templar's display last summer has induced Mr. Cook to give a history of the order as well as an explanation of the various degrees. He is no friend to the Masonic institution and does not write this work in its interest, but we have reason to believe that its facts are stated correctly. We would recommend the book to those who desire to post themselves on the inside workings of the craft. Especially would we recommend that those who are thinking of becoming members should read the work.

Christian Instructor, (Chicago) Dec. 9, 1880.

In July of last year we called attention in this column to "Freemasonry Illustrated," which has met with great success and has already reached a third edition. A companion volume appears now with the title "Knight Templarism Illustrated." Much interest in this Masonic order was developed by the triennial conclave in this city a few months ago; investigation into the character and object of the order has been stimulated. In this line had the present volume its origin, and the interest awakened by the current literature on the subject has led to this complete exposition of the character of the institution with the revelation of its so called mysteries. The ritual, signs, ceremonies, etc., are given in full with cuts illustrating each part. Those who received "Freemasonry Illustrated" will be pleased with this volume; and all who have interest enough to desire a correct understanding of this Christless religion will find the information desired.

Gospel Banner (Goshen, Ind.) Dec. 1, 1880.

The expositions are confirmed in every important particular by quotations from standard Masonic pubications.

Religious Telescope, Dayton, O., Dec. 8, 1880.

"Knight Templarism Illustrated." This volume is a new contribution to Anti-masonic literature, and is designed as a companion volume to Freemasonry Illustrated, published in 1879. No doubt this well prepared volume will do as much good in spreading light as its companion, which had great success in opening the eyes of the people where it was circulated. The illustrations are abundant, and strongly suggestive.

Home Circle.

Let us go Forth.

Heb. 13:13.

Silent, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state,
We press along the narrow road
That leads to life, to bliss, to God.

We cannot and we would not stay;
We dread the snares that throng the way.
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep
No shrinking from the desperate fight
No thought of yielding or of flight,
No love of present gain, or ease,
No seeking man or self to please.

No sorrow for the loss of fame,
No dread of scandal on our name;
No terror for the world's sharp scorn,
No wish that taunting to return;
No hatred can our hatred move,
And enmity but kindles love.

No sigh for laughter left behind,
Or pleasures scattered to the wind,
No looking back on Sodom's plains,
No listening still to Babel's strains,
No tears for Egypt's song and smile,
No thirsting for its flowing Nile.

No vanity or folly now;
No fading garland round our brow.
No moody musings in the grove,
No pang of disappointed love,
With the brave heart and steady eye,
We onward march to victory.

What though with weariness oppressed?—
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent and morn is near,—
Morn of the cloudless and the clear;

'Tis but a little, and we come
To our reward, our crown, our home!
Another year, it may be less,
And we have crossed the wilderness,
Finished the toil, the rest begun,
The battle fought, the triumph won!

We grudge not, then, the toil, the way;
Its ending is the endless day!
We shrink not from these tempests keen,
With little of the calm between;
We welcome each descending sun;—
Ere morn our joy may be begun!

—Horatius Bonar.

The Invisible Line.

The restraint of the Gospel is the most perfect liberty. A divine hand holds us from evil that we may be free to do good.

When I was a child my nearest neighbor had occasion to repair some breaks in the roof of one of his barns. So he sent his "hired man" aloft to do the work. There was not a sign of any staging built nor so much as a cleat nailed on to steady himself by. But, catching a glimpse of the man, from our place, I saw him walking up and down the old-fashioned roof as erect and as unconcerned as if he were only pacing a parlor floor. So I was naturally curious to learn how he did it. But coming a little nearer, I saw a long, tough cord securely tied about his waist and extending over the ridge of the roof, while down in the rear of the barn stood the proprietor holding the cord very firmly with both hands. When the man wanted to walk down toward the eaves, he would sing out, "More rope, more rope!" Instantly the proprietor would hear him, though out of sight, and would begin cautiously paying out the cord, a few inches at a time. When the workman wished to return and ascend the steep roof, he again called out the proper signal, the rope would tighten, and he would walk up as leisurely as he would have mounted a broad stairway.

Now this man was bound with the cord and firmly held by the power of another.

But who can fail to see that this restraint was really what gave him liberty. The more carefully the cord was grasped and handled the more complete the liberty of the workman—not to fall and to break his neck, but to go up and down and do the repairs in safety. The bond made him free.

So God gives men liberty, through the restraints of the Gospel. He throws the cords of his protection around the believer, allowing him to go up and down at will, scaling heights, treading paths of danger, passing securely anywhere, in response to the call of duty. His bonds always draw upwards, never downward. The freedom which sin gives, of which so many boast, is the freedom which the breaking or the loosening of that cord would have given to the man upon the roof—perfect freedom to loose his footing and to plunge into remediless ruin. He who is willing to submit his erring nature to the divine restraints of the Gospel, will forever "walk at liberty," unhampered by self, untouched by sin, and carry with him a witness of safety and of peace that armed guards and castle walls and munitions of rocks could not assure. —*N. E. Methodist.*

"Show me Christ."

A man blind from his birth, a man of much intellectual vigor and with many engaging social qualities, found a woman who, appreciating his worth, was willing to cast in her lot with him and become his wife. Several bright, beautiful children became theirs, who tenderly and equally loved both their parents.

An eminent French surgeon while in this country called upon them, and examining the blind man with much interest and care, said to him, "Your blindness is wholly artificial; your eyes are naturally good, and could I have operated upon them twenty years ago, I think I could have given you sight. It is barely possible that I can do it now, though it will cause you much pain."

"I can bear that," was the reply, "so you but enable me to see."

The surgeon operated upon him, and was gradually successful; first there were faint glimmerings of light, then more distinct vision. The blind father was handed a rose; he had smelt one before, but had never seen one; then he looked upon the face of his wife who had been so true and faithful to him; and then his children were brought, whom he had so often fondled, and whose charming prattle had so frequently fallen upon his ears.

He then exclaimed: "Oh, why have I seen these things before inquiring for the man by whose skill I have been enabled to behold them! Show me the doctor:" and when he was pointed out to him, he embraced him with tears of gratitude and joy.

So, when we reach heaven, and with unclouded eyes look upon its glories, we shall not be content with a view of these. No, we shall say, "Where is Christ? He to whom I am indebted for what heaven is, show me him, that with all my soul I may adore and praise him through endless ages."—*Ex.*

Gentle Mothers.

My mother dear, my mother dear,
My gentle, gentle mother.

I thought I was singing my boy to sleep with the little ballad of which the above is the chorus; but the blue eyes opened, and a quiet voice said, "Mamma, you ain't always gentle." In self-justification I replied, "But, you know, darling, mamma *has* to scold you when you're naughty." "Yes'm." The argument dropped; so did the little head upon my bosom. I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller, I reproached myself for deserving his remark, and greatly questioned the truth of my answer. Do mothers ever *have* to scold? Has scolding any legitimate place in the family government? How is the word defined? "Railing with clamor; uttering rebuke in rude and boisterous language." Is this a helpful adjunct to parental authority? Why do Christian parents sometimes scold? For two reasons, as it seems to us. First, the lack of self-control; second, from habit. Children are often terribly trying, and loud and angry tones seem a safety-valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. It is not a synonym for weakness. The gentleness that makes one great comes from subdued strength.—*Ex.*

Words of Life for Every Day.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

Thursday, Feb. 17.—"If any man serve me, let him follow me; and where I am there also shall my servant be: if any man serve me, him will my Father honor." John 12:25.

Friday, Feb. 18.—"A new commandment I give unto you: that ye love one another; as I have loved you, that ye also love one another." John 13:34.

Saturday, Feb. 19.—"Let not your heart be troubled, ye believe in God believe also in me." John 14:1.

Sabbath, Feb. 20.—"He hath anointed me to preach the Gospel to the poor." Luke 4:18.

Monday, Feb. 21.—"I go to prepare a place for you." John 14:2.

Tuesday, Feb. 22.—"I am the way, and the truth and the life: No man cometh unto the father but by me." John 14:6.

Wednesday, Feb. 23.—"He that hath my commandments and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him." John 14:21.

Childrens' Corner.

"Poor Uncle Si."

A TRUE STORY.

I shall never forget that bright, sunny afternoon, when my father stood looking down at us, my two brothers and myself.

We had been planning, with great glee, how we would dress up, some dark night, and in the character of ghosts, frighten a certain timid schoolfellow of ours.

"It will be jolly fun, boys, I can tell you!" I exclaimed, with a shout of laughter at the idea.

"Jolly fun to you, Harry, but what will it be to him?" asked a deep, reproachful voice from the doorway, and glancing up, there stood our father with a pained look on his face.

It was a new idea! It would be fun to us, but what would it be to him, the poor, unoffending boy we were planning to frighten so cruelly?

We had never thought of that side of the question at all; boys, ay, and men too, are only too apt to look at one side only, and that side the one that pleases themselves the most.

Our father stood a moment in thought, and then came into the room and sat down.

"My sons," he said, "I see the time has come for me to tell you a story of the long ago, when I was a boy, so full of life and fun, that, like you, I did not stop to think whether my fun might not be just the opposite to some one else."

He paused awhile, and a sad, pained shadow crept over his face, a look I had often seen there, and learned to connect with a certain man who dwelt in a little cottage near by.

He was a large, strong man, about our father's age, but alas! the light of his life, his reason, had gone out forever; he was a lunatic, gentle and harmless, and for the most part cheerful and playful, but there were times when he would fall prone on the floor, quivering with terror, and shrieking out wild appeals to be saved from the ghosts that were about to seize him.

My father often visited this poor fellow, "poor Uncle Si," we boys called him, and on a few occasions had taken me, his eldest boy, with him; he never went with empty hands, but always carried some little gift, a picture-book, candy, cake, or a toy; and even at such times I noted that weary, sad expression creep over my father's usually cheerful face, and remain there like a cloud, long after our return home. I knew too, that it was he, who, with my Uncle John's assistance, paid the rent of the lunatic's cottage, clothed him, and provided for the old woman who lived with and took care of him.

And sorely had all this puzzled me, for I knew that "Uncle Si" was in no wise related to my father or mother, and that the money expended in his support, could ill be spared for that purpose.

Often had my father promised to tell the story "when the right time should come;" and it had come now, it seemed, for the first words were of "Uncle Si."

"My boys," he said, "I am going now to tell you the story of Uncle Si, and it is the saddest story of my life. When you have heard it, you will know why I think it my duty to tell it to you just now.

"I would give ten years of my life if I had no such story to tell. But it is my cross, and one of my own making, so I must bear it patiently as my punishment. When I was a boy going to school, there was among my school-mates a bright little fellow, a good scholar, but a very nervous, timid boy. His mother was a poor woman, who worked hard to support herself and him, and it was her greatest ambition to see him win his way up in the world.

"We all liked Silas, he was so gentle; but at the same time we took advantage of his good temper and his timid nature and were always playing jokes on him.

"His mother was an Irish woman, and was full of queer superstitions. There seemed nothing too marvelous for her to credit, and Silas had inherited this superstitious tendency in a great degree.

"We boys soon found out his weakness, and nothing pleased us more than after the afternoon session was over, to sit on the school house steps and vie with each other in inventing the most outrageous and startling stories of ghosts, robbers and murderers. Si would listen with his blue eyes almost starting from their sockets, and his cheeks turning white and red, finally becoming excited to such a pitch that he would jump at every sudden noise, the slamming of a door, or the stamp of a foot on the pavement.

"One afternoon we had been indulging in our favorite amusement until the sun had almost gone down and darkness began to steal across the fields and woods around us.

"'Oh, what shall I do!' exclaimed Silas, looking fearfully around. 'I must go over to Farmer Brown's before I go home, and it will be dark before I can get back.'

"'To Farmer Brown's!' said I, winking at the other boys; 'then you'll have to cross the old bridge over Long Pond, Si, and they say that the ghost of the woman who drowned herself there haunts it after nightfall; that's only on the anniversary of her death, though, so—but I say, boys, what day of the month is this?'

"'The tenth,' was the answer.

"I drew in my lips in a long whistle, and looked hard at Silas.

"'Then I'm glad I don't have to go that way to-night,' I muttered in a low tone, but not so low but that he heard me, as I meant he should.

"'Why, why?' he stammered, turning white as a sheet; 'is it—'

"'Yes, it is, since you must know. But do not be afraid, old fellow, I don't believe the story, anyhow. Who ever heard of a ghost with fiery ribs and fiery spots all over his face? Pshaw, it's all humbug.'

"But poor Silas was thoroughly alarmed; indeed, I intended he should be, and thought his terror fine sport, or rather the beginning of some fine sport, for I had made up a plan of which this was only the prelude.

"While Silas hesitated, divided between the fear of meeting the ghost and the certainty of a whipping if he did not perform his errand, I called my brother John aside, and in a hurried whisper told him of my plan, which we decided to keep to ourselves.

"As a result John proposed to accompany Silas on his errand, an offer the poor fellow gratefully accepted, and so they started off together and the rest of our party started for home.

"I made some excuse to turn off before I reached my own home, and ran with all speed to the drug store where I bought a stick of phosphorus; then I darted home and succeeded in getting possession of a small sheet and in slipping off again unnoticed.

"Very soon I found myself at the bridge, and there, hidden behind a bush, I proceeded to trace over my dark jacket the outline of skeleton ribs, and very startling they looked—the white, glowing lines shining out clear and distinct through the darkness, for by this time it was entirely dark. Then I put some of the phosphorus on my hands and face and wrapped the sheet around my waist, leaving it to trail behind me.

"Thus prepared I posted myself a few yards beyond the bridge, on the side the boys would reach first on their return path.

"Directly I heard Silas' voice,

"'O John, I'm afraid, I'm afraid.'

"'Nonsense,' answered my brother. 'The idea of a ghost. I only wish there was such a thing. I'd like to see one.'

"'Oh, don't, don't say that. Oh, o-h!'

"Such a cry of intense, utter horror I hope never to hear again, and as Silas uttered it he fell all in a heap on the ground. John, according to our agreement, shrieked also and started to run, as if terribly frightened. An instant Silas lay there, and my heart gave a great leap. Was he dead? Had I killed him? But no, my boys, I had done nothing so merciful as that.

"Silas sprang to his feet again, and uttering shriek after shriek, rushed headlong down the road towards the bridge. By this time, seeing how terribly in earnest he was, I began to think that my fun had gone quite far enough, so I followed at full speed, calling out to him that it was all a joke and no ghost at all.

"But he never heeded a word I uttered; on and on he ran, shrieking all the way, until he reached the bridge, and there, to my horror, he sprang with one leap over the wall down into the soft, slimy mud and water at the margin of the pond.

"John had turned back, and tearing loose the sheet from around my waist, I rushed with him down the steep bank to the spot where Silas was. There was more mud than water just there, as we well knew, and the force of his descent had sent him down into the deep, yielding slime until only his head and shoulders were above the surface, and to our further alarm we saw that he was slowly sinking down, down, down!

"Something must be done, and that speedily, or he would be buried alive before our eyes. Some heavy planks were lying on the shore, and seizing these we dragged them out into the mud until we had formed a line reaching to the spot where poor Silas was still shrieking, 'The ghost! the ghost! the ghost!'

"How we two boys contrived to drag him out of that oozing slime I cannot to this day understand. But we did it somehow, and between us we got him back home, though he broke away from us several times with the old cry of 'The ghost!'

"He was very ill for weeks after that, and when his body got well the doctors said his mind would never come back again, and from that time to this he has been just as you see him now.

"As long as his unhappy mother lived your Uncle John and I helped her to take care of him, and ever since her death, long years ago, we have entirely supported the miserable victim of our cruel 'fun' though it was more my sin than your uncle's, for I was the ringleader.

"My sons, that piece of jolly 'fun' has saddened my whole life and clouded its brightest moments."

My father ended his story, and sat looking down at our awe-struck faces as we murmured in sorrowful tones,

"Poor Uncle Silas!"

"Well, my sons," he said after a while, "I am waiting to hear what that plan is that it will be such fun to play off on Sam Harrow."

We hung our heads in silence, and he smiled gently.

"Ah, I see you know why I have told you my sad story to-day. You have read its lesson. And now, boys, I can trust you, I know; but lest you might forget, I want each of you to lay his hand on this Holy Book, and, remembering that our Father in heaven is listening to you, promise never to indulge in any sport that may injure or distress your fellow-creatures."

And then, standing at our dear father's knee we each gave a solemn pledge that we have never broken, and our lives have been the better and happier for it.

My boy reader, and you also, my girl reader, I plead with you to go and do likewise, for so shall you obey the Saviour's command to "Do unto others as you would that they should do unto you."—*Christian Weekly.*

Bible Reading Emblems.

ARM.

Thou hast a mighty arm; strong is thy hand, and high is they right hand. Psa. 89:13.

1. The arm and right hand the emblem of power. Ex. 15:6; Isa. 63:12.

2 A father carries his child in his arms. Deut. 33:27; Psa. 37:24.

3. A soldier fights with his arm. Deut. 4:34; Psa. 98:1.

4 Work done by the arm. Jer. 27:5; Isa. 40:10, 11.

5. Man's arm feeble. 2 Chron. 32:7, 8; Job 40:9.

6. God's arm strong to save and strong to punish. Isa. 51:9. 10; Psa. 44:2, 3.—*Notes for Bible Study.*

Home and Farm.

What Every House Needs.

One of the worst faults of our very faulty modern architecture, as applied to houses, is found in the fact that our architects do not take into their plans the possibilities of sickness in the family. Now, no house is properly constructed that has not in it a room or rooms especially designed for the reception of the sick and infirm. This room should, in the first place, have a warm, sunny exposure. The window light should be ample, and command the widest possible view. The first essential in a sick room is a good, liberal fireplace. Through it, and by means of the warmth which it generates, the whole room is kept in its atmospheric condition, wholesome and pure. Not only so, but a slow burning fire with its lights and shades, its rising sparks and glowing brands, its curling and many colored smoke, and its changeful embers, furnish ceaseless diversion to the sick one who lies watching it. Nothing is more soothing and quieting than the influence which subtly steals into the senses of him who gazes dreamily into the gentle flame. It is a companionship itself. The walls, too, should have their proper adornments. Pictures that suggest quiet and peace, and the free, fresh life of nature outside, should be on them. A bracket, with its vases of flowers; a green, clambering vine, clinging ambitiously to the ceiling; a library case filled with familiar books; curtains that soften the light while admitting it—all these are helpful to one who lies in weakness and can take no more of life than what a little room reveals. The object of the construction and location of a sick room should be to give perfect accommodation and protection to the invalid, while at the same time it suggests the beauty and freedom of being unconfined—the life and animation of the great out door world beyond.—*Ex.*

Water at Meals.

Dr. S. G. Webber, in the Archives of Medicine, attributes a considerable value to water as a preventive and a remedy of disease and opposes the abstinence from drinking at meals, advocated by many, as injurious. Among patients who have come under Dr. Webber's care affected with "symptoms of an undefined character, a vague unrest and disquiet showing itself by discomfort or even pain, sometimes in one place sometimes in another," with constipation and an unhealthy hue of the skin, he has found that many were accustomed to take less than the usual average quantity of drink. In such cases he would prescribe an increased quantity of drink, with beneficial effects in increased perspiration, and the decrease or disappearance of the unpleasant symptoms. The waste of tissue changes in the system passes into the blood, and leaves the system only in solution. This, Dr. Webber maintains, cannot take place unless enough water is taken. Further, "water taken with the food favors digestion; when taken into the stomach, a part is absorbed by the gastric vessels, carrying with it the soluble constituents of the food. So much as is not immediately absorbed assists in softening and breaking up the larger particles of food, and thus aids in the gastric digestion by facilitating the action of the gastric fluids." It also makes it easier to keep the bowels regular. In estimating the quantity of water to be taken daily, we should remember that water is excreted by the lungs and skin, as well as by the kidneys, and that much food contains water. Hence the amount required must vary slightly with the activity of the skin and the character of the food. Dalton states that the average amount is about fifty-two ounces or 3 38 pints, or the equivalent of eight or nine coffee cups of drink.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E, Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: Clarinda, Iowa; Menomonie, Wis.; Wheaton, Ill.; Perry, N.Y.
Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.
Independent churches in Lowell, Lindenwood, Marengo and Streator, Ill.

NOTE.—The above list is necessarily incomplete. We invite every reader of the Cynosure to become interested in sending information which shall help perfect it; and, above all, to have other churches, not now testifying against the lodge, take such action as shall put them wholly on God's side of this question.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1881, there has been sent to: H. H. Hinman..... $95 75
Eli Tapley..... 15 00

Received last week at this office to be forwarded to A. D. Zaraphonithes, Syra, Greece, from L. B. Wetmore, Lawn Ridge, Ill., $37.00; which was sent together with $2.00 donated by Prof. Fischer's German Sabbath school, Wheaton College. For H. H. Hinman $25.00 from C. C. Foote.

—Bro. Hinman started from Selma for Sumter county, Florida, on Tuesday of last week. He does not know whether he will return by way of New York or Tennessee. We hope the latter since there is a possibility that Bro. Paul S. Feemster will meet him at Knoxville to continue the good work so well begun in the South.

—Prof. C. A. Blanchard preached last Sabbath at Streator, Ill. Prof. H. A. Fischer occupied the College pulpit in Wheaton.

—Rev. A. J. Chittenden of Wheaton College has been preaching several weeks at Lindenwood, Ill.

—The Independent church at Marengo, Ill., where Rev. N. Fanning labored for years, is now supplied by J. N. and O. C. Bedford, members of the senior class at Wheaton.

—Elder Isaac Hyatt, of Dale, N. Y., writes that his people observed the week of prayer and the meetings were continued. Several young men have turned to the Lord, and the whole church is revived. At the late Genesee Free Baptist Quarterly meeting at Cowlesville, N. Y., those who attended enjoyed a refreshing from the Holy Spirit.

—The subject of a recent prayer meeting in the Chicago Avenue church was "The Talents." The pastor remarked, incidentally, that the man did not return the five talents and pocket the profits; he returned the whole, principal and interest.

—Father C. C. Foote has returned to Detroit, from Alma, Michigan, where he has been preaching for a few months. His father is yet living at an extreme age. He had the pleasure of visiting this aged parent a few days since when he passed the century mark—his 100th birthday.

—Bro. Nutting of the Albany, Mo., *Freeman* writes that Rev. M. L. Haney of this State has been holding meetings in that place with glorious results. Many souls have accepted the gift of eternal life through Christ, and the work is thorough for Bro. Haney does not compromise with any sin.

—Rev. L. B. Kent, a companion worker with Bro. Haney in the Western Holiness Association, has been holding successful meetings in this city and Barrington, a suburb. He purposes, so he informed us during a call last week, returning in the spring to hold a convention of a week or ten days in Farwell Hall or the First Methodist church block.

—Bro. S. Y. Miller, of Contreras, Ohio, held a number of meetings in Milnersville, a neighboring town a short time since at which there were a number of hopeful conversions.

Letters from the South.

SELMA, Ala., Feb. 8, 1881.

DEAR Bro. K.—I have been a little over a month in this city and have great reason to be thankful that the dear Father has made my pathway so plain. Since I last reported I have given one lecture on secretism in its relations to the church, in the Congregational church, one similar lecture in a Baptist church four miles and a half from here, and in Gillman's Hall in the business part of the city, where the first and third degrees were explained and illustrated, and one in the Baptist church at Summerfield ten miles distant. In all these meetings we have had a good attendance and excellent order. I was ably assisted at the meeting in Gillman's Hall, by several young men who had committed to memory a great part of "The Hand-Book of Masonry," and one of whom had seen Mr. Ronayne work the degrees. It was feared there might be disorder, but I consulted the Mayor and he sent a policeman, who had nothing to do. The friends of the cause raised eight dollars to pay for the hall, which was less than the usual price. I think that a profound impression has been produced.

Summerfield is a pleasant village, the seat of Summerfield College, an institution for the education of white Methodists. The buildings are large and rather fine, but the attendance is small. They have neither lodge nor dram-shop in the village. I stayed and worshiped with the colored Baptists and was most kindly entertained. All the older people had been slaves, and many of them are still unable to read; but the younger ones all read and write, and have a well conducted Sabbath school. The pastor was formerly a slave and learned to read since the emancipation. He preached a very good sermon and administered the Lord's Supper. I felt the Lord was with us and that it was good to be there. It would be easy to criticise many things which these colored preachers say and do. They all need better education, but there is also much to commend. I found all the Baptists here in hearty sympathy with our opposition to the lodge and their pastor promised to send their testimony to the *Cynosure*.

Is there some one that can send Rev. Joseph White, Selma, Ala., the *Cynosure* for one year? He would highly appreciate it, but has hard work to keep the wolf from his door and cannot pay for it.

After much doubt but with a conviction that it is duty, I conclude to go to Florida, and leave at 3:30 P. M. to-day. May the Lord direct my steps. Yours in Christ,

H. H. HINMAN.

The Good Work in LaSalle County, Ill.

THE LODGE AND THE CHURCHES.

There are two churches in Lostant, the Baptist and Methodist Episcopal, both containing some excellent, godly people, but both weakened by subservience to the lodge to such an extent that they are having no healthy growth whatsoever. So soon as the notices were out for the Gospel meetings recently held there, the Masons with one consent began to oppose them and to circulate various rumors about the supposed object of the meetings, endeavoring to create the impression that the name of the meetings did not set forth their true character. Those Masons who were members of the churches agreed together to have nothing to do with the meetings and in this they were heartily seconded by their wives. With two or three notable exceptions this compact held good to the end. Very few Masons so much as attended one meeting, though many of them personally signified to me their willingness to do so.

The M. E. church seems to be wholly under the dominion of the lodge, so that the question with the majority of the members seems not to be how to further Christ's kingdom, but how to protect the lodge. It was a curious sight and one to make angels weep to see members of the church deeply agitated for fear the lodge would be damaged, but wholly unconcerned about Christ and his kingdom. They may imagine themselves to be Christians, but I very much fear the Saviour would turn from them in disgust, were he to visit the town. Their friendship for Christ is like that of Judas who betrayed his Master with a kiss. How long such hypocrisy can remain masked is an undetermined question. What puzzles me more than all else is how those members who are truly godly people can remain in fellowship with such bare-faced infidelity. I cannot believe it will long continue so. It seems to me the church will soon have to choose between the lodge and some of its own best members.

The Baptist church has only two Masons in it and I have sometimes entertained a hope that these two would openly renounce the lodge for Christ's sake and thus set the church free for a career of usefulness and growth. Such a course would insure an immediate increase and prosperity that would do honor to the cause of Christ. As it now stands, men and women who loathe the infidelity and hypocrisy of the lodge cannot conscientiously fellowship it in the church, and they must therefore remain outside till the lodge is cast out. If these men love their Redeemer's cause enough to renounce their Baal worship, angels will rejoice and men applaud. But if the church continues to harbor and protect the lodge then it need not be surprised if God removes their candlestick and gives their honor to another. There must be a place in Lostant where the Gospel untrammeled by the lodge can be preached, and if the churches do not furnish such a place it may be that God in his providence will find another way. I found some very excellent people in the Baptist church who are "waiting for the consolation of Israel." Some of them, however, entertain one idea which is a hindrance. They believe Masonry to be wrong and a detriment to the church, but for the sake of peace they want nothing said about it. This is precisely what the lodge wants. The Masons have been sneering at the churches till they have brought them into contempt in the community, but they enjoin upon the churches strict silence about the evils of the lodge! What more cunning device could be found to run the churches out of power and supercede them by the

lodge? Masonry thrives under that doctrine and the churches grow poor and don't know what ails them.

The Tonica church is prospering greatly. The congregations are increasing considerably and most of all there is a growing spiritual interest. A young people's meeting was started which has been chiefly under the care of Mr. N. Richey, the Sabbath-school superintendent, and in this meeting, which is quite large, there has been an interesting awakening of the young men and women. We are holding special meetings a few evenings in the week with excellent results. Sabbath evening nearly twenty signified their purpose to follow Jesus. A large number of these have been lately converted. The church is well united and enthusiastically working for the Redeemer's kingdom.

I preached at Lowell a week ago to a full house. There is an unabated interest at that place. The change in the weather is breaking up the roads and may delay the work at Palatine.

E D. Bailey

A Fraternal Greeting.

A member of the Convention of the Associated Churches of Christ which convened at Cedar Grove, Miss., desires to send greeting through the *Cynosure* to sister churches opposed to the secret orders:

Dear Brethren:—We are laboring for you in prayer that ye may stand perfect and complete in all the will of God. We shall indeed rejoice if each of these churches cooperate with us at our next meeting on the 6th of August, at Cedar Grove, Lowndes Co., Miss, as this convention invites you to do through their secretary. Thus we shall be able to assist and encourage each other in witnessing for Jesus; giving him the pre-eminence in all things, for he is the head over all things to the church. Brethren, let us be like his prophet who when asked, "What doest thou here, Elijah?" answered, "I have been very jealous for the Lord of hosts." May the Lord enable us all, dear bethren, to be likewise very jealous for the Lord of hosts, and to drive from our hearts every rival that would usurp the place of our Lord and Saviour Jesus Christ.

A Member of Convention.

Back Sliding Israel.

Report of the proceedings of a business meeting in the Spring Creek Congregation (Brethren or German Baptist), Kosciusko Co., Ind.

This congregation met in council during the latter part of the month of June, 1880. At this session there was presented for consideration a query asking the church to require all her members who have at any time been initiated into the lodge to disregard their Masonic oath. Many of the members favored the tabling of the query but at last it was deferred and presented to the church again at a meeting held on the third day of February, 1881, with an additional query which was designed as a barrier against members denying the veracity of seceding Masons who have exposed the terrible oaths of Masonry. Both queries, however, were tabled at this meeting.

Thus we see that at least one branch of the above named denomination has thrown her influence in favor of the beast spoken of by the Revelator. Believing that this church had originally built upon Christ the rock of eternal ages, I feel sorry that she has thus severed her relationship with Christ. I hereby ask the ministers of other congregations of the Brethren or German Baptist church to take warning from the example of the Spring Creek church that they be not also swallowed up in this great wickedness. Pray for Spring Creek church, dear Christian brethren, that, if possible, she may yet be restored as a part of the body of Christ.

E. Umbaugh.

United Brethren.

—During a revival last month in Chambersburg, Pa., in which some sixty persons were converted, a Miss Alter of Greencastle, who through some trouble has been unable to speak above a whisper for nearly a year, was recovered through the power of prayer. She was in the city for medical advice, but was told that the difficulty was beyond the reach of human skill. For a month she prayed that the grace of God might be manifested in her recovery, and received the joyful answer.

—Rev. Z. A. Colestock, one of the most persistent and leading spirits among the United Brethren in bringing them under the domination of lodgery, has been chosen delegate from Pennsylvania to the General Conference. May the Lord open his eyes to the great danger that threatens the cause of Christ through the measures he advocates.

—The Academy at Avalon, Mo., has an attendance of 60. A prayer meeting is held every Tuesday afternoon, and the religious interest is good. Prof. C. J. Kephart of the Academy has been appointed pastor of the church in Avalon.

—The Missouri Conference sends brethren D. A. Beauchamp, A. W. Geeslin and A. D. Thomas as representatives to the General Conference in May next.

Congregational.

—Rev. J. D. Potter, the evangelist held two series of meetings in Minneapolis during January. Large numbers have been converted under his labors and the churches much strengthened in faith and works.

—The *Advance* publishes a discourse from Dr. Noble, of the Union Park church in this city on the almost universal topic of the decline of the churches. On another page it gives an illustration of the methods by which the devil is bringing about this evil condition. Recently Rev. S. L. Stiver of the church in Bunker Hill, Ill., gave several special discourses to the lodges of Freemasons and Oddfellows, which were of course "largely attended and highly appreciated," since the aim of the speaker was not to speak the truth in Christian love to the members, but to soothe their feelings and show how some things might be improved about their night schools of blasphemy without putting them to any annoyance about repentance for their sin.

General.

—The Independent Catholic church in New York city continues to be crowded at all its services. During the last two months three more priests joined the movement. A French mission has been opened in Eighth Street, and another independent church established in Newark, N. J.

—A missionary of the American Sunday-School Union found about thirty colored refugee families in the region of the coal mines of Kansas living in sheds and lofts. They were mostly professing Christians. They had tried to organize a Sunday school, but had no books and no money. He furnished them with Bibles and Testaments, hymn-books and other supplies, and gave them due organization and needed instruction; and they, in their poverty, made a small contribution for further supplies.

—It is stated that the greater part of the world have never heard the Gospel, and that 1,000,000 of people die each month in China that are in the darkest gloom of heathenism. And yet there are people who call themselves Christians that never give a cent for missionary purposes.

—The amount raised by Mr. Kimball in freeing churches from debt is $11,000,000. It is almost inconceivable that so large a sum should have been resting on the one hundred and sixty churches he visited, though it was there, much of it fixed down among the prejudices, animosities and despair of the people. The fact of removing it looks like a miracle. The wonder is that after so much beneficent work the happy congregations are not in a revival state, rejoicing over their triumph and freedom. — *United Presbyterian.*

News of the Week.

—In the Senate Mr. Hoar has introduced a resolution directing the judiciary committee to take into consideration the danger arising from the presence of large bodies of armed state militia at presidential inaugurations.

—In reviewing the scheme of M. De Lesseps, the house committee on interoceanic canals argues that an investment of foreign capital under a foreign charter cannot be disconnected from an assertion of foreign power, and that the Panama route offers to our commerce no advantages over that of other nations. The committee expresses the opinion that De Lesseps' scheme would cost $300,000,000, and would not be completed in less than twenty years. The Nicaraugua route is held to be not free from objection, and inferior in advantage to Tehuantepec. The practicability of Eads' ship railway has been proven, and it can be constructed at one-fourth the cost of a canal with locks, and completed in five years.

—Four men were killed by the explosion of fire-damp in Warner's coal-bank, at Robbins Station, O., and five others were badly injured on Thursday.

—The propeller City of Ludington got imprisoned in a field of ice off the Michigan shore, and was carried across Lake Michigan when it moved. The engineer came ashore on the ice at Milwaukee.

—The tracks of the Pennsylvania railroad, near Harrisburg were covered last week with water and ice, for almost a mile, to the depth of three feet. Bridges were swept away at Perryville, Newton, Hamilton, Mifflin, Newport and Millerstown.

—A freshet in the Savannah river prostrated two miles of trestle-work, which five hundred men have been engaged in repairing.

—The Irish sympathizers of Boston filled Faneuil hall to its utmost capacity last Thursday evening. Mayor Prince presided, and Wendell Phillips, Governor Long, and Ben. Butler were among the speakers.

—The Boston *Advertiser* says it is understood that a friend of Harvard University has given to President Eliot $100 000 for the construction of a new Law School building at Cambridge, and that the work will be begun as soon as a location and plans have been agreed upon. Some of our literary institutions are becoming as much a monopoly as Jay Gould.

—The old part of the New York Central depot on Exchange street, Buffalo, fell with a tremendous crash last Tuesday morning. Firemen succeeded in obtaining two bodies from the ruins. A Lake Shore train was under the falling roof, but it is believed no passengers were killed. The cause of the disaster is attributed to the weakening of the walls by making arches to communicate with the new depot recently built.

—The interviews between Mr. Goschen, British Ambassador to Turkey, and Prince Bismarck have rendered it evident that an agreement has been come to by the Powers on a common policy aiming at the attainment of a compromise between Turkey and Greece.

—It is rumored that there is a plot by the Fenians to blow up Windsor castle. Precautions have been taken and the queen has delayed her return from Osborne.

—Eighteen thousand cattle have been lost in the Spanish province of Seville by floods.

—A Vermont railroad company has paid a passenger who lost an ear in an accident $1 500.

—The English authorities have information that a torpedo-boat, valued at $100 000 is being built at New York for the Fenians.

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Dated Chicago, Feb. 14, 1881.

J. P. Stoddard, Executor.

Temperance Notes.

The New Jersey State Prison, recently on fire, contained 839 convicts; the Maine State Prison, at about the same date, had "190 convicts; average about 200." New Jersey has liquor license; Maine prohibits the liquor traffic.

The *Methodist* has unearthed a voting precinct in New York State where 200 Irishwomen almost elected to the school board a whisky man and who were only prevented from doing so by the challenging of their *un-naturalized votes.*

The fact that general business thrift and liquor selling are incompatible in the same community is strikingly illustrated by the experience of Carrollton, Ga., where prohibition has been enforced five years, and in the interval the annual trade of the place has increased from $200,000 to $500,000 The merchants there oppose the liquor traffic, it is said, on purely business principles.

There was opposition from the whisky interest in the Illinois Assembly to granting Miss Willard the use of the hall in which to hold a temperance meeting. During the discussion which ensued on the resolution, Mr. Youngblood, a Democratic member from Franklin county, so says the report, "rather powerfully intimated that he had his opinion of anybody who would trade on men's appetites for liquor, and that opinion was pretty effectually foreshadowed in the startling declaration that anybody who would so barter his influence was unfit to represent the smallest village in his district." He also alluded to "temperance as the great bulwark of the nation." Miss Willard got the hall by a vote of 91 to 31—a good portion of the negatives representing the saloons of Chicago.

An excellent suggestion is made concerning an amendment to our present liquor law. The large majority of saloon keepers are poor, and get their goods on credit from the rich brewers, distillers and wholesale dealers. These rich men though not fellow citizens of the saloon keeper, nor in any way interested in the town, beyond the sales made there, become bondsmen for these saloon keepers, when no man in the town would be willing to do so. There should be a provision in our law that bonds must be signed by residents of the town where the license is granted.—*Signal.*

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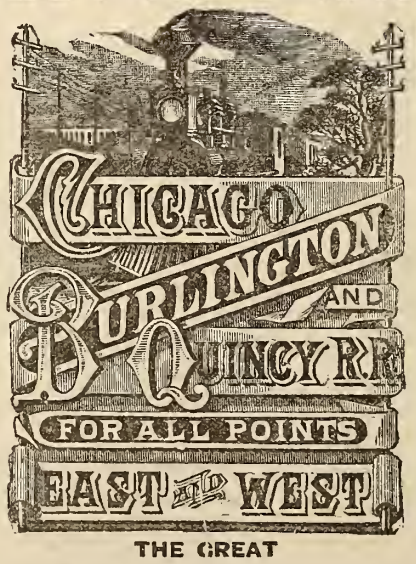
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Topics of the Time.

Some time ago we noticed the lamentable fall of a talented young artist of this city whose career opened with great promise. The other day the almost despairing wife began suit against a grog-seller at No. 154½ South Water street and the owners and agent of the building to recover damages under the State law for the ruin—the murder, in short—of her husband. She should get every cent of the $25,000 for which she sues, since $10,000 worth of property has been squandered, her husband ruined and her own life made a burden. A few years ago, Wilson, the former proprietor of the saloon shot and killed a man on the pavement near his door in a street brawl, pleading self-defense. There are more than 3,000 saloons in Chicago every one of which is capable of making just as much wretchedness as this—and some are actually producing more.

It was noted amongst the reports from State legislatures last week that the grog-shop question was a leading one in several. Ohio has already lost her grip upon the evil, for several days since her legislature voted by an insignificant majority against local option. In Tennessee the same law is asked for and the petitions seem like an avalanche. From the members of one denomination came thirty-three thousand three hundred names. The Minnesota legislature by *one vote* decided against a constitutional amendment giving women the right to vote against the groggeries. On the 25th inst. the question of a constitutional provision prohibiting the manufacture of intoxicating liquor will be debated in the Illinois State assembly. New Hampshire, New Jersey, Iowa, Missouri, Wisconsin, Michigan and Connecticut are at work for constitutional amendments, and in several of these States the issue has reached the State Assembly. In Kansas vigorous measures are being taken to fasten the nail in a sure place by proper statutes.

Probably no two of the prominent professions furnish so many victims to the lodge altars as those of the law and of medicine. It is, therefore nothing to be wondered at that some genius, more anxious for fame in the next generation than to do good in this, should get up in the Illinois Legislature last week and propose a tax on all professional men but lawyers and doctors. Out of charity we will try to think the "statesman" was joking. Of all callings, our communities can spare best from these two and if the question was submitted to vote the majority would be overwhelming to tax them into a reasonable limit. Lawyers, especially, are becoming as great a plague as lice were in Egypt. They get into politics, into legislatures, into laws, until nobody can tell whether the contracts by which the ordinary business of life is transacted are valid or not, so has this class legislated themselves into business. We say nothing against lawful business in which we need lawyers and doctors of integrity and skill, but we believe every honorable man, even of these professions, will agree that both are overfull of cheap men who would honor God and the race more at the end of a hoe-handle.

Of the great business interests of the West two have been severely crippled by the unusual and prolonged winter. The railroads running west and north-west of Chicago will consume their entire net earnings, for the past two months, it is estimated, in keeping their tracks clear and meeting the increased bills for repairs. The Milwaukee & St. Paul company, which controls some 3,000 miles of railroad, has had one-third of its lines practically blockaded all winter. The cattle owners of the plains are also beginning to get returns from the remote districts of Nebraska and Colorado which confirm their fears of immense loss of stock among the unprotected herds. It is estimated that upon the great cattle range, from northern Texas to central Wyoming, a district one thousand miles long and from three hundred to five hundred broad, there are a million and a quarter cattle fattening for the markets of the East and of Europe. Little preparation is made for the wintering of these herds since ordinarily they can feed through the whole season, roaming almost at will through this great beef empire. Deep snows and severe cold, it is now feared, will cover these plains with the carcasses of from twenty to fifty per cent of these vast droves, as within the last ten years the hulks of ten thousands of buffaloes have been strewn upon them by heedless and rapacious hunters.

These losses are slight, however, to the suffering that has bitten the poor settler and the colored refugee to the bone. Many of the former have been compelled to rely upon the railroads for fuel, and through their failure have been compelled to burn corn, fences, buildings, straw, slough grass, weeds, and whatever their wits, sharpened by necessity, could devise. There has been great suffering, but most among the colored people of Kansas. A letter to the ladies of the College church, Wheaton, who have sent six barrels and a cash remittance to aid these poor people, tells of frozen extremities, limbs swollen with rheumatism and many deaths from exposure. A physician who has gone about among the 1,200 refugees gathered near Oswego, Kansas, reports one-fourth of these "simple Texas field-hands, whip-marked, and with Southern shot in them," as frost-bitten, bleeding and sick. "I go to bed at night," he says, "and their black faces come to me in sleep." Such is the price some men pay for civil liberty. How should they esteem the boon who hold it by their fathers' purchase!

It is no secret that a new ritual was introduced among the Odd-fellow lodges of the world with the beginning of 1881; that this was done by order of the supreme or omnipotent body meeting in Toronto last fall; that the new books are given in exchange and from $1.00 to $1.25 in addition each; and that the introduction of the re-arrangement of chains, skulls and coffins is attended with much expense, many all-night meetings and ponderous suppers. A bright young man who cares for the interests of the lodge in one of our city dailies remarks in his paper that the Odd-fellows have a good joke on our publishers, since by thus changing their ritual the revelations of 1880 are not good for this year. That is a most a incomprehensible joke to the order which has been put to so great expense and trouble, besides the chagrin of confessing that their fast-bound-up secrets get loose so easily. Possibly they will have the privilege of selling another ritual next year, though the *Interocean* gravely assures us that "no traitors will ever again expose the work" of the Odd-fellows. It may be a morsel of satisfaction to this order to know that there is now an Odd-fellow Grand Lodge with subordinates, regularly chartered by the State of Illinois, who get all their information from these expositions.

Captain Eads has had so great success with Congressional subsidies during the progress of his jetties at the mouth of the Mississippi, that he must take patiently the general guffaw under which his plan for similar aid in constructing the Tehuantepec ship railway was buried last week by the House. He must also have the satisfaction of knowing that his presentation of this method of isthmian transit will compare favorably with all that has been written for the Panama or Nicaraugua canals by De Lesseps, Ammen or Grant. Such will doubtless be the judgment of all who read his article in the *North American Review*, which has first published nearly all that has been valuable on this great question. The railway plan is the shortest, cheapest and most thoroughly American of all, but its novelty opens the window for a flock of doubts.

—The New York *Herald* in defending the theater, gives the names of quite a number of clergymen who patronize the drama, and in speaking of a certain play, says of the theater where it was being enacted, that "the theater is owned by the proprietors of the *Churchman*—one of them a minister. This play was recently acted a week in St. Louis for the benefit of an Episcopal church, when the receipts were between $2,000 and $3,000." This sort of people are very acceptable and very powerful allies of Satan!—*Standard.*

A Giant Bound.

BY PASTOR ISAAC HYATT.

The sixth article of the constitution of the Rochester (N. Y.) quarterly meeting of Free Baptists reads: "No church shall be received into this association which countenances slaveholding or its abettors, or users of intoxicating drinks as a beverage, or upholders of and advocates of secret societies."

As far as this article pertains to secret societies the meeting is bound hand and foot, forbidden to speak by a perverted public sentiment. Like the unrepealed statute law in Vermont, against administering and taking Masonic oaths, it has no force. It is a giant bound. Once he entered nearly every family in the quarterly meeting to speak of what he knew, and to protect the churches from devouring wolves; but now he is asleep. And though he is sleeping in the most conspicuous place in the body, he has slept so long that many do not know of his existence. Occasionally a real lover of righteousness lifts the shroud that conceals him, recounts his noble deeds, and offers a faith-filled prayer to God to hasten the time of his awakening. Others, weaker in faith, as they remember how nobly he served the churches in the days of his liberty, sigh that he is bound and lulled to sleep and despair of his awakening.

O my faint-hearted brethren, be of good courage; for this mighty giant shall be awakened, his hands shall be unfettered, his feet shall be unshackled and his tongue shall be unloosed. He is yet to expose and put to shame the whole system of secretism, that is so wonderfully adapted to protect the workers of iniquity in their evils doings; for it is written, "Every plant which my heavenly Father hath not planted, shall be rooted up" (Matt. 15: 13).

The Prohibitory Amendment.

BY GEO. W. CLARK.

That a civilized, not to say a professedly Christianized, people should not only tolerate the existence, but actually and deliberately legalize in their very midst a traffic in intoxicating poisons which is known and universally felt and admitted to be the direct cause of eight-tenths of all the pauperism, insanity and misery, the disgraceful rows, broils and riots, the frightful casualties, shocking crimes and ghastly murders constantly occurring in community is indeed one of the most unaccountable anomalies of the age in which we live! Is it not the strangest of inconsistencies, the most preposterous of all absurdities, for the people not only to suffer the existence, but actually license drunk-shops for the manufacture of drunkards, madmen, paupers, tramps, thieves, robbers and murderers, and then tax citizens to build pauper houses, mad houses, prison houses, insane asylums and "dipsomania" asylums to put them in? Can anything exceed the stupidity or the wickedness of such a policy? Legalize the cause, then attempt or pretend to regulate, restrain or punish the effects! Let loose the lightning and then attempt to regulate the thunderbolts! License and scatter small-pox infections and then build pest houses for its victims! License houses of prostitution and then "regulate and punish" licentiousness, and build asylums for their "unfortunate" syphilitics! Let loose the prowling, savage tigers, to thrust their crushing fangs into the living flesh of the people, and then build hospitals for their bleeding and dying sufferers! Was there ever played off before the world a more awful burlesque? Was there ever greater trifling with the dearest and most sacred interests and welfare of humanity? Was there ever a greater perversion and prostitution of legislation and law, anything more illogical, irrational, impoliticand unjust, or a greater outrage upon the rights and dearest interests of human society? Every day teems with accounts so shocking and revolting of crimes and sufferings that flow from this liquor-traffic as to chill the blood in our veins, and we exclaim in wonder: "How long! O Lord! how long" will the politicians pander to the liquor power for their votes, and when will the people arise in their might and throw off this terrible incubus? Why can they not see and act in this matter upon that old and simple maxim, as in other things, "An ounce of prevention is worth a pound of cure," and prohibit this crime of crimes directly and thus protect the community against its terrible consequences. Legislators can prohibit the sale of tainted meats, of musty flour, of poisoned or adulterated foods, of lottery tickets, of counterfeit moneys. They can legislate against false weights, false measures, and false pretenses! They can prohibit and break up gambling houses, mock auction houses, Peter Funk houses, bawdy houses, etc., etc. Why can they not prohibit and break up the ten thousand fold more pernicious liquor houses? And yet, when a certain class of legislators are respectfully urged to act earnestly and consistently on this subject, so vital to the existence and highest welfare and prosperity of the commonwealth, they coolly complain of being "bulldozed!" "Home, sweet home" is the best place for such legislators. No question is likely to come before the legislature or the people of this state, fraught with such vital and far-reaching consequences for weal or for woe as the constitutional prohibition of this wicked traffic in intoxicating poisons. May our legislators and our voters act up to the highest obligations of manhood to God and our noble commonwealth.

Detroit, Jan. 27, 1881.

Howard Crosby and the Temperance Question.

BY C. W. CORE.

"A Calm View of the Temperance Question" was the subject of Howard Crosby's Boston Monday Lecture, delivered in what Dr. Cuyler calls "Joseph Cook's Pulpit," January 10, 1881. Much comment has been indulged in by editors and newspaper correspondents on that lecture. Even the friends of moderation are surprised that "a calm view of the temperance question," at the present stage of the temperance reform, should be a defense of moderate drinking and a tirade on total abstinence and legal prohibition. A few of the papers that publish regularly these Monday lectures refused to spread such pernicious teaching before their readers. The New York *Independent*, which leans somewhat toward this theory—gave it in full, and from its columns I offer a review of the more important points of the lecture.

Concerning reform Dr. Crosby says: "Religion demands adhesion to a truth stamped by the conscience even though that truth find no other adherent. But reform lies in the domain of the expedient." He then proceeds to show that true reform has no relation to *conscience*. It is simply to better society, whether the "ideal Utopia" be reached or not. If "it seeks to make society better" as he affirms, I am quite sure that it must be based on a higher principle of right than expediency. Society cannot be improved upon any other principle than that of truth. Any other principle of action is a false premise and must be a failure. Ever since Adam sinned man has been trying to improve his condition on the principle of "expediency" and "liberty" and "doing evil that good may come," but has failed every time.

The learned doctor spends a half column in trying to prove from the Latin that "temperance" does not mean total abstinence but moderation or discreetness. If Mr. Crosby has so easily discerned this erroneous use of the word he surely has sufficient discernment to give us the correct term, one that cannot be "violently wrested from its legitimate meaning." He could have settled this whole matter for the people who will read that lecture by simply explaining to them that what is called temperance, whether erroneously or not, is total abstinence from things evil and a proper use of things good. It is a very poor reason for opposing total abstinence simply because temperance does not mean total abstinence.

He says it is a deception that there is such a thing as unfermented, unintoxicating wine; that "there is not a chemist nor a classical scholar in the world who would dare risk his reputation on the assertion that there was ever an unfermented wine in common use."

Where is the testimony of such Bible scholars, as Albert Barnes, Drs. Patton, Jacobus, Bush, Alonzo Porter, Prof. Moses Stuart and a host of others who have carefully investigated the wine question, agreeing conclusively that there is both fermented (alcoholic) and unfermented wine spoken of in Scripture? Then what becomes of the testimony of such writers as Pliny, Plato, Aristotle and Homer, whose testimony corroborates the theory that the ancients kept their wine for indefinite periods in air-tight vessels, which prevented fermentation? The theory advanced by these authorities respecting Bible wine and the one ridiculed by Dr. Crosby, is simply this: Wherever in the Scriptures wine is spoken of approvingly and recommended it means the pure unfermented juice of the grape, and wherever its use is condemned and a curse pronounced upon it, it means the fermented, alcoholic wine. The readers of the *Cynosure* can readily see the reasonableness of such a theory. The very latest authority on this point is Young's Analytical Concordance, a work of great value just issued. There are one hundred and thirty-one references wherein wine is disapprovingly spoken of, and the word standing for it in the original is *yayin;* and about half that number where wine is not condemned under the names *tirosh* and *oinos*. This ought to settle this wine question forever.

In the next paragraph we are told it is *unmanly* to practice total abstinence, because it degrades the race and hinders moral growth. Should such words be uttered by a man who professes nothing, as to temperance or religion, we would not be surprised, but from the speaker it is simply astonishing and greatly to be deplored. He illustrates by the training of a child, saying that "the wise parent leaves the article in its accustomed place and teaches the child its rightful use." Very true, so long as what the child wants is not evil in itself. Alcoholic drinks are evil *per se*, and it is this failing to discriminate between what is intrinsically good, whether its rightful use be perverted or not, and what is intrinsically and essentially evil, that has ruined millions who, under the same delusion with Dr. Crosby have refused "to touch not, taste not, handle not," and a drunkard's grave was the sequel. Illustrating still further, he says that total abstinence prevents the growth of self control. This may be true when applied to things good and useful, but we all know painfully well that it is a gross error when applied to things evil, especially to alcoholic drinks. Has one so learned as Dr. Crosby never learned the law of a depraved and artificial appetite? Has he not seen enough to convince him that the man who uses any substance not provided by nature as a food, but is a stimulant, opiate or narcotic, is a slave to that thing? Talk about the loss of self control by

totally abstaining from the use of a poison! Why none but a confirmed inebriate would be expected to advocate such a doctrine.

In his opposition to prohibition, he says, "We cannot permit the system of sumptuary laws to take the place of an enlightened common sense." This "sumptuary law" argument is a very common one, and as sophistical as common. A sumptuary law, as defined by Webster, Blackstone, Kent and Bovier, is one regulating the consumption of food, clothing, furniture and the like, things good and useful. As explained by these authorities, it always related to such things. And now comes forward this champion of the dram shop, and uses this piece of sophistry to uphold the rotten, unholy, demoralizing doctrine of license! Sumptuary laws, when properly understood, have no relation whatever to the prohibition of the liquor traffic—a traffic in immortal souls.

The Maine law gets a thrust or two. But the beneficial workings of that good, practical law are too well known to all who do not close their eyes to the truth, that I needn't say anything in defense of it. Dr. C. acknowledges that it is "a partial success." Then he accounts for it by the fact that, "It has a highly educated people who can bear an experiment in morals with something of a philosophical spirit." With a prohibitory law in all the other States, it could soon be said of every State that she "has a highly educated people." Nothing tends more to promote the cause of education than the prohibition of the liquor traffic, and nothing is a better promoter of ignorance, crime, pauperism and general desolation than the same accursed trade. Dr. C. hardly realized that he was making an argument in favor of prohibition when he spoke of the educational standing of Maine.

Next come six "moral errors of the total abstinence system." The first is unworthy of notice. It is a defence of that false notion that while liquor is dangerous and injurious to the drunkard, it is useful and necessary to those who are not drunkards. "The second moral error of the total abstinence theory is its assumption that moderate drinking leads to drunkenness." That is just what saloon-keepers and drunkards themselves have always been saying.

His fourth moral error is the assertion that all drinks that contain alcohol are poison. Never was there a plainer truth, and upon it must the total abstinence cause stand or fall. The truth is, alcohol is the poisonous principle of every form of intoxicating drink, whether it be one per cent alcohol or ninety-nine per cent.

He quoted Dr. Anstie to show that alcohol in small quantities is a food, while in large quantities it is a poison. Underlying all this is a false premise and that false premise is that a little evil is right, while an excess of evil is wrong. And this is the doctrine that has ruined more human beings for time and eternity than any other. It is the compromising of good and evil in which the evil always is victorious. On the same principle, it can very easily be shown that strychnine is not a poison in large quantities, for when given in large doses it fails to kill!

He cites Dr. Binz to prove that alcohol provides warmth to the body, and because food does the same then alcohol must be a food, provided, of course, if taken in moderate (?) quantities. On this false premise, many things at which Dr. Crosby would smile himself were we to tell him were food, can be proved most conclusively to be food. When anything poisonous is taken into the stomach, nature begins to expel it. The more poisonous it is, the more active will be the efforts of nature to drive it out. It is this action of the organs of the human system that are brought into play for the expulsion of this intruder, alcohol, that produces heat, but it is all at the expense of the vitality and organic strength of the person, and while he may experience a temporary increase of heat, he soon finds himself more exhausted; and if a thermometer be applied to his body, it will show a lower temperature than before the alcohol was taken. The action has been an abnormal action, hence weakening.

The climax of false reasoning is reached by Dr. C., when he says, "To say that everything containing alcohol is a poison is therefore a false assertion; as false as to say that fruit is poisonous, because prussic acid, which is a deadly poison, is found in it." Who ever heard of prussic acid existing in fruit! That reminds me of the sophism of many who oppose total abstinence, by saying that alcohol exists in wheat and corn and therefore we ought not to eat either to be consistent. Prussic acid, like alcohol, does *not* exist in fruit. It is obtained from different substances by distillation. Wells, in his "Principles of Chemistry" says, "It is easily obtained by distilling cyanide of potassium with dilute sulphuric acid." Like alcohol, it is a product of decay and decomposition, and can only be obtained by the transformation of a substance good and useful into one hurtful and poisonous. Alcohol is never found in nature. It is the very opposite of nature. God never made a drop of alcohol. It is a man-invented substance. The "invisible spirit of wine" which Shakspeare called "devil."

The plan Dr. Crosby proposes for the solution of the temperance question is indeed novel. It is not a new one. It has been tried repeatedly. It is the old story of moderate drinking and license—the same that has carried millions into the vortex of intemperance and is today supporting an army of over one million of drunkards and semi-drunkards in our rum-cursed land. He proposes that we must recognize the difference between excess and moderation, and the difference between harmless and injurious drinks. For ages men have been trying to find where moderation ends and excess begins; but none who tried it by drinking ever found it. But a few have found it, and those are the total abstainers. As to harmless and injurious drinks, there is but one absolutely harmless beverage, and that is the drink God made for man.

As to the selling of "drunkard's drink," he proposes that the number of dram-sellers be limited to one to every thousand inhabitants. On this proposition I will not comment. It is only a special form of license to make drunkards. He furthermore proposes that none but vinous and malt liquor should be allowed to be sold. Of course everybody knows the difference between the two, and recognizes the great advantage that would be! But what would the distillers say? I fear, were the government to adopt such a measure, the whisky power of our land would very soon manifest its authority over our legislative bodies. On this plan he says, "the great majority of the people could work accordantly." I wonder why a similar plan—that of license—is in vogue now, only not "regulated" quite as Dr. C. wants it, and yet, see the discordance, and what is more important, witness the defeat of temperance and the victory of rum. He says, "the wild radicalism of the teetotalers is just what the rum-sellers and their advocates enjoy." I unhesitatingly pronounce it untrue. The rum-sellers invariably hate total abstinence and prohibition, but respect and admire moderate drinking. Nothing could be more reasonable. If Dr. Crosby thinks differently, let him send a copy of his arguments to every liquor seller in the land and ask their opinion of it. Ninety-nine per cent of them will indorse it.

A few years ago this same minister proclaimed the same kind of doctrine from his pulpit in New York. A young man who had previously signed the pledge was in the congregation. He went away believing that if it was not wrong for Dr. Crosby to drink, it was not for him. He began to drink, and in a very short time died a drunkard. Well might Dr. Crosby say, "Am I my brother's keeper?" Oh, the terrible effects of the liquor traffic, and the worse than terrible effects of a misguided ministry sanctioning moderate drinking and licensed crime. May the truth ever prevail.

Our daily papers sometimes present paragraphs of a very contradictory character. For example, in a recent copy we saw the proceedings of a Young Men's Christian Association closed by the benediction of a Freemason who can preach Christ on Sunday and Masonry on Monday. In another column was an account of the funeral of a Freemason in Italy interrupted by the directors of the lodge tearing down the cross which accompanied the coffin, because the cross was a sign of Christianity! The contrast was found in two different countries, the first case being not a hundred miles from Chicago. But the query is how the pretended "handmaid of religion" is at the same time for and against the Christian religion! Oh yes, Freesonry is the handmaid of its own religion, but that is not the religion of Christ. SENEX.

Following the Lord Fully.

EXTRACT FROM A SERMON BY REV. J. C. M'PETERS, PARNASSUS, PA.

Caleb is the example which we select. Little is known of his life. For the most part it is hidden behind the thick, driving clouds of oblivion, which cover nearly all the names of earth. Yet its fair radiance shoots out between the rifts, and we know that it is a star of the first magnitude. The occasion that brings him forward here is one that tries his powers, and sets the virtues of his soul to shine before the world. One of the many brilliant jewels in Caleb's character is veracity. Though firm as adamant, yet was he transparent as glass; though mighty in purpose, yet true as steel.

He gave a correct report of the land of Canaan. His mind was clear enough to see the truth; his soul pure enough to appreciate it; his spirit brave enough to meet all the consequences of it. "The land of promise is strongly defended; yet it is ours, and we be well able to conquer it." Caleb was safe, standing on this rock of truth, while the lying delegates deceiving the people, and instigating riot, were consumed in their tracks, a seething billow of divine indignation rolling in upon them, bearing them away to their fearful destiny.

The truth is what God loves, what he commands, what he will exact of every one. Falsehood he abhors. He will wash it away as whitewash, with the drenching rains of remorse. He will tear it away from the shoulders of naked facts, like a mantle of fair colors. He will turn it inside out, and show the cowardice, the treachery, the dishonesty, the wickedness, where it was padded deep and heavy, to enlarge the facts it covered, and make them of false proportions. The facts, stern, earnest facts, unvarnished, eternal facts, are what we need from lip and pen, in public and private life. But how they are carved and colored and covered beyond recognition, by fiction and gossip, by pride and deceit, by fear and shame! How facts are covered over with falsehood, fair, beautiful falsehood, like the rocks on the hillside with moss and fern, and vine and flower!

Not only should the truth be told

but the consequences endured with fortitude. If giants are in the way, meet them. If frowning towers appear, storm them. If the just conclusions of a truth lead to conflicts, and wounds, and sacrifices, stand by the conclusions. Caleb knew the promised land would be conquered by hard fighting; armies of giants were in the way, and horsemen and chariots and fortresses; and it would be with fearful conflict that victory could be obtained. Yet he concluded that with the militia enrolled and the power of God, they were able to overcome, and he was ready for the line of march and the field of battle. He had a hard fact before him. He leaps from the fact to a heroic conclusion. His heroism is crowned with a Divine compliment.

Such men as Caleb are in demand in the evening of the nineteenth century; men who will utter the truth and dare to meet the consequences; men who will face facts and stand by righteous conclusions. Men who have the courage to defend the right against any power, courage to plead with a nation not to rebel against God, though the rebellion be spread from border to border; courage to seek the welfare of a people, even against the wishes and curses of the people; courage to stand by moral convictions, though in the minority, and the minority number but one.

Now notice a few facts that confront the soldiers of Christ. Sabbath desecration: Here is a fact, and it has the proportions of a giant. The Sabbath is most wickedly desecrated in this land of churches. The wheels of commerce cut deep ruts across it; debauchery besmears it with filth; infidelity blackens it with the fumes of blasphemy. This is a fact; and what is our conclusion concerning it? Let it alone? Retreat from it? Give it undisputed possession? The masses exclaim, "We would like to stop it but cannot." A tribe cries out, "We will try to check it but doubt success." While a Caleb here and there shouts aloud, "We be fully able, and the iniquity shall be stopped, by the potent resistance of Christian principle, by the strong arm of civil government, or by the omnipotent judgments of God."

Drunkenness is another of the sons of Anak. The accursed still; it robs the soil of its richness, then soaks it with blood; pours poison into the cup of man, and sorrow into the hearts of women and children. Intemperance, demanding rights and claiming protection by law, walks over our land, blighting the hopes of fathers and wringing the hearts of mothers, pillaging homes and ejecting widows and orphans, turning happiness into misery, hopefulness into blackness, love into hatred, peace into distraction; consuming the health, honor and wealth of man, trampling his body into a dishonored grave, and his soul—seizing it with fiery hands hurls it nto endless torments. Intemperance walks through the land doing all this, and with devilish impudence claims protection by law; asks for license, and — be astonished, O heavens!—gets it. This is a fact, and what is our conclusion concerning it? Let it alone? Back down from it, because of its hugeness? Such is the decision of many. But the man who follows the Lord fully hath another spirit in him. Let intemperance alone? No, never. Brave men and women have concluded that we are fully able. Their voices, like the key-notes of the storm, are heard leading on to victory. Maine in the East has built her embankments and turned her artillery upon the expelled foe. Kansas in the West has driven out the enemy, and built towers all along her borders. The fiend shall yet find his last subterfuge, and there be bombarded by all the artillery of the nation.

The secret brotherhood is another of the Anakim, looking down upon all other institutions as of menial character, and diminutive stature. Secretism, though polished and imposing in appearance, is filled with all unrighteousness, with vanity, falsehood, injustice, dishonesty and blasphemy. Yon nest of counterfeiters on Long Island, clutched and torn to pieces by the talons of the American Eagle, received a due reward. Yet no greater villainy was perpetrated there than is schemed in the lodge room. The gallows expiates no greater crimes than are sanctioned by Masonic oaths. And yet this rapacious monster has his lair in each city, and gathers his victims from every section of country, and claims protection by law.

What is our conclusion concerning this dark system? Let it alone? Let it curse, and lie, and bribe, and defraud, simply because it is hard to manage? Feed the elephant well, because we have him on hands, and there is danger in his front tail? Such is the conclusion of the mighty tribes of Israel. But the pure Christian and the true patriot are of another spirit. Their words ring out among the people, "We be well able to overcome." On their side are rallied truth and right and light and reason and conscience and religion and God, and is there any doubt, though there be delay, of victory? On, ye gallant forces of light! Meet the consequences of the truth ye maintain. Draw up your Gideonic army. Pour in on the enemy the hot shot of zeal. Bring up your heavy artillery of logic. Charge with all the energies of faith and prayer; and through the power of God, ye shall yet drive out this wickedness from the land.

A defective constitution of government is another mighty fact that stares us in the face. A most serious defect, and most dangerous. A moral defect, touching the very heart of the nation, covering her prospects with shadows, and confronting her prosperity with perils. The Constitution of the United States Government gives no compliment to the Omnipotent Ruler, nor contains a hint of his existence. On no page there is his name recorded; in no line are his claims acknowledged; by no expression of loyalty is his throne honored; no section there to hang about him as his royal robe; no clause to gird him about as a sash of honor; no phrase appended as his insignia of office; no words to flash as the diamonds of his crown; yet he is Lord of all, and Governor among the nations. Here is a fact, and what is your conclusion concerning it? Let the government stand as it is? It has stood one hundred years, and it can stand another. Let well enough alone. Such is the conclusion of many. But is it wise?

It cannot stand as it is. We cannot remain as we are. We must either advance into Canaan, or go back to Egypt. The Constitution is emboldening infidelity, and Ingersoll can travel the land over, pouring out his horrid blasphemy upon the people, and there is not enough fire in the government to blister his tongue or silence his lips. Could that have been done a hundred years ago? The Constitution is intimidating Christianity. The Governor of Pennsylvania, issuing his Thanksgiving proclamation, wrote one word in honor of Christ, one word that attached it to the true religion, one word only that characterized it as a Christian document, one word alone that would prove that State to be not a commonwealth of Jews, or Hindoos, or Hottentots, but of Christians,—and under the lash of a Jewish rabbi he took it back, and with his pen scored the word "Christian," and with his cowardice scored the face of Christianity. Would that have been done a hundred years ago? We have departed already from our moorings. One reason of such conduct is, Mr. Ingersoll takes encouragement from the supreme law of the land for his infidel monstrosities. And Gov. Hoyt can find no encouragement there for his Christianity, no weapons there to meet the aggressions of the enemy.

Then the fact is before us, a defective constitution of government. And what is our conclusion concerning it? Many exclaim, "Let it alone." But there are some of another spirit. They assert with clear accent and decisive tone, "We be fully able. Only rebel not against the Lord." The work is great, the difficulty momentous, yet the cause is the Lord's, and the honor Christ's and the country's. Ye who have undertaken the work, consider your strength. The Word of God, which placed the majestic stars in their orbits, is with you. The ponderous machinery of Providence, lifting the nations up and pushing them on, is with you. The eternal promise of victory, to redeem the nations and crown Jesus, is with you. Among the divine fixtures of the future, is the arch of triumph, grandly decorated with mottoes of truth, heavily entwined with leaves from the tree of life, richly adorned with the works of art; and through that arch, by the eternal command, the nations shall yet march, laying their crowns upon the head of their Omnipotent Leader, chanting the song of his universal praise, and advancing into new realms of national peace, honor, and prosperity. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Then why be discouraged in a work so noble in its purpose, so certain of success? Like Caleb let us learn to meet the truth, and sustain it with all its dread consequences; face the sturdy facts that confront the Christian with a candid acknowledgement and unflinching determination. Meet them with a "But we are able." And let that little conjunction "but" be not a conservative, but an adversative; not one that apologizes for sin, but one that demolishes the structures of wickedness, and stops the iniquitous mouth.

Reform News.

The Good Work Renewed in New England.

Willimantic, Ct., Feb. 16, '81.

Dear Bro. Kellogg:—A good work has been done in Willimantic by Elder J. F. Browne, New England agent of the N. C. A. Bro. Browne arrived here Feb. 1st, a few days sooner than we expected, but like a faithful workman he commenced at once to complete arrangements as yet but partially made for his work.

Attending a prayer meeting at the Willimantic Reform Society the first evening, he made a good impression on those present and an arrangement was made for him to preach the Word the following Lord's Day. During the interval he visited other places and completed arrangements for work in Staffordville and Stafford Springs.

On Lord's day, Feb. 6th, Bro. Browne delivered an excellent discourse on the personality and work of the Holy Ghost, who accompanying the word spoken made it a spiritual feast to the Christians present.

On the following Monday, Tuesday and Wednesday evenings Bro. Browne discoursed to good and attentive audiences on secret societies, especially Freemasonry and Odd-fellowship. There being two seceding Masons present on the second evening, Bro. Browne made good use of them as witnesses to the truth of his expositions of some of the signs and oaths of the order, very much to the satisfaction of truth-seekers present and no doubt to the chagrin of adhering members of the craft.

Brother Browne has made warm friends in this place, which he is sure to do in every place he visits, and finds true lovers of Jesus so long as he continues in the path of

duty constantly trusting the Holy Spirit to guide.

May the Lord make him more and more a power against the popular evils of the day, and finally give him a rich entrance into that house not made with hands eternal in the heavens, is the prayer of

J. A. CONANT.

BRO. LOWE'S THOROUGH WORK IN COLUMBIA COUNTY, WIS.

RIO, Wis.

Our first meeting in Fall River was reported by Bro. Stoddard. The second meeting the attendance was good, though there was no local feeling to awaken an interest. The weather was very cold or it would have been larger. Order was good throughout, and the people seemed much interested. The young men and boys were practicing the signs and grips after the close of the second lecture, much to the amusement of the bystanders.

The next appointment was at Doyletown on Thursday and Friday evenings. Here the hall was larger than at Fall River and was well filled both evenings. The order was good, the only confusion being caused by the anxiety to see the whole, which was somewhat difficult owing to the crowded state of the hall.

There were several Masons present, among them one Worshipful Master; but when Mr. Lowe gave them the challenge to deny what was said if not true, not one ventured to do so.

On Saturday evening Bro. Stoddard gave one of his telling lectures to a fair audience in the Jennings school house, Springvale, with good effect. On the Sabbath he preached twice in the same place, the second time by request of the M. E. minister, Rev. J. C. Robbins, who is a thorough Anti-mason. The attention was good and although he gave Masonry some hard blows the universal expression, as far as heard was, "We would like to hear from him again." On Monday Bro. Stoddard took the cars for Chicago, much to the regret of the many friends here who would be very glad to have him come again. In the evening, although a driving snow storm was in progress, yet there was a good turn out at Rio to see "how a man is made a Mason," which Bro. Lowe showed them in good style.

Tuesday evening the hall was well filled, the attention good and all seemed quite anxious to see Hiram slain, and at the close many were heard to say, if that was Masonry they wanted none of it; while others thought there was no doubt about its being true.

The next place to visit was Wyocena, where the town hall had been engaged for Wednesday and Thursday evenings. The first night after a ride of six miles through a drifting snow storm Mr. Lowe was on hand, but the attendance was small owing to the storm and the probability that the speaker might not reach the place. Some ladies who desired to attend were made to believe that it was no place for them; but the second night they come and the audience was the largest yet, and gave good attention to the last. Mr. Lowe was suffering from a hard cold which made it difficult for him to speak, yet he showed from Masonic authorities that the government and teachings of Masonry were in direct opposition to republicanism as also to the Christian religion. There were two ministers residing here, but neither showed themselves inside the hall. One a Baptist elder, a pioneer in the place, although claiming to believe that Masonry is wrong, thinks it had better be let alone, for otherwise it will make trouble in the church. The other is Congregational and has not been long in the place.

On Friday evening, Feb. 4th, Mr. Lowe gave the third degree in Pardeeville, three miles north of Wyocena. The attendance was not large owing to short notice and some misunderstanding whether there should be one or two nights. A Good Templar festival helped to lessen the number, but there was a good impression left and Mr. Lowe was earnestly requested to return.

This ended the work for Columbia county, and from here Bro. Lowe goes to Sauk county, where we wish him success, feeling very thankful for the work he has done here. He understands the work thoroughly and his hearers generally feel that he has given it correctly. At some future time I hope to give some of the effects of these meetings.

A. C. JENNINGS.

FLOYD COUNTY, IOWA.

AUSTIN AND STARRY FINISH THEIR WORK.

February 3d arriving at Charles City we found the Opera Hall in readiness. The audience came in late, but was a good one, and it was said there were many Masons present. Bro. Starry did his best and no Mason denied the correctness of the work. Much interest was awakened to see more of this wonderful institution.

Feb. 4th. This evening opened up with a large audience, wide awake to learn the mysteries of the secret craft. The candidate was Masonically taught the science of Masonry, having been taught morality the evening before. He only needed religion to complete him in Masonry.

Feb. 5th came, and with it a great snow storm and blockaded roads, so that it was almost impossible to get about even in the city. But the evening came, and about a hundred persons.

After prayer I opened with remarks on the effects of Masonry in the pulpits and in the courts. The candidate was introduced and the audience seemed to listen with amazement and horror to the awful amount of profane swearing that a man had to do to become a master in Masonry. Bro. Starry's explanations were telling and effectual. The scene was one of intense excitement, but the officers did their part well as they all have done where we have worked for the last two weeks. The people look on with disgust and blank astonishment that men of sense will engage in such wicked blasphemy, and superlative nonsense. The decision is: Shame to professing Christians; shame to American citizens who will sell themselves to do evil in the sight of the Lord, and commit such obscene abominations.

I do not want to forget to say a word for our candidate, Willie Young, who was with us two weeks in the employ of Mr. James G. Ball, and made a splendid candidate, though it seemed too bad to take a lad of fifteen summers out of school to go through the degradations of Masonry.

SNOW-BOUND.

As Bro. Starry and myself were snow-bound in Charles City numerous friends desired us to repeat the work of the third degree. So on Thursday morning we got out poster bills for the evening, the people showed much enthusiasm in regard to the work. The evening came, and although the notice was so short and a fee of ten cents was charged, yet there was a fine audience and I never saw one that seemed more enthusiastic. We had a volunteer candidate and no trouble in getting officers, some leading citizens taking part on the rostrum.

Freemasonry here seems to be in its death throes, it is sick at the heart, and the people are sick of such an institution in their midst. Bro. Starry named his candidate Rev. Mr. Anderson, which seemed to bring to the minds of the audience the conduct of a professed minister who had left his own wife and children and taken a non-Mason's wife, and left with her. But as this was not unmasonic conduct, he was Masonically free from sin while he kept his Masonic oath; and it was shown from the seventh written law of Masonry that the institution taught concubinage or gave the license for more than one wife or concubine. Bro. Starry did splendid work, and to add a little more interest to the occasion, and to show that he was giving them *real* Masonry he referred them to the superintendent of schools in Floyd county, as he had met him the day before and learned that he lived in the city. Said Bro. Starry, "I helped make your county school superintendent a Mason in Springville Lodge, so I know he is a Mason and was prepared as this candidate is, with the exception of the shirt being taken off Mr. Nichols, and in that nearly naked condition with the cable-tow (rope) three times around his body he took the same oath that our candidate has taken to-night." It seemed to awaken a sincere contempt and a loathing disgust for an institution that would treat American citizens and especially the educators, and moral guardians of our youth, in this way.

But the climax was not reached until the second section of the third degree, when is was shown how Rev. Anderson and Superintendent Nichols and others who in the daytime walked the streets in fine clothes, or stood on the holy Sabbath in the sacred desk, or filled the office of judge, sheriff, or juror,—but in secret practiced such abominations in darkened chambers with the entrance guarded, and swearing under the most awful and heathenish penalities never to tell, but always to conceal the secrets of Masonry; swearing fealty to another government that makes and executes its own laws, its own death penalties, and recognizing no law of the land as superior to its own: but being fully prepared to do all its deeds in darkness and equally armed to hide them from public investigation. This is shown by the following narration:

A MAN KILLED BY MASONS.

In 1864, in the city of Geneva, N. Y., Mr. Wm. Johnson, aged about 55 years, was being made a Master Mason, and in the second section of the third degree, when being knocked into the canvas by the setting maul of Jubelum, was so injured, either in the fall or by the blow on the head, that for three hours he was senseless. Reviving a little he was carried to his home, accompanied by several physicians and Masonic brothers, and was not allowed to explain how it happened. He had no use of his limbs, and his body below the head was insensible. In forty-eight hours he died. The Masons, to quiet the wife and bereaved friends, took them into the

Continued on 12th page.

Correspondence.

A SCRIPTURE STORY FOR THE UNITED BRETHREN.

EDITOR CYNOSURE:—When Nehemiah was sent to repair the walls of Jerusalem, one of his greatest enemies, and one of the greatest enemies to the work was Tobiah, the Ammonite. It grieved him exceedingly that there was come a man to seek the welfare of the children of Israel. He accused them of rebellion. He despised and laughed them to scorn. He declared that even that which they build, if a fox go up, he shall even break down their stone wall. Yet when they were built, he and his friends were very wroth, and conspired all of them together to fight against Jerusalem. Then at five different times they proposed a counsel, but Nehemiah knew that they thought to do him mischief, and like a wise man refused to meet with them. Then they sent spies. And yet this great

enemy had his friends right there in Jerusalem, and among the very nobles of Judah. And just here let me say, though among the nobles is about the last place one would think of hunting for traitors, it is generally the first place that they are found. And though the law said that the Ammonite and the Moabite should not come into the congregation of God forever, yet Eliashib, the priest who had the oversight of the chambers of the house of God, in the absence of Nehemiah, prepared for this Ammonite conspirator a chamber in the very courts of the house of God. When Nehemiah understood the evil that Eliashib did for Tobiah, it grieved him sore and he cast forth all the household stuff of Tobiah out of the chamber, and commanded that they cleanse the chambers.

Our church (United Brethren in Christ) has been trying for a long time to repair the walls of Zion, and who does not know that her greatest enemy in the work has been Masonry? It has despised us, ridiculed us, done everything in its power to cripple our efforts and hinder our progress—in short, it has said all manner of evil against us, and yet, Satan-like, it has ever been ready with the offer, "All these things will I give thee if thou wilt fall down and worship me."

Failing in all these, except, possibly, the last, it resorted to spies and councils. And though we have a law forbidding them to come into our church, yet, as Nehemiah found many in Judah sworn to Tobiah, we found some of the would-be nobles in our church sworn to Masonry. Yes, we find them in the house of God. Eliashib, the priest, built the chambers in the house of God for Tobiah, because he was allied to him, and our priests, we think, allow Masonry in the church for the same reason. Would that we had some Nehemiah with courage enough to cleanse the house of God, and cast forth all the household stuff of this Tobiah. For as the children of those Jews who had married wives of Ashdod, of Ammon, and of Moab spake half Ashdod and the balance something else, so our ministers who are the sworn servants of the lodge are not very proficient in the language of Canaan.

J. G. MATTOON.

FOR MEMBERS OF THE METHODIST EPISCOPAL CHURCH.

REPLY TO STEPHEN PILKINTON.

VERNON, Wis.

I see in your issue of Jan. 27th an article from this brother, to which I would advert briefly, for I think he is in error with regard to the best method of reforming the Methodist Episcopal church. I cannot but admire his hope and zeal, although it seems to me he is hoping against hope; for where is the denomination in Christendom, that, having become corrupt, has ever reformed?

The M. E. church is a vast ecclesiastical system, in which the clergy mainly rule; a vast majority of these are already in the meshes of secretism. It has no testimony on the subject; therefore there can be no discipline. Moreover the mouth of nearly every minister is closed on the subject, and one or two Masons in any local church can "hold the fort" and wink at your protests. Neither the Masonic minister, nor his friends, cares a straw, as long as the Anti-mason is willing to remain and work with them. But let this brother and all others after testifying faithfully, and their plea not being heard, take a stand firm as truth itself, and if need be, (there will be need) walk out of the assembly. Then there may be a shaking among the dry bones.

Nothing will so quickly arouse the ministry and set them to thinking on the subject. But you say you cannot leave the church. We do not ask you to. Is any denomination or all of them put together "the church which is his body"? If you are born again you *are* a member of that; and then your duty is to connect yourself with other *obedient* believers. Separation from evil is the principle laid down for every believer, and this is essential to holy living. With regard to the seven churches of Asia, the fact is that every one of them that tolerated evil was judged and condemned by the Lord and only those that judged the offenders were approved. (Rev. 2: 2).

"Withdraw thyself from every brother that walketh disorderly." "Deliver such an one to Satan for the destruction of the flesh." This you cannot do in the local church, for no one knows better than the Mason, that your higher courts will not sustain you in it; so that we may safely say, there is no hope of reformation.

Where would Protestantism have been to-day, had the reformers refused to leave Rome? It would have been *still born*. The brother's position is the same as that of many Christian Masons. Only recently one of these told me he thought it his duty to remain in the lodge as he thought he could do more good in than out. It is a mistake. As Mr. Moody says, Abraham had more influence in Sodom than Lot. Do not be deluded by the vain hope of reformation. The "mother of harlots" with all her daughters will go down to the judgments of the Day of the Lord. "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues."

J. B. GALLOWAY.

WHY ASK FOR SEPARATION?

VENTURA, Mich.

EDITOR CYNOSURE:—I see a plea for Anti-masons in the M. E. church which I hope may reach the ears of many of its members, and the arousing time he speaks of may soon come. The all important question is, How may this be brought about? In the first place information of what Masonry is must be given. Many in the M. E. church are not in sympathy with Masonry, yet they are really ignorant on the subject.

I have become acquainted with a family of late where the husband has been drawn off by the lodge and the wife and a large family of boys kept in ignorance of the fact till the husband is entirely backslidden and made an enemy of Christ. Such is the power of Masonry.

How can we separate the M. E. church from the lodge, if at all? A presiding elder said a few months since, on being approached on the subject of Masonry, that three-fourths of his conference (Western Mich.) were Masons. Isaiah complained of Judah: "Why should ye be stricken any more; ye will revolt more and more; the whole head is sick and the whole heart faint." The lodge means something more than a few men concealed away in some loft at the dead of night. When commenced, it practices within to know how to act without. So we find wherever Masons meet there is Masonry. Then how are we to separate the lodge from the M. E. church? is a question for some one wiser than I to solve. Isaiah says, 28:15, "Because ye have said We have made a covenant with death and with hell are we at agreement." A solid force this is with the devil at its head; but this should not daunt us, for in the next verses we find great encouragement: "Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line and righteousness to the plummet, and the hail shall sweep away the refuge of lies."

I am glad our brother is worked up to the fact that Masonic preachers are hypocrites as he states. It is impossible to belong to the kingdom of darkness and that of light at the same time. God says to us in 2 Cor. 6:14, Be ye not unequally yoked together with unbelievers.

In order then to meet this wily enemy successfully we must arm ourselves with implements that will tell. Let me recommend the *Cynosure*, "Freemasonry Illustrated," and Ronayne's Hand Book; and I do believe in the right use of these and faith in God the enemy will be routed, for the Eternal God is our refuge and underneath the everlasting arms. We must walk in the light, use what light we have and then light will increase. "But if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition."—Heb. 10:38, 39.

V. M. THOMPSON.

Subscribe for the *Cynosure*.

OUR MAIL.

Eld. H. S. Limbocker, Manhattan, Kan., is working as usual for the cause, he writes:

"I think the true doctrine is taking effect, though I am alone in openly teaching it."

G. P. Loomis, Birmingham, Ia., speaking of Bro. Hinman's Southern trip, writes:

"I felt afraid to have any man go South on such a work, but the Lord can protect him. Though I never saw him I think he is the right man in the right place."

Robert Wilson, Freeland, O., writes:

"I think the sinfulness of Masonry should by all means be taught from the pulpit, then all the private members would be informed. I do not feel satisfied with the way the United Presbyterians work in mass on the question. They generally are good Anti-masons and when they vote in Presbytery, Synod or General Assembly they are unanimously opposed to Masonry. But their papers are so silent and so little is said in the pulpit against Masonry that some of the private members think after all Masonry is not a very bad thing and some few indivduals go so far as to say if they lived near a Masonic lodge they would join. There are about sixty U. P. voters in this township (Rich Mill) all Anti-masons and only one Anti-masonic vote cast."

J. W. Allen, Ripon, Wis., writes:

"I hope the Morgan monument will be erected over the grave of Wm. Morgan. I like the suggestion of the American eagle tearing to pieces a Masonic regalia as a part of the inscription. I am heartily in favor of the American party and its platform."

John Lazenby, Jacksonville, Ill., writes:

"I am seventy-eight years old and cannot last much longer, but what time I have yet allotted me will be spent in trying to do all I can in the noble cause. I lecture occasionally and have saved many young men from joining the lodge."

Davis H. Seamans, Factoryville, Wyoming county, Pa., writes:

"We have put a damper on Freemasonry in this place. But three have joined the Masons in ten years. And more than four times this number have left them in that time. I was twenty-three when Morgan was murdered. Hope to see the monument over his grave, if I do not see the end of Masonry."

William F. Standish, Evansville, Wis., writes:

"When the anti-secret convention was held here one of the Masons was talking with Elder Rathbun and said, 'You are opposing our religion.' 'Is that so?' said the Elder. 'Yes, sir, you are opposing our religion.' 'Well perhaps I may make some use of that. Two different religions both claiming ancient date. One offers free salvation to all both small and great. The other is only for hale men.' I am now in my seventy-fifth year; made a profession of religion when I was but a boy. I have watched the workings of the secret orders; I have witnessed a great many conversions; but do not think I ever knew a man to profess the Christian religion after joining the Masons. They seem to say, I expect to join the Grand Lodge above if I live up to the obligations of the order."

R. G. Thompson, Erie, Erie county, Pa., writes:

"That dark, deep and deceiving art of Freemasonry in law took from me a good home."

Miss F. M. Mitchell, Pittston, Maine, writes:

"I am glad to see that the ladies are taking hold of the work. Wish I were able to do more. May the Lord of the harvest send his laborers as far as this place; for here is a large field white already for just such laborers as Elder Browne, who I see is coming to New Hampshire."

J. McCleery, Hart, Holt county, Neb., writes:

"The Lord seems to be blessing us since we came here. I believe he has given us influence among the people and we are trying to exert it against the lodge before it comes."

David Horing, Pennfield, Clearfield county, Pa., writes:

"I remember the time well when Wm. Morgan was murdered for exposing Masonry. It was a great shock among the people. From that time to this I have been opposed to the craft. May God's blessing rest upon the effort now making to erect a monument for Wm. Morgan and may it be a great power for good all over this land."

(He has collected $1 and forwards $2 for the monument.)

George Brown, Gaines, Orleans county, N. Y., writes:

"I take seven weekly papers; yours is the most out spoken of them all and full of truth; it is just what we want."

H. Avery, College Springs, Ia., writes:

"Rev. Graham of Omaha has just delivered a good Anti-masonic lecture in this place."

Rev. Levin Wilson, Cynthiana, Ind., writes:

"You are on the side of truth and the Lord will bless you."

S. J. Pollock, New Hampshire, Anglaize county, O., writes:

"I trust this movement will not cease until this and succeeding generations will see and know what the most infamous, corrupt and anti-Christian organization in the world has been and is doing. A party of six went from a small village a few nights since to attend the lodge and only one man was a professor. One was a rumseller and all five drunkards, blasphemous and immoral generally."

Rev. T. A. Lindholm, Lake City, Minn., writes:

"This city is altogether crowded by secret orders of every kind. The churches are full of members of secret organizations. The ministers themselves are members of those dark lodges. In my congregation no person belonging to secret orders can become a member nor stay a member if he join such. Your work is a grand one. May God prosper you."

Ira Metzler, Creston, Ill., writes:

"Now if the Republican party does not use some measures to give every man rich and poor, white and black, the right of life, liberty and the pursuit of happiness, I am done with it."

Mrs. A. E. Jenks, Cheshire, Mass., writes:

"My mind is to put the Morgan monument at Batavia on his grave. I want to visit it some time if my life is spared."

Sabbath School.

LESSON X.—March 6, 1881.—WITNESS OF JESUS TO JOHN.

SCRIPTURE.—Luke 7: 19-28.

[From Pilgrim Commentary.]

NOTES.

"Or look we for another?" or, "do we look," as in Matthew. John was apparently in a state of temporary depression and doubt. He does not seem to have doubted altogether that Jesus was the Messiah, but to have been perplexed at the slow progress of the Messianic work We may also infer, that, like all the Jews of that period, he had wrong or imperfect views respecting the nature of the kingdom of God. Some have found difficulty in believing that John, who so boldly, decidedly, announced the Messiahship of Jesus, could have such doubts; but the Bible does not represent any of the saints as free from imperfections. The Old Testament Elijah, too, had his season of despondency. Certainly our Lord's words in verse 23 seem to indicate that John himself was weak in his faith. The effort has been made to relieve John of this appearance of weakness, by saying that he wished to have his disciples, who were in doubt, instructed by our Lord; but the answer was for John, and there is no evidence that his disciples doubted more than he did.

"To the poor the Gospel is preached." There has been much discussion as to whether this means temporally poor, or spiritually poor. As a rule we find the latter among the former, and there is no objection to including both meanings. "This is the climax. Spiritual deliverance was the greatest miracle. The answer (comp. Isa. 35: 5; 61: 1) means, 'I do great things in physical healing, but my greatest work is the spiritual healing I bring: do not, then, expect some wonderful temporal victory, but be content with the thought that I, as Messiah, may do my proper and most glorious work.' The reference to the Old Testament prophecy would give John both testimony and instruction. Even our Lord answers doubt out of the Scriptures."—Popular Commentary.

"Shall not be offended in me." "Offended" is literally, "made to stumble." Most commentators find here a reference to Isa. 8: 14: "He shall be for a stone of stumbling, and many of them shall stumble and fall." The occasion of stumbling to John was the character of the Lord's work, so different from what he had expected. The warning is, to trust one who had been made known to him as the Messiah to do his proper work in his own way. We may well believe that John's faith was strengthened by this answer, and that he died a martyr's death with fuller confidence in the Messiah he had announced. The fact that his disciples, after his death, came and told Jesus (Mat. 14: 12), would indicate some such effect.

"And when the messengers of John were departed," etc. "Jesus had a debt to discharge. John had borne striking testimony to him: he avails himself of this occasion to pay public homage in his turn to his forerunner. He would not allow this opportunity to pass without doing it, because there was a strict solidarity between John's mission and his own. This discourse of Jesus concerning John is, as it were, the funeral oration of the latter; for he was put to death soon after."—Godet.

It is noteworthy that our Lord did not thus speak of John in the presence of his disciples.

"A reed shaken with the wind?" On the lower banks of the Jordan, near where John was preaching, reeds are very abundant. The meaning may be, "You did not go out to simply see the well-known reed-grown banks of the Jordan," i. e., "You did not go out without any reason;" but, as the message of John indicated doubt, it is more probable that the figure suggests a commendation of John. "You did not go out to see a man of wavering character." This thought is dismissed without further comment.

"A man clothed in soft raiment?" The allusion here is doubtless to the peculiarities of John's clothing; of which, however, Luke has made no mention in the previous account of the preaching of the Baptist (see Mat. 3: 4; Mark 1: 6.)

"And much more than a prophet." John was more than a prophet, because he did not write of, but saw and pointed out, the object of his prophecy; and because of his proximity to the kingdom of God. He was moreover more than a prophet, because he himself was the subject as well as the vehicle of prophecy. But with deep humility he applies to himself only that one, of two such prophetic passages, which describes him as a voice of one crying, and omits the one which gives him the title of my messenger, here cited by our Lord."—Alford.

"Is greater than he." John, who was on the threshold of the kingdom, was, in virtue of his relation to the Messiah, the greatest of all Old Testament prophets and saints. But whoever is in the kingdom of God, though he be the least there, is in position, not in personal merit, greater than this greatest prophet. Those born of the Spirit are necessarily greater than the greatest who are born of women. John is thus spoken of as outside the kingdom, which does not imply that he was either an unbeliever, or excluded from that kingdom. His mission as a preacher did not belong to the new dispensation, but was preparatory to it.

—Geo. D. Reigel, Adelphi, O., who has had good success in putting anti secret literature in circulation, is much afflicted with sickness. He writes: "I have no special desire to live, yet would be pleased to serve the Lord's cause and defend his honor against these secret abominations. I am a little better again and I beg of you and all the friends of the *Cynosure* to pray for me, that God will spare me a few years longer, with sufficient health to enter on an active campaign as soon as warm weather comes; although if the good Lord sees proper that I should go hence I am ready at his call. 'Not my will but thine be done.'"

—"Our ancient brethren," say the monitors of Freemasonry, referring to the ancient heathen sacrificial customs, used to meet on the summit of a high hill or in a low vale the better to observe the approach of eavesdroppers and cowans. Mackey takes issue with the lecture and says truly that the "high places" were uniformly the seat of religious worship among the pagans of antiquity. Out in Nevada, a few years ago, about 500 Masons from Virginia City and the vicinity held a lodge meeting upon a mountain summit of the region, going through the Masonic worship associated with the Master's degree. This nonsense was considered a grand achievement by the Hiramites.

The prospectus of the United States Postal Telegraph Co. is something of a document, but when it appears that a company which proposes to run a telegraph line to every post office and work with a hundred million dollars capital is composed entirely of citizens of Eldora, Harden county, Iowa, and proposes to keep its principal place of business there, why—

—Temperance, National Reform and Anti-secretism are all in the interest of religion and right, and it is believed will soon be so united that the world will see there is a bond of union between them that cannot be broken.—*Sandy Lake News.*

OLD PAPERS.—There are yet needed two copies to complete a file we are very anxious to make up. The numbers needed are of the fortnightly edition, No. 64, dated Jan. 24, 1871; of the weekly four-page edition, Vol. I., No. 6, dated Nov. 23, 1871. The offer is renewed that for each number sent we will pay ten cents in cash, or give a credit of four weeks on *Cynosure* subscription, besides being greatly obliged. Those sending in the numbers asked for will please notify us by postal card, or otherwise, so that we may pay them as promised.

The chains of habit are generally too small to be felt till they are too strong to be broken.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 24, 1881.

We stated in the *Cynosure* of Feb. 3d: "We are informed by reliable authority that Rev. E. S. Chapman, of Dayton, Ohio, is a member of a secret lodge." In reply, Mr. Chapman says, "I regard it as a stigma on my name and a foul blot upon my character * * * I am sincerely and actively opposed to secret orders." Will the brother who gave me the information ascertain and write me the facts, that I may do justice to Rev. Mr. Chapman. If he is *sincerely and actively opposed* to secret orders," injustice has been done him, though I am sure unintentionally, by my informants.

Was it a Mistake?

In the *Cynosure* of Feb. 3d we said: "The Baptist General Convention (Missionary Union) drove off their Abolitionists and have since put out the light of reform which they kindled, and sent the good Dr. Brown out of the country."

Elder A. L. Post of Montrose, Pa., who is an excellent brother, thinks the above "an entire misapprehension of the facts in the case," and gives, from his own official and personal knowledge, his version. He says:

"The American Baptist Free Mission Society had fought the Baptist anti-slavery battle through from quite near the beginning; and had come to see the end of legalized slavery; and it came to be thought that it might be brought into denominational unity with its old antagonist, the American Baptist Missionary Union." Note, this concedes that the Abolitionists were "driven off" by their "old antagonist," as we stated. I well remember the struggle was severe and bitter as in the other national organizations, before the Baptist abolitionists were "driven off."

Dr. Post then goes on to say that "the friends of both became interested and adopted measures of which, the result was an entire surrender of the foreign field (including, with his consent, the Free Missionary, Rev. Jonathan Goble of Japan) to the Union, and the association with him of Bro. Nathan Brown."

This seems to me to confirm my whole statement. The "old antagonist" of the abolitionists swallowed up the Free Mission Society, including Mr. Goble, then in Japan; and sent Dr. Nathan Brown out of the country to join him; and Dr. Post assures us that Dr. Brown in Japan "still feels a deep interest in the anti-secret contest in this country." The rest of Dr. Post's letter gives interesting details,—as that Dr. Brown went willingly; and has labored in a translation of the Scriptures, etc., etc., not material to this case.

Dr. Nathan Brown was editor of the *American Baptist*, and wrote powerful articles against secret societies. In 1868, I called on him at his office, 37 Park Row, New York, to get him to attend our first National anti-secret convention at Pittsburg. Dr. Brown appeared dejected and discouraged. He said all the Baptist churches of New York city and vicinity once had rules excluding Freemasons; but that all of them but one had rescinded those rules, and that church was struggling and would probably surrender to the influences brought to bear upon it by the lodges.

Awhile after my interview with him, the change was made as stated by Dr. Post; Dr. Brown's paper, the *American Baptist*, was merged into *The Baptist Weekly*, which, if we are rightly informed, excludes Dr. Post's articles against the lodge; and would doubtless exclude Dr. Brown's anti-secret articles, if he should write any. Thus, as I said, Dr. Brown was sent out of the country and "the light of reform which he had kindled IS PUT OUT!

Peter Howe, Esq., of Wenona, Ill., has given us more information concerning this *putting out the light* shed by the *American Baptist* by the wet blanket of the *Baptist Weekly*,—but we have said enough. The fire kindled by these holy men still lives in its embers, and there are Baptists all through the country who used to take Dr. Brown's paper and who still hold its principles. These will not take the *Weekly*, which superceded it when Dr. Brown was sent aboad. These mourn over the eclipse of that light by the shadow of the lodge, and long and hope for the reappearence of the star as did the wise men of the East who were seeking for Christ. Such are Messrs. Peter Howe of Illinois, M. R. Britten of Wisconsin, and a multitude of others.

Local Reform Societies.

It has not escaped the notice of all who are intimately acquainted with the movement against the lodge, that, except in rare instances, the local organizations, of which many have been formed, have seldom realized the expectation of their friends as a permanent means of operating against the secret system. Of the various causes which have produced this effect we have not now time to speak, but desire rather to call attention to a fact which is much neglected. Since this work is for the establishment of the kingdom of the Lord Jesus Christ against the false worships of the devil, it is an obligation resting upon every body of believers in Christ to bear a part in it, and to be active in promoting it in a Christian way. The general apathy of the churches makes such a notice as that in our religious department necessary; that all may see that Christ is not without witnesses among them. We have there represented over one million and a quarter believers in Christ who testify against lodgery through their religious organization. There are thousands more whose names we have not in print, and millions more—yea, the whole body of the Christian church should be earnestly and decidedly and boldly maintaining the honor of Christ against this deluge of lodge worships.

But we call attention to this matter to urge (1) that the list of testifying churches be made as complete as possible; and (2) that it be increased as rapidly as possible.

Beside the general and obvious reasons mentioned for using all diligence in this work, it is evident that every such body of Christians is a local reform society, meeting regularly and often, and having a degree of permanence which cannot be attained by any other. Every such faithful church is a center of agitation in the stagnant pool of the society of this world, a mountain signal fire, a battery shooting the electric sparks of truth through a poisoned atmosphere. How shall their number and efficiency be increased is the first question of the reform.

"MAKE HAY WHILE THE SUN SHINES."—We quote this good old adage this time for the especial benefit of those friends in Wisconsin and Minnesota who want the degrees of Freemasonry publicly exposed in their respective localities. Bro. Thos. Lowe, as you will see from the report on 5th page of this copy of the *Cynosure*, has been successfully working the degrees in Columbia county, Wis. He is now at work in Sauk county. Bro. J. W. Wood's letter, to appear next week, says that the third degree was worked Friday evening with a good effect upon the thinking people of that city. This week Bro. Lowe is at Fairfield near Baraboo. During a ten years' membership in the the Masonic Grand Lodge of the State of Michigan he has had the benefit of all Masonry could do for him. He has been Worshipful Master of three different lodges, and therefore speaks from experience. Will those desiring his services immediately address Ezra A. Cook, publisher of the *Cynosure*, Chicago, stating what work is desired and when.

INAUGURATION DAY.—The question comes to us from Washington, D. C., "Will not a small army of Anti-masons be here at inauguration, and will they not all have leaflets? 'Bricks for Masons to lay?' If some strangers with knapsacks of these leaflets could scatter them from the Capitol down Pennsylvania Avenue to the White House, shower them over the crowd, it would be the grandest event of the age. * * The people from South, North, East, West, from Europe and from all over the world will be here. I wish we had a carload to cast upon the air of Washington while the people stand for hours in expectancy."

This is an admirable suggestion. If any of our readers contemplate attending the inauguration exercises we hope that they will supply themselves with documents. We expect the home guards, Messrs. Turney, Michael and Langhorne, there to do their duty. We are sorry to learn of Mrs. McPherson's poor health and hope that she will not overtax her strength.

Since writing the above a postal card has been received from Rev. D. B. Turney in which he writes: "Will not the time of the Presidential inauguration be a good season for the distribution of Anti-masonic tracts? If such are sent me I shall circulate them as extensively as possible."

—Calhoun county, Illinois is said not to have a Masonic lodge within its limits. Happy are they who are free from such an evil.

—Bro. E Ronayne is in Polo, Illinois, this week, where he has been invited to speak in the United Brethren church on Tuesday evening. He expects to visit Athens, Ohio, during the second week in March next.

—In answer to a letter from President Scott, of the Ohio Association, Mr. Ronayne desires to say that, God willing, he will be at the annual meeting to be held at Dunkirk, O., from March 15 to 17. He can also remain in Ohio for some time and would like to meet the friends from all parts of the State if possible on that occasion.

—The *American Freeman* of Albany, Mo., announces a dissolution of the partnership between G. W. Needels and J. D. Nutting in the management of that paper. Bro. Nutting will enter upon some wider field of labor.

—Father Preston wishes us to say that, in his letter printed two weeks since in the *Cynosure*, the date given for the last time he saw Gov. DeWitt Clinton was several years earlier than 1832, as he wrote. Gov. Clinton died February 11, 1828, according to Judge Hammond's "Political History of New York," p. 266.

—Bro. Starry was threatened with Masonic violence in another anonymous letter before he left northern Iowa. While at Charles City such a missive was handed him in which the Masonic writer acknowledges that he is revealing the system accurately before the public, but promises that if he does not desist the lodge penalty will be inflicted. The patient and amiable guardians of Freemasonry say they can't stand everything, and he must stop or suffer, and that instanter.

—The Apollo Commandery split over "Grand Commandant of the Lines" Gassette and his big Knight Templar show, has set on foot a new

commandery named "Chevalier Bayard." That noble knight would almost turn in his grave did he know to what purposes his name was put in this 19th century.

—The organ of the secret order which pretends to advocate American Protestantism not unfrequently shows at what family-table it has been brought up. In a late number it mentions the death of a Catholic who was urged by the priest to abjure Freemasonry before he died, but persisted in refusing. We were told the other day on the authority of a Catholic that the man Sullivan, who shot the teacher Hanford in this city a few years since and was acquitted after two trials, is a Freemason besides being a Catholic. It was the opinion of this man that had it not been for Freemasonry Sullivan would have been convicted, although the judge, the somewhat notorious McAllister, seemed to use every means to defeat the prosecution. Both prosecuting attorneys, C. H. Reed and L. L. Mills, who conducted the case are Freemasons, as was also the murdered man Hanford.

—Father Gavazzi, the representative of the Free churches of Italy, spoke three times in this city last Sabbath, and will speak again next Lord's day. The history of this remarkable man has been of the romantic cast; first a monk of the Barnabite order, then a renouncing priest, a prisoner for years by the authority of the predecessor of Pius IX, and finally the organizer of Christian churches of the Gospel type in that Italy which has known him in all these changes.

Recent Literature.

What to read and how to read will always be a question for questioning and intelligent minds. Those who have abundant leisure, if they are wise will consult the experience of other minds, and much more those who have it not. "The Choice of Books," by Charles F. Richardson both these classes will find a volume full of help and suggestion and wisdom on the motive, the habit, the time, the quantity, the true service of reading; what books to read, remembering, note-books, poetry, skipping, periodicals, private and public libraries—all these topics are treated in an interesting manner. The American Book Exchange issues this work either in paper or neat cloth binding for 5 and 25 cents

In the *North American Review* for March Bishop Coxe, of Buffalo, who opposes the new Bible translation, writes on "Theology in the Public Schools." He would sternly exclude from the school-room all sectarian dogmas, whether Papist or Protestant, but insists on the retention of the Bible, first because that book is the principal fountain of our English speech, and secondly because it is really the base of our social system. The second article is by Captain Eads, who endeavors to show the practicability of his ship-railway, its advantages over all canal schemes, and why the United States can without risk guarantee him a subsidy. Judge H. H. Chalmers, writing of the "Effects of Negro Suffrage," bespeaks for the Southern States, while engaged with the great problem that has been forced upon them, the sympathy and counsel of the North. The other articles are "The Free School System," by John D. Philbrick, being a reply to the recent strictures of Mr. Richard Grant White on the public schools; "Theological Charlatanism," by Mr. John Fiske, whose typical theological charlatan is Joseph Cook; and, finally, a review of some recent publications in Physics, by Prof. A. W. Wright.

The Morgan Testimonial.

RECEIPTS FOR WEEK ENDING FEB. 19.

J. H. Wilcox, $3.

R. J. Wood, $2.

Ezra Bortic, J. B. Crawford, J. W. Wood, A. Z. Pinney, H. Matthews, A. Merrill, N. Bourne, $1 each.

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W. Kinabrock, C. M. Swan, W. Rhein, S. Logan, B. Wallick, J. Zimmerman, S. Miller, J. P. Miller, T. F. Houghton, G. W. Kolp, D. Sprangler, W. Ganshaw, S. Wilson, D. J. Wilson, T. Henning, Ezra B. Gillett, 25c each.

J. A. Gray, 24c.

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W. Berry, F. Cauger, N. Miller, Anna Rhein, S. F. Melvin, N. Evans, George Smith, N. E. Stuterman, A. J. Romine, "A Friend," E. H. Books, G. Petty, 5c each.

Total, $25.91. Grand total, $461. 42.

Learn to be Short.

Long visits, long stories, long exhortations, long prayers, and long editorials, seldom profit those who have to do with them. Life is short; time is short; moments are precious. Learn to condense, to abridge, and intensify. We can endure many an ache and ill if it is soon over, while even pleasure grows insipid and pain intolerable if protracted beyond the limit of reason and convenience. Learn to be short. Lop off branches; stick to the main fact in your case. If you pray, ask for what you desire, and stop. If you speak, tell your message, and hold your peace. Condense two words into one, and three into two. Learn to be short.—*Ex.*

—The Roman Catholic Bishop of Petersburg is not tender in his regard for or treatment of Freemasonry. A correspondent of the St. Louis *Presbyterian* reports him as saying of certain "pious confraternities" of the middle ages from which, as the Bishop says, Freemasonry took its rise, that "they have been succeeded by the so-called Freemasons —those diabolical confraternities, whose object is to destroy all belief in God, and to assist the devil to regain dominion over mankind." As a rule Roman Catholic priests and bishops come nearer telling the truth when in a passion than in their calmer moments; the bishop above cited was manifestly in a rage when he made the deliverance quoted.—*Christian Instructor.*

—The *American Missionrry* reaffirms its declarations in regard to Freemasonry as follows: "The principle of secret organizations is unsuitable to a republican government and contrary to the open spirit of Christianity. Among the colored people, the prevalence of Masonry would be a great evil—involving a waste of time and an expenditure of money they are little able to bear, as well as exposing them to undue political influence, and diverting their attention from an intelligent and pure Christianity—their only hope. Our teachers at the South already see these effects beginning to appear and deprecate them." What is bad for the colored people of the South is bad for those of the North; and yet we know of communities in which the lodge is beginning to be a special attraction to people of this class. Whether black or white, if persons come under the influence of Masonry, they will in some way suffer for it.—*United Presbyterian.*

—Commenting upon measures before the Minnesota legislature for the promotion of temperance the N. Y. *Witness* says: "Granting female suffrage on all questions concerning the liquor traffic, is one which, in the very nature of things, must be eventually decided in the affirmative. That mothers should have no vote to prevent the opening of a rum-hole in their immediate vicinity to drag their children down to perdition here and hereafter is most monstrous. Where prohibition is not enacted, either in the constitution, as in Kansas, or by legislation, as in Maine, the right of women to vote on all liquor questions should be fully recognized as well as on all questions concerning education."

—Joseph Onaskeurat, chief of the tribe of Oka Indians, who died the other day near the Lachine Rapids, Province of Quebec, was one of the most distinguished red men of the present century, though he had only completed his thirty-fifth year last September. He was a leader of the Protestant Indians in their fierce conflict with their Catholic neighbors, about three years ago, in which the Protestants were charged, falsely, as Joseph always affirmed, with burning down the Catholic church. He was a fine-looking man, speaking French and English as well as Iroquois. He translated the New Testament into the last named language and many hymns, and at the time of his death was preparing a version of the rest of the Scriptures. He was also a popular preacher among his brethren and other aboriginal tribes. He had the boldness and determination which fitted him for leadership, and his loss will be greatly felt throughout Eastern Canada.—*Cincinnati Gazette.*

Obituary.

Died.—In Cambria, N. Y., Jan. 5, 1881, of apoplexy, Eunice, wife of Anson Eastman.

Married in 1847, they settled and lived for more than a third of a century in the same neighborhood where she died. Soon after their marriage she was converted and joined the M. E. church, of which her husband was a member, and remained in its fellowship until her death. She always took an active interest in the work of the church, and labored earnestly to promote its welfare. Her Christian experience was clear, uniform and joyous. Her walk was consistent and exemplary. As a neighbor, she was kind, sympathetic and charitable. With a heart and hand ever ready to help the needy, to relieve the suffering, and with words of cheer to the desponding, she won the respect and love of all who knew her. As a wife, she sought to make her home the pleasantest spot on earth to her family. In this she was successful. Home was the realm where she wielded the scepter of influence that made her regal in the highest sphere that God ever gives to woman. Her generous hospitality made her home a place where those who shared her friendship ever found a royal welcome; and with her rare social gifts she could so delightfully entertain those to whom she opened her doors that to be her guest was a privilege to be coveted. She had two children, both of whom she had seen happily married. Long will she be missed in the home, in the church, in the neighborhood.

Five days after the death of Mrs. Eastman her daughter Carrie, Mrs. Budd, died of typhoid fever in the same house. She was already feeling the attack of disease when the telegram came to her Western home announcing her mother's danger. The fever raged during the tedious journey and she reached her father's house prostrated so that even in this world she did not know of her mother's death. She was an accomplished Christian woman, and the deep mourning of a large circle of friends spoke eloquently of the high esteem with which she was held. "Seldom," says the local notice, "has the Great Reaper gathered so rich a harvest in so short a time."

Ohio State Convention.

To the friends of anti secrecy in Ohio, greeting:

That secret, oath-bound societies are a very great power in our nation, and that they are anti-Christian, anti-republican and perverters of justice and good order in society can be easily proven, therefore their influence is wholly for evil. Believing these things, and that they ought to be thoroughly exposed, the friends of anti-secrecy in Ohio have determined once more to meet in convention on the 15th of March continuing through the 16th and 17th, at Dunkirk, in Hardin county, on the line of the Pittsburgh, Ft. Wayne and Chicago railroad. The opening address will be made by Rev. William Dillon. We have the promise of Rev J. P. Stoddard, National Agent and Lecturer; other speakers will be announced as soon as possible.

Dear friends let us besiege the throne of grace for the presence of God to go with us, and his blessing to follow our labors. And let us not cease to pray for those lukewarm brethren who heretofore have not often been seen at conventions, that they may have greater boldness in the faith, and come up with us to the help of the Lord against the mighty.

The good people of Dunkirk extend a cordial invitation to all friends of the cause, and hope to be able to entertain all who come.

S. A. George,
Sec'y Ohio Association

Home Circle.

The Blessed Home.

"As for me and my house, we will serve the Lord.—Josh. 24: 15.

Oh, blest the house, whate'er befall,
Where Jesus Christ is All in All;
Yea, if he were not dwelling there,
How poor and dark and void it were!

Oh, blest that home where faith ye find,
And all within have set their mind
To trust their God and serve him still,
And do in all his holy will.

Blest such a house.—It prospers well;
In peace and joy the parents dwell,
And in their children's lot is shown
How richly God can bless his own.

Then here will I and mine to-day
A solemn covenant make, and say,
Though all the world forsake thy Word,
"I and my house will serve the Lord."

—Common People.

Answered Prayer.

These were the very words of an old Christian who was strong in faith: "I have almost seen the world turned upside down in answer to prayer." She then related the following incident: "One day, some fifteen years ago, when the war had made the holding of property sometimes risky, husband came to me, and said, 'I have bargained away our place in Jay street. The purchaser was so anxious to seal the bargain that he has given me a hundred dollars to make it sure, although I told him that my word was as good as my bond. We have agreed that whoever breaks the bargain loses the hundred dollars.'

"I was surprised," said the old lady, 'for my husband generally consulted me in such matters.

"'So you have really sold the property, have you?' I asked, feeling anxious, for the following reason: A few months before, husband had lent out a large sum of money, and was likely to lose it all, and it immediately occurred to me that the sum received for the property in question would be likely to go much the same way.

"In answer to my inquiry, my companion said, 'Yes, the place is bargained away, and probably to-morrow we will be in together to obtain your signature to the deed.'

"I knew husband seldom altered his mind when it was once fixed, but I was so afraid of loss, the previous heavy one being before me.

"The bargain was made and sealed, but God was able to alter it if he chose.

"I went into my room and locked the door, and then laid the case before my Father in heaven. I told him that he best knew whether it was for our highest good to become poor, and related all my fears to him, and asked his help—would he direct all, and if best prevent the sale?

"There I rested, and my anxiety left me, for I knew if God ruled for us all would be well. I had left it with him, and waited for his answer.

"I heard nothing more about the sale for the two days following, so on the third morning I said to husband, 'Mr. L., your seemingly determined purchaser has not completed that sale after all, has he?'

"'No,' he replied thoughtfully; 'there was something singular about the matter; he was so set on obtaining the property on the one day, and on the morrow came to me and said, 'Mr. F., I cannot buy your place.'

"'Why,' I asked, 'don't you like it?'

"'Oh, yes, very much. I cannot account for the change of mind, but must draw back from the sale. The hundred dollars is accordingly yours. I will rent your place, though.'

"'I answered him that I did not wish to keep his money when I had had nothing for it, and offered to return it.'

"'Then keep it on the rent,' said he.

"'I immediately agreed to his proposal in regard to the renting of the place, and he is to take possession in a few days.'

"We still retain that property that I prayed so earnestly over," said our aged friend, "and what seemed strange to husband was clear to me, for I knew God had heard me."

The word is plain, "Ask, and it shall be given you."—*Am. Messenger.*

Well Taught.

Seated in one of our city railway cars the other day, I observed the following little incident, which was so suggestive of good home training and an efficient way of administering reproof, that I offer it to mothers for a little pondering. A lady and three children, two girls and a boy, entered the car, and the boy, apparently about six years old, no doubt very tired from his little excursion to the Park, made a rush for a seat. The mother, in a very gentle way, only said,—

"Why, Frank, I thought you were the little boy that thought the ladies should be attended to first."

It was enough for him. He immediately stopped in his haste, hung his head with shame, and without muttering, as I have heard many a child do, "I am tired;" or "I should have a seat as well as Mary," felt the reproof as if he had been a young man. His honor and his manliness had been appealed to without any scolding on the mother's part. It struck me then how much more effect there was in a kind word than in the harsh, imperative tones which parents so often use. Had the command been uttered, "Frank, give up the seat to your sister;" or, "Frank, you are a very impolite boy;" or, "Frank, don't be so rude," it is not likely that the reproof would have been at all effective. One of the little girls had taken a seat beside myself, and on the entrance of a lady and a little child, immediately rose and very politely offered her place to the lady. It was done in such a quick, unaffected way, that the lady as well as myself appreciated the offer.

When opportunity presented itself I gave a look at the mother of the children, and was not surprised to find her all that a mother should be—refined, ladylike, and gentle. It was no wonder that the children with such home-training and influence made such an impression upon strangers. And from my heart went up a most earnest wish that there were more mothers like her, so that more homes could be happy and bright, and then we would be able to see fewer children with their youth and manhood or girlhood a failure.—*Presbyterian.*

A Call for Mr. Gold.

At a missionary meeting at Hamilton, Ontario, John Sunday, an Indian preacher, in closing an address spoke as follows:

"There is a gentleman who, I suppose, is now in this house. He is a very fine gentleman, but a very modest one. He does not like to show himself at these meetings. I do not know how long it is since I have seen him, he comes out so little. I am very much afraid that he sleeps a great deal of his time, when he ought to be out doing good. His name is Gold. Mr. Gold, are you here to-night, or are you sleeping in your iron chest? Come out, Mr. Gold; come out and help us do this great work, to preach the Gospel to every creature. Ah, Mr. Gold! you ought to be ashamed of yourself, to sleep so much in your iron chest. Look at your white brother, Mr. Silver; he does a great deal of good while you are sleeping. Come out, Mr. Gold. Look, too, at your little brown brother, Mr. Copper; he is everywhere. Your poor little brown brother is running about, doing all that he can to help us. Why don't you come out, Mr. Gold? Well, if you won't show yourself, send us your *shirt*, that is, a bank note. That is all I have to say."

We pass the word along for Mr. Gold. We think that John Sunday's call is very timely, and we re-echo it, hoping that it may reach the ears of Mr. Gold, or of those who have him in custody. "The silver and the gold are mine, saith the Lord of Hosts," but the gold seems to be obtained with much more difficulty than the silver or the copper.—*Christian.*

Christ is Here.

The Master is come and calleth for thee.—John 2:28.

Christ is here! Think of a distinguished person being in the room and we not know it. Christ here—calls for us! "Come all ye that labor." Does that mean you? "Let the wicked forsake his way." Is that you? "Whosoever!" All are called.

Man is a sinner, away from God. The best of God's work refuses to praise his Maker. The sun is as bright—birds sing as sweetly, flowers are as fragrant as in Eden, fresh from the hand of God. Man has fallen. Christ calls him back, to life, happiness, home, heaven. Home—not the house, or the furniture, or fireside—but the loved ones. Heaven—not the golden streets, or pearly gates, or heavenly mansions—but Jesus.—*Monthly Cabinet.*

A Blessing on the Drinkables.

A well-known minister was invited to preach at a chapel in a country village not far from Branford. After service the chief man in the place invited the minister to his house, where he met several of his friends. The supper table was well laden with the good things of this life, and among them glasses and decanters were quite prominent. When all were seated around the board, the host requested the minister to ask a blessing. The latter arose and quietly gathered up the glasses and decanters and placed them at one end of the table beside the host, remarking that he would ask a blessing on the eatables if the host would do the same on the drinkables. The minister fulfilled his part of the contract, but the host did not imitate his example. The drinkables went unblest and but one of the glasses was touched.

A few such experiences would probably convince the gentry that though they might feel able to afford their wine upon their tables, yet they could hardly afford to ask a faithful minister to give thanks over the "cup of devils," or to ask God's blessing on a decanter which has thousands of times proved to be man's direst curse. Asking blessing on a decanter of wine or strong drink is rather serious business when God hath said, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." However it may sparkle in the cup, and glitter before the eye, "At the last it biteth like a serpent, and stingeth like an adder."—*The Safeguard.*

Miss Sarah Smiley in her new book, "Garden Graith," has the following: "Ask me not to say whether this or that pursuit or pleasure is wrong, but let us ask ourselves rather, 'Does it at all withdraw my heart from God?' A little thing or a great, an evil thing or a good, may alike prove a hindrance."

The evils of war are too terrific for human eloquence to depict. They cover the whole surface of human life and stretch into eternity. How can Christians, who read that Jesus Christ commanded them to love each other as he has loved them, reconcile the principles of the Gospel with the practices of war? If there is any custom on earth entirely at variance with Christianity, that custom is war.—*Ezra S. Gannett.*

Words of Life for Every Day.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

Thursday, Feb. 24.—"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you." John 14:27.

Friday, Feb. 25.—"Every branch that beareth fruit he purgeth it, that it may bring forth more fruit." John 15:2.

Saturday, Feb. 26.—"If ye were of the world, the world would love his own; but ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19

Sabbath, Feb. 27.—"The power of the Lord was present to heal them." Luke 5:17.

Monday, Feb. 28.—"The servant is not greater than his Lord." John 15:25.

Tuesday, March 1.—"They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you, will think that he doeth God service."

Wednesday, March 2.—"When he the Spirit of truth is come, he will guide you into all truth." John 16:13.

Childrens' Corner.

The Little Ships in the Air.

Flakes of snow, with sails so white,
Drifting down the wintry skies,
Tell us where your route begins,
Say which way your harbor lies?

"In the clouds, the roomy clouds,
Arching earth with shadowy dome,
There's the port from which we sail,
There is tiny snow-flake's home."

And the cargo that you take
From these cloudy ports above—
Is it always meant to bless,
Sent in anger or in love?

"Warmth for all the tender roots,
Warmth for every living thing,
Water for the rivers' flow,
This the cargo that we bring."

Who's the Master that you serve,
Bids you lift your tiny sails,
Brings you safely to the earth,
Guides you through the wintry gales?

"He who tells the birds to sing,
He who sends the April flowers,
He who ripens all the fruit,
That great Master, he is ours."

—Youth's World.

One Step at a Time.

George Manning had almost decided to become a Christian. One doubt held him back.

"How can I know," he said to himself, "that even if I do begin a religious life, I shall continue faithful, and finally reach heaven."

He wanted to see the whole way there before taking the first step. While in this state of indecision and unhappiness, he one evening sought the house of his favorite professor, for he was a college student at the time, and they talked for several hours upon the all-absorbing topic. But the conversation ended without dispelling his fears or bringing him any nearer the point of decision.

When he was about to go home the professor accompanied him to the door, and, observing how dark the night was, prepared a lantern, and handing it to his young friend, said:

"George, this little light will not show you the whole way to your room, but only one step at a time; but take that step and you will reach your home in safety."

It proved the word in season. As George walked securely along in the path brightened by the little lantern, the truth flashed through his mind, dispelling the last shadow of doubt.

"Why can I not trust my heavenly Father," he said to himself, "even if I can't see my way clear to the end, if he gives me light to take one step? I will trust him; I do trust him."

He could hardly wait till he reached his room to fall on his knees and thank God for the peace and joy that filled his soul.

Early the next morning the professor was summoned to the door. There he found George Manning. With beaming face he looked up to his teacher, and as he handed him the lantern, said significantly:

"Doctor, your little lamp lighted me all the way home last night."—*Early Dew.*

"I Forgot."

Children, the story I am going to tell you is a true one, and I want you to learn from it how wrong it is for you to forget when you have made a promise to any one. How often we hear children say, "O, I forgot!" and think it is of no consequence.

One of the coldest days of last winter a gentleman in Baltimore was going home to his dinner. He was all muffled up and didn't mind the cold wind much, but as he turned the corner he saw a little schoolgirl standing still on the sidewalk, and looking so very cold that he stopped to see if she got safely into the car that was coming. But she didn't get into the car, and so he crossed the street to speak to her. He found that she had been crying, and that the tears were frozen on her little cheeks. Her hands were stretched out stiff, and she took no notice when he spoke to her. He saw in a minute what was the matter; she was freezing to death right in the street.

He picked her up in his arms as tenderly as he could, and ran with her to the nearest drug-store. There she was rubbed and rubbed, and they put some medicine between her teeth to warm her blood; but it was a long time before the kind man saw any sign of life, and when he did it was only a shiver and a sign. When the little eyes open they looked at him, but closed very quickly again. Would she live to speak, and tell who she was, and where she lived?

After a while the eyes opened again, and then in a low voice she said:

"Where's Allie?"

"There, my dear," said the gentleman, "don't try to talk, just yet; wait till you feel better."

"But Allie's come, I expect. I got so cold waiting for him. Please let me go to him."

"Not just now, little dear; lie still, and I'll try to find Allie," said the gentlman.

So she closed her eyes again, and seemed to sleep, but she suddenly roused and said:

"There's Allie; I hear him."

A crowd had gathered around the door, and one little boy very curious to find out what was the matter, had pushed his way into the store, and when he saw the little girl, he cried out:

"That's our Bessie! It's Bessie!" It was this that roused the child, and she could not lie still till they brought him to her.

He looked very much frightened.

"O, Allie," said the little girl, as tears came into her eyes, "I waited so long and got so cold.

"And will you please tell us, sir," said the gentleman, "why you let your little sister wait so long in the cold; it seems to have been your fault."

"I asked her to wait and carry home my book while I went to see Frank Page's new dog, but I didn't have any books to bring home today—and—and—"

"And what? What about your little sister?"

"I forgot her," said the boy hanging his head, and speaking very low.

"Forgot her! while you went to see Frank Page's new dog, and left her there to freeze to death! Supposing we had not been able to bring her back to life, what then?"

"She needn't have waited," said the frightened boy, trying to excuse himself.

"Ah! and then you would have scolded her, no doubt, for not keeping her promise. This is a serious lesson to you, my lad, and I hope you'll remember it as long as you live. Now get me a carriage, and I will take your little sister home."

The parents were glad, you may be sure, to have their little Bessie home again, alive after such a narrow escape, and I presume they settled the matter with Allie. I hope he will never again be so careless and forgetful.—*Morning Light.*

"If any one speaks ill of thee," said Epictitus, "consider whether he has truth on his side; if so reform thyself that his censures may not affect thee." When Anaximander was told that the very boys laughed at his singing, "Aye," said he, "then I must learn to sing better." Plato, being told that he had many enemies who spoke ill of him said, "It is no matter; I will live so that none shall believe them." Hearing at another time that an intimate friend of his had spoken detractively of him, he said: "I am sure he would not do it if he had not some reason for it." This is the surest, as well as the noblest way of drawing the sting out of a reproach, and the true method of preparing a man for that great and only relief against the pains of calumny—a good conscience.

One of the hardest things to learn in life is that the man who differs with you, not only in opinion, but in principles, may be as honest and sincere as yourself.

Home and Farm.

How to Make Hens Lay.

Mr. Moore wants to know how to keep his hens through the winter, and make them lay. I keep 18 hens and 2 roosters, and during the month of January they laid 23 dozen eggs. About 8 o'clock in the morning I give them a pint of corn meal and the same of fine bran or middlings mixed stiff with boiling hot water. At 12 o'clock I give them one quart of corn, and about 1 o'clock what odds and ends are left at the table, and once or twice a week a little raw meat, and sometimes a few pork scraps. I always keep before them lime, oyster-shells, and gravel. They began to lay about the last of November, and continue at the present time. Hens want a good warm shelter and plenty of sun. Chas. C. White, Penobscot Co, Maine, says: "Hens will lay in cold weather if supplied with a greater variety of food. I keep 30 hens and 3 roosters. I do not house them well, and for three months of winter the sun does not shine on their house, it being under a hill facing north, and altogether a very cheerless place. I feed corn, buckwheat, cabbage, potatoes, and all waste vegetables from the table; keep them supplied with a box of water and a box of sand to dust in, also coal ashes. Last winter I bought 20 pounds of bone from the meat market and broke up a little every day. The monthly result (in eggs by the dozen) is as follows for the year: December, 3 2 12; January, 11; February, 8 10 12; March, 26 10-12; April, 37 2 12; May 40; June, 29-10-12; July, 26; August, 28 3 12; September, 16; October, 6 1-12; November, 6 12—total, 233 10 12 dozen. I also used nine of the hens to raise 104 chickens. About one-half of my hens are White Leghorns, the others are common fowls. Credit by sale of eggs and chickens, $78.87; by increase of stock, 15 pullets at 60 cents, $9—$87 87. Dr., by food, $46 19. Net profit, $40 68. My hens in summer go where they please. I have kept poultry for seven years, and this is about my annual experience for that time. I always feed hens all they can eat, and as great a variety as I can get for them."—*W. C. Norman in N. Y. Tribune.*

Felons.—A physician of wide experience says: "I have used the following simple treatment for twenty-three years, since which I have always succeeded in aborting this painful disease, or modifying the great pain, and not unfrequently preventing the loss of one joint of the finger: Take of soft lye soap and flax-seed meal a sufficient quantity, stirring the meal in with spatula or case knife, manipulating thoroughly, so as to form a salve or poultice. Corn meal is a good substitute for the flax-seed. Envelop the finger in this, applying snugly, and occasionally pressing it to bring it more completely in apposition. Renew the poultice every twelve or twenty-four hours. Don't try every prescription you may hear of. Depend on this, and this alone. It will, if applied in time, abort the disease; if adopted later, it will bring it to a small 'head' (if too far advanced to be 'scattered') when it may be picked almost painlessly."

Reform News—(Continued.)

lodge room and told them a way in which the accident occurred, giving them a sham explanation of how the murder was committed, and it all was accepted and the afflicted wife and family were left to mourn his loss, and the city was deprived of one of its most honored citizens. But it was done Masonically. It is probable that it was an accident. "But," I said to the people, "if we kill this candidate here when we knock him into the canvas, you would lock us up for murder; but those Masonic murderers go free because they have the courts by the throat, and justice is padlocked into a secret conspiracy with a murder covenant. For the truth of the above narrative I was allowed to refer to Mr. C. P. Ellis, of Charles City, Iowa, whose brother-in-law was thus killed. Mr. Ellis was upon the rostrum acting as our Worshipful Master, and affirmed the statement.

Now consider this, ye that forget God, unto the wicked God saith, "What hast thou to do to declare my statutes or that thou shouldst take my covenant into thy mouth seeing thou hatest instruction and castest my words behind thee. Thou sawest the thief and consentest with him, and hast been partaker with adulterers, thou givest thy mouth to evil and thy tongue frameth deceit. Thou speakest against thy brother, thou slanderest thine own mother's son. These things hast thou done. I will reprove thee. Now consider this ye that forget God, lest he tear you in pieces and there be none to deliver."

Thus ends this campaign with twelve evenings' work, which was not to have been less than twenty-five, or six weeks' work. But human plans fail, human hearts and hopes are often but phantoms that burst in dreams of success. The great snow storm came on, blocked up roads and railways and inexperienced engineers. I have sold and given away five hundred *Cynosure* supplements, and at least given out one thousand pages of tracts, and have no doubt that much good has been done. Have been able to get a few subscribers to the *Cynosure*, and, I trust, a few agents who will try to secure others.

Joel H. Austin.

Southern Iowa.

From Philo Elzea we learn that he spoke several times in Ringgold county in southern Iowa, being much annoyed by vicious Freemasons.

"From there," he writes, "I went to Decatur county and called on W. D. Anderson, a reader of the *Cynosure*, a preacher, one of those old North Carolina Wesleyans who was a witness to the persecutions of those godly men that undertook to preach a pure Gospel to that then slavery-cursed State. I preached on the Sabbath, and lectured on Monday evening in the log church built on Bro. A.'s farm.

"When I had crossed the line into Wayne county I began to inquire and soon found there were United Presbyterians and seceders in the community. Soon found R. T. Coie, and found him to be a live man. Arrangements were soon made, and three lectures were given, to good congregations; one in the school house and two in the Seceder's church, and as a result I think you will get a club for the *Cynosure*.

Bro. Allaman was found in the south-east part of the county engaged in a protracted meeting; preached for him twice.

"At Cincinnati in Appanoose county, I found Bro. Holbrook, a tried man, though in poor health; but by his aid got the Congregational church, where three lectures have been given, and think some good has been done,

"Mr. L. R. Holbrook is an old time abolitionist, is something in years, and in poor health, and is waiting the call of the Master, but is willing to aid the cause while he tarries."

Progress of the Revolution.

The story of the march of this very remarkable enterprise, which is told on another page, is attracting wide attention and arousing the enthusiasm of many of its patrons and the anticipations of thousands who have been curiously watching the movement. Among the new books lately announced and in press for immediate publication, are, Green's Larger History of the English People, reduced from $10 to $1; the Useful Dictionary, containing more than one-third as much as Webster's Unabridged, for 80 cents; Irving's Sketch Book, and Irving's Knickerbocker, in very handsome form, for 35 and 30 cents; Cooper's Last of the Mohicans, 30 cents, and Plutarch's Lives, 60 cents. Their most important work, the Library of Universal Knowledge, a cyclopedia in large type, containing 10 per cent more matter than Appleton's cyclopedia, has reached its eighth volume. At its nominal price of $15, in elegant and substantial cloth binding, fifteen volumes octavo, it is of course meeting with an enormous sale. The new version of the New Testament in large type, at a nominal price, is promised immediately upon its publication in England, which is now daily looked for. To answer the demands of those who may be curious to compare the new with the old, an edition will be published in which the two versions will be given on opposite pages.

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Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: Clarinda, Iowa; Menomonie, Wis.; Wheaton, Ill.; Perry, N.Y.
Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.
Independent churches in Lowell, Lindenwood, Marengo and Streator, Ill.

Note.—The above list is necessarily incomplete. We invite every reader of the Cynosure to become interested in sending information which shall help perfect it; and, above all, to have other churches, not now testifying against the lodge, take such action as shall put them wholly on God's side of this question.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1881, there has been sent to: H. H. Hinman.....$120 90
Eli Tapley..... 15 00

Received at this office for Southern missionaries $3 from Mrs. F. Collins, $2 from Ezra B. Gillett. For Bro. Hinman $2 from Geo. Goodell; paid to Bro. Hinman's family $10, and sent to him $25.

—Rev. L. B. Kent preached last Sabbath in the Free Methodist church of this city a sermon which one of his hearers said would, if everywhere repeated and practiced, destroy the lodge system.

—Bro. Hinman arrived at Okahumpka, Florida, on Monday the 14th, having found it necessary to spend the Sabbath at Leesburg, where he preached in the evening. His letter telling of the journey and the situation of Bro. Galloway came too late for insertion this week.

—Brethren Moody and Sankey it is reported will begin Gospel meetings in New Orleans next month.

—Mrs. H. L. Hastings, wife of the well-known editor of the *Christian* of Boston, has been lately raised up from what seemed to be her death-bed and has gone South to engage in mission work. She is now near Fort Smith in Western Arkansas. Mrs. Hastings has spent much of her life in active labor of this kind for the Master.

Letters from the South.

Steamer Pastime, St. John's River, Fla., Feb. 11, 1881.

Dear Bro. Kellogg:—Leaving Selma, Ala. at 4 P. M. of the 8th, stopping over night at Montgomery I reached Baldwin on the Atlantic coast on the morning of the 10th. The route through Georgia is over a good road with good cars, and at the rate of three cents a mile. The country seems better cultivated and more prosperous than in Alabama and Mississippi. Brunswick is an important point for shipping timber and lumber. From there we came by steamer to Fernandina, Florida, the most important post in this State. From here we came by rail to Jacksonville by the way of Baldwin. The country is covered with pines and palmettos, and is of little value except for lumbering, which is almost the only business.

As we approached Jacksonville the country is a little better, and there are some orange groves, but the unusual winter had denuded them of their leaves which are just putting out again. It is thought that the fruit buds are not injured. It seemed surprising to see, in and about Jacksonville, the trees full of oranges ruined by the frost which might have been all saved if they had been picked in December. Jacksonville is a thriving city. A great number of tourists and invalids are occupying its numerous and grand hotels. The weather here has been cold and damp, very unfavorable to invalids, but now is warm as summer with fine sunshine and dry wind. We have just passed Mandarin on the St. John's, which is a village of mansions and orange groves shaded with magnificent live oaks hung heavy with Spanish moss. Here Mrs. Stowe has her Florida home, which is not finer than the other residences, all of which are elegant. St. John's River resembles a lake with but little current and brackish water. There are bluffs occasionally on which are fine residences. Indeed there seems to be more country elegance here than I have seen elsewhere in the South, and probably in the main due to Northern capital.

I find on our little steamer mostly Northern people; a gentleman and lady from Evansville, Wis., and the mayor of Colorado Springs, Col., with whom I have formed a pleasant acquaintance.

We are now approaching Palatka, where I change to another boat and go to Astor. There are here many fine orange groves still full of fine

fruit, and not injured by the frost. The leaves are bright and green and very different from the bare limbs at Jacksonville. Should any of our friends go up the St. John's from Jacksonville let them beware of Mr. Baya and his boats.

Yours in Christ,
H. H. HINMAN.

UNITED BRETHREN.

—Among the numerous revivals reported in the *Telescope* we rejoice to see that the labors of many faithful brethren is being rewarded. E. H. Caylor of Pleasant Hill, C. R. Paddock of Stillwater, and W. O. Dinius of Maysville, Ohio; E. G. Cooper of Grant City, Mo., among others, report revivals.

—Bro. J. K. Alwood of Morenci, Mich., has written a work on Scriptural holiness, combatting from the Word of God the idea which many maintain of the necessity of a second work. Bro. Alwood is a thorough and earnest student and whatever he has written will be worth examination.

UNITED PRESBYTERIAN.

—At the late meeting of the Mansfield, Ohio, presbytery the following resolution was presented by Dr. D. A. Wallace and adopted by the body:

"*Resolved*, That we, the ministers of the presbytery of Mansfield, do hereby agree to spend some time every Saturday evening, unless providentially hindered, in prayer, asking God to show us our sins that are hindering his blessing, and to pour out his Spirit in our churches; and that we request the elders and people of the presbytery to unite with us."

This is a precious indication that God is visiting his people in those churches.

—Dr. W. W. Barr and Prof. Robert Stewart, who was one of the prominent members of the last convention of the N. C. A. in Boston, are now in India visiting the United Presbyterian missions in that country. Dr. Barr's description of the voyage in the *Instructor* is full of interest. He urges that two more missionaries be sent to that field to make good the losses by sickness and death.

—The *United Presbyterian* has a biting reproof for the Washington City churches that united in a temperance meeting on the Lord's day, and hopes they will accept the sneers of the saloon keepers as merited rebukes. Did Dr. Kerr never read in the Scriptures how one, called the Son of man, healed a withered arm on the Sabbath day?

CONGREGATIONAL.

—The General Association of Maine has petitioned the Legislature to amend the divorce law of that State.

—A New Bedford paper says that Rev. A. H. Quint, D. D., Sublime Prince of the Royal Secret 32 deg. and Secretary of the National Council, has accepted a call of three months to the Broadway Orthodox church of Somerville, a Boston suburb. The former pastor of this church had to leave on account of his obnoxious teaching. Perhaps the good people think that obnoxious and abominable practice is of no account.

—Rev. M. W. Fairfield has lately began pastoral work at Muskegon, Mich.

—The First church of Peoria, Rev. A. A. Stevens, pastor, is finishing off the auditorium of their new church. Twenty-three members were added at their last communion, Feb. 6.

FREE METHODIST.

—A hopeful revival has been in progress at Lena, Ill., in the church built by the late J. D. Fowler. Rev. C. S. Spalding of Freeport, conducted the work.

—Rev. J. C. Scott has lately organized three classes in Athens county, Ohio. The last was in the meeting house of the Bible Christian Society, by two of whose trustees who were Freemasons the work was for a time much resisted.

—A church of forty-three members has been organized at Morning Sun, Iowa.

BAPTIST.

—The Michigan Ave. Baptist church of this city have passed through a complication of trials. They built an expensive church just before the fire and became heavily involved in debt for it, so that it has been impossible to keep any pastor long. Then the ill-constructed roof leaked so badly as to almost spoil the fine interior. Some two weeks since a fire, believed to be incendiary, was started, but put out before making much headway. On the Saturday evening following fire broke out again and the church was burned out to the walls. Inquiries have failed to fix upon the incendiary although suspicions have fallen upon Rev. Mr. Tupper, the pastor. The church, however, have by vote exonorated him and conditionally disbanded.

—Elder H. Cain of Adair county, Mo., spoke clearly and well on the great question which is now demanding the attention of the Christian church—The nature of true and false worships. As reported in the *Freeman* he said he had belonged to the grange but becoming convinced that it was wrong from the Bible, he had left it; had held ground against secretism alone for some time. At the last Baptist association, of which he was a member and a chairman of a committee, he had made, and the association had by vote adopted, a report censuring such heathenish festivals as Christmas, etc., which are becoming far too common in the churches of our time, but in the printed minutes the resolution had appeared shorn of its force entirely. It was no use trying to unite Christ and Baal—of this he had been convinced for years. The grace of God had enabled him to shake off compromise and declare non-fellowship with Baal-worshipers, even though by so doing he deprived himself of church fellowship. And God helping him, he would never again support a man for an office who was identified with secretism.

GENERAL.

—Nearly one-fourth of the Presbyterian churches of New Hampshire are assisted by missionary societies.

—Mr. Moody's mother, two of his brothers, and a sister-in-law, were received on confession of faith into the Congregational church at Northfield on a recent Sabbath. They have hitherto been members of the Unitarian church.

—Joseph Cook's success as a lecturer in Great Britain continues. It appears from an announcement made at a public breakfast given to him at Inverness, where he lectured on the 23d ult., that it is his intention to proceed to India on a mission to the Hindoos. There has been an attempt made to lead those who have cast off their hereditary beliefs to accept the cold and heartless doctrines of deism and socinianism. Theodore Parker's works have been translated and largely circulated among them. Mr. Cook seems to be well fitted to counteract these baleful influences.

—The editor of the *Herald and Presbyter* lately visited Gen. Garfield at Mentor, and relates this creditable and suggestive story. The editor inquired of one of the townspeople he met if the President-elect were a regular church-goer. "Oh, yes!" was the response, "last Sabbath he had more people than could get into his sleighs, and so, instead of using them, he put the body of his farm wagon on a rough farm-sled and piled it full, himself among the rest, and came to church."

News of the Week.

—The village of Plymouth, in North Carolina has been destroyed by fire. Only a freight warehouse and one store escaped the flames. Four hundred bales of cotton were burned. The total loss was about $127,000. Thirty-three buildings were consumed.

—The Klamoth River, in Oregon, rose eighty-two feet during a recent storm, and swept away every bridge from Witchepec to Orleans.

—A majority of the barbers of Cleveland have petitioned the Common Council of that city to prohibit the opening of barber-shops on Sunday.

—Our authorities in Alaska are making every effort to suppress the manufacture of "hoockerso" an intoxicating beverage of Russian antecedents. In one raid over 200 stills and 1,500 gallons of mash and liquor were destroyed. The merchants of Sitka have adopted a resolution not to import any molasses or Sandwich Island sugar, from which the drink is distilled.

—The entire revenue of Turkey is being absorbed in military preparations, and orders have been issued to all the departments to make no payments, even for salaries, until the end of March.

—During January the United States mints coined $9,592,230, of which $2 300,000 were silver dollars.

—Mr. Peter Cooper commemorated his ninetieth birthday anniversary on the 12th inst. by giving $30,000 more to the Institute which he had previously founded and endowed besides handing the trustees receipted bills for $70,000 expended in various ways, and laying aside $10,000 for the interests of poor children.

—The Illinois Peace Society has petitioned the legislature to abolish the militia system of the State.

—The United States Senate has passed the funding bill, by 43 to 20, and it now goes to the House for concurrence in several amendments, the most important being the 3 per cent rate of interest.

—Hon. Fernando Wood, of New York, expired on Sunday night, Feb. 13th, at Hot Springs, Ark. He was born in Philadelphia of Quaker parents. When but 28 years of age he was elected to Congress in which he has served ten terms. In 1850 he retired from mercantile pursuits with a fortune, and in 1854 was elected mayor of New York. He went to Hot Springs last month, in an enfeebled condition.

—The United States Senate has received an extraordinary number of petitions for a constitutional amendment to prohibit the manufacture and sale of alcoholic beverages.

—General Garfield receives, it is said, nearly three hundred letters per day. He has been forced to adopt horseback riding as a recreation. He leaves for Washington on the last day of this month.

—A committee of directors of the Permanent Exhibition at Philadelphia have voted to sell the building which was the main structure of the Centennial.

—General Grant and associates have organized in New York the United States National bank, secured a building, and will commence business on March 1.

—John W. Young, a son of the famous Mormon leader, having been indicted at Salt Lake for bigamy, was last week arrested at Denver. The complaint was made by his first wife, a Philadelphia lady, and the arrest was ordered by the marshal of Utah.

—A telegram from Sweetwater, Wyoming, reports nineteen inches of snow on the ground, and asserts that cattle are dying by thousands.

—A tornado sweeping through the pines of South Carolina crushed a rude hut occupied by turpentine-makers, killing ten of them and seriously wounding three others.

—The Yaqui Indians, a tribe having an area of lands in Sonora covering 250 square miles, are robbing all travelers who pass through their country, and preparing for a general revolt. The Mexican government will send thither four thousand soldiers, to build posts and protect settlers. The red men are about fifteen thousand strong.

—The Peoria council has passed resolutions denouncing prohibitory liquor legislation, and calling upon the representatives of the city at Springfield to oppose all such measures.

—The failures in the tobacco trade since Dec. 1 amount to $2,000,000. It is estimated that the creditors will not recover over about ten per cent. of the indebtedness. The principal loss falls upon merchants in New York and Philadelphia. The wholesale dealers in New York suspect that the creditors have been swindled and a protective association has been organized to protect them. It is a bad business all around.

—Small-pox has made its appearance in the Massachusetts State prison and has become epidemic in several localities through the country.

—On the East river bridge workmen are placing the floor beams of the bridge in position. These floor beams are in the form of small trusses 32 inches in height and 42½ feet long. The extreme width of the bridge will be 85 feet, and two floor beams bolted together end to end, making practically one beam, spanning the extreme width of the bridge. It is expected that the great structure will be finished early in the summer.

—The British house of commons has adopted the first clause of the coercion act, by a vote of 302 to 44. It declares that any person reasonably suspected of treasonable practices may be arrested in any part of Ireland and legally detained in prison, not to be tried or discharged without the direction of the lord lieutenant.

—A suggestion for a part of the monument inscription comes from Geo. W. Halstead, Vienna, N. Y.:

"The American party of the United States of America have erected this monument to the memory of Wm Morgan, who was abducted by Freemasons, and as the required Masonic punishment for the revelation of Masonic secrets, murdered by sinking with weights in Niagara River, and whose body, some months thereafter was found and buried beneath where now stands this monument."

—The *Inter ocean* says that a gentleman was lately buried in Maine with three distinct religious ceremonies: Swedenborgian, Freemason and Odd-fellow. What, we ask, was the nature of these religious rites, and to what god were they paid?

—Mrs. L. P. Hamline, widow of the lamented Bishop Hamline, is yet living, though about eighty years old, in Evanston, Ill. She is much confined to her house and cares little for society outside the pleasant prayer meeting which is gathered stat[illegible]dly in her rooms.

The Literary Revolution.

Story of the March.

The foundation of this enterprise was laid in New York, by the manager of the American Book Exchange, in September, 1875, the capital in hand consisting of about fifty volumes of old books, about $70 in cash, and a favorable acquaintance with some thousands of READERS throughout the United States, with whom he had had dealings previously. For nearly three years the business was limited to *exchanging* second-hand books and selling miscellaneous new books. In March, 1878, the business had grown to such extent that the American Book Exchange was organized as an incorporated company, and the business already established was transferred to it.

The entire business transactions of the year 1878 aggregated about $30,000. In the autumn of 1878, it was decided to enter into the business of *publishing* as well as selling books.

In January, 1879, the first volume was published, being volume one of "Chambers's Cyclopædia of English Literature." The cash sales for the year 1879 aggregated about $100,000, including second-hand books, and miscellaneous books of other houses as well as its own publications.

During the year 1880, the business of the company has grown beyond all precedent in publishing. Transactions have been limited almost entirely to publishing and selling its own books. Nearly 750,000 volumes have been manufactured in the binderies of the company; over 1,000,000 volumes have been printed, and about 40,000 pages of new books put into type and electrotyped. As many as 300 pages, containing nearly half a million printers' "ems," have gone into type in a single day. For a period of more than three months, during the busy season of manufacturing, an average of over forty steam-presses were constantly printing the books. The cash sales of the year foot up $414,243.15.

This remarkable growth of the business has not even approximately kept pace with the demands of the public upon us. The limit has been our resources for manufacture.

The public has so long been taught to believe books to be expensive luxuries and low prices impossible, that incredulity has from the first been the greatest obstacle to the progress of the Literary Revolution. It was easier to make good books cheap than it was to make people believe it could be done. We could readily have made prices even lower than they have been, but for the terrible tax we have been compelled to pay to this incredulity. During the past year we have paid $77,824.85 for advertising—an item which has to come *out of the profits* we make on the books sold. Perhaps a thousand times during the year we have heard how rival publishers, who wished it might be true, have said that we *could not afford* to make books so cheap, and we *must fail*, and our friends have continually asked—can you do it?—*how* can you afford it?—*will* you continue?

As one step toward the removal of this incredulity, and thus further increasing the possibility of multiplying good books at low prices, we will give a few simple facts and figures:

"Geikie's Life and Words of Christ" was published in 1879 by D. Appleton & Co. at the price of $8.00 per copy for the cheapest edition. In December of that year we published an edition which cost:

For making the electrotype plates.....	$882 16
26,000 copies Acme edition printed, cost for paper and printing, at 12 cents.....	3,120 00
Binding of the same in cloth, at 9 cents...	2,340 00
8,000 copies Aldus edition, printed, cost for paper and printing, at 17 cents.....	1,360 00
Binding of the same in half Russia, gilt top, at 20 cents.....	1,600 00
Total cost of 34,000 copies.....	$9,302 16
26,000 Acme edition, estimating all sold at greatest club rate of discount, 50 cents each, less 15 per cent.....	$11,050 00
8,000 Aldus edition, ditto at $1.00.....	6,800 00
Total receipts for 34,000 copies.....	17,850 00
Gross profits in one year from an investment of $882.16.....	$8,548 00

"A Dutchman's 10 per cent" profit! Do *you think* we can afford it?

As the price of paper has varied considerably during the year, the above figures are based upon the *present* cost of paper. There must of course be some further deduction made from the gross profits named to cover expenses of handling, and some small necessary expenses for advertising to customers that the book is published, but the figures given sufficiently illustrate the possibility of this Revolution.

The unexampled success of this Revolution has resulted from the fact that it has met the real wants of the public. Urgent calls are every day being made upon us for cheap editions of scores and hundreds of other good books which we have not yet published but which will in time be added to our list. There is a limit to what can be done in a year, and a very much smaller limit to what can be done in that time with our present capital. We have decided to extend this limit by enlarging our capital. Do any of the friends of the Literary Revolution want to have an interest in this enlargement? We do not *solicit* investments from them, but until $100,000 additional stock is taken, preference will be given to applications for shares of capital stock in small sums. Because the personal influence of every stockholder is sure to result in strengthening the enterprise, we would much prefer to receive $10.00 from each of 10,000 persons scattered throughout the country, than to receive $10,000 from each of ten persons.

The stock will be issued in shares of $10 each, and is offered at par value in cash, and is *not* subject to assessment.

Dividends are declared once a year, in January, of profits accruing during the previous year. Stock issued after February 1, will receive a pro rata dividend from the full year's earnings, estimating from the time of its issue till the end of the year.

Each stockholder of the company may order, if he wishes to do so, for each share of stock which he holds, *one copy* (only) of each book which is or may be published by the company, at a reduced "stock-holders' price," viz., at a discount of one-third from the retail price-list. To illustrate: the "stockholders' price" of "Geikie's Life of Christ" would be—for the cloth edition, 33⅓ cents; for the half Russia, gilt top, 66⅔ cents; and for the "Library of Universal Knowledge," large type edition, cloth binding, 66⅔ cents per volume, or $7.92 for the set of fifteen vols., orders being received Feb. 13, the price of this work now being advanced two cents every day until the full list price is reached.

Upon this basis, a stock-holder who would wish for himself or his friends one copy of each of the 108 volumes now on our list, in cloth binding, would get all of them for $43.95, whereas the same would cost other purchasers $65.92. Thus his $10 invested in capital stock would not only earn him a yearly dividend, but would *save* him or his friends more than its face.

The number of people who can avail themselves of this advantage is limited, of course, to the number of shares, only 10,000 offered for sale. "Uncle Sam's Farm" is an immensely large one, and there will be enough people *not* stockholders remaining who will want books, from whom we can earn "profits" for "dividends."

Remittances for capital stock should be made to

JOHN B. ALDEN, President.

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OFFICES: Counting Room, Sales and Editorial Rooms, Tribune Building.
BINDERIES: No. 8 Church street to Nos. 33 and 35 Vesey street, and No. 26 Beekman street to 18 Spruce street.
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Friends of the Literary Revolution are cordially invited to visit the various departments, and see how books are made and handled. Our type-setting and printing are done under contracts in nearly a score of different offices, in one only of which is "type-setting by steam" carried on—that also can be seen by an introduction from our office.

BANKERS: American Exchange National Bank, Broadway and Cedar street; National Park Bank, Broadway and Park Row, New York City; Orange National Bank, Orange, N. J.

Reinforcements.

I predict that in a very short time the Literary Revolution will become the most popular publishing house in the world. Its patrons will include every intelligent man in the country. Herewith I hand you $10 as a subscription to capital stock. C. F. HUTCHINGS, Osage Mission, Kan.

Philadelphia, 1 mo., 22, 1881.—Respected friend: Thy postal received, and I herewith inclose a check on Girard National Bank for *One Hundred Dollars*, indorsed over to thy order. My first impulse was to take ten times this amount, but as I do not *need* to make money, and don't want to cultivate a grasping spirit, I decide to let others have the chance. But I want *ten shares*. Very truly, E. L. S.

I am a poor clergyman with a salary of about $200 per annum, yet I feel for my own sake, and also for the sake of your grand enterprise, that I can spare the above ($20) for two shares interest in the work. I wish you every success in your more than laudable undertaking. (Rev.) W. FULLER, Stephentown Center, N. Y.

I wish I could send you $500. I have full confidence in your integrity, honor, and success. For the inclosed $10 please enter my name as a stockholder. E. O. STILES, Preston, Md.

I have in my home already quite a number of your books, and my whole heart wishes you God-speed in so noble an enterprise. Inclosed please find $10 for one share of stock. MRS. JENNIE S. SQUIRES, Cortland, N. Y.

I have been a patron and friend of the company for three years. I propose to become a stockholder by sending P. O. Order, $10. L. W. BAGLEY, Scotland Neck, N. C.

Being heartily in sympathy with the Literary Revolution, and desiring to help it and myself at the same time, I inclose $10 for one share of stock. (Rev.) E. P. CLARK, Vassar, Mich.

I look upon your enterprise as one of the most beneficent educational agencies of the nineteenth century. You are certainly doing wonders in elevating the literary tastes of the people of this country. Inclosed find $10 for one share of stock. S. MANSFIELD, Wappinger's Falls, N. Y.

May your noble efforts be the means of blessing many, many thousands more than have been yet reached. I inclose $20 for two shares. (Rev.) JOHN NOON, Amherst, Mass.

I am full of enthusiasm over the Revolution. I envy the man of his glory who organized the movement. He will be immortalized by the appreciative readers of good books. Inclosed find $10. I wish I could invest $100. J. F. DODD, Martinsburg, Ohio.

I have taken great interest in your company ever since its first publication, and think it a wonderfully good thing. I send you $30. WM. H. GOVE, Salem, Mass.

I cordially accept your proposal and will take ten shares, for which I inclose $100. CHARLES CLARK, Greenville, Ill.

You are doing a grand work. Inclosed find $10. I wish I could take more. I find your paper a perfect gem. B. F. LEGGETT, Coucordville, Penn.

It seems to me you have already done more to disseminate good reading, among a class of people who stand most in need of it, than all the rest of the book firms in the country. Inclosed find $10 for one share of stock. CHAS. E. UTTER, Cuba, N. Y.

Your circular offer of stock is too tempting with privileges attached, and here is $10. I think your proposition is a "hit." (Rev.) S. M. FREELAND; Thomaston, Conn.

I have from the first felt a deep interest in your enterprise of giving good books to the millions, and, as you offer shares to the public, would like to subscribe for five shares, and inclose check for $50. Prof. EDWARD R. RUGGLES, Dartmouth College, N. H.

Have concluded to risk $20 in the Literary Revolution. So long as you continue to publish good books, shall be glad to help by increasing circulation of your books, and by helping to furnish necessary capital. C. L. MCCRACKEN, Thompsouville, Conn.

I am very glad to identify myself more closely with the great work the "A. B. E." is doing. I inclose $10 for stock. (Rev.) W. H. BULKLEY, Stepney Depot, Conn.

You are a brick to furnish cheap reading, so send me "Light of Asia" and "Manliness of Christ." Sorry I can't quite yet afford "Library of Universal Knowledge;" come to it by and by. E. HALLENBECK, Davison, Mich.

Already your enterprise has effected a great change and accomplished a good work. May you have greatest success. The blessings of many are already upon you. I herewith send $10. (Rev.) E. H. YOCUM, Bloomsbury, Penn.

I have bought over thirty volumes of your publications, and have amassed a fund of literature which would have consumed the savings of two years had not your Revolution made it possible to buy books without missing the money expended. I inclose $10 for one share. JOHN L. THOMAS, Cumberland, Md.

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No. 3	88	89½
Rejected		78
Winter		97¼
Corn—No. 2		37¾
Rejected		36½
Oats—No. 2		30¾
Rye—No. 2		88
Bran per ton		12 75
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	11 50	15 50
Prairie	8 50	11 50
Mess Beef	7 00	8 50
Tallow		5¼
Lard per cwt		9 72
Mess pork, per brl		14 87
Dressed hogs	6 40	6 50
Butter medium to best	17	32
Cheese	8	12½
Beans	1 00	1 70
Eggs	28	25
Potatoes, per bu	60	90
Seeds—Timothy	2 80	2 50
Clover	4 75	5 40
Flax		1 26
Broom corn	8	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle choice	5 50	6 10
Good	5 10	5 40
Medium	4 60	5 00
Common	2 00	4 50
Hogs	4 75	6 25
Sheep	3 50	5 25

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Wheat—Spring	95	1 11
Winter	1 14	1 23
Corn	54	63
Oats	43	47
Lard		10 73
Mess pork	15 50	16 50
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Topics of the Time.

Among the events of the celebration of Washington's birthday last week was the dedication of the bronze monument commenorating the capture of Major Andre on the spot where that event took place, at Tarrytown, New York. On the same day a more imposing demonstration took place in the Metropolitan Museum in New York, when Secretary Evarts formally gave to the city the obelisk just set up in Central Park. The proceedings were of an anomalous character, since Dr. Crosby's prayer to God through Christ was followed by a hymn addressed to some divinity, of whom the obelisk is called the "ancient sign." Mr. Evart's address was eminently practical and evangelical, but Mr. A. S. Sullivan, whose remarks closed the ceremony, referred to the obelisk as an emblem of deity erected first by sun-worshipers. It is because of this fact the Freemasons were anxious to lay the cornerstone of the foundation a while since, thus confessing their identity with the Egyptian mysteries which were a great part of the religion of the oppressors of the Hebrews during their slavery on the Nile. There is a natural enthusiasm over the successful removal of this huge monolith and because of its historical value, but that there should be any special religious ceremony over it except by the Masonic church, is no more reasonable than over a transfer of the car of Juggernaut to the Museum of the Smithsonian Institute.

The door is opening for some debt-raiser to do for our colleges what Mr. Kimball has for the churches. Application was made last week for a receiver for Mount St. Mary's College, a Romanist institution at Emmettsburg, Maryland, the liabilities amounting to some $200,000. The financial distress of the University of Chicago has been a public matter for years, and matters have finally come to an issue by the action of the Union Mutual Insurance Company of Maine looking to a foreclosure of a mortgage on the University building and grounds to secure their loan of $150,000. The company offered a year or two since to settle for $100,000, but the trustees have been unable to raise this amount and have allowed interest to be compounded. They have asked the courts to restrain their creditors from foreclosing. The heirs of the estate of Stephen A. Douglas, who gave to the institution its grounds, have also entered a claim against it, that the provisions of their father's gift have been violated and that the property should return to them. If these cases are pushed to an extremity, questions of great moment to hundreds of institutions will come up for decision, but we have no Webster to make of them a Dartmouth College case.

The National bank fight against the 3 per cent interest and the ten dollar bonds of the funding bill took the proverbially cool managers of these institutions off their feet last Friday in New York. The sudden withdrawal of their circulation was felt first and sorest among the stock gamblers of Wall street who were forced to pay one and even one and one-half per cent a day (468 per annum) for loans. To prevent a threatened panic Secretary Sherman authorized the purchase of $10,000,000 worth of bonds and would have carried the amount to $50,000,000 had the stringency continued. The action of the banks has aroused justly the indignation of members of Congress and the funding bill will probably pass, shorn of some of the amendments by which the banks were to be kept in good humor at public expense.

As we hoped the main battle on the Irish question has been fought—not at Drogheda or Boyne-water, but in Parliament. The defeat of the Parnellites and the certainty of the passage of the coercion bill has had the good effect upon the lawless leagues in Ireland. In December alone the number of agrarian offenses numbered nearly 800, now they have nearly ceased. Parnell is constrained to remove his headquarters to Paris, and proposes to invest the 70,000 pounds sterling, which the Land League has raised, in American securities; his meetings have lately rejoiced under the folds of the American flag as a species of insult to the English government and on every side his defeat seems admitted. But the Irish hatred will continue to agitate and tax its dupes to gain by blind force that freedom which more reasonable measures would attain with half the expenditure of time and means. The views of our English contributor, Rev. John Boyes, on the next page have a special value in this connection.

As an instance of the power of monopolies to enrich men out of all proportion to natural laws, it is said that if a man had put $10,000 into Western Union Telegraph stock when the company was organized and left it lying there untouched and uncared for, his investment would now be worth $481,700 and the cash dividends would have amounted to as much more in the intervals. The fight of the great telegraph combination is not over; but its great antagonist is only another wealthy corporation and a settlement may at any time be expected, since there is only a money question and no matter of principle keeping the two apart. Last week a great and influential meeting was held in the great hall of the Cooper Union in New York under the auspices of the National Anti-monopoly League, a society formed to make war on the tyranny and abuses of the consolidated corporations. Judge J. S. Black of Pennsylvania was the chief speaker. Congressman Reagan of Texas followed. It is observable that a considerable portion of their argument against the railroads resembles the indictment of the farmers of the West a few years since—a protest against unjust discrimination and the misuse of these agencies for the enriching of one man exorbitantly, and at the expense of his poorer fellows.

The political attitude of Mormonism as described by Judge C. C. Goodwin in the *North American Review*, from whose article an extract may be elsewhere read, can not long remain a question to be treated with indifference as at present. If the claim of their Bishop Lunt is discredited and the Mormons cannot possibly be so subjugate to their leaders, let the secret Moslem orders of the twelfth century be remembered, whose blind devotees would at the command of their leaders, plunge daggers in their hearts or leap from precipices. There is no estimating the power of a secret and false religion over superstitious, ignorant and debased minds. If we doubt the statement that Mormonism is spreading, it should be known that they hold to-day the balance of power in Idaho and Arizona and are rapidly filling up Washington, Montana, Wyoming and Western Colorado. The vote of Idaho for representative in Con was carried in the late election by an order from George Q. Cannon. Governor Neil of that territory has lately sent a second message to the legislature. It put the Mormon members in a great rage, but no other notice seemed to be taken of it. In this message the Governor says—let the words be read through the land:—"Those who are familiar with the political policy of the Mormon church understand why all practices, devices, and ceremonies calculated to crush out manhood and independence have been incorporated into the modern religious system. It is for the purpose of molding the minds of the members of the church so that they will yield implicit obedience to the advice, counsel, and commands of the priesthood. Secret oaths, rude, barbarous ceremonies and mummeries to impress and awe the minds of the weak, ignorant, and superstitious, are some of the methods adopted to secure the spirit of oneness among Latter-Day Saints. It must be admitted the means employed here have been successful, and that a very powerful organization has been built up, every member of which professes to believe that the design of its leaders, to subvert this government and on its ruins erect a theocracy, will succeed. This may seem a wild fantasy; but I submit, in view of what has already been accomplished by the Mormon church, whether it is wise to longer ignore the fact that we have in our midst a numerous sect fully imbued with the idea that they are to rule the land."

Irish Obstructives in the British House of Commons.

BY REV. JOHN BOYES.

Never since the days of Cromwell has the British House of Commons been the scene of such excitement as was witnessed last night. Five weeks ago it met for the transaction of business, but a number of Irish members called "Home Rulers," have persistently defeated this object. These obstructives, it is hardly needful to say, are members of a secret society, called the Land League, which has been organized by a "ticket-of-leave" man named Davitt. The society by its *unwritten laws* has succeeded in striking terror into the hearts of all law-loving and law-abiding citizens. Such are its terrible, murderous doings that no jury can be impaneled that dare convict, through fear of assassination, any person who is a Land Leaguer, however clear may be the evidence of his guilt. Mr. Foster, the Irish Secretary, recently introduced into the House a bill, known as the Coercion Bill, for the forcible putting down, by unusually severe measures the tyranny of the Land Leaguers. This bill may be extended by the Lord Lieutenant of Ireland to any or all parts of the land where he thinks disaffection exists, and may arrest and imprison for a definite time any person suspected of treasonable acts or designs. This has naturally caused consternation among the members of the League, and at its bidding 43 out of 103 Irish members of the House of Commons have resolved to use every direct and indirect art of obstruction.

On Monday evening last the House assembled at the usual time and sat with a dogged determination on the part of the government to get on with the business, and an equal resolve on the part of the Home Rulers or Land Leaguers to hinder it. The House sat till Wednesday morning, or a period of 41 hours continuously. Last night it was known that Mr. Gladstone would move a series of resolutions for the better order of the House. Expecting interruption, a large police force was on hand. No sooner had Mr. Gladstone begun to speak than a series of interruptions commenced which were in direct violation of the laws and usages of the House. This, after repeated admonitions from the Speaker, resulted in the suspension and forcible ejection of over 40 of the obstructives. The term, however, of suspension only extends to one sitting of the House, and may be repeated this evening with a like result. The particulars of these proceedings have no doubt been cabled and the readers of the *Cynosure* are acquainted therewith. Davitt, the ticket-of-leave Land League organizer was arrested yesterday at noon and will doubtless be sent back to prison to complete his unexpired term of imprisonment.

After the confusion occasioned by these proceedings Mr. Gladstone moved his resolutions. He regretted that the dignity and decency of the House had been lowered. Such proceedings involved a question of life and death to the House. He said that after eighteen nights debate they had only carried the first stage of a bill. It is well known that Mr. Gladstone has always been in favor of free speech, and if the Irish Leaguers had fought with fair weapons he would have been the last to place an embargo upon their actions. The House has of course the right of regulating its own debates. The laws, however, were made for gentlemen, who were supposed to have high notions of honor and courtesy, and so they gave to all full liberty of speech. In future, when the Prime Minister shall declare that a certain measure is essential to the public safety or well-being and shall give reasons for the same, on the vote of a majority of the House the Speaker may take the privilege of the House into his own hands and during the discussion of the Bill in question, may himself lay down the rules of debate to be observed.

It appears that more than one-half of the Roman Catholic priests in Ireland are members of the Land League, and this fact throws suspicion on the letter of the Pope urging them to maintain a loyal attitude, and forces upon us the impression that with the usual craft of the Papacy, a secret message has been given to the contrary. The unanimity of Parliament in dealing with these obstructives has given satisfaction to the country at large.

The Land League has not got the sympathy of the thinking portion of the Irish people, but keeps them in a state of terror and agitation through fear of the terrible consequences that may accrue to any who may be suspected of loyalty.

Louth, England, Feb. 1881.

Solomon's Temple.—IV.

BY E. RONAYNE.

The main part of my last article was suggested by the thought that Freemasonry throughout the entire length and breadth of its foolish and nonsensical ceremonies, makes such constant and persistent reference to the Tabernacle and Temple as the only true models for its lodges and chapters, and as the real source of its traditions and empty titles. Every thing Masonic, according to the Gamaliels and Caiaphases of that wonderful institution, had its origin either in "Solomon's Temple" or in the "Tabernacle in the wilderness," and any pretended land-mark, law or usage which cannot be traditionally traced to either or both of these institutions must be regarded with suspicion or rejected as spurious.

Take an outsider, or as he is Masonically called, "a profane," and let him be as ignorant of the Mosaic ritual or of the various features of the Temple, either as to its construction or its worship, as it is possible for a man to be, but make him a Mason, give him only three degree in Masonry, and that even in some little one-horse country lodge, and in thirty days thereafter at the furthest you'll find him in some corner grocery whittling a stick and talking "Tabernacle" and "Temple" with all the gravity and wisdom of a doctor of divinity. From beginning to end in the whole Masonic system you'll scarcely find anything else but *Temple, Temple, Temple*, all the time. Hiram, Solomon, Hiram Abiff, Adoniram, Temple, "outer courts," "three gates," Middle Chamber, Holy of Holies, Tabernacle,—all these become in a few nights as familiar to the Masonic candidate as the respected name of his grandfather or the locality of his bed chamber. And let it be further remembered that while our good friends are thus (in their own estimation at least) as much at home in all that properly pertains to the Tabernacle and Temple as Professor Proctor is among the stars, yet no other man but a Mason knows anything whatever about these things even though he were the most learned historian or the most profound theological student in the country. Am I coloring this peculiar phase of the Masonic humbug too much? I'll leave it to the thousands of seceding Masons who have either silently or publicly renounced Masonry during the last seven years.

But let us for a few brief moments examine the Tabernacle and see how little or how much we can find in it that will in the least degree sustain the doctrines and practices of the Masonic institution.

From the very beginning of creation we find one phase of character as peculiarly belonging to everything relating to God, namely, Separation. We have light separated from darkness, day from night, the waters above from the waters below the firmament, and then again the waters were separated from the dry land. Every thing in creation manifests the power and the wisdom and the goodness of God—"the heavens declare the glory of God and the firmanent showeth his handiwork," and throughout all, the great and grand principle of separation is always and everywhere set forth. And as it was in the *old* creation so it is also in the *new*. "The Gospel of Christ is the power of God unto salvation," and one of the strongest and the most pointed features of "this glorious Gospel of the blessed God" is separation. At the very outset of the visible manifestation of the work of grace there was an eternal, an everlasting division made. "I will put enmity between *thee* and the *woman* and between *thy seed* and *her seed*." And so we find that believers or God's saints were a separated people from the very beginning.

This was the condition of things even in relation to Abel and Cain. Although they were brothers—sons of the same parents—yet the true and faithful worshiper was as much separated in spirit and in practice from the religious worlding as it was possible to be. Then we have the brief history of Enoch, a separated man; of Noah, a separated family; and in Abraham, Isaac and Jacob we find the beginning of the remarkable history of a separated nation. But during all the centuries that God was proving man upon the earth and "at sundry times and in divers manners speaking in times past unto the fathers," yet at no period previous to the Exodus did he take up his abode visibly and permanently among his people. But as soon as Israel is redeemed from the burning furnaces of Egypt—as soon as the lamb is slain, the blood sprinkled, the Red Sea crossed, the bitterness of Marah as well as the delightful refreshments of Elim experienced, the manna given, the Amalakites met and defeated, and "the book of the covenant read in the audience of the people, then "the Lord spake unto Moses, saying, speak unto the children of Israel and let them make me a sanctuary that I may dwell among them" (Ex. 25:1–8). God's redeemed children were now entirely separated from all the corrupting and entangling enslavements of Egypt, "the seed of the woman," "the elect family," "Jehovah's first born" was now entirely shut in to himself, and hence, he could have a visible abode and a resting place upon the earth.

But is this the condition of things in the lodge—even in any lodge? Are God's people separated from the world in Masonry? Is it so with the professing church to-day as it was in that time when "they were all with one accord in Solomon's porch and of the rest durst no man join himself to them"? (Acts 5: 12, 13) Or rather is it not a fact that Freemasonry controls and governs more or less every branch of the Christian church, popularly so called, throughout the entire world?

But mark again the condition of Israel. Everything is on the ground of redemption, "the blood of the covenant" has been sprinkled, atonement has been made, reconciliation has been effected, and so God can now visibly dwell among his redeemed and separated children as Lord of all the earth. Jehovah was now to have a dwelling place where he would manifest his glory and be at once the teacher and the guide, the king and the counselor of his beloved and ransomed people, "According to all that I show thee after the pattern of the Tabernacle and the pattern of all the instruments thereof even so shall ye make it" (Ex. 25:9). And so "Moses was admonished of God when he was about to make the Tabernacle, for see, saith he, that thou make all things according to the pattern showed to thee in the mount" (Heb. 8:5).

"The Tabernacle then was the tent of Jehovah called by the same name as the tents of the people in the midst of which it stood." And this wonderful tent whether viewed as a whole or examined in detail as to the different materials of its construction and contents, points us directly to the Lord Jesus Christ!

[Concluded next week.]

Victory over Habit.

HOW THE REV. NATHANIEL COLVER, D.D, GAVE UP TOBACCO.

We met Rev. Mr. Colver, of Boston on one of our anti-tobacco routes. On seeing us he exclaimed, "Well, brother, you have got your match." "What's that?" we inquired. "I mean in this tobacco reform. Tobacco is one of the wiles of Satan, and I pity the man who fights it." "What do you know about it, brother?" we inquired. "I ought to know something. I rolled the sin as a sweet morsel under my tongue for twenty years or more. It gave me great annoyance when I was a Boston pastor. Sometimes, when passing up Washington street, for example, I would see a deacon of my church with whom I must come to close quarters, and in so doing must expose my abominable habit. Chagrined and vexed I would eject my quid resolving never to resume its use, cleanse my mouth, and cordially greet the deacon. I would pass through the evening and night with little trouble but the morning would come with all its unearthly cravings. I would take to my study and try to compose a sermon or lecture, but it was all in vain. In agony I would call on a servant and tell him to get me some tobacco. I would seize it eagerly, and chew it greedily, and soon would be myself again, and drive on my sermon like Jehu.

"A short time would pass on, and a similar flare would occur. I would see before me in my walks, some sister of my church, who would expect a few kind words from her pastor, but the thought occurred, Oh! she will see my mouth, and will detect the habit which I despise and denounce. I would instantly cast out the abomination, and with the apparent innocency of a child, act the pastor, resolving as aforetime, and with a similar result. Oh, I abhor tobacco. It makes hypocrites of ministers—it made a hypocrite of me.

"I speak of these merely as a specimen of my battles. At length my last battle was fought with the foul demon. I called upon a dying man, a member of my church. He said that tobacco had brought him to his death-bed, and he should die a happier man if he left his testimony in writing against this sin. I wrote from his dictation, and he gave it his signature. My reflections were painful. A dying brother giving his testimony against a sin of which I, his pastor, am guilty! Oh, then I called God to witness that I renounced tobacco forever! I was in earnest—determined to conquer.

"But the next morning as I took to my study the conflict was terrible. Hell seemed to be let loose upon my soul. I thought I saw Satan enter my door in the shape of a plug of cavendish tobacco. I thought I heard him say, 'Come, Mr. Colver, why do you reject me? I always do you good; try me again.' At this point God gave me an unwonted resolution. I remembered Luther's successful conflict with Satan, and exclaimed, 'You black, slimy, nauseous fiend, *begone!*' That, brother, was a FINALITY. I have not been troubled with tobacco since. May God help tobacco-using ministers as he helped me, is my prayer."—*Rev. George Trask.*

Mormon Lodgery.

The organization is governed by a code which is said to be a close copy of that which prevailed in Peru under the rule of the Incas. Of its completeness, an idea may be gained by a statement given to a correspondent of the San Francisco *Chronicle*, last month, by Bishop Henry Lunt, of Cedar City, Utah. The bishop said:

"First there is a President, and he has two Counselors. Second, there are Twelve Apostles. The President is one of them, and there are eleven others. Each of them receives a salary of $1500 per annum. The President wields an authority equal to that of the other eleven. Third, there are seven presidents designated as the Presidents of the Seventies. Fourth, come the Seventies, with seven presidents over each, and a president over each of the Sevens. Fifth, come the Seventies, each body of which consists of seventy elders. There are eighty of these Seventies in Utah, and they are compelled to report at least annually. These constitute the general authorities of the church. Sixth, is the Head Patriarch of the church. This dignity is hereditary when the candidate is worthy. The Head Patriarch resides at Salt Lake City, and blesses the people by the laying on of hands. The present incumbent of that sacred position is John Smith, the nephew of Prophet Joseph Smith. Seventh, there is a Presiding Bishop, who attends to the collection of tithes. Eighth, Zion is divided into twenty-three Stakes, each of which has a president. Each Stake is divided into wards, and each ward into districts. Each district has a quorum of teachers, whose business it is to visit each family periodically and look after the spiritual welfare of its members. Each district has a meeting-house, Sunday school, day school, Young Men's Mutual Improvement Society, primary association for small children which meets on Saturdays, and usually a dramatic society. Our people at Cedar City have a brass band, a string band, a co-operative store, a co-operative tannery, and a co-operative grist-mill which cost ten thousand dollars. Ninth, come the priests and deacons. In the world the priests preach and baptize, but do not lay on hands. The wisdom of man could never have devised a church organization like that. Out of a total population of one hundred and fifty thousand there are thirty thousand children in Utah under eight years of age. We have a Sunday-school organization known as the Deseret Sunday-school Union, of which George Q. Cannon is Superintendent; he is our Delegate to Congress. Then we have a perpetual immigration fund, in charge of President Albert Carrington. With this we assist in gathering our converts to these valleys. All nations are here represented."

Of the designs of the church, to the same correspondent Bishop Lunt said:

"Like a grain of mustard was the truth planted in Zion, and it is destined to spread through all the world. Our church has been organized only fifty years, and yet behold its wealth and power. This is our year of jubilee. We look forward with perfect confidence to the day when we will hold the reins of the United States government. This is our present temporal aim; after that we expect to control the continent."

When told by the correspondent that such a scheme seems somewhat visionary, considering the fact that Utah cannot secure recognition as a State, the bishop's reply was:

"Do not be deceived; we are looking after that. We do not care for these territorial officials sent out to govern us. They are nobodies here. We do not recognize them. Neither do we fear any practical interference by Congress. We intend to have Utah recognized as a State. To-day we hold the balance of political power in Idaho, we rule Utah absolutely, and in a very short time we will hold the balance of power in Arizona and Wyoming. A few months ago, President Snow of St. George set out with a band of priests for an extensive tour through Colorado, New Mexico, Wyoming, Montana, Idaho and Arizona, to proselyte. We also expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington Territory.

"In the past six months we have sent more than three thousand of our people down through the Sevier valley to settle in Arizona, and the movement still progresses. All this will help build up for us a political power which will, in time, compel the homage of the demagogues of the country. Our vote is solid, and will always remain so. It will be thrown where the most good will be accomplished for the church. Then, in some great political crisis, the two present political parties will bid for our support. Utah will then be admitted as a polygamous State, and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power, and will dictate to the country. In time, our principles, which are of sacred origin, will spread throughout the United States. We possess the ability to turn the political scale in any particular community we desire. Our people are obedient. When they are called by the church, they promptly obey. They sell their houses, lands and stock, and remove to any part of the country the church may direct them to. You can imagine the results which wisdom may bring about, with the assistance of a church organization like ours. It is the completest one the world has ever seen. We have another advantage. We are now and shall always be in favor of woman suffrage. The women of Utah vote, and they never desert the colors of the church in a political contest. They vote for the tried friends of the church, and what they do here they will do everywhere our principles and institutions spread."—*From the "Political Attitude of the Mormons" in North American Review.*

Culture without Religion.

In noticing the suicide of a member of the Senior Class at Cornell University last fall, a correspondent of the *Evangelist* mentions some grave circumstances surrounding the student life in that celebrated institution where mere mental culture is enjoyed in the highest degree, whose students furnished an Ithaca mob to break up Prof. C. A. Blanchard's lectures in that city and gave to lodge history the Mortimer Leggett homicide, while the faculty has given us the able argument against secretism by Prof. Burt S. Wilder:

"Religious instruction consists of Sunday morning and afternoon sermons, delivered in Sage Chapel. The most noted divines whose presence can be obtained, are selected to fill the pulpit. Some of the sermons are very scientific, some treat of the Bible as a whole, some of Christ. Yet the hearer feels that it is professors and students who are addressed; and seldom does the speaker forget himself and audience enough to permit a deep earnestness for the soul to break through the rainbow cloud of words. It is said that very few of the students are infidels. As near as I can learn they are not anything. All the influences infidelity can bring to bear are not a drop in the bucket to dangers more seductive and blighting. The truth is, student life here is what we would call a fast life. When intellectual culture is gained from the midst of surroundings which sap the moral strength, and plant a thorn at every footstep of the future life, it is too expensive. The origin of the habits is probably in the homes of the wealthy, where wine is a part of every meal, and the card and billiard table a part of the furniture of every house."

Political.

Local Option against Lodgery in Albion, Iowa.

Editor Cynosure:—We have had no excitement in our little town since my last writing. The Masons are laying low for a big jump—into all the offices in our town corporation on the 7th day of next month—but the presumption is that it will be a leap with an unsatisfactory landing. This township has gone fairly and squarely into Anti-masonic politics, and has adopted the American platform. We do not measure men by the way they talk but by the way they vote. We do not propose to be governed by men who hold alien allegiance if we can help it. To oppose secretism is a costly business for any laboring man, and to be an out-spoken anti-secret man is the next thing to being a candidate for the poor-house. But we are happy in the thought that we belong to the American party and were among those who cast a straight American ticket last November. Secret orders are a good thing to protect county defaulters, as they have done in this county, Blackhawk, Butler, Polk, and others I could name. They take criminals out of prison; protect thieves, govern the State, the church, and the school. The minister of Christ who is posted in these things and does not preach directly and plainly against them, is not doing his whole duty. The temperance orator who goes about preaching temperance and organizing secret orders for the promotion of temperance, should be sent to the lunatic asylum. I have been a Good Templar, and I know that all the ceremonies are simple nonsense and the order is run principally to keep a certain few in office.

Now is the time for action, friends. Now is the time to strike death-dealing blows at this hydra-headed monster that is sapping the life out of the church and the nation. How can we do this except by our votes? Votes count—unless there is a Masonic board—and then sometimes they fail to be counted. Then let us write, preach, pray, and talk in favor of this reform movement, and then VOTE as we talk.

Yours for truth and action.

John W. Modlin.

—At the annual meeting of the Society for the Suppression of Vice, held in New York on the 15th inst., Anthony Comstock read the annual report. It is stated that for selling obscene literature, 472 arrests had been made; 147 years' imprisonment inflicted, and $55,650 in fines imposed; 27,564 pounds of objectionable prints, 14,495 pounds of plates and 1,316,080 songs, etc., had been seized. Chicago had passed an ordinance forbidding the distribution of quack circulars on the streets. Other western cities were taking steps to prevent the circulation of papers published in this city which were immoral in their tone.

The Morgan Monument.

The editors of the *Cynosure* have been importuned for their opinion on the location of the monument to Morgan and Anti-masonry, and they have also been blamed for allowing so much to be said and with so little apparent purpose. The committee, of which Bro. Conant of Connecticut is chairman, has the whole matter in charge, and the *Cynosure* has published freely the opinions of those who have contributed and those who have not, since the committee desired it as a guide to their future and final decision. The contributors to this fund can speak from no rostrum where all can hear, except the columns of this paper. The wisdom of allowing this freedom is manifest, since the vote of the majority is falling to Batavia. Some have objected to this point as at one side and secluded. This city has, however, between 7,000 and 8,000 inhabitants and has railway connections to all points. The proposed location is within a few rods of the great New York Central road, and a monument of the kind proposed would be there a conspicuous object to thousands of travelers.

Among the public institutions of Batavia is a fine ladies' seminary which is patronized from all parts of the country, and a State Blind Asylum. The inmates of the latter will not of course expect to be benefitted by any elegance of design or eloquence of inscription; but we must not count them out while they can hear, and as no lodge will take them they are Anti-masons by necessity. A monument costing two thousand dollars in Batavia would attract as much attention to Anti-masonic history and principles throughout the nation as one of twenty thousand dollars in Chicago where a cheap structure would be lost in the midst of more magnificent surroundings. If the friends are willing to go to the necessary expense we have no doubt that the committee, who are as wise men as any of us, will commend some public place in this city for a memorial to the greatest of modern reforms.

AN OLD MAN'S VIEWS.

Paxton, Ill.

Bro. K.—Much is said and something done about the Morgan monument. The origin of the idea I don't know. It is manifestly providential, and hence deserves profound thought and prayerful consideration.

There is no one idea as to what the monument is for and but few in harmony as to where it should be placed. Then what is it for? Certainly to confer no benefit of any kind or degree upon Captain Morgan or his relatives. He has been dead a half century. His relatives are nowhere in the vicinity of the abduction and murder. Thirty years ago a classmate of mine in Lane Seminary, named Modisett, told me that his father, Dr. Modisett of Terre Haute, Ind., married the widow of Captain Morgan for his second wife. But very few of the old settlers who knew all about the transaction still live in the vicinity. A new people are there and as a whole, vastly less interested in the principles of the reform than they are in a hundred other places. Indeed such is the power of the lodge and the lack of stalwart reform sentiment in Batavia, the monument would be considered unsafe in that locality.

The object of the monument is to make known to the whole world, the principles, the character, the deeds and the history of Freemasonry. It is not to benefit the dead but the living. It is not to immortalize a locality but to establish and publish the truth that will purify the church and the nation. The real object of the monument is worth inconceivably more than its cost. All other objects would not justify the outlay.

Where shall it be placed? Placed where the world can see it, and where the people among whom it shall be placed will take such an interest in it, that they will not only subscribe liberally for its erection, but will be proud of it as an ornament, and ensure its safety.

Almost none of the thousands who would see it and be impressed by it in Chicago would ever see it, or know it, or be influenced by it in Batavia. I could contribute nothing for such a work in such a place. Money can be laid out to a vastly better purpose in promoting the reform in many other ways, but a creditable monument erected in Chicago would justify a strenuous exertion and a large sum of money. For such a work I will now say that when needed I will give five dollars and if after thorough effort more is needed I will give more.

Brethren, we must do one thing at a time and do it with all our might and do it well. The *Cynosure* must be sustained and wherever an interest in the monument is awakened, the *Cynosure* must go to report progress, and strengthen the cause and spread the light. Brethren this is not a little matter. It is second to no object to be obtained in this reform. Let us have a day of fasting and prayer to quicken and unify us and raise us up to a suitable apprehension of what our work is and the spirit in which it should be done. Let our plans be definite and clear, and all of us together work for its accomplishment. A suitable monument for Captain Morgan is of sufficient importance to work and pray for as a leading object for a year, and success in the work would pay abundantly. Bro. Stoddard, who knows me will advance the five dollars whenever the terms are complied with.

An old man.

RECEIPTS FOR WEEK ENDING FEB. 26.

C. Pope, $5.
M. Horbaugh, J. G. Welsh, J. S. Pope, $1 each.
J. Holton, A. Muzzy, 50c each.
F. E. and E. R. Marcum, 35c.
S. P. Marshall, 30c.
J. B. Marcum, C. W. Allen, 25c each.
J. H. Sloan, 15c.
S. P. Marshall, 10c.
E. Nortsal, 5c.
Total, $10 45. Grand total, $471 87.

Relief for the Congregationalist.—The deliverance of the "Miss Much-Afraids" of the press and pulpit from their servile timidity in the presence of the lodge is one end the *Cynosure* has in view when it speaks so plainly and severely. Some time such friends as the one who wrote the following from New Hampshire to the Boston *Congregationalist*, whose souls overflow with grief and tremble with alarm when they see the desolations these false worships are bringing upon the churches—sometime they too, seeing that truth may yet be spoken without fear, will join us in assailing this stronghold of the devil, and the *Congregationalist* even will venture to name the lodge when it is meant as in this paragraph:

"There is a feeling widely prevalent, though scarcely named above a whisper, that nothing else so much as the many outside organizations that have sprung up within a few years, is hindering the progress of religion. Having the material welfare of the members in view, and a form of religious service, they are accepted, sometimes by church members, as a little better than the church. Some of our parishes, not able to support a minister without missionary aid, sometimes sustain one, two, or more of these societies, I have been informed that in one town with about five thousand inhabitants, there were twenty-six of these organizations, and that during the week of prayer the pastor of one of the churches (not Congregational) left the union prayer-meeting for an evening, under the plea that he must preside at one of these meetings. So much of the time and money of many church members is required for their support that not only does the treasury of the Lord, the prayer-meeting, and even public worship on the Sabbath suffer, but some of our ministers are finding they must reduce expenses to correspond with receipts."

The Planets in 1881.—Conjunctions: The most interesting feature connected with the movements of the planets is that of their conjunctions, or passings of one another; 1881 will be especially notable in this respect. Omitting those of Mercury as being too close to the sun to be watched for any length of time before or after, they are as follows: Venus will be in conjunction three times, or, as it is commonly called, make a "triple conjunction" with no less than three planets—

Jupiter, Saturn and Neptune, and once with Uranus. Mars will be in conjunction with Jupiter, Saturn and Neptune. There will be a remarkable grouping of the planets in the month of June. On the 18th all the major planets, excepting Mercury and Uranus, will be within twenty degrees of each other; a celestial gathering of the most rare occurrence. Transit of Mercury: November 7th, the planet Mercury being near its ascending node while passing inferior conjunction, will be seen as a small black spot projected against the sun's disc, and moving with a retrograde motion across its southern limb.—*Ex.*

—Seven thousand men are at work on one section of a railroad from the City of Mexico to Toluca.

—The Maine Senate unanimously concurred in an adverse report upon the woman suffrage question.

Reform News.

Sauk County, Wis.

Baraboo, Feb. 19, 1881.

Editor Cynosure:—Mr. Thos. Lowe, of Michigan, worked the third degree of Masonry in Free Cong. Hall in Baraboo, last night, to quite a large and well behaved audience, and succeeded in killing and raising Hiram in due and ancient form. He labored under the disadvantage of working but one degree, the third, so that much introductory explanation was needed. We had to confine ourselves to one night on account of the high price paid for the hall.

The performance seemed exceedingly farcical and ridiculous to all who witnessed it. It was mortifying to the advocates of secretism to have so public an exhibition made of the secret practices of the lodge, but the greatest misfortune for them in the case was, that although so supremely ridiculous, it was still Freemasonry. The work agreed substantially with Ronayne's, and was pronounced correct by those acquainted with both Minnesota and Wisconsin lodge work.

It is a singular phenomenon that there are so many persons in every community who have attained to such a stage of "advanced thought," and are so infused with the spirit of "modern progress" that they cannot accept the doctrines of Christianity as generally taught, and yet seem to have no difficulty in bolting the absurdities of Freemasonry, which bid defiance to all authentic history and all true scholarship, at a single gulp, and then cry out for more. It is evident from the disclosures made, that the oaths of Masonry are incompatible with the obligations of good citizenship.

Wherever such work as Mr. Lowe's is done, steps ought to be taken without delay to organize and give public expression to the wide-spread opposition which is felt to the oath-bound secrecy which seems to aspire to entire control in our State and nation.

Mr. Lowe is engaged to work the first and third degrees in Fairfield, about four miles northeast of Baraboo, on Monday and Tuesday evenings next, and negotiations are pending for work in three other places in the county. We can cheerfully recommend Bro. Lowe for lecture and degree work to all who are in need of such services. I think that for the present, this is the true direction in which to work. It must be pushed until people are thoroughly taught what Freemasonry is.

Respectfully, J. W. Wood.

What Shall be Done in Indiana?

New Lisbon, Ind., Feb. 15, '81.

Dear Cynosure:—I have just received a letter from Dr. S. L. Cook, our State agent and lecturer. He informs me that he has been hard at work; that he has had good audiences; that the common people hear him gladly; and that he thinks that progress is being made.

Now, dear friends in Indiana, the question is, Shall we continue an agent in our State? This cannot be done without financial assistance from some source. We really need two lecturers in this State who could devote their entire time to the work. At our last annual meeting the Executive Committee were instructed to employ a second lecturer as soon as funds could be procured to pay him. At the same meeting a committee was appointed to mature a plan for a legally incorporated body in this State. In a few days after the adjournment of said meeting one of the most wealthy and influential members of that committee departed this life, and another member has been on an extended tour in the West and I am not advised whether or not he has yet returned. Owing to the above causes the committee has simply done nothing.

I received a letter a short time since from our treasurer, stating that he had not received a single cent since our annual meeting for the support of the lecturer this year, or to liquidate his claim on us for last. The crisis is upon us, friends, and we must decide one way or the other. Will we raise the amount justly due Dr. Cook and then abandon the work entirely, or will we go to work with renewed energy and do our whole duty. To adopt the former would not only be a grand defeat, but an utter rout and demoralization, an utter disgrace. I am personally under obligations to Dr. Cook for about seventy dollars in addition to paying probably as much annually as any other one man in the State for the support of the State work.

Now, friends, are you going to let me foot the whole amount? You need have no fears at all in remitting funds to our State treasurer. He will honestly account for every cent. We need your advice and counsel. Please let us have suggestions through the *Cynosure*, or by postal card. Please give the matter your serious consideration; and, above all, let us have your earnest prayers to Almighty God to put it into the hearts of his people to do their whole duty. This thing of everlastingly importuning for money is probably as distasteful to me as to any living man, but when we learn to do our whole duty the work will go on without any importunity.

Where and when shall we hold our next annual meeting? Let us not put this matter off until the last day in the evening. We delayed this matter too long last year, waiting to hear from certain points.

Hoping soon to hear from many friends I remain fraternally yours,

Geo. W. Champ.

A Field Ready for Sowing.

Union, Iowa.

To lecturers S. L. Cook, J. T. Hobson or any one who can and will go to New London, Howard county, Indiana, and lecture against the idolatrous worship of secret societies: Call on Elijah Hanson, three miles west of town, or Willis Kinworthy, or David Wright in town. While in this place about a month ago I witnessed a funeral and burial of an Odd-fellow Quaker. One minister and several of the substantial Friends objected to his being buried in their ground according to Odd-fellow order, but there was a minister who took the uniformed procession into the church and preached the funeral sermon, and then the Odd-fellows went through with their Christless performance. This caused no small stir amongst the people. I did what I thought was my duty to inform them, and hope some lecturer will go there and rouse them so that every Odd-fellow will give up the lodge. Calvin Marshall.

Correspondence.

The Passion Play.

Denver, Col., Feb., 14, 1881.

After New York, San Francisco and the populous cities of America refused to patronize this play it remained for Denver City, Col., to publish through their press that the first play in the New Tabor Opera House, when finished, would be the Passion Play. This building, named after its owner (Lieut. Gov. Tabor, who "struck it so rich" at Leadville), has been in construction for some months. When a notice of this play appeared in the papers, a Christian man said to another, "Help me pray that God may interpose and men may be rebuked for their sins." In less than two weeks (about the middle of January, 1881,) a great portion of the wall fell to the earth so strangely that there has been much comment. Some say it was building in winter; others, poor mortar; some say it was the wind, and others say it was a stick of giant powder. The mayor appointed a committee of three to investigate, inspect and report, but it was not satisfactory to all. There is something strange about it—a thick wall of brick, three or four stories high to fall, neither in nor out, but to crumble to the earth right over the foundation, looks as if the breath of the Almighty had blown upon it by way of warning. They are rebuilding, but many say they would fear to go into that Opera House. This warning may save some from the fowler's snare, for surely the Lord yet reigns in the heavens above and earth beneath. Could not that God who heard the prayer of Hezekiah in behalf of Israel, when insulted by Sennacherib, and sent a blast over the Assyrian army, hear prayer in Denver and shake the corner out of an opera house that would insult heaven and earth by calling together the wicked and the gay to see the Passion Play?

Denver Solid Rock.

A Proposition Worth Maintaining.

Baraboo, Wis.

Editor Cynosure:—Some churches are troubled about decreasing members. This Methodist Episcopal Conference, I am told, is 1,000 short since last year. One potent reason for this is the prevalence of adhering Masonic ministers. The masses are losing faith in them; in fact are beginning to look with holy horror upon the whole secrecy business. The Gospel of Jesus Christ, filtered through a mind that can see dignity in Masonic initiations, or honor toward God in its oaths, does not nourish the poeple.

I will make this proposition to my fellow-men and maintain it to the best of my ability, "In this land of equal rights, free speech and mutual interests and dependence, citizens of any community have no moral right to organize, or continue in organization, any institution for any purpose whatever to which any other good citizen, male or female, objects, without first candidly submitting such organization, in all its parts and bearings, to free and thorough discussion and criticism."

Organized secretism is wrong because it is the main element in all wrong doing. Bad men and scoundrels of every degree rejoice at the spread of such principles, seeing in them, by intuition, a tendency through sworn fellowship to darken clear perceptions of right and wrong, taint evidence, and palliate crime.

Fortunately, the American mind tends toward openness of thought, words and acts, and this preponderating idiosyncrasy of open-heastedness cannot be effectually smothered with a gag of lodge oaths, of which some are narrow, some bigoted, and some so wicked as to have been

especially forbidden in set terms by God himself.

Well, says my Masonic neighbor, what are you going to do about it? We will do this,—we will help the conscientious renouncers of Masonry to educate the people in regard to what Masonry is. Wherever this information spreads their liberty-loving, God-honoring recruits will be cut off. If this information had been spread fifteen years ago, and had had the force of conviction upon the minds of the people that Anti-masonic efforts are now having, but a small proportion of present lodge members would ever have been initiated. I know scores of men that I cannot think it possible would have taken any oath had they believed that a part of it would be "if any part of this solemn oath or obligation be omitted at this time that I will hold myself amenable thereto, whenever informed," saying nothing about the throat-cutting and bowels-burning.

To Masons in Baraboo I would say, have one grand uproarious laugh in your sleeves in remembrance of the awe with which the world has been inspired and the enthrallment it has submitted to for, lo, these many years; then throw up your charter, sell your lodge outfit at auction, put proceeds in the Morgan monument, thus giving a stunning instance of poetic justice; then get on to a platform broad enough to hold wives and sweethearts, old men in dotage, young men in nonage, and thus set the first pattern in redeeming our city from clannishness.

R. J. Wood.

An Old Disciple's Letter.

Sullivan, Ohio.

Dear Cynosure:—I have a few things to make known to the many Christian readers of the best paper known to me, because it comes out against every evil known in our day. I am still waging an unrelenting war against the "old hand-maid" in our community, and my wages as a soldier are the defaming and traducing of my character. Although I have labored with two of the churches here, yet at this time neither of them will have me in their fellowship. I withdrew from the Disciple church because I could not endure their laxness in discipline, having for deacons two open and determined Sabbath-breakers, and one of the elders is an Odd-fellow, and they have nearly all manner of characters in the church that the world has. There are oath-bound secretists in all of the three churches, some of whom hold offices in the church and township and because I oppose all the evils they cherish, they call me a disturber of their peace, and cast out my name as evil. But when we go to their meetings, and expect to have our spiritual strength renewed, we find no spirit of God among them. You, my dear readers, may know how low one of these churches has fallen. There moved a man into our town who brought a letter from the Disciple church of his former residence, and as soon as he came among us opened a dairy and sold his milk on each returning Lord's day. This became known to the elders and pastor of the Disciple church, and they paid him a visit. When asked if he did not know that it was sinful, he replied he did not know but it was, but that his milk would have to go, nevertheless. He would do as much work and make as much money on the Lord's day as on a week day. This was a clear case of covetousness, "which is idolatry." The pastor asked me what they had better do under the circumstances. I told him their duty was plain not to take him into the church, for in case they did they would approve Sabbath-breaking, and thereby ruin the church. They nevertheless invited him to offer his letter. I protested, but to no purpose. So I left them, and am now where they must hear me. J. B. Cressinger.

How an Anti Lodge Church Began to Live and Grow.

Morenci, Mich.

Editor Cynosure:—I embraced religion in the spring of 1844 and shortly after I united with the M. E. church in this place. At that time this country was new and we were not troubled with Masonry in the church; consequently we enjoyed peace and harmony and I think had power for good. A few years later a local preacher, steeped in Masonry, settled in our place and soon the monster began to show its head in the shape of a social circle and then Sons of Temperance and then Odd-fellowship and next the Masonic lodge. Some of our members had been nibbling at the bait and were ready to swallow the hook. Now the conference sends us a Masonic preacher, and by this time it is plainly to be seen that vital piety is dying out of the church. I was called to fill responsible positions in the church and could see the workings of the fraternity. For instance, while a certain brother's character was being examined at the annual conference, objection was made which gave opportunity for some investigation. Our presiding elder and some others tried to vindicate his character, but the more they tried the worse it looked. At this juncture Bro. Hickey, of Detroit, sprang to his feet and said, "I discover there is iniquity here, and I propose to dig it up, cost what it may." Much excitement arose on the conference floor; and after it was quelled one arose who seemed fully implicated in the matter and said, "Brethren we do wrong in delaying this conference to investigate this case. I move that a committee be appointed to try this case after conference." Of course it was carried. That was the end of it, at least I never heard any more about it.

Again, a little later charges were brought against one of our most popular preachers, stationed at Adrian, for adultery, and as our preacher was on the committee to try him I accompanied him to the trial and heard the testimony. I thought the testimony was sufficient to convict any man, and that was what our preacher thought, and he, not being a Mason, so decided; but the rest of the committee was all against him. He came home greatly exasperated and boldly said that it was nothing but Masonry that cleared him.

In the fall of 1861 I told my brethren in the church I never would help support another Freemason preacher, and now the war began in earnest. The conference sent us a man not a Mason. He had not been here two weeks when he told me he had been offered five dollars if he would join the lodge. I did not think they could get him; but they made him believe he could get better positions and higher salary, and in six months he went in hood-winked, cable-towed, half-naked, seeking for light. Then I was in a fix, for my official duty was to collect the quarterage. I saw at a glance that my best hold was to resign, but my resignation was not accepted; so I asked for a withdrawal which they did not expect. But I had made up my mind that Masonry was ruining the church and all of its institutions; and as I had quite a large amount of money invested in the church and its institutions, it was hard to bear, but out I went. So did some others. We did not give up our hold on God, but kept at work wherever an opportunity presented itself. In about a year and a half a United Brethren preacher came in our vicinity and commenced a meeting in a school-house. I think the Lord was in it for we had a good revival, and gave us who did not like the image of the beast, a home. And now we have a church in Morenci and have had for eight years. We are not very popular, but the Lord is with us. We support our preachers and keep up finances without resorting to festivals, lotteries, grab-bags, etc.

J. Osgood.

Our Mail.

Andrew Alpaugh, Yates City, Ill., writes:

"If I had the means I would hire a lecturer to come here. We need one. Who can come down?"

Israel Shreve, ElPaso, Ill., writes:

"I live here among a fraternity of fifty or sixty Baal worshipers, a few of them members of the different churches. One of those secretists, a member of one of our churches, arose in a class-meeting the other evening and said he could not tell why it was that he could not talk on the subject of religion, as he could talk very well about anything else. The next day I met this same man in a store carrying around a (relic of barbarism) Masonic apron worn by his father fifty years before. I could but blush to think that we were members of the same church and that he could talk so glibly of his Masonic apron that had been worn by his father, a thing I thought he ought to be ashamed of."

Harris Johnson, Nebraska City, Neb., writes:

"Those that have told me when talking with them on the subject of secretism, that they were with me every time, would rather pay ten cents a week for tobacco, than to pay $2.00 a year for a good newspaper."

The question is asked, "Where is Mr. Michael?" He is in Washington, D. C.

John Manville, Sparta, Morrow county, Ohio, writes:

"There are many men opposed to secret societies .but they are afraid to make their opposition public. It is awful to think how timid people are. I expect to take the Cynosure so long as I live, and when I die I want my children to read it. It is the best paper out. My prayer is that God will bless you and all that fight against the works of darkness."

S. D. Greene, Chelsea, Mass., writes:

"I knew a Methodist preacher by the name of Cook who preached in the towns of Richmond and Stockbridge, and mingled in his meetings. If it was your father he was a very interesting man and preacher. I sympathize with you in your loss though it is a great gain to him. May God sanctify his dealings to you and all the bereaved."

Russell Park, Denmark, Lee county, Iowa, writes:

"I wish the subject of building an Anti-masonic Hall in memory of Morgan or in behalf of this reform might be agitated. How much would a hall cost, suitable to our reform? If Masonic idolaters can build a memorial temple to the memory of Geo. Washington in Virginia, I think we might afford one for this reform."

This suggestion is a good one. In regard to cost of a hall of course that would depend upon where it was located, etc., etc. Let us keep this suggestion in mind and press the collections for the Morgan monument and complete that business as soon as possible, for other work is crowding upon us. Have you all done your best for the Morgan monument?

Eld. J. H. Austin, writes from Charles City, Iowa:

"The work is moving on like an avalanche; it only needs more men and money to capture the field."

If the Lord add his blessing. Let us pray the Lord of the harvest to send forth laborers into the vineyard.

Eld. I. Jackson, Harrison, Me., writes:

"The seed I have been sowing will spring up sometime I expect. Some does already begin to show itself. One who has had the rope around his neck now takes the Cynosure. Another says he will have no more to do with Masonry. Both of them ministers."

J. Hunter, Beman, Kan., writes:

"When I get time I will canvass for your excellent paper. This country is new, the people all in limited circumstances. Religion at a low ebb indeed. The clergy seem to be settled down in formalism."

D. S. Coyner, Lyndon, Ross county, Ohio, writes:

"Those who voted the American ticket did not get any notice in public. They were ignored. Counted out."

C. Quick, Weston, Mich., writes:

"I am grieved to hear of the death of Mr. E. S. Cook. So falls one after another the workmen in Christ's vineyard. Let us pray that other laborers may be sent forth to labor, for the fields are white already for the harvest."

J. S. Hickman, Seemly, Ill., writes:

"The lecture work must be pressed as well as the Cynosure. We must be aggressive."

W. M. Love, Baker, Mo., writes:

"The work here is growing in interest and there are now scores who talk anti-secrecy to one a few years ago. I regard the Cynosure and tract work as indispensible to the growth of the reform work. If the country from Sedalia southwest to Carthage could be canvassed by some lecturer of the Association, either national or State, I am firmly of the opinion that an active Southwestern Missouri organization could be effected."

C. A. C., Carthage, Ind., writes:

"We have long loved the strong meat of the Gospel, and feel that the fearless

workers of your Association inspire and encourage us to heartily go on with our part of the work."

John T. Comstock, Rollin, Mich., writes:

"I lived in Morgan times, and after reading largely find Freemasonry to be a Christless, bombastic and murderous institution."

C. F. Elwyn, Oakland City, Ind., writes:

"I prize the Cynosure more highly than any paper I have ever read. And now in my sixty-ninth year I am fully determined to fight for the principles it advocates more zealously than I have ever done."

Mrs. Charles Blackinton, Flint, Mich., renews her subscription and writes:

"I want to learn all I can of the man of sin that is being revealed, that has caused so great a falling away from the churches of these last days, for I do not want to be found having fellowship with the image of the beast. How can we escape fellowshiping this terrible abomination?"

E. Van Fossen, Adel, Iowa, writes:

"By all means let the Morgan monument be put up at Chicago."

W. H. Figg, Reno, Ind., writes:

"Public morals are at such a low ebb that it is hard work to accomplish anything in the direction of moral reform. The morals of the people are so vitiated by reading dime novels and pictorial trash that they have no taste for anything of a good moral character."

Sabbath School.

LESSON XI.—March 13, 1881.—THE SINNER'S FRIEND.

SCRIPTURE.—Luke 7: 36-50.

[From Pilgrim Commentary.]

NOTES.

"That he would eat with him." The hostility of this party had already begun, since on any theory the Sabbath discussions in Galilee (chap. 6: 1-12 and parallel passages) and at Jerusalem (John 5) had already taken place; but there was no open rupture as yet. Nor is there any evidence of an improper motive on the part of Simon, such as we find on the other occasions when our Lord was entertained by Pharisees (chap. 11: 37-54; 14: 1-6). "Jesus speaks to him in a tone so friendly and familiar, that it is difficult to suppose him animated by malevolent feelings. Further, ver. 42 proves unanswerably that he had received some spiritual benefit from Jesus, and that he felt a certain amount of gratitude towards him; and ver. 47 says expressly that he loved Jesus, though feebly."—Godet.

"An alabaster box of ointment." Evidently quite precious (comp. Matt. 26: 7), since the more costly ointments were preserved in flasks of alabaster, with long necks, sealed at the top. The neck of the flask was sometimes broken when the ointment was to be used (comp. Mark 14: 3). "The ointment here has a peculiar interest as being the offering by a penitent of that which had been an accessory in her unhallowed work of sin."—Alford.

"To wash his feet with tears;" or, more correctly, "to wet his feet with her tears" (so in ver. 44). The woman came behind him, as he reclined at the table, intending to kiss and anoint his feet; but, as she stood there, her tears of penitence began to flow, and bedewed them first. The unbidden ointment from her contrite heart outran the costly ointment she had provided. Who can doubt which was more precious in the sight of the Lord?

"Wipe them with the hairs of her head;" as a towel. Among the Jews it was considered very humiliating for a woman to be seen in public with her hair hanging loosely.

"For [or 'that'] she is a sinner." His reasoning was, "A prophet would know of himself what others must find out. Jesus is not a prophet; for he does not know who this women is, since no one would willingly allow himself to be touched by such a person." The last position is the erroneous one. Jesus did allow such a person to touch him. The tacit objection of the Pharisee was against the touch: hence it was technical and ceremonial, more than moral. The subsequent discourse not only proves that he knew, and therefore was a prophet, but teaches far more than this.

"Fifty." Equal to seven dollars and a half. Of course the actual relative sinfulness of the two persons is not thus set forth. The debt is in one sense sin, but the application of the parable shows that a sense of sinfulness is meant. On that, and only that alone, our gratitude for forgiveness is based; not on our actual guilt, of which we have no adequate measure or standard of comparison. Hence there is no allusion to the well-known fact that many great sinners have little sense of guilt. The woman in her heart pleaded guilty to her many sins (ver. 47); Simon probably felt that his offences were a few minor infractions of the law. Some think the forgiving of the debts represents the casting out of "seven devils" from Mary Magdalene, and the healing of Simon from leprosy (Matt. 26: 6). But this grows out of the confusion of the two anointings. It should be noticed how immensely greater is the ratio between the debts, when God's forgiveness and man's forgiveness are contrasted (Matt. 18: 24, 28: ten thousand talents, and two hundred pence).

"Thou hast rightly judged." "And in judging so rightly thou hast condemned thyself." The mode of teaching is Socratic. "But that which establishes such an immeasurable distance between Jesus and the Greek sage is the way in which Jesus identifies himself both here and in what follows, with the offended God who pardons, and who becomes the object of the sinner's grateful love."—Godet.

"Into thine house." "Thine" is emphatic, thus implying rebuke; as if to say, "I was thy guest: hence to show me such attentions was thy duty rather than hers." It is true, ordinary civility did not require from the host all these marks of affection, but honored guests frequently received them; and the host, as the one favored, would bestow them. Our Lord does not accuse Simon of incivility; but, loving little, he had treated him as an ordinary guest. The contrast with the conduct of the woman is as beautiful in form as it is pointed in purpose. Simon did not give water for his feet, but the woman gave tears (comp. ver. 38).

"For she loved much." Alford correctly explains: "Simon had been offended at the uncleanness of the woman who touched our Lord: He, having given the Pharisee the instruction contained in the parable, and having drawn the contrast between the woman's conduct and his, now assures him, 'Wherefore, seeing this is so, I say unto thee, she is no longer unclean, her many sins are forgiven, for [thou seest that] she loved much; her conduct toward me shows that love which is a token that her sins are forgiven. For she has shown that love of which thou mayest conclude, from what thou hast heard, that it is the effect of a sense of forgiveness.'" With this view Meyer, the ablest of German commentators, agrees.

"Thy faith hath saved thee." Not love; that convinces others: but faith lays hold of free grace, and thus love is produced. Her faith, her hope as a penitent, based on the words and character of our Lord, had brought her into the house of Simon. From the belief that he would forgive her her gratitude sprang; and, as her love expressed itself in act, her faith was encouraged by the way in which these acts were received; growing in faith as she wept, and wetted his feet, she felt more and more that she was forgiven, and at length received in the formal declaration her full absolution (ver. 48): thus her faith had saved her.

Western College.

ANSWER TO JOHN DORCAS.

WESTERN, Ia., Feb. 18, 1881.

In the *Cynosure* of Feb. 17, Bro. Dorcas asks for an explanation which I cheerfully give. As he wishes the United Brethren church, and indeed all the churches, to be free from lodge control and lodge influence, he is to be commended for his interest in our college at Toledo. That his fears may be removed I will say that there are three prominent mistakes—unintentionally of course—given in his article. I said in my article, which he quotes incorrectly, "While the citizens generally gave toward the $20,000, some of whom were Masons," not that "many Masons had contributed largely." Only a few Masons gave toward the College, and these may and may not be adhering Masons. The citizens were invited to subscribe for the College under the knowledge of the law and usages of our church, a large majority that donated money are not Masons.

As chairman of the committee on "relocation," and not chairman on "resolutions," as Bro. Dorcas says, I told Masons and others at my first and last visit and all the time, "If we went to Toledo with our college at all, we would maintain uncompromisingly the principles of our church." We would expect to think and act as independent Christian gentlemen." This was granted to be our privilege.

We are not slaves, but freemen. I would have reported adversely to any town or city having our college with a compromise on this or any other question.

Bro. Dorcas's third mistake is, that a Mason is chairman of the building committee. I have always been chairman of said committee. There are seven men on the building committee, six of whom, if not seven, are in sympathy with our church. Let all our friends rally around our College at Toledo and help to make it a grand success—as it now promises—in sanctified learning and in the spreading abroad of a pure Gospel. M. S. DRURY.

Bible Reading Emblems.

BALANCES.

Tekel; Thou art weighed in the balances and art found wanting. Dan. 5: 27.

1. Scales must be correctly balanced. Pro. 16: 11.

2. Men may use false weights. Pro. 20: 10-23.

3. God weighs truly. Pro. 16: 2; Job 31: 6.

4. God's perfect law the weight. Gal. 3: 10.

5. All are found wanting. Rom. 3: 20; Psa. 130: 3.

6. Those in Christ are weighed and found nothing wanting. Col. 2: 10; Isa. 26: 7.

7. False balances deceive. 2 Cor. 10: 12; Rom. 10: 3.—*Notes for Bible Study.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 3, 1881.

"*The more attentively I have observed the character of the Masonic institution as it now exists in the United States, the more thoroughly I am convinced that it is the greatest political evil with which we are now afflicted.*"—*John Quincy Adams in a letter to Wm. H. Seward, Oct. 17, 1831.*

We have lately received several letters from young men applying for admission to Wheaton College through the advice of our good friend, and active friend of reform, Mr. Hickman of Iroquois county, Illinois. We wish to express our gratitude to him for remembering us. There are probably hundreds of young men and girls whom a few words to them or their parents would send here and who would rejoice in their coming through their whole after life. We have an excellent corps of instructors, and a bright and interesting body of students. It is a privilege to be associated with them. Send for catalogues.

The *Religious Telescope* of February 23d contains a most able and excellent article on the lodge discussion in the U. B. church, from the pen of Rev. L. Davis, D.D., in answer to those who clamor for silence on that subject. We shall try to make room for it. Dr. Davis shows that they break the peace who break the laws.

The Independent Catholic Church.

Three Romish priests have started churches which loathe the papacy. Chiniquy, a Canadian Frenchman; Gavazzi, an Italian; and now lately McNamara, an Irishman in the United States. These three churches are now in sympathy with each other; and all three, particularly Gavazzi's, have drawn and are still drawing members from the moral thralldom of Romish priests. Unlike the "Old Catholic" movement, and the less important protest of Pere Hyacinthe, these three churches seem likely to anchor on evangelical ground, and not only emancipate their own members from the "man of sin," but react on the Romish communion at large as secessions always do upon the corrupt organizations from which they come out. When Luther burnt the Pope's bull and was not himself burned, the night of horror was not only broken in Protestant countries, but mitigated over all the realms of Popery. The priestly curses poured on the head of Luther since that hour, are a ceaseless proclamation to the weakest and darkest minded papists, which they can understand, that they can obey their own religious convictions and not suffer death for it.

Bishop McNamara (for he is chosen Bishop by the American secession) has published a Confession of Faith and Discipline which are decidedly evangelical and if the French and Italian branches shall adopt articles equally Scriptural they will be lights shining amid the darkness and shadow of death.

Meanwhile bricks are being loosened everywhere in the walls of spiritual Babylon. Father Hogan writes Bishop McNamara from Dublin, Ireland, Dec. 18th last: "Many of the priests have become obedient to the faith, and many of the people will follow their example; and thus our dear country will no longer be a prey to sacerdotal fanaticism and oppression, and will acknowledge but one Prince and Priest forever, Jesus, to whom be glory everlasting."

There is one chief source of weakness and danger to these glorious emancipations from popery. The Protestant churches, after which this new sisterhood will necessarily be modelled, are almost universally corrupted by that child of popery, the lodge; which, like Romanism, teaches salvation by ceremonies and not by Christ. Mazzini and Garibaldi, with their followers, were generally Freemasons, and their light is gone and going out in obscure darkness. Castellar and his Spanish Republic, like the Republic of Lamartine in France, has gone back to the reign of kings and priests. Nothing will emancipate people but Christ. "We are complete in him." Freemasonry, excluding Christ to take in Mohammedans, Jews and deists, is a worse anti-Christ than popery itself, and all the more dangerous because it fastens, like a poisoned shirt of Nessus, on those churches who are escaped from Rome; and being but a shadowy "*image*" of the beast, it excites less fear, while exercising "all the power of the first beast"; and amid the liberty and glory of Protestantism, is like snakes under flowers, or "the abomination of desolation standing where it ought not."

Wise Fools.

"*Professing themselves wise, they became fools,*" is among the intense, burning, practical truths of which the Bible is full.

The *Catholic Review*, a vigorous and devoted sheet, informs us that "The Holy See has condemned the novel devotion to the heart of Joseph;" and adds that "the church never permits her children to be misled by unhealthy, and still less by superstitous practices."

The same print gives in several numbers "The Ecclesiastical Year," in which are set forth a multitude of festivals into which the time of the year is divided. The following are a few of them: "The feast of the Sacred Heart of Jesus," which "owes its existence to a revelation made to a nun;" "The Exaltation of the Holy Cross;" "Feast of the Holy Scapular;" "The Assumption of our Blessed Lady into Heaven," of which the Bible teaches nothing; "The festival of the blessing of herbs," held on the 15th day of August; "The festival of the Seven Dolors;" "Festival of the Rosary," with others sufficient to stuff the mind of the devotee with religious fictions of man's invention and crowd out the teachings of Christ.

The same article tells us that "the church does not celebrate the birth-days of saints, except those of Mary and John the Baptist, because they were, at their birth, free from original sin," etc., etc. Surely, papists must be grateful to their church for sparing them the "prayer to the most sacred heart of Joseph."

These puerilties, invented in the dark ages by one bishop and another, and which have survived those ages, are precisely on a level with the legends of the lodge, and the manufactured myths of all false religions. They are the reliance of Satan to choke and kill out the truth by substituting religious fictions, until the mind of the receiver will not possess two substantial ideas on anything; thus repeating the follies so sternly denounced by the Prophet: "He feedeth on ashes. A deceived heart hath turned him aside, that he can not deliver his soul, nor say, 'Is there not a lie in my right hand.'"

Cain's Religion.

Cain murdered Abel; Freemasons, Morgan; and in all ages false worshipers have murdered the true. President Finney's and others' lives were threatened for speaking against false worships. Why? Because Satan, the god of all false worships, is a murderer from the beginning, and mesmerizes his worshipers into his own spirit.

Following is a new and most interesting case of threatened assassination for religious opinion's sake. Rev. J. A. O'Connor is pastor of an Independent Catholic church in New York city. He preached against the Romish rule in that city and received the following letter:

NEW YORK, Oct. 26, 1880.

REV. J. A. O'CONNOR,

SIR—I attended your meeting on last Sunday evening, and heard your violent and slanderous tirade against the Roman Catholic church, including the Pope, bishops, priests, sisters, nuns and everything connected with the church.

And I now desire to inform you that your career is fast drawing to a close, for just so surely as Mr. Grace is elected mayor of New York, and elected he will be, a people who have tolerated your abuse will tolerate it no longer; for with a Roman Catholic mayor, comptroller and board of aldermen, and with the chief of police Roman Catholic, you would no longer be afforded police protection, and without that neither you nor the fraud who calls himself "Bishop" McNamara would dare to utter your slanders against the Holy Roman church before a New York audience. For if you did you would both be dragged from your platform, tarred and feathered, and probably hung on the nearest lamp-post, as the "niggers" were in 1863. You should know, sir, that this is a Roman Catholic city, and that the Roman Catholics always possessed the power, but are only now getting it in shape where they can use it effectually against you, McNamara, and all of your kindred.

I write you this not in a spirit of intimidation, but respectfully and for your own good, and to let you know that you will not much longer be permitted to stand before the public and slander the Holy Roman Catholic church.

Remember that ROME IS A POWER, and a power that will be felt more in this city in the future than it has been in the past; and with Grace as mayor, the police force controlled by Roman Catholics, such vile slanderers as you, McNamara, and the New York Herald will be compelled to respect the Holy Church of Rome, or cease to exist.

Respectfully,

†ONE WHO KNOWS.†

This is a fulfilment of the words of Christ: "The time cometh when whosoever killeth you will think that he doeth God service."

The U. S. Currency.

The *Cynosure* has said little on that article of the platform of the American party which respects the currency. Our hope has been that both Republicans and Democrats would be sufficiently alive to the pecuniary interests of their constituents, the masses, to protect us from vicious or ring legislation. The Greenbackers, amid some conflict and confusion of ideas incident to the rise of a new party, and some extravagances about dispensing with coin altogether, now (as we understand their organs) are in favor of coin enough to pay all our dues to foreign countries, which would otherwise subject our paper circulation to a ruinous discount. What they have chiefly insisted on is that the (National) bankers shall not take from our Government the governmental prerogative of furnishing part of the National circulation, since, by owning and issuing money, they can unduly influence Congress by bribery of members, and by enlarging and diminishing their circulation, so as to confuse, weaken, and intimidate the National finances.

To simple lookers-on, the present "Funding Bill" imbroglio with these banks, would seem to realize and confirm the Greenback doctrine. As we understand the case it is this: Congress wishes to diminish interest on the United States debt to 3 per cent. The banks fearing they will be compelled to give up their 5 per cent bonds and accept the 3 per cent, attempt to intimidate and coerce legislation by threatening to withdraw their bills, and by actually withdrawing their bills to the amount of eleven or twelve millions of dollars during the consideration of the Funding or three per cent bond bill. The Senate immediately rushes through another bill repealing the tax on the deposits in these banks; which, as the Chicago *Times* says, "looks too much like acting under compulsion." So thinks the *Cynosure*. If bank deposits ought to be taxed when bonds bear five per cent interest, and Congress, that is to say, the people, by their representatives, can sell their securities at 3 per cent, and a ring of bankers answer, "If you do so, we will smash your currency and confuse your business by withdrawing our bills from circulation," that is

nothing short of impudent dictation and compelling Congress to legislate under their threat to produce a panic among the people, and so make Congressmen unpopular with their constituents. If the banks can do this "in the green tree," while they are weak, what will they do in the dry tree, when they are strong?

Our purpose is to give more attention to political and financial questions than we have heretofore done, and give our readers the benefit of our studies. At present we see not why Cæsar should not have his "image and superscription" on the coin of the country, and his endorsement on its currency. Governments may become corrupt and despotic. Rings and monopolies are corrupt by their nature; and banks, whose bills could not carry us through the late war, but which ceased to redeem their bills when we got in trouble, and *and have never redeemed them since* according to the promises on the face of those bills, now come forward with an ill grace demanding that their bills shall be equal to greenbacks; and threatening to produce a business smash-up unless their deposits are exempted from taxation. They rule our rulers!

—A special circular presenting those testimonies against the lodge best fitted for the latitude of Washington City on Inauguration day has been prepared by the N. C. A. agencies and a large quantity has been forwarded to friends in that city for distribution.

—Bro. Stoddard revisits Paxton, Ill., next Sabbath on an invitation to preach in the United Presbyterian church. He will speak at other points in Eastern Illinois as far as Westfield on his way to Dunkirk, Ohio, and the State Convention.

—Elder D. P. Rathbun reports through the *Wesleyan* the interesting experiences of his lecture work during the past few months. He is connectional reform lecturer for the Wesleyan churches by conference appointment and is not unfaithful to his duty in cases where there is an unhealthy apathy toward Christ's work against the lodge. His report will be a means of grace and of encouragement to all readers.

—An old Anti-mason of the early days who voted for Wm. Wirt in 1832, finds that his pastor, Mr. Scott, is "Grand Master" of Illinois Masons. This "Grand Master," who also claims to be a servant of the meek and lowly One, lately lectured on Masonry in his church and made so many false statements that the old fire was rekindled in our old friend's bosom. He came to know of the *Cynosure* by "Grand Master" Scott, who used his prerogative as head of Illinois Freemasonry to denounce our paper as a "vile sheet." Mr. Scott may yet deserve an appointment as special agent for the *Cynosure*.

—Elder Joel H. Austin, of Iowa, passed through Chicago on Saturday last on his way to Indiana. He called at the *Cynosure* office to report progress and give a word of cheer.

—That the readers of the *Cynosure*, may know where Bro. Thos. Lowe is and what work he is doing we take the following from a letter of his dated Feb. 21: "We had a good meeting in Baraboo. I hope you have received a report of it from Bro. Wood. I am getting strong again and ready for work; have appointments for five nights this week and the prospect is good for next week. Bro. Wood is a worker and spares no pains; I do not know how to express my thanks to him and his kind wife for the care I have received from them during my sickness here. I am truly grateful to my Heavenly Father for placing me under the care of such good friends."

—The following extraordinary manifestations of lodgery are reported as existing in this city: "The United States Premier Lodge"—one branch of this order named "Triton," meets four times a year; "Royal Ark Mariners Supreme Grand Lodge of the U. S. A.;" "Primitive and Original Rite, or Swedenborg Rite"—the Grand Temple of the Primitive and Original Rite of Freemasons of Illinois is open to Master Masons; "Royal Arch Knight Templar Priests;" "Ancient Arabic Order"—the Nobles of the Mystic Shrine receive Knight Templars and Sublime Princes, 32d degree.

—Howard Crosby replying to T. L. Cuyler's strictures on his Boston anti-temperance speech, claims that in December, 1877, the society which he represents (which patronized moderate drinking) closed up all the groggeries in New York for nine days, but the Mayor and Excise Commissioners opened them again.

—The *Argus* of St. Mary's, Auglaize county, Ohio, published a long and sloshy speech by a piece of sounding brass named Yingling in which are these statements:

"Whilst Masonry stands so high in antiquity that no definitive proof can be had as to its age, yet there is quite positive proof that it had its origin in the Eleusnian mysteries which are said to have taught the immortality of the soul and the other sublime truths of natural religion." ...."The letter 'G' is an emblem which is considered most sacred among Masons because it is intimately associated with the name of God. 'The symbolic letter G,' says one, 'that hieroglyphic bright, which none but craftsmen ever saw,' and before which every true Mason reverently uncovers and bows his head —is a perpetual condemnation of profanity, impiety and vice. No one who has bowed his head before that emblem can be profane, for no profane person can be a true follower of the three Grand Masters. There is much in Masonry to keep us continually in mind of the Supreme Being whom we should worship."

The editor refused Mr. S. J. Pollock space to reply, but the Wapakoneta *Bee* did, and he used it modestly to show the absurdity and immorality of the Masonic palaver.

—Bro. J. D. Nutting, who has for several years been managing the *American Freeman* with marked success, has left that office and will for the present be engaged by the publisher of the *Cynosure* in furthering the interests of our paper.

—We last hear of Elder Browne at Willington, Connecticut, early last week, where he spoke several times and aroused much interest.

—Another new secret life insurance fraud has been started in the interior of this State and is known as the Equitable Union. It has its chaplain in common with all the other spurious lodge religions, and gives male and female equal advantage.

—Another order of the same stamp is the "Royal Templars of Temperance," which boosts its sham insurance and worse religion into notice with a temperance balloon. This order was introduced in 1870, to do a "higher grade of temperance work," that is, make it more Masonic.

—As already announced Bro. Ronayne intends (God willing) to be at the Ohio State meeting, March 15 to 17, at Dunkirk. From there he expects to visit Melmore, Northfield, Bedford and other points in Ohio, taking in Blissfield, Mich., either on his way out or back. The meetings at Polo last week were a great success.

Notices.

Ohio State Convention.

To the friends of anti secrecy in Ohio, greeting:

That secret, oath-bound societies are a very great power in our nation, and that they are anti-Christian, anti-republican and perverters of justice and good order in society can be easily proven, therefore their influence is wholly for evil. Believing these things, and that they ought to be thoroughly exposed, the friends of anti-secrecy in Ohio have determined once more to meet in convention on the 15th of March continuing through the 16th and 17th, at Dunkirk, in Hardin county, on the line of the Pittsburgh, Ft. Wayne and Chicago railroad. The opening address will be made by Rev. William Dillon. We have the promise of Rev J. P. Stoddard, National Agent and Lecturer; other speakers will be announced as soon as possible.

Dear friends let us besiege the throne of grace for the presence of God to go with us, and his blessing to follow our labors. And let us not cease to pray for those lukewarm brethren who heretofore have not often been seen at conventions, that they may have greater boldness in the faith, and come up with us to the help of the Lord against the mighty.

The good people of Dunkirk extend a cordial invitation to all friends of the cause, and hope to be able to entertain all who come.

S. A. George,
Sec'y Ohio Association

Knight Templarism Illustrated.

PRESS NOTICES, CONTINUED.

The Free Methodist, Chicago, Dec. 8, 1880.

Those interested in the higher degrees of Masonry will find this book an invaluable assistant.

Sabbath Recorder, Alfred Center, N. Y., Dec. 9, 1880

The work is intended as an exposition of these higher degrees of Masonry from which the uninitiated may learn the true character of the institution. We commend it to the careful consideration of those contemplating a questionable and more expensive method of learning what is shown in this work.

The Christian Standard, Cincinnati, Ohio, Dec. 4, 1880.

The Conclave of Knights Templar at Chicago, last summer, called such attention to this order, that there will probably be a general curiosity to know more of its character. This book professes to give a true history and description of it. Of its trustworthiness we have no means of judging, except from the fact that it is from the same source as "Freemasonry Illustrated," the correctness of whose statements we have not known to be challenged.

The Advance, Chicago, Dec. 2, 1880.

Such is the distinctive title of a book which will interest those who are interested in such things. The prodigious fizzle of the much advertised Knight Templar celebration in this city a few months ago, disgusted to extremity most sensible people hereabouts with that sort of huge emptiness of pretense.

Christian Journal, Toronto, Can., Dec. 10, 1880.

..... We have little faith in any secret society, and the revelations contained in this book are calculated to reduce to zero our faith in this particular society of which it treats. Those who take any interest in Knight Templary, especially such as may be invited to become "Knights" will do well to read this book before they commit themselves.

Lutheran Standard, Columbus, O., Dec. 11, 1880.

"Knight Templarism Illustrated." The publisher of this book has done good service in exposing the abominations of secretism. Here is another volume that will help to open the eyes of the people to an evil that is enormous and that is doing incalculable mischief in our land. The illustrations, showing signs, grips, diagrams of lodges, forms of initiation, etc., are numerous and well executed. Those who would know not only what silly child's play the whole performance of these "valiant and magnanimous" knights is, but also what irrevelant caricatures of our blessed Lord's life, sufferings, resurrection, and ascension they present, should read the book and judge for themselves. May it receive a wide circulation and be instrumental in preserving many from the councils of the men of darkness!

From the Progressive Christian, Berlin, Pa., Feb. 10, 1881.

Mr. Ezra A. Cook deserves much gratitude from the liberty loving people of the United States for the masterly and heroic manner in which he has exposed Masonic secrecy. By reading his books our readers can acquaint themselves with the sinful foolishness of Masonry and all its subordinate lodgeism. Mr. Cook is responsible, and will deal honorably. We are personally acquainted with him.

Home Circle.

The Two Sayings.

Two sayings of the Holy Scriptures beat
Like pulses in the church's brow and breast!
And by them we find rest in our unrest,
And heart-deep in salt tears, do yet entreat
God's fellowship, as if on heavenly seat.
The first is "Jesus Wept,"—whereon is prest
Full many a sobbing face that drops its best
And sweetest waters on the record sweet.
And one is, where the Christ, denied and scorned,
Looked upon Peter. Oh, to render plain,
By help of having loved a little and mourned,
That look of sovran love and sovran pain
Which he who could not sin yet suffered, turned
On him who could reject but not sustain!

—Elizabeth Barrett Browning.

Paul and the Viper.

If Paul had been like some of the eminent, grave, and reverent divines of the present day, he would easily have escaped such a danger as this. If instead of busying himself picking up sticks to feed the fire, he had wrapped his clerical robes about him, and sat in the calmness of apostolic dignity, willing to be waited upon; he would have had no trouble with vipers. But he was too busy a man for that. He gathered the bundle of sticks and laid them upon the fire, and presently the viper, warmed by the heat, came forth.

There are men to-day who have a wonderful faculty for starting vipers. So long as everything is cold and wet and drizzly, there is no danger of snakes. But let a man build a fire, gather the fagots, and feed the flames, and ten to one, some viper or enemy of some kind will fasten upon him. If they cannot disprove his arguments they will damage his reputation. If they cannot meet the facts they will assail his character. If they cannot prove they will accuse; and if they dare not accuse they will insinuate. The viper meddled with nobody else, but fastened on the hand that had disturbed its quiet and tumbled it into the fire. The same class of men from that day to this have built fires and had trouble with vipers.

The people of Melita looked on. They were not disposed to take sides in any difficulty between Paul and the viper. They concluded he must of course be a bad man, and though he had escaped the perils of the sea, yet was still pursued by divine vengeance. They did not understand that vipers generally fasten on those who disturb them; and that they are quite as likely to fasten on good men as on bad men. So they awaited the issue, expecting that Paul would yield speedily to the reptile's power; and that his swollen form would fall dead at their feet. They were mistaken in their anticipations. He "shook off the venomous beast and felt no harm."

A good many people occupy the same position. They see the vipers fastening upon some man who has built a fire and made their position too warm for comfort, and they watch to see if he drops dead. If he dies it was because he deserved death; if he survives the attack of the viper they may deem that he is a god.

We would not advise anybody to cease work for fear of vipers. If God has touched their hearts and filled their souls with light and blessing let them keep at work, build fires, and feed the flames, and if the vipers come shake them off. Do not be afraid. No man can serve God actively and efficiently without having some sort of trouble with the devil. The generation of vipers is not extinct, nor are there any indications of its immediate extinction. The vipers are all about us, but he that is stronger and mightier than the old serpent himself, has said, "Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet." His power makes us safe from all dangers, and in the end will bring us off more than conquerors, for God shall bruise Satan under our feet shortly.—*The Common People.*

Sabbath Laws.

The Sabbath was made for man, and all laws for the observance of the Sabbath as a day of rest are in the interest of man. In proportion as the Sabbath has been violated people have been deprived of that period of rest which natural laws have demonstrated as necessary for both man and beast. There are now in this city 30,000 people who are forced to labor seven days in the week and for whom there is no rest. This number is steadily increasing, and, if in the interest of certain classes the law is to be disregarded, the time will come when all days will be alike, and when there will be no rest for the people who earn their bread by the sweat of their brow. And if a day of rest from labor is not good for all, why should it be enforced by law against any class? Will anybody tell why merchants, manufacturers, and bankers, should be required to close on Sunday, while saloon keepers are permitted to keep open? Is there call for a law that shall except the latter class? and what is this class that it should be placed on a higher plane than those engaged in our industries? Is the rioting and drunkenness that mark the first day of the week more elevating in its influence than honest labor? Yet it is a fact that the opposition to the Sunday law comes mainly from those who profit financially by the retail traffic in liquors, and the law if impartially enforced would be popular with the great mass of the population. How is it in Washington city? There the Sabbath is closely observed, outwardly. The shops and saloons are all closed. The barber shops are not open. There are no carriages in the streets for hire, and the people who work are unanimously, almost, in favor of this close observance. So it would be here if we had a law and that law were enforced. In Baltimore it is as in Washington city. In both places the Sabbath is a day of rest for man and beast, and all are on an equal footing. There are no exceptions. There is no favoritism.

There is a great deal of idle talk about Puritanical Sabbaths, making people religious by law, and forcing them to attend church. This is for the purpose of dodging the real question, which is to cause a suspension of labor and place all classes on an equal footing. There is nothing in the Stubbs law to force people to attend worship, or prevent them from wandering over the hills or into the country, but there is something in it to enable all classes to do those things if they desire.

Paris has no Sabbath, and what do we find? The laboring classes petitioning the government for a Sabbath law. The latter feel the need of rest.

In this country the working people favor an eight hour system. This is to secure more rest. The disregard of the Sabbath tends to add one-seventh to the hours of labor. In the case of 30,000 people in Cincinnati this has already been done, and that, too, without adding correspondingly to their wages.—*Cincinnati Gazette.*

Heaven.

O, wondrous charm of a single word! The peace, joy, riches, honor, glory of innumerable millions for endless ages are congregated in one word, "heaven." The "many great and precious promises" cluster and bloom in everlasting fragrance in this word, "heaven." Through the sixty sluggish centuries the cross-burdened, anxious church has strained her tear-dimmed gaze to see emblazoned high above the pearl-gemmed gates of the eternal city this synonym of all expected bliss, "heaven." Sick-bed sufferers, tossing in pain, are solaced as some kind voice whispers, "heaven." The honest poor, gathered to their scanty board, take courage as they talk of "heaven." The dying sing with joy as through the mists of the dark valley they catch bright visions of "heaven." Imprisoned apostles sang hymns of praise at dead of night as through the gloom of dank and loathesome cells there "dawned the light of heaven." Amid crackling flame the martyr hosts grew strangely calm as their expiring eyes caught glimpses of endless bliss in "heaven." The one word that calms our fears, soothes our sorrows, lightens our burdens, warms our love, kindles our faith, inspires our hope, sheds light on our darkness, turns the thorny maze to flowery paths, dispels the sudden gloom of the valley of death, and floods our souls with light and bliss is "heaven."—*World's Crisis.*

Words of Life for Every Day.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

Thursday, March 3.—"In the world ye shall have tribulation, but be of good cheer, I have overcome the world." John 16:33.

Friday, March 4.—"My kingdom is not of this world." John 18:36.

Saturday, March 5.—"Then were the disciples glad when they saw the Lord." John 20:20.

Sabbath, March 6.—"He was a burning and a shining light." John 5:35.

Monday, March 7.—"Ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8.

Tuesday, March 8.—"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other." Acts 4:12.

Wednesday, March 9.—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Acts 4:19.

—The following remarkable incident was first told in our columns by Mr. B. T. Pettengill of Peoria in a letter from Europe, written during a tour of several months in 1876. It is worth repeating:

A century ago an infidel German countess, dying, gave orders that her grave should be covered with a solid slab of granite; that around it should be placed square blocks of stone, and that the whole should be fastened together by strong iron clamps. "This burial place, purchased to all eternity, must never be opened,"—thus she defied the Almighty. But a little seed sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there slowly and surely, until it burst the clamps asunder, and lifted the immense blocks. No wonder the people of Hanover, look at that tree and opening grave, as God's answer to the terrible defiance of the young countess.

No sailing-vessel ever made a voyage anywhere in dead calm. Let no man wax pale therefore because of opposition; opposition is what he wants, and must have, to be good for anything. Hardship is the native soil of manhood and self-reliance. He who cannot abide the storm without flinching, lies down by the wayside to be overlooked and forgotten. Toleration is a word that should not be spoken among Christians; for toleration is a very proud, intolerant word. Believer, desire to find thy will in the divine will alone. Be silent when he strikes, contented when he denies, thankful when he gives, and resigned when he takes away. Every one thinks his party has the kernel, and others only the shell. Whereas they are all apt to let the kernel

alone, and dispute about the shell, as if that were the kernel. If all men were to bring their misfortunes together in one place, most would be glad to take his own home again, rather than take a portion out of the common stock. A holy life speaks when the tongue is silent, and lives when the heart has ceased to throb.—*Ex.*

Childrens' Corner.

Here are some lines for the little girls to read. If they would really be pretty, and grow up as handsome women, let them remember that it is

"Not costly dress nor queenly air,
Not jeweled hand, complexion fair;
Not pearly teeth nor sparkling eyes,
Not voice that nightingale outvies.
Not one, nor all of these combined,
Can make one woman true, refined.
'Tis not the casket that we prize,
But that which in the casket lies.
These outward charms that please the sight
Are naught unless the heart be right.
She to fulfil her destined end
Must with her beauty goodness blend."

—Selected.

Unlawful Societies.

EX-PRES. WALLACE'S LETTERS TO YOUNG CHRISTIANS.

Dear Friends:—I have already written you concerning your duties in society, and explained pretty fully the law of Christ defining them. But there are many organized societies in existence which you may be invited to join. Very soon you may be called on to determine what societies are lawful and what unlawful; of what associations you may become members and of what not. What does the law of Christ teach us on this subject? I shall try to answer this question, and thus help you to determine what are unlawful societies.

The following general principles, I think, may be regarded as axioms. I do not think any man can be found who will dispute one of them:

1. No society is lawful which contemplates unlawful ends.

2. No society is lawful which prescribes unlawful means or methods of securing its ends, even though lawful.

3. No society is lawful which imposes unlawful conditions of membership.

4. No man should become a member of an unlawful society. If he finds himself connected with such an association, no matter for what purpose organized, and no matter how many excellent features may belong to it, he should at once withdraw from it.

5. Membership in an unlawful society is a matter of such a serious nature that every Christian should carefully guard against it, lest he offend his Master, suffer hurt in his own spiritual interests, and do damage to the cause of Christ.

So much in general. There are, however, certain more specific principles, the consideration of which will help you to determine in what societies you may lawfully become members. They are as follows:

No man can lawfully promise, and much less swear, to do any one of the following things.

1. To keep secret anything whatever before he knows what that thing is. It may be such that it would be his imperative duty to reveal it. If, therefore, you are invited to become a member of a society, and find that at the outset you are required to guard sacredly secrets not yet made known to you, stop at once. You cannot make such a promise without sin. You need ask no additional questions concerning its principles, aims or methods. The door is shut against you. You cannot enter.

2. To obey an order before he knows what the order will be, or indeed to do anything of which he may be ignorant when the order is made. If, therefore, you find a clause in the pledge or oath required of you in order to membership binding you to do something as yet unknown to you, you need go no farther. You cannot make such a promise or take such an oath without sin. The door is shut against you.

3. To obey a code of laws before he knows what the laws require or forbid. They may be such that they cannot be obeyed without sin. If, therefore, you find that you will be required to take such an obligation in order to enter any society, you need inquire no farther. Such an oath or promise is unlawful. The door is shut against you.

You may be assured that such an obligation will bind you to nothing wrong; but this is not sufficient. Men differ as to what is right. A society may decide that there is no wrong in keeping a secret or obeying an order or law in which you may see a heinous sin. You have no right to transfer the keeping of your conscience to another. You yourself must judge of the moral character of your own acts. Thus to judge and decide is your inalienable right and imperative duty. For any society to assume this right is the height of presumption; for you to tamely surrender it is to betray a solemn, God-given trust. You cannot give up to any man or set of men the right of private judgment. In addition to all this the law of the oath requires you to swear in truth, in judgment and in righteousness, and you cannot swear thus without knowing the secret you are expected to swear to keep, or the law you are expected to swear to obey beforehand, so that you may have an opportunity to examine and determine its moral quality. The same principle applies to a promise.

Now, if these things be true, then no society can lawfully require such a promise or oath as a condition of membership. Making such a requisition renders it an unlawful society. No man or woman can lawfully enter such a society. Whenever any man or woman finds himself or herself in such a society, it is his or her immediate duty to withdraw from it.

In addition to all this, I think I may safely affirm that such an oath or promise is unnecessary as a condition of membership in any society organized for right ends and seeking them by right means. I think no man can show that such a society cannot exist or do its work successfully without such obligations. If unnecessary, this is an additional reason why you should not enter a society which requires such an oath or promise. It is certainly wise for you to scrupulously avoid binding your conscience with any such obligations.—*United Presbyterian.*

A Brave Dog.

A gentleman from Canada tells the following story to the New York *Sun:*

"A day or so ago the engineer of a train near Montreal saw a large dog on the track, barking furiously. The engineer whistled, but the dog paid no attention to the noise, but refused to stir. The dog was run over and killed. The engineer observed that the dog crouched close to the ground as he was struck by the cowcatcher. A minute later the fireman saw a bit of white muslin fluttering on the locomotive and he stopped the engine.. On going back to where the dog was killed it was seen that the dog had been standing guard over the child, and had barked to attract the attention of the engineer. The faithful animal had sacrificed his life rather than desert his charge. The child had wandered away from a neighboring house, followed by the dog, and it is supposed that the child lay down and went to sleep on the track.

A girl composed of eight halves is a mathematical anomaly, a scientific monstrosity. And yet we heard one recently, within an half hour, declare she was half dead with the heat, had half laughed herself to death at somebody's mishap or blunder, was half crazy to know something about something else, was half tickled to death at some funny remark of an ape of a beau, was half mad at an escort's presumption, and was half killed by a hair-pin scratching her neck, while all of her—two halves more—was still alive, well and absurd. Girls, drop all these hyperbolical nonsensicalities that disfigure your daily walk and conversation, and be as sensible as you are pretty and lovable.—*Deadwood Pioneer.*

Home and Farm.

Hints to Those Visiting the Sick.

Enter and leave the room quietly.

Carry a cheerful face and speak cheerful words.

If the sickness is serious, do not fall into gay and careless talk in the attempt to be cheerful.

Don't ask questions, and thus oblige the invalid to talk.

Talk about something outside, and not about the disease of the patient.

Tell the news, but not the list of the sick and dying.

If possible carry something to please the eye and relieve the monotony of the sick room—a flower, or even a picture which you can loan for a few days. Highly perfumed flowers, however, should never be carried into the sick-room.

Some little simple delicacy to tempt the appetite may be well bestowed.

Stay only a few minutes at the longest, unless you can be of some help.

Remedy for Diphtheria.

A Washington physician gives to the public the following prescription, which he has tried and never found to fail. Our readers can take it for what it is worth:

Sub-sulph. of iron or Monsel's salt of iron, one drachm; water, six ounces or one and a half gills; sugar to suit the taste; mixed.

The dose varies with the age and the virulence of the contagion. For a child from two to five years, one-fourth of a teaspoonful in water from one to six times each day; from five to fifteen, half a teaspoonful from one to six times each day; from fifteen upwards, one teaspoonful from one to six times each day.

To Cure the toothache, take a piece of sheet zinc about the size of a sixpence, and a piece of silver, say a quarter of a dollar, place them together and hold them between and contiguous to the defective tooth—in a few minutes the pain will be gone, as if by magic. The zinc and silver acting as a galvanic battery, will produce an effect on the nerves of the tooth sufficiently to establish a current, and consequently relieve the pain.

Cure of Small-Pox.—"I am willing to risk my reputation as a public man," wrote Edward Hine to the Liverpool *Mercury*, "if the worst case of small-pox cannot be cured in three days simply by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water, drank at intervals when cold, is a certain, never-failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

From numerous experiments made in the great hospital at Posen, Prussia, it appears that ice is a most effectual remedy against small-pox. One of the patients in a fit of delirium, escaped to the garden, where the snow lay two feet deep. There he remained the whole night, with no covering but his shirt. On the following morning the fever subsided and the pustules had died. This strange circumstance attracted the physicians' attention, and after consultation they determined to keep the temperature of the small-pox wards very low, and apply small quantities of ice to the patients. The results surpassed their expectations, and at the end of a week all the patients had recovered.

An exchange says: "We wonder why our children take cold so easily, while attending school, but we do not reflect that the poisonous carbonic dioxide for which there is no escape, enervates the system and paves the way for deadlier diseases than colds. A good school-house is an invention not yet perfected. We have a great many poor ones, and a number equally as great of miserable ones, and a few barns, not deserving the name of houses."

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: Clarinda, Iowa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Congregational Methodist, Maplewood, Mass.; Berea and Camp Nelson, Ky.

NOTE.—The above list is necessarily incomplete. We invite every reader of the Cynosure to become interested in sending information which shall help perfect it; and, above all, to have other churches, not now testifying against the lodge, take such action as shall put them wholly on God's side of this question.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1881, there has been sent to: H. H. Hinman.....$120 90
Eli Tapley..... 15 00
Received at this office for Bro. Hinman, 50c from Mrs. S. P. Bartlett, ElPaso, Ill.

—A letter from Bro. Hinman on the 23d tells of his work in Sumpter county, Florida, in churches, school-houses and private dwellings. He feels that his health is failing under continuous labors and frequent changes of climate and mode of living and is anxious to return home. Pray that his strength may be made firm by the power of God.

—Rev. Geo. F. Pentecost was holding meetings during the early part of February in the South Baptist church of Hartford, Conn. The *Post* of that city reports a large number who have confessed Christ.

—Father O'Connor's labors in the Independent Catholic church are largely attended by Catholics. The papal authorities are making a strenuous effort to drive him from the church on Madison avenue which is now used.

Letters from the South.

THE NEW SETTLEMENTS OF FLORIDA.

OKAHUMPKA, Fla., Feb. 15, '81.

DEAR BRO. KELLOGG:—So much has been written about the St. Johns river that it is needless to particularize. About forty miles above Palatka is Lake George, some eighteen miles long and five wide. At its upper end the river is quite narrow, and we soon reached the village of Volusia, with its fine orange groves; and, nearly opposite, is Astor, consisting of railway depot, dram-shop and one dwelling. From here to Ft. Mason on Lake Eustis, twenty-six miles, is a narrow gauge railroad, with daily trains. The country is very poor until the vicinity of the lakes, where there are some cotton farms and fine orange groves. There are occasional saw mills, and some good buildings are being erected.

Ft. Mason is six months old, and consists of three stores, a hotel, railway depot and five or six dwellings. They have a small school-house and preaching once a month. Two small steamers run across the lakes Eustis and Harris and connect with the steamers on the Okalawaha and St. Johns. Just now they are loaded with boxes of very fine oranges. I took passage on the May Flower, expecting to reach my friend Galloway's by sundown, but a strong wind prevented our stopping, and on Saturday evening we were landed at Leesburg, the county-seat of Sumter county, situated on Lake Harris, and having about 350 inhabitants.

Quite a company of us were provided for at the hotel, and on Sabbath morning I attended Sabbath school and public worship at the only church, which was greatly dilapidated and had a Masonic hall overhead. Here Methodists, Baptists and Presbyterians worship alternately, but the Methodists and Presbyterians expect soon to build. We had a good practical sermon from the agent of the Baptist S. S. Union for the State. We attended a funeral in the afternoon, and in the evening I was invited to preach and was attentively listened to by a good congregation. I did not omit to bear testimony against the lodge and the spirit of caste. I think that the truth was well received, as one of the leading citizens wished me to come and preach again and make his house my home.

There are many Northern people here and it is regarded as healthy. The population (nearly all white) is increasing faster than any other part of the State. The soil, though poor, is well adapted to the growth of oranges, lemons, limes, guavas, citrons, pine apples, and, in some localities, bananas. The cassava grows here finely and will be an important article of production. The oranges are the finest I ever saw, and have here been unaffected by the frost. Sea Island cotton and sugar cane are profitably raised. An effort is being made to introduce coffee, but with doubtful success.

On Monday morning at five o'clock the May Flower brought me to Helena and a brisk walk of three and a half miles to Bro. Galloway's farm which is situated on a ridge between two little lakes of bright water, abounding in fish and alligators. He has some two hundred orange trees and guavas, lemons, bananas and pine-apples in bearing. He raises rice, cassava, corn and sugar cane with some cotton. His farm has yielded very little profit so far, but will soon be valuable. Orange groves are worth a thousand dollars per acre and it costs no more to plant them and bring them to bearing than apple orchards in Illinois. The country is filling up with people and Bro. G. is preaching a pure Gospel to his neighbors, some of whom are Christians. It is arranged that I shall lecture on the lodge to night, and I hope to do two or three weeks' work for the Lord in this vicinity.

Yours in Christ,
H. H. HINMAN.

Encouragement for Missionary Effort.

Bro. Albert Norton of Alabama, N. Y., writes as follows from a personal experience of missionary life at Ellichpoor, India, in *Missionary Notes:*

Why was the work of conversion in the Hawaian Islands deeper and more soul-searching than that of any State of this country or any county of England or Scotland, in this century, as tested by actual results, such as the amount of money given per member to send the Gospel into the "regions beyond"? Why such a witnessing unto Christ with blood in Madagascar, as has not been seen in Christendom since reformation times? Why those marks of self-sacrifice and deadness to the world generally, among the converts in the foreign mission fields to such a degree as is not seen in Christian lands? I can only account for it by thinking that the church in this and other nominal Christian lands have grievously sinned by disobedience, especially in not obeying the command of the great commission to the church (Mark 16:15; Matt. 28:19). Dear brethren often quote Matt. 28:18, "All power in heaven and earth is given unto me;" and verse 20, "Lo, I am with you always, even unto the end of the world;" but seem to forget the plain command in verse 19, and that the promise is made for those who obey the command in verse 19.

In regard to missionaries merely "sowing the seed," I think a wrong impression exists in many minds. Raw heathen are sometimes truly and powerfully converted to Christ upon the first presentation of the Gospel to them through the power of the Holy Spirit.

The climate in tropical latitudes is not generally considered so healthy for those whose ancestors have lived in colder latitudes, as their home climate. Yet some have improved in health by going to India. I was able to work as hard in India as here, and enjoyed as good health there as here, till I exposed myself in the most malarious season of the year in the most malarious jungles of Central India. I think it is likely that a man in fair health could labor a whole lifetime in India. Swartz, in the last century, labored hard for forty-nine consecutive years in Southern India, and when he died at his post, was past three score and ten. Dr. Spaulding, who died in Ceylon in 1873 or '74, had spent over fifty years in Ceylon. I might mention other names in illustration of my statement. Pulmonary diseases are less common and less dangerous in the tropics than here. Hepatic diseases are more common and oftener fatal there than here. There is no greater liability to accidents in India than here.

The pre-eminent "special qualification" which a missionary needs, is to be "full of the Holy Ghost and of faith." Those qualifications which make soul-saving ministers at home, make successful soul-winners in India.

Miss Reade, an English missionary at Punrooty, was able to preach in Hindustani in one month's time from the day when she began to study it. In answer to prayer, with a simple and childlike earnestness to practice talking, *any* missionary of average talent will soon be declaring the Gospel in the language he is acquiring. In nothing does faith help more than in learning to *speak* a foreign language.

Rev. Geo. Bowen, an American missionary of superior gifts and education, has lived in Bombay for thirty-two years, at an average expense of $90 per year. He is unmarried. One adopting, in a measure, native customs of living, as Wm. C. Burns did in China and Bowen in Bombay, can live more comfortably there on a small sum than in this country or Europe. I often lived in native style, and did it with advantage to my health. But in doing it one has to run counter to the public feeling among the English in India, which is much stronger and more influential than people out of India think.

I do not like the word "self-supporting." But India deeply needs to have a less dependent spirit on the contributions of Christians in

America and England. The attempts that have been made in the last ten years to get Christians in India to go forward in faith, without foreign financial aid, have been greatly blessed. There is steady work (and plenty of it) the year round. I do not think the climate has any tendency to depress the spirits.

It is no harder to keep "filled with the Spirit" in India than here.

WESLEYAN.

—Bro. C. F. Hawley has gone this week from the Hickory Grove and Bureau churches in Bureau county, Ill., to Mercer county, same State, where he will assist Elder U. D. Lathrop in revival work.

—The Illinois conference appeals through their chairman, U. D. Lathrop, for $100 to help the Wheaton church in sustaining pastoral work.

—The trustees of the Wesleyan Educational Society met in Syracuse on the 21st ult. to consider what should be done with the action of the Wheaton College Board respecting a Theological department at that institution. The action of the Board last June was printed in full at the time in these columns. After a full discussion the following resolutions were adopted by the Educational Society's representatives:

RESOLVED, That we advise that an effort be made to secure funds for the endowment of a Theological Department in Wheaton College, under the direction and control of the Wesleyan Educational Society, and in keeping with the report of the trustees of Wheaton College in June last, and subject to the declination of either the College or Educational Board, due notice of such intention being given.

RESOLVED, That the funds raised be under two subscriptions: one running for a permanent cash endowment fund, the interest only to be used for the purposes of the Theological Department; the other a cash annual subscription for three consecutive years, which may be used for the payment of the Professor of Theology, until such time as it is hoped the permanent endowment shall be completed.

RESOLVED, That we approbate the purpose of Rev. L. N. Stratton in going out for a little time to raise funds in the interest of this educational enterprise.

—Rev. Emory Jones remains as pastor of the Syracuse church during another year.

—Rev. Joel Grinnell of College Springs, Iowa, an aged Wesleyan pastor and earnest Christian reformer is afflicted with a grave mental disorder and has lately been placed in the State insane asylum. He is father of brethren E. I. Grinnell of College Springs and O. S. Grinnell now studying at Wheaton, who sorely feel the stroke that has fallen upon a loved parent.

—Bro. W. W. Warner and wife of Baraboo, Wis., have lately received a donation of some $60 from the church.

—Rev. J. W. Fancher of Herrickville, Pa., is seriously ill with lung disease which has largely prevented his pastoral work and has confined him to his house during almost the entire winter.

BAPTIST.

—The three weeks of revival meetings in the Tonica, Ill., church have added 25 to the membership.

—The Brooklyn Temple, as the transformed Rink is known, is one of the largest audience rooms in the country. There is yet a mortgage on the place of $34,000 which Dr. Fulton and his people are trying to pay off. Several large subscriptions have been made toward this end.

—The first Baptist missionary to Sweden, Dr. A. Wiberg, was sent from America in 1850. There were then 150 Baptist in that country. Now there are 20,000 gathered into 300 churches. It is estimated that beside this about 7 000 Baptist have emigrated to the United States.

—The Baptist mission in Germany reports 134 churches, 26,656 members, 1,467 stations, and 11,813 Sunday school scholars. The churches raised $65,000 last year for church purposes.

—The Baptist Year-Book shows a Baptist membership of 2,296,327 in America, an increase of 163 293 during the year. The total Methodist membership in the same field is 3,486,000 in the United States, and, including Canada, 3 654 601.

—Mr. Spurgeon's church the past year has received 445 new members, 305 by baptism, 100 by letters, 37 by profession, 3 by restoration.

—Four hundred and eight of the Baptist churches in New York State received no accession by baptism during 1880. Three hundred and twenty of these churches are among the smallest in the State, and many of them have had no pastors through the past year. "Outside of Baltimore," says a Baptist paper, "there is not one self-sustaining church of the Baptist faith in the State of Maryland. The city churches contribute annually nearly $6,000 (sometimes more) to their support; and but for this help the greater part of these country churches must long since have become extinct."

LUTHERAN.

—Fifty years ago the strength of Lutheranism in this country was reported as follows: 200 ministers, 800 congregations, and 44,000 communicants. In 1880 there were 3 225 ministers, 5,697 churches, and 712 240 communicants, all embraced in 57 Synods.

—The Norwegian Synod did not allow one of its ministers to become a candidate for the State legislature of Iowa, to which he was urged by many temptations. This was right. Lutheran Synods generally do not allow their ministers to engage in such worldly pursuits as political office seeking, selling of stocks and other tempting speculations, which are unsuitable for a Christian minister, whose proper work is not that of taking money out of other people's pockets and putting it into his own, but that of preaching the Gospel and saving souls.—*Church Messenger.*

GENERAL.

—The Moravians number in the United States, 62 ministers, a like number of congregations, and 9,491 communicants. The Reformed Episcopalians number, ministers and congregations each over 100, and communicants 10,500.

—Dr. John Hall, of New York, recently said in a sermon: "The drift of society is to put the churches in competition with the theaters and museums, and then the temptation of the minister is to put himself into competition with the actor, with the singer, with the museum lecturer. Talk of the sermon being interesting, of the childish efforts to make the music of the church compete with the music of the theater, why the man who does so has not mastered the A B C of what makes us men. It is degrading. Let us sanctify the day of rest."

—The Brahma Somaj, or Theistic church of India, has now 130 churches scattered throughout the country, with numbers ranging from three or four to as many hundred. The schisms of 1878 somewhat depressed the activity of this body; but there are evidences of a new energy and spirit during the last year.

—In England and Wales there are 170 denominations, with 45 000 places of worship, and upward of 14 000,000 sittings. There are 36-000 stated ministers, of whom 23 000 are clergymen in the church of England. The communicants number about 3,000,000, and the average Sunday attendance at church is 10,-000,000.

—The native converts of Japan have raised money to send the first missionary to Corea, since the opening of the Corean ports.

—The largest local church of Christ is not in New York city, nor Brooklyn, though Dr. Talmage's church is said to number over four thousand, nor in London where Spurgeon's church numbers six thousand, nor indeed in any Christian land, but the largest local church of Christ in this sinful world of ours is on heathen ground, in Southern India, numbering over eight thousand souls, where only a few years ago all worshiped idols, and the name of Christ was unknown.

News of the Week.

—A violent storm of rain and snow with high wind swept over all the Lake States on Saturday and Sunday.

—The Merchants' Bank of Boston, retired $123,000 of its circulation on Monday. It still has the largest circulation of any bank in the Union.

—The Palace Hotel of Buffalo, the most perfect structure of its kind in the United States, and perhaps in the world, was destroyed by fire Feb. 16. It was erected three years ago by the Hon. R. V. Pierce, recently member of Congress from the Buffalo District, and cost half a million dollars. It was intended for the entertainment of invalids who came to Buffalo to receive treatment at Dr. Pierce's celebrated hospital, which adjoined it, but was open to the general public.

—A large eagle attacked a boy as he sat at breakfast in his father's house near Milton, N. C., dragged him out through the open window and tried to carry him off. The fight was a desperate one, and would have ended in the death of the boy had not the bird fatally injured itself by striking its neck upon a sharp stick which stood upright in the ground. The father was attracted to the scene by the boy's cries, but, thinking the eagle was the devil, ran away as fast as his legs would carry him. The boy was terribly mangled.

—A London dispatch says at a masked ball in Munich, one of the dancers, dressed in the costune of an Esquimaux, set fire to his dress in lighting a cigar, and then rushed in terror among others similarly attired. Four Germans were burned to death, and four more Germans were fatally, and three Germans and one Russian slightly burned.

—A company of two hundred masked men broke into the court house at Springfield, Tenn., on the 18th, and lynched five negroes, who were on trial for the murder of a farmer named Laprade. Nine men were concerned in the murder, and all of them have now been killed. The lynchers are unknown, but they are believed to be so called respectable citizens.

—Washington will be brilliantly illuminated by electric lights on the night of the 4th of March. Three 25,000 candle-power lights will burn on the Capitol. Another of the same power will burn on the right of the Treasury building, and have its rays directed up the avenue toward the Capitol by a reflector. Seven lights of 2,000 candle power each will be around the White House. The National Museum building, where the inauguration ball is to be held, will contain three lights of 6,000 candle-power each.

—General Garfield left Mentor, Ohio, for Washington on Monday. A splendid car was sent by some Western railway magnate for his transportation. He has been overrun for weeks by office seekers and their friends. The make-up of the Cabinet is yet largely conjectural, but it is believed that Senator Blaine and Mr. Allison of Iowa are among the chosen ones.

—Senator Carpenter died in Washington last week of kidney disease. His body has been laid in a vault until after the inauguration when an official funeral will be arranged in Wisconsin. At the services on Sunday afternoon Senators Logan and Conkling were among the pallbearers and there was quite a general attendance of Washington officials.

—Seventeen inmates of St. Patrick's Orphan Asylum of Hyde Park, near Scranton, Pa., comprising fourteen boys and girls ranging in age from six to twelve years, were suffocated Sunday night by an unexplained fire that broke out at about 9 o'clock. The number of children under the care of the Sisters was forty, eighteen boys and twenty-two girls. The institution is in charge of several Sisters of Charity.

—The legislature of Nebraska, which closed its session on Sunday morning, fixed the price of liquor licenses at $500 to $1 000 per year and provided that the saloonists must give bonds for $500 and be responsible for civil damages. It was also made a misdemeanor to treat a man to liquor.

—In a desperate battle in South Africa, on Sunday, General Colley was killed by the Boers and his forces nearly decimated. It appears that on Saturday night, with twenty-two officers and over six hundred men, he marched up Majola mountain. The fight commenced on Sunday morning, and after four bloody charges by the Boers the British were forced to retreat for lack of ammunition. Wounded soldiers who have reached Newcastle report that not over one hundred of the British escaped, and that General Colley was slain. General Wood sends confirmation of the disaster, and announces that he will return to Newcastle to-day.

—A dispatch from Lisbon reports that thirty-six successive shocks of earthquake have occurred at St. Michael's in the Azores. One church and two hundred houses have fallen in, and several persons have been killed.

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Temperance Notes.

Prince Bismarck expresses alarm at the prevalence of drunkenness among the Germans. Their drinking habits have become, he says, a "national scandal."

Through the efforts of Dr. Keane, the Roman Catholic Bishop of Richmond, Va., almost every Catholic liquor dealer in that city has signed a pledge not to sell liquor on the Sabbath.

The number of saloons in Chicago lead the number of churches just 3,000. The proprietors of the saloons are a favored class, and are allowed to ply their vocation seven days in the week, and for fear some belated individual will go dry, many of them run all night.—*Inter ocean.*

Dr. Charles Jewett, while arguing for prohibition, once said, "Why not pour whisky in the gutter? It is destined for the gutter at last; why not pour it there at once, and not strain it through a man and spoil the strainer in the work?"

There is no safety in drinking ever so lightly. As well might the fly attempt to penetrate the intricate meshes of a spider's web without arousing the wily, vigilant architect, as for a man to drink without being destroyed by appetite.

A society having for its object the obtaining total abstinence pledges, or failing in this, pledges of moderation in the use of alcoholic drinks, has been doing good among the business men of New York for the past two years, and has met with marked success. During the past year 25,000 total abstinence pledges were secured, and 33,000 pledges not to drink during business hours. In all 108,000 pledges have been obtained since the formation of the society.

Some Philadelphia brewers are asking Congress for an equitable license law for this District, on the plea that "the present requirements for obtaining a license are an insult to the self-respect of every dealer in malt liquors." That is a good idea, is it not? The self-respect of a beer-vender! We are unable to conceive it!. It must be a most infinitesimal quantity. If we wished to excite it, we should strive to injure the repute of his beer. You certainly can't reach it by any other method The brewer and the vender are nothing without their beer. If their beer is highly praised and drank generously, they flatter themselves highly respected; but the moment you attack or defame their lager, and reduce its consumption, why, then, you make the brewer and his vender tremble for their reputation—their self-respect. The idea of a keg of beer respecting itself!—*Saturday Anvil.*

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6	Morgans Masonic Exposition, Abduction and Murder, Oaths of 33 Degrees; composed of "Freemasonry Exposed," "History of the Abduction and Murder of Morgan, "Valance's Confession," "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees"	311	1.00
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No. 3	88	89
Rejected		73
Winter		98
Corn—No. 2	37½	38
Rejected		36½
Oats—No. 2		30⅝
Rye—No. 2		91
Bran per ton	12	75
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	11 50	15 00
Prairie	8 50	11 50
Mess Beef	7 00	8 00
Tallow		5½
Lard per cwt	10	10
Mess pork, per brl	13 50	14 75
Dressed hogs	6 40	6 50
Butter medium to best	17	32
Cheese	8	14
Beans	1 40	2 00
Eggs		22
Potatoes, per bu	60	85
Seeds—Timothy	2 30	2 50
Clover	4 75	5 40
Flax	1	26
Broom corn	2½	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle choice	5 00	5 65
Good	4 60	4 90
Medium	4 25	4 55
Common	2 00	4 15
Hogs	4 75	5 25
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Wheat—Spring	95	1 11
Winter	1 14	1 28
Corn	56	57¾
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—Jesus Christ.

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Topics of the Time.

Mrs. Comstock, the faithful Quaker friend of the black refugees in Kansas, makes another earnest appeal for the sufferers from our extreme and prolonged winter. Food, fuel and medicine are the staples always needed for the living and for the dead she says, "Coffins and graves are in daily demand. Some of the refugees have been sheltered in wretched out-houses, hovels and sheds, that Northern farmers would not think suitable for their cattle and pigs. Some have slept in tattered tents and old wagons. A great many have been without beds, and but few have had sufficient bedding and clothing. The result is, many are cramped, with limbs twisted and distorted with rheumatism; frozen feet and fingers are not uncommon; coughs, colds, pneumonia, consumption, etc., are carrying them off. Little children cry for bread; aged people lack sufficient food, fuel, warm clothing and bedding. A cry comes to us from eighteen different parts of the State for food, fuel and shelter from the pitiless storm and piercing winds."

The 3 per cent funding bill passed the House last week, and on Thursday President Hayes sent in his veto. It is a plain, straight-forward message, but the goodness of the form will not atone for the badness of the deed. The clause which prompted the veto was that making the 3 per cent bond only receivable as security for banks of issue. This Mr. Hayes believed would prevent new banks from organizing, and would form a practical prohibition of the banking business. The Treasury department, however, has made public its calculations on the profit of different bonds. With the ordinary rate of interest at 5 per cent, 3 per cent bonds at par would afford the banks a profit of 1.52; while 4 cents at the present premium of 14 would yield a profit of 1.49. With ordinary interest at 6 per cent the proportion would be 1,42 to 1 25; and at 7 per cent it would vary from 1 32 to 1 01. The banks had, nevertheless, determined to fight for their usury to the bitter end. The officers of the First National Bank of New York had an arrangement with 300 correspondent banks in the country to retire their entire circulation in bulk the moment the funding bill became law. In thus interfering to keep up the profits of the national banks, in many cases enormous, and to prevent a saving of interest on the national debt of a million of dollars each month, President Hayes made a mistake. We may be in error, but we hope he will live to regard it as one of his official acts better left undone.

The ceremonies of Inauguration day passed off without serious blunder or misfortune. The only noticable slip being the indignation of the foreign ministers because their reserved seats were gobbled up and they were hustled like ordinary mortals when Mr. Garfield retired from the Senate chamber, where the oath of office was administered, to the open air where his address was given. Among the scenes that touch the human heart were the tears of joy which wet his mother's face when the seventeenth President of the United States took his official place among the foremost rulers of the world.

Saturday afternoon President Garfield sent to the Senate the following names of those he had chosen for Cabinet advisers: Secretary of State, James G. Blaine; Secretary of the Treasury, William Windom; Attorney-General, Wayne McVeagh; Postmaster-General, Thomas L. James; Secretary of Interior, Samuel J. Kirkwood; Secretary of War, Robert T. Lincoln; Secretary of the Navy, William H. Hunt. These nominations are received with favorable comment throughout the country, though they must rank below the Hayes' cabinet in aggregate ability. Senator Blaine will be an able successor of Evarts and no one doubts that he will make a stronger impression upon foreign governments than any man who has held the place since William H. Seward. Senator Windom of Minnesota is regarded as well fitted for his position, though he can never be John Sherman. MacVeagh is an able and independent man, so much so as to put his wife's father, old Simon Cameron, in a state of chronic vexation that he is so bad a follower in his political scheming. Mr. James has made an enviable reputation as postmaster of New York city, and will be sustained by Edward McPherson, late clerk of the House, as first assistant. Mr. Kirkwood is Senator from Iowa and has been twice governor of that State. Robert Lincoln leaves a law office in this city. The memory of his great father surrounds him like a halo. If he has not great experience, he has youth and vigor and is a popular man at home, except with the tradesmen and hoodlums of politics. Judge Hunt is also an untried man, a member of the Court of Claims of Louisiana. Mr. Garfield's selection shows a desire for independence of ring control, though at the same time conciliatory toward the two wings of the Republican party.

"*The more attentively I have observed the character of the Masonic institution as it now exists in the United States, the more thoroughly I am convinced that it is the greatest political evil with which we are now afflicted.*"—*John Quincy Adams in a letter to Wm. H. Seward, Oct. 17, 1831.*

—John Quincy Adams was one of the greatest of our Presidents and statesmen. As author of the Monroe doctrine he is praised; as defender of the right of petition and of the slave he is honored; but when he came to speak with his usual force and wisdom of the accursed Masonic system he is hooted as a dotard and a bigot.

—Company I, the Masonic Knight Templar part of the Illinois First Regiment, State militia, have a reception and dance on the 10th inst.

Lodged.

—J. C. Smith, "Grand Commander," and Gil Barnard, "Grand Recorder," have put their names to an order for "Knights of the Temple, whose vows are registered to the support of the Christian religion" to celebrate the "death, resurrection and ascension of our Lord and Saviour" either on April 17, or May 26, 1881, the so-called Easter and Ascension days of the Romish church. We once heard the laugh go round at the expense of a gentleman, better known for his clothes than his wit, who, on buying a sponge, said with all innocence that he was accustomed to take a bath once a year—wasn't that enough? Whoever these "Knight Templars" may mean by their Saviour they evidently have no very deep regard for him. Once a year is enough for his worship.

—The mileage and "per diem" or pay per day of the Grand Lodge of Odd-fellows for Illinois for ten years has nearly amounted to the immense sum of $150,000—all in the name of charity!

—The lodge department of the *Inter-ocean* has this to say on secret order papers. It is the fact, the reason lies not far behind and any observing person may see it:

"It is rumored around town that a certain monthly paper published in this city is soon to be issued as a weekly. While in the ordinary nature of things we ought to rejoice in the dissemination of healthful Oddfellow literature, we feel in this case a sad and sickening apprehension of evil to result. The fact is the order cannot afford to support another paper for they only half support those they have. We have no precise information as to who is to run the new sheet or which particular constellation it is intended to glorify but we certainly feel like taking the projectors aside, and with earnest emphasis murmur 'Don't!' The fact is, brethren, the wrecks of departed secret society journals would fill the Exposition Building. Their name is legion. They are born, run or limp along for a few weeks, and then flicker out."

Two hundred and seven whose time was out in January have not yet renewed. Please send in your renewals immediately if possible; at least send us a postal card in regard to your subscription.

Hope.

BY ALEXANDER THOMSON.

This world of ours spins round and round
Before the beaming light,
And morning with its glories comes
As surely as the night,
The earth extends her snowy poles
Now toward, now from the sun,
And genial spring makes no delay,
When winter's rage is done.

The mountain gorge December fills
With his wild waves of drift,
By genial spring's rejoicing tide,
Shall feel its bosom cleft.
And where the grim wolf shiv'ring crouched
The dapple fawn shall play,
And flowers of sweet perfume shall deck
The leafy lap of May.

Then let us cheer each feeble heart,
And strongly brace our own;
The sharpest ills of human life,
Pierce never to the bone.
There is no wrath of wind or wave,
But brings the grateful calm;
There is no wound, however deep,
Resists Messiah's balm.

There is no wrong, however stout,
Can dam the course of right,
No arm that with the Lord contends
Can prosper in the fight:
The grave is burst, death overthrown,
Hope's rainbow span's our sorrow,
And he who toils a slave to-day
May reign a king to-morrow.

Then let us run with loins girt up;
Or, if we cannot run,—
If weak and foot-sore, still abide
By God's eternal Son.
If you have but an inch of space,
Fill that inch like a man;
And God may make a giant's room
For you in Eighty-one.

WHEATON, ILL.

Providence.

BY H. B. HILLS.

Matthew Henry has wisely said, "They that will observe providences will have providences to observe." St. Paul said that men lost the true knowledge of God "because they did not like to retain God in their knowledge."

There is a tremendous effort being made by skeptics of our time not to acknowledge him as exercising any government over the world, but rather to rule him out of the universe, and attributing to nature's laws, or chance, all the strange and wonderful events connected with human affairs, which are daily making up the history of individuals and of nations.

Our own history as a nation shows one continued series of great events and deliverances, through which we have passed, that were not accomplished or brought about by human wisdom or foresight, and men will hardly believe what their own eyes have seen, if it is to be attributed to the providence of God.

As one example take the providential spring in Andersonville prison. Last autumn the Chicago *Times* sent a correspondent through the Southern States to write up all matters of interest in the South, coming under his observation. To understand and realize the full force of that most wonderful interposition let us call to mind the situation of the prisoners, and their terrible sufferings, and then listen to the testimony of the *Times* reporter:

"Andersonville prison was a stockade or pen, enclosed by hewn logs twenty feet in length set close together into the ground five feet deep. It was on two sidehills of clay, sloping one from the north and the other from the south, between which, in the valley, was a little sluggish stream running from west to east. The rebel camp being on the west side all the filth of that camp was thrown into it, making the water totally unfit for use when it entered the stockade, this little filthy, sluggish stream being all the water the thousands of men crowded in the prison had to use.

Inside the dead line there was only about thirteen acres of ground where there were confined over thirty thousand suffering men, with no shelter from the burning sun by day or the chilling dews of night. They dug numerous wells in the clay hillsides, some of them of great depth, in search of water, also tunnels from the dry wells under the ground in hopes to make a way of escape, and caves in the hillsides to get away from the sun's scorching rays. No where a drop of water to be found, nothing but dry, reddish clay, as hopeless a place to find water as the sands of Sahara. Starving, burning with fever, dying by hundreds daily, nothing could be done but to cry to that God for mercy who will never fail to hear the cry of his suffering creatures. Their appeals were heard, for lo! one August morning when daylight appeared they saw a great, generous spring had broken out of the clay about half way up the slope on the north side, and was sending its clear, cool, sparkling waters down the hillside in exhaustless supply." Says the reporter, "It was a remarkable interposition of Divine providence." After a very interesting description of the present appearance of the stockade he proceeds to say, "And now let me speak of the spring which a merciful God sent his helpless creatures at Andersonville. It is such a striking instance of providential relief that the story of its appearance has been frequently called in question. I was even delegated by a minister of Detroit to look particularly after this wonderful spring. He did not quite believe that it existed. If I found it I expect he intended to use it with a grand effect of which such an incident is capable in holy teachings.

"To him then I submit my report for the benefit of all who take an interest in the event, that the spring is there, and to-day sends out a stream that is as bright, fresh and sweet as a trout brook should be. It comes out of the red clay about one-third of the distance from the brook to the summit of the north hill and near the western wall. It had been kept clear by our guide for three years after the war in which the government retained possession. When the government relinquished its hold upon the place this care of the spring ceased. The lack of attention has not diminished the flow of waters in the least, but the ground about the spring has taken upon itself a thick growth of brush and briars, making it difficult of access. The water coming out of the ground has formed a little hollow in the side of the hill, and goes out well on the surface to the famous brook below."

The awful torments and sufferings of our brave soldiers in that rebel slaughter pen cannot be realized and are not fit to be published, as I have heard it from the lips of acquaintences and friends who were there. In looking over my scrap book my attention was again called to this remarkable event, the knowledge of which should increase our faith in Him who will provide for us in our extremity, and by whom we have all our success in working for his cause.

All things shall work for good to those that love God; who are the called, etc. Faith staggers sometimes. That ALL things includes to us so many evil things. How can it be? With God all things are possible that he wills to be done. Faith rallies and we shout "Lord, I believe." Victory is at hand. Every good work must prevail.

Solomon's Temple.—IV.

BY E. RONAYNE.

[Concluded from last week.]

In studying the tabernacle it will be well for us to remember that it was placed toward the western end of an oblong enclosure which was one hundred cubits long and fifty cubits wide, or one hundred and fifty feet by seventy-five. This space was surrounded by canvas screens five cubits in height and supported by pillars of brass five cubits apart to which the curtains were attached by hooks and fillets of silver (Ex. 27:9). This enclosure was called the "court of the Tabernacle." The Tabernacle itself, as has been already mentioned, was placed at the west end of this court and was forty-five feet long by fifteen wide and fifteen feet high. It was divided into two chambers, the first or outer chamber being thirty feet in length and the inner fifteen and consequently an exact cube.

The first or largest of these chambers was called "the Holy Place," or the "First Tabernacle" (Heb. 9:2), and contained the golden candlestick on one side, the table of shew bread on the other, and between these the golden altar of incense. The inner chamber was called the Holy of Holies, or "Holiest of all," and contained only the Ark of the Covenant enclosing the two tables of the Law, and surmounted by the Mercy Seat and the cherubim of glory. The outer court or "court of the Tabernacle" also contained the brazen altar and the laver.

The Tabernacle proper, that is, these two chambers combined, was enclosed by boards of shittim wood forty-eight in number, twenty on the north side, twenty on the south, six on the west and the corner-boards doubled, and all overlaid with gold. This structure was covered with four layers of covering, consisting of badgers' skins, rams' skins dyed red, goats' hair and fine linen with the most beautiful embroidery of cherubim in blue and purple and scarlet, the whole presenting on the inside the most magnificent appearance. The outer court was entered by *one gate* and by *one* only; the sanctuary or Holy Place was entered by *one door* and the Holy of Holies by *one veil;* and thus the presence of Jehovah, who dwelt between the cherubim, could only be reached by *one way.*

Again upon entering the court of the Tabernacle through its one gate the worshiper came directly to the brazen altar, then to the laver for washing, then to communion and worship in the sanctuary and thence to the mercy seat. Praise the Lord! how admirably every thing was arranged and how graciously God had provided for all man's needs! The Lord Jesus says, "I am the door: by me if any man enter in he shall be saved" (John 10:9). "I am the Way, the Truth and the Life; no man cometh unto the Father but by me" (John 14:6). We first come to the Cross and there on the ground of the finished work of Christ we are justified by faith and have peace with God. Then we come to the "washing of water by the Word;" then in the sanctuary we enjoy communion and worship and walking in the light of God's Spirit, typified by the holy oil, we enter with our Great High Priest into the "holiest of all," for "through him we both have access by one spirit unto the Father."

In whatever aspect we view the Tabernacle, whether as a whole or in its separate parts, it points, as already stated, most distinctly and directly to Christ. What a most wonderful spectacle! God visibly dwelling in a Tabernacle among his people, and yet "all these things happened unto them for types and they are written for our admonition upon whom the ends of the age have come." (1 Cor. 10:11). And so "the Word was made flesh and tabernacled among us and we beheld his glory" (John 1:14). And this is the "true Tabernacle which the Lord pitched and not man" (Heb. 8:2), for "Christ being come an High Priest of good things to come by a greater and more perfect Tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves but by his own blood he entered in *once* into the holy place, having obtained eternal redemption for us" (Heb. 10:11, 12). Glory to God! what an indescribable favor he has obtained for us, "eternal redemption!" Thus every part of the Tabernacle speaks to us of Christ. The court represented his body; the sanctuary his human soul (for he was perfect man); and the Holy of Holies, his divinity.

Again, the gate of the court, the door of the sanctuary, and the veil of the holiest of all, point directly to Christ as the one only way to the Father, the "one Mediator between God and men" (1 Tim. 2:5). Then in the brazen altar we behold him as the sin offering, and in the laver as the "living water." In the sanctuary we behold him as the "bread of life," as the "light of the world," and as our great High Priest "ever living to make intercession for us" (see Rev. 8:3); while in the Holy of Holies we behold him as "the end of the law for righteousness to every one that believeth" (Rom. 10:4), and as "the propitiation for our sins." An ark carried the elect family over the waters of judgment into the new world (Gen. 7); an ark preserved an elect child from the waters of death (Ex. 2:1–6); and the "Ark of the Covenant" kept the law which was the ministration of death. All these were typical of Christ, the true Ark, open to all believers, and who will preserve from death all who hide themselves in him. Thus the "Tabernacle in the wilderness" throughout all its various appointments, speaks to us in tones of unmistakable tenderness and love concerning the Lord Jesus Christ, while Freemasonry, which pretends that its lodges and chapters are only so many models of the Tabernacle, most emphatically and absolutely reject and repudiate Christ. The one points to the sinner's substitute, the other to human merit, which is "filthy rags."

Let every reader be sure to lend his paper containing these articles on "Solomon's Temple" to a Mason, and thus from 5,000 to 10,000 Masons will be pointed to Christ.

The Lodge and the United Brethren.

Silence is a fundamental rule of all the secret orders. It is especially Masonic to be still in the presence of outsiders, with regard to all matters relating to the craft. The rule is, "Hear, see, and say nothing if you wish to live in peace." To make this rule practical and impressive they usually say to the initiated, "You must learn how to keep still." An opposer of these orders once said to an old Mason, "Let us have a public discussion on the subject." The reply was truly Masonic, and indeed characteristic of all the secret orders; namely, "Silence is the first thing that is taught us at our initiation into the sacred mysteries." One of their famous proverbs is, that "Talking comes by nature, while silence comes by understanding." The members of these orders, however, are not especially silent on other subjects. It is only with respect to matters relating to the craft or mysteries of the orders that this rule applies. It is well known that for several years past all these secret orders have been trying to bring about a change in our church polity on this subject. They connot argue the question in open daylight. This self-imposed rule is in their way. They do work, however, in the dark. Well authenticated facts come to light, now and then, showing that they often gravely consider in their lodge-meetings this question of opposition to them, and how to meet it. They generally agree that it is not good policy to resort to violence, though this is sometimes done. They are unanimous, however, in the opinion that the old and well-tried rule mentioned above is the best; namely, silence. Absolute silence for themselves, and then this must be imposed on all others as far as possible. The churches must be taught to let this question alone. Preachers in particular must be made to feel that the pulpit is not the place to speak disparagingly of these orders. Or if they should disregard the behest of the lodge their good name is soon tarnished and the butter on their bread becomes noticeably thin. The press, too, must be kept quiet. A little flattery and fair promises of a large increase in the number of subscribers, will serve, they say, as an excellent opiate.

The word now is that the United Brethren church has been and is yet a little too noisy on this subject; hence something must be done to put a stop to this outcry against secretism. So now the command comes from the lodges, "Hist, be still;" and their apologizers take up this infamous dictation and preach it to our people under the guise of a heavenly peace. Just here is our danger. We are told that our people are tired of this question; that they do not want to see so much of it in the *Telescope;* that it must not be brought into our church councils; that we must cease this controversy and settle on some compromise; that we can not much longer endure this agitation and division; that, in a word, it is not wise to continue this struggle against the power and influence of secretism. It is clear that all this is in the service of the lodge. It virtually says that our position on this subject is wrong, and it ought to be given up. We seem to be drifting into a foolish inactivity. Just what the result will be is very apparent, unless we speedily arouse from this stupor. It is clear that we must become more aggressive or abandon our position. "Christ came not to bring peace, [to the powers of darkness,] but a sword." I know that there are those among us who say, "Let us have peace." That is to say, the church must put a stop to this agitation. But I beg all such persons to consider who it was that first disturbed the peace and quiet of our church on this question. Were they not those who sought to break down our position on secretism, and thus open the way for lodge-men to unite with us in church-fellowship? Beyond a doubt these are the responsible parties. If all departments of our church-work have suffered, as some say, in consequence of this controversy, it cannot be difficult to find the guilty parties. They are those who have openly defied the authority of the General Conference. Even now while the constitution is being pronounced a "fraud," and the legislative enactments under it declared "null and void;" and while the local societies here and there are receiving into the church lodge-men, not a few, we are told that we must have peace. Believe me, this is not the peace that comes from above. Far from it. No, no; it means, when stripped to the bone, submission to the lodge-spirit. This spirit must be rebuked and resisted.

But have not the friends of our position on this question contributed something in keeping up this controversy? Of course they have, so far as seemed necessary to maintain law and order. But are we to be regarded on this account as agitators and disturbers of the peace? Are loyal men to be classed with the disloyal? I know that this is the game now being played in certain quarters, in order that there may be a drawn battle and a compromise. But it will not win. The nature of this question, and the controversy relating to it, are too well understood to permit a deception of this kind. In my judgment there is but one way open to peace, and that is, obedience to the constitution and the decisions of the General Conference. If we cannot meet on this basis we are indeed hopelessly divided.—*Dr. L Davis in the Telescope.*

Referred to Friends Yearly Meeting of Blank.

QUERIES AND ANSWERS.

Q. How many members of this quarerly meeting have, at some period of their life, joined one or more of the secret lodges?

A. Freemasonry, Odd-fellowship, and the grange have received about fifty-five of them; the Good Templars about forty-five.

Q. Do these still adhere and pay their dues?

A. The greater part, except the Templars, profess to the select meeting that they no longer affiliate with or support the lodges.

Q. What prompted them to forsake the lodge?

A. The discipline is averse, but that has not been much heeded. Religious conviction and good sense have had an influence.

Q. Have any of these become preachers and teachers in the church?

A. Many of them have received the baptism of the Spirit and are now preachers, teachers, missionaries, etc.

Q. Are they prompted at times by the same Spirit to bear public testimony against the evils of the lodges which they have felt a duty in forsaking that others may be timely warned and saved?

A. None bear a public testimony. Two things powerfully prevent. The fear of the fraternity and an unhappy regard for their blasphemous oaths.

Q. What kind of Spirit then have they received?

A. *Knabe, frag' uns nicht weider?*

QUAKER BOY.

GLADSTONE.—The aged, but noble and patriotic Christian who is bearing the prodigious burden of the British government at the present time is very clearly pictured for us in these two paragraphs of a letter from Dr. Cuyler:

"In 1872 I saw Gladstone for the second time. He was then Premier of England, and conducting the troublesome negotiations with our country on the "Alabama affair." He had grown broader and stouter in those fifteen years. His spacious forehead, broad shoulders, majestic walk and sonorous voice reminded me then of Webster. Spending a pleasant hour with him at his breakfast table, I was immensely impressed with his downright honesty and devout Christian spirit. A more thoroughly conscientious man has not figured in English public life since John Hampden.

"When I congratulated him on his vigorous health and power of achievement he told me that he owed his good health to two or three rules well carried out. He carefully avoided the sins of the table; he took a great deal of muscular exercise with his ax (for he is a champion chopper), and he never allowed anything to rob him of his sleep. 'When I shut my chamber door at night,' said he, 'I lock out all cares of state and of everything else.' He said that only one thing had ever kept him awake, and that was one evening when at his brother-in-law, Lord Lyttleton's place ('Hagley'), he had begun to cut a tree down, and darkness and a storm came on. He lay awake in some anxiety lest that tree should be blown down!"

—When the Irish get their coveted "Home Rule," their parliament will hardly perpetrate a greater bull than this one from Maine which is cut from a Boston paper: "It is given as one of the happy illustrations of State legislation that while one law in Maine requires every medical student to practice dissection before receiving his degree, another law forbids the dissection of any bodies except those of executed criminals, and still a third law abolishes capital punishment! To obey or disobey—which?"

Patience has its charms as well as its reputed virtue. The charm is its cheerfulness; the virtue is its quiet fortitude to wait and trust. One adds to the other's beauty, just as moonbeams setting upon a placid sea adds to the beauty of the peaceful waters.

The Temple of Honor.

The literature of anti-secretism is growing as never before, and in directions most necessary. The latest addition, from the press of the *Cynosure* publisher, is a pamphlet of 155 pages, entitled "Temple of Honor Illustrated" being a complete illustrated exposition of the subordinate temple and first three degrees of the order of "The Templars of Honor and Temperance," giving also the funeral rites, ceremonies of installation, dedication, etc. A brief outline of a few salient points in the order will be interesting and valuable. This order was organized Dec. 5, 1845, in New York city, being among the earliest of the brood of secret so-called "temperance" societies. It was first organized as a sort of supplement to the Sons of Temperance, furnishing grips and signs for "work" outside the lodge. Soon State and National Grand Temples were organized, initiation fees fixed, and the business of selling "secrets" began. The membership at its 33d annual meeting was reported over 18,000, which at $3 to $5 apiece for initiation fees alone had paid into the treasury of the order from $50,000 to $90,000.

In studying the history and workings of orders similar to this it is well to bear in mind that the leaders of the Masonic lodge counseled "lying low" for about twenty years from the Morgan murder; that most of the secret temperance orders were started at about that time; that they all bear unmistakable evidences of their descent, and that they have succeeded in restoring the lodge to power. In the Temple of Honor three main facts give the clue to its real character and consequently to the estimate in which it should be held, viz.:

(1) It is a child of Freemasonry.

(2) It is a false religion.

(3) Its object is not temperance but something else.

No man who is posted in Masonry can read the work of the Temple of Honor without being struck with its resemblance in very many points to Masonry. For instance, the obligation is the one essential of Freemasonry. The Temple also has oaths, of course, or it could not be a secret society; but more than this, *the essential parts of its oaths are Masonic* in their import, and often in their very wording also. Instance the following extracts from the oaths: "I do further promise that I will never injure or defraud a brother Templar, nor suffer it to be done if in my power to prevent it." "I will aid the wife, sister and daughter of a brother Templar, and the widow of a deceased brother when in trouble, or in need, and will ever hold inviolate their purity"—p. 39. "Will never write, print, or in any way make legible the ceremony or private matters of the order, or any part thereof"—p. 62. "You do further promise to keep the secrets of a Templar of Fidelity when communicated to you on the honor of a Templar"—p. 100. Again, this order, like Masonry, has a side-show ladies' degree; uses a staff, hoodwink, perambulations around the lodge-room, a Bible (with triangles upon it instead of square and compass) a five-pointed star, a triangle, the apron as "a symbol of innocence and purity," and a system of raps to call up and seat the lodge. These points are fully enough to establish the *probable* relationship of the Temple to its parent, Masonry, and when the order, as on page 4, punishes its members for violating the obligations of *any other* order it acknowledges its relationship and the proof is complete. It is a child of Masonry, and as such has performed its part in restoring that parent of religious harlotry to power.

That the order is a religious one, claiming to save men, is clear from its work. An author says that in 1875 the highest female officer of the order publicly declared that "The Temple of Honor is second to no other institution on earth, not excepting even the 'church,' and assumed further that 'all good Templars would meet in the grand temple above.' Grand Temple officers, in speeches following, supported the sentiment, and no dissenting voice was heard." In the same year resolutions condemning the above sentiment were introduced in the Grand Temple of Rhode Island, but were *unanimously voted down.* Speaking of its shrine as a "fane divine" and and of its star as a "heaven-born light" are also indications in the same direction.

The order has prayers and worship. "The neophyte has listened to the blessed mysteries and power of love, and we hope is wooed and won unto her worship."—p. 61. It claims to be a soul-saving institution. Thus we read: page 82, "Thou hast found—the likeness of the Deity." Page 86—"Into your hands is put the power, unknown before, to subjugate to truth and keep in laudable abeyance the hitherto ungoverned, unsubmissive body." "Know then, and ne'er forget, that to attain self-government, true temperance, you must attain self-knowledge. Man is to be restored by knowledge to his true righteousness."

"Leave not—leave not our souls, O Purity!
We are all darkness when we're left by thee,
Illume our spirits while we sojourn here,
Till we are lustred for a higher sphere!"

And on page 109—"Nor is the circle of Fidelity yet complete. Its relations ascend beyond this narrow sphere. It enters other worlds and unites us by imperishable bonds to the eternal government of God." And page 89—"You have already pledged purity from the pollution of intemperance; and in token of still higher advancement, you will touch with your right hand that element of purity before you. Neophyte touches the water."

These quotations are ample proof of the religious nature, claims and rites of the order; and others which might be given show that its deity is simply "a" god, that it has no Christ, and that, like Masonry, its religion is "of that kind in which all men agree"—"pure Theism," which is pure idolatry. It has the rites of a religion, and inculcates a belief in its own efficacy as a saving power; but its doctrines are false, and its pretensions and deceptive religious rites constitute its chief danger.

That the real object of the order was not the advancement of temperance is evident. In the first place its secretism could not, in the nature of things, produce a popular movement in favor of temperance, because at the very outset it *excluded* people in general from its influence. And the work of the order itself is not occupied with temperance, but with glittering generalities and tawdry ceremonies setting forth the beauties and conducting the worship of its deities, "Love," "Purity," and "Fidelity," and forming one link in the chain of false worships which Satan, with their originators as blinded dupes or willing coadjutors, is forging to draw men from Christ and bind them to his own throne in hell.

This volume is interesting and important. The print is clear and illustrations good. Price by mail, paper covers, 25 cents.

Book Notices.

Some weeks ago notice was taken in these columns of some laudable efforts to provide books of church music of a plain and practical sort which should be a help and not a hindrance to the sincere worship of God in his house. Some obvious principles followed in the best class of these works in respect to the character of words and music are made use of in Part I. of the "Songs of Pilgrimage: a Hymnal for the Churches of Christ," by H. L. Hastings, editor and publisher of *The Christian*, Boston. He long since projected this work, and has for some time been collecting choice material for it. His plan comprises 250 hymns in long metre to be followed by a variety of Gospel hymns and songs which will be suitable for every occasion of public worship, the whole containing about 1000 hymns. The first part includes one-third of the collection. Its tunes combine simplicity with dignity and the hymns are an unusually choice collection; many of both being original. For the wants of many small congregations this book would be sufficient for all ordinary occasions and its low price of 30 cts in boards, should be an additional recommendation.

Few people in the ordinary station of life have read Shakespere through, but a still less number have not a strong purpose to become at least partially acquainted with a work that has dignified the English language. Of the many cheap edition sold during ten years past, all as a rule are of so small type as to permanently injure the eyes of the reader who persists in using them. A new, handsome, three-volume edition, giving one each to comedies, histories and tragedies is one of the last benefits for which the public must thank the American Book Exchange of New York, the whole costing at their office but $1.50, about the price of the poorly-bound, small-print editions. Another very convenient arrangement, which will be sure to be appreciated by the reading public, is the publication in small, neat pamphlet form at 3 cents each, of the following plays: The Tempest, Much Ado about Nothing, A Midsummer Nights' Dream, The Merchant of Venice, As You Like it, King John, King Henry V., King Richard III., King Henry VIII., Romeo and Juliet, Julius Cæsar, Macbeth, Hamlet, King Lear, Othello, Anthony and Cleopatra. By this means thousands may become tolerably acquainted with the style of Shakespere at small cost.

—The "Library Magazine" by the same house, being now issued in bound volumes instead of monthly parts, has reached the sixth volume. The first number is an address by President Garfield before the literary societies of Hiram Eclectic Institute, Ohio, in June, 1867, and which has never before been published; the subject is College Education. "Future Governmental Changes" in the United States, "The Future of the Canadian Dominion," "Greece and the Greeks," "Germany, Past and Present," are the articles on current political history. Thomas Hughes' address on Co-operation, and George William Curtis' on Robert Burns, on the unveiling of a statue to the Scotch poet in Central Park, New York, are important articles. Others are "Chemistry of the Stars," "Cattle Ranches in the Far West," "The Philosophy of Conservatism," "The Procedure of Deliberative Bodies" and Erasmus Darwin.

The spring campaign is now open. Make every shot bring down a subscriber or renewal.

Reform News.

Don't Make a Mistake in this Matter.

Willimantic, Conn., Feb. 28, '81.

Dear Cynosure:—I was sorry to see in the *Cynosure* of Feb. 17th, the statement from Bro. S. C. Kimball, "You will only have to pay local and traveling expenses," when appealing to the friends in New Hampshire to arrange for the advent of Bro. J. F. Browne. I believe a faithful workman like Bro. Browne is "worthy of his hire" and should receive something more than his food, lodging and traveling expenses. I know it was stated in the *Cynosure* that the N. C. A. had assumed

the responsibility of paying Bro. Browne a stipulated salary for two months, which is well, but I would ask if the N. C. A. does not expect Bro. Browne will or may receive contributions from the friends of the cause which he will turn over to their treasurer? I believe this is the course pursued by missionary and other benevolent societies towards their agents in the field.

I do hope that friends in New England will do all they can to make the N. C. A. whole in sending so capable and faithful a man to work among us as is Elder J. F. Browne. J. A. CONANT.

NOTE.—Bro. Conant is right. It was the purpose in sending Elder Browne to New England to have accomplished the greatest possible good for our reform work, and that the New England friends should help in bearing the expense. Circumstances may prevent in some cases but all should feel themselves conscientiously bound to do what they can. In no part of the country can any mighty work be done for Christ and his truth where the people are willing to be the beneficiaries of others with no effort at self-help.

MOVING ON IN CONNECTICUT.

NEW LONDON COUNTY.

COLCHESTER, Ct., Feb. 28, 1881.

EDITOR CYNOSURE:—Elder J. F. Browne, special agent for New England of the National Christian Association, lectured in Colchester on secret societies two evenings of last week, Feb. 24th and 25th. His lectures were clear, convincing and directly to the point and I hope will be productive of much good. He had a fair audience both evenings although the weather was extremely cold. The first evening several adhering Masons were in attendance but not a word was said in reply to the speaker's statements, though they were invited to do so. The second evening I noticed but two Masons in the house; one seemed disposed to dispute some points in the lecture, but did not venture to express himself until the audience had dispersed. Masonry showed itself in its true light by the disappearance of Bro. Browne's flag, which was suspended in front of the hall—a fair specimen of Masonic honor.

There is great need of reform work here, our town being under the control of the two greatest evils in the land, Masonry and rum.

ERASTUS DAY.

IN TOLLAND COUNTY.

WILLINGTON, Conn., Feb. 22, '81.

EDITOR CYNOSURE:—The people of this quiet hillside town, if not thoroughly aroused to a sense of duty in the matter, have had at least an awakening on the subject of Freemasonry, one of the direful evils which infest our country, which it is hoped may result in spirited action.

Through the efforts of our esteemed friend and brother, J. A. Conant, of Willimantic, the Rev. J. National Christian Association, was advertised to lecture in this town, which he did most acceptably to the majority of people, commencing on Saturday evening, Feb. 19th. He gave a general view of the subject, showing the pretended claims of Masonry, its attitude with reference to temperance and woman. The truths presented were plain and pungent, not to be mistaken by any person looking at them in a clear light. But as "a hit bird always flutters" so the few Masons present were somewhat agitated by the terse remarks of the speaker, and became restless and turbulent, and charged the speaker with lying. Whereupon he offered them $5 for their affidavit that they told the truth. Several questions were propounded by the Masons, all of which were readily answered in unmistakable terms by Bro. Browne, and all arguments used in defense of the institution were completely floored by him.

On Sunday evening the speaker dwelt at some length on the religion of Masonry, showing its origin from the ancient systems of pagan worship, and its atrocious blasphemy in lightly using the appellations of the Deity, proving beyond doubt that the system was one of the devil's master-pieces of cunning device. The speaker challenged any member of the fraternity, from the highest to the lowest degree, to meet him in any city of New England to debate the question as to the right or wrong of Masonry; one half the expenses to be defrayed by him. Of course no one accepted the challenge, and doubtless no one would dare accept it in any place, as the statements made were true to the letter, and must be accepted as such by every person of sound sense and candid judgment. The speaker was unmolested by questions or insults through the entire lecture of two hours or more, through which he gained the rapt attention of the audience.

On Sunday evening he presented the subject in its moral and political aspects. He alluded to the drunken debauchery of Knights Templar at their conclave held in the city of Chicago, whereby the coffers of the rum sellers were richly filled. "If," says the speaker, "after going through the so-called moral training of the order and receiving all the ineffable good of initiation, the members arrive at such a state of wickedness and shame, what must we think of the institution?"

Respecting the benevolence of the order, he showed that 95 per cent. of the money paid in was kept back, leaving only five per cent. for charitable objects! Some assert that Masonry is more benevolent than the American churches, when the latter have contributed $5,000,000 annually for several years, 90 per cent. of which is paid for charitable purposes, while according to statistics about 80 per cent. is required to run the Masonic institution, leaving 20 per cent. for benevolent objects.

The speaker also clearly showed the disloyalty of the institution as the lodges require unlimited obedience, right or wrong, thus making it despotic in its government, which government, according to Masonic law, cannot be affected by any law of the land. Such a treasonable institution prevents justice and if allowed to progress, the whole fabric of our government must totter and fall. Many of the atrocious acts of the late war were traceable to Masonic deviltry and for the high-handed crimes committed, the fraternity are largely responsible.

He urged upon his hearers the importance of arousing themselves to action and thoroughly denounce this widespread evil from the pulpit and elsewhere, and do all in their power toward its suppression, not by rash and injudicous measures, but by first enlightening themselves on the magnitude of the evil, its workings, aims, etc. When the churches treat the subject in the light of true Christianity, then Masonry will receive its death-blow.

In the course of his lectures the speaker paid a high and well deserved compliment to the estimable worth of that untiring and indefatigable worker in the cause—Mr. John A. Conant of Willimantic.

Mr. Browne has done a good work here, and our only regret is that he could not spend a week with us. But he has won many friends here who feel grateful for his earnest labors.

May God abundantly bless him in his work and make him a powerful instrument in his hands for much good. S. O. SOUTHWICK.

THE OHIO CONVENTION—LAST WORD.

DEAR CYNOSURE:—Permit me to say to the friends of the Ohio State Christian Association opposed to secret societies, Your convention is called, entertainment offered by the good people of Dunkirk, speakers secured, and with your help it may be a power for good. Bros. Stoddard and Ronayne of Chicago will be with us. Pres. Thompson of Otterbein University will speak on "Secret Societies in their Relation to Jurymen." We have reason to expect Drs. McClurken, Lytle, Wishart, Prof. J. P. Landis, Revs. W. J. Pruner, Richey, Teter, the Hon. H. R. Smith, and others who have not yet replied to our invitation.

We need the help of everyone on the Lord's side of this question. We want your prayers, and your help in labor and means. Canvass at once your neighborhood; don't wait for some one else to do it, but do it yourself, and report in person or by letter to the Convention, what you can do to keep an effective worker employed in our State. If you love the cause, do something and don't fail to report.

Pray for the Convention that we may each come in the spirit of the Master, that his Spirit may rest on our meeting, and the power of the Holy Ghost which brings freedom and separation from darkness, deception, and idolatry, may be carried as leaven from our Convention to every part of our State. Pray in faith for the Convention, and show your faith by earnest work.

Persons coming to the convention, and not known or met at the depot, will please call for the pastors of the United Brethren or Wesleyan Methodist church of Dunkirk, who will see they are cared for.

J. M. SCOTT.

Alexandria, O.

NEWS FROM BELMONT, WIS.

I gave a course of anti-secret lectures in Jenkynville, one of my preaching places, closing last Wednesday night. Two nights the house was well filled, and one night it was literally packed; many could not be seated. Some came seven or eight miles.

The most important thing now needed is *money* to carry forward our work. Men could be obtained to lecture, but none of us can go at our own charges, and while many go to the lectures simply to be entertained, they do not feel the importance of contributing money.

I think my course of three lectures has done good, at least so I prayed it might do.

If churches or halls could be obtained, I could do some lecture work during the week, returning home to church work the last of the week.

J. P. RICHARDS.

Correspondence.

A REASONABLE REQUEST OF PRESIDENT GARFIELD.

[An aged friend, for fifty years a preacher of the Gospel, is moved at the thought that Mr. Garfield should take the inaugural oath without renouncing the infamous obligations already given to Masonic Knights.]

We have the first, and I think the last, Knight Templar President of the United States. As the fraternity propose to inaugurate him, is it not time, and is there not sufficient moral reform force to abate this pagan usurpation. Let every friend of Christ and humanity be a committee of one to ask the President-elect to show proper respect to the wishes of millions of American citizens, by giving up the Masonic oath, as he cannot consistently adhere to that and the Presidential oath at the same time. The third day of November last we should have started a petition requesting him to become a consistent Disciple. May the Editor and every subscriber to the *Cynosure* do his duty, as the Lord is with us. C. D. ROCKWELL.

Father against Son.

Colorado Springs, Col.

Dear Cynosure:—I thought best to tell you a few things as to my liking your paper. First, more than forty years ago I read the abduction of Morgan, and my grandfather, a very old man, was living with me at the time. He, being a Mason, as I read would go through with the the signs and grips, and when I got through admitted that it was true as far as he had been in it. That opened my eyes to the subject.

My father was also a Mason. He said it was not true; but that Morgan was in Turkey making money off his book. A Mason living here in the Springs told me the same a short time ago; but as since that time of reading the Morgan book I have had much opposition to any and all secret societies and that opposition has been constantly increasing, I was not prepared to accept it as truth.

Passing over much of my life, I can say that during the seventeen years I lived in Kane county, Ill., I saw much in courts and elections to disgust any one. In one case to my certain knowledge there was much false swearing, much time and pains taken in impaneling the jury, consequently 'twas all right and went just as they wanted—but, justice defrauded. O, it so often makes me think of what I heard an Irishman say when I was a boy, "Hut! What is the use to go to law with the divil with the court held in hell!"

We will now pass to Colorado, where I have lived for the past eleven or twelve years, where mails have been robbed, and after the detective finding it, and the guilty one acknowledging it, after all he went free through the sham courts.

A worthy citizen, a useful man in government employ was shot down in the street in open day. The murderer was admitted to bail; a flaw appears in the bond; the murderer is turned loose and runs away. Now, why I have never had any use for Masonry? I never wanted to kill anybody; I never wanted to steal or defraud anybody; I never wanted to commit infamous crime; and so never needed Masonry to get me out of the hands of justice.

Milo P. Powers.

The Methodist Episcopal Church—Shall we Give it up or no?

West Troy, Iowa.

Editor Christian Cynosure:—Since reading in your issue of Jan. 27th a plea for Anti-masons in the M. E. church I have been hoping that some one would reply. Perhaps the good brother meant to give me a mild rebuke, so I wish to say a few words in self-defence.

The writer asks if it would not be better to remain in the church of our choice than to withdraw from it, as by remaining we could wield a more powerful influence than by going out. He acknowledges Freemasonry to be a great evil; that it is blighting thousands of happy homes, making hypocrites of our ministers and driving spirituality from our churches. Now, I firmly believe that Freemasonry does this evil and much more. I cannot understand how that Christian brother can feel it a duty to listen to the teachings and give support to a minister he believes to be a hypocrite. If Freemasonry has made a hypocrite of one minister, it has made it of all. I firmly believe that no true child of God would willingly take the oaths administered in a Masonic lodge. If unwillingly he would shun the lodge ever after as he would the very gates of hell.

The Methodist Episcopal church was once the church of my choice, but can never be my choice again till that withering curse is wiped from her altars. May God hasten the day. I feel justified in the course I have taken. I believe God approves and that his Word sustains me. If there were weeping in heaven, surely the sainted Wesley would weep over the church he planted and watered with his tears. May God help the fearless band who are exposing the evil of the lodge, and may it, like slavery, be among the things of the past. Let us pray earnestly that God will hasten the day.

Sarah Smith.

Our Mail.

John H. Wolfe, Olin, Iowa, writes:

"Our church has had much trouble with secretism, and was taken before the judge. But he was a Mason and decided in favor of the lodge."

G. M. Freese, Washington, Ill., suggests that our daughters contemplating marriage should ascertain if their suitors are Masons. He relates a sad story of an acquaintance of his who herself (and her father) being opposed to Masonry, married a Mason not knowing him to be such. She says that he leaves her alone nights and she, too fearful to remain in the house sits out doors until a late hour awaiting his return, and that he has spent what little property she inherited from her father in the lodge. Mr. Freese also writes:

"Some of our people say your paper is carried on in the interest of Congregationalism."

This is not true. The Cynosure is the organ of no one denomination. While the Congregational church has in past years made a good record in some of its State Associations, it does not practically sustain it. The National Congregational Council by continuing and supporting as its secretary the Grand Chaplain of the Masonic lodge of Massachusetts, fellowships Masonry. The Cynosure is the organ of the National Christian Association which is composed of Christians of almost all evangelical denominations which are united to oppose, withstand and remove the secret orders and other forms of evil.

D. W. Lawrence, Moulton, Auglaize county, O., asks what is thought of the idea of having the photographs of twenty or thirty prominent reformers taken in a size suitable for framing and sold, the proceeds to go to the Morgan monument.

The plan does not commend itself to us. Let the monument be built with freewill offerings. At best the sale of photographs would bring in but a small income. Perhaps not pay expenses.

Daniel Jones, Galesburg, Ill., writes:

"I think it very desirable to have the meeting of the Illinois Christian Association held here if a house can be obtained to hold the meeting in and a place to entertain the delegates."

Samuel McMurdy, Porterfield, Venango county, Pa., writes:

"I remember all about Wm. Morgan, I never would vote for any man who belonged to any secret society, if I knew it."

S. W. Patterson, North Cedar, Kan., writes:

"You have my hearty sympathy in the cause you advocate, feeling assured that your labor will not be in vain. It is a matter of thankfulness and a source of comfort that God is raising up a mighty host of reformers to expose these powers of darkness. It will not be long until this struggle will result in a glorious victory for the cause of the Master and the good of mankind."

M. A. J., Chicopee Falls, Mass., writes:

"I have known Christian men join the Masons and have seen them go step by step away from the Lord until they have become infidels. I do believe Masonry to be one of the devil's ways of leading men to destruction. I knew a Mason that was about to die and he requested his sons never to join any secret society."

Joel Holton, Jamaica, Vt., writes:

"Masonry has been making its aggressive movements against the Baptist church in this place some twenty years. The church passed a resolution in 1829 disfellowshiping Masons adhering to Masonry and we have to struggle against the Christless religion of oath-bound secret societies."

J. Vender, Astoria, Oregon, writes:

"I think almost every funeral in this place is under the control of some secret clan."

H. S. Riegel, writes from the drouth district of south-western Kansas, Stafford county:

"The people are hopeful for the future Some are thinly clad without much to go on yet none are entirely destitute. Some have received aid through the State aid committee and some through other sources. It is quite a task to keep up the spiritual interest while the people are unsettled, but the winter indicates a favorable season. We hope that all will be right. Pray for us in south-western Kansas."

S. A. Cook, Adrian, Bates county, Mo., writes:

"Everything is secrecy here. Our pastor will apply to the lodge for admission as soon as the building is finished."

D. B. Turney, Washington, D. C., writes:

"If the Christian Cynosure could be kept on file in the Library of Congress, much good might be done thereby. I find many rare and valuable Anti-masonic works in that library."

John Bowman, Albion, Noble county, Ind., writes that the American party voters in the October election held the balance of power and adds:

"I go in for a fight on that line."

Mrs. R. Bushnell, Crystal Lake, McHenry county, Ill., writes:

"There is no other among all the rich blessings which God has seen fit to bestow on me aside from my Bible that I value so highly as the Cynosure."

H. Upton, Decatur, Mich., writes:

"I never voted the American ticket, but when your platform shall favor (as it ought to) the enfranchisement of the five million intelligent women of the United States I shall vote it and induce as many as I can to do the same. That measure in my judgment would close the saloon and powerfully aid your great reform."

W. R. Roach, Duffins' Creek, Ont., writes:

"I take a good many papers and magazines but I like your paper the best of all because it speaks out in such unmistakable accents against sin of every kind; especially Freemasonry, Odd-fellowship and all demoralizing secret societies. It is a paper very much needed in these degenerate times. Cry aloud and spare not—lift up thy voice like a trumpet—show Masonic clergymen their sins, and Masonic church members their transgressions—cease not to denounce, rebuke and warn with all earnestness and boldness. We need about ten thousand Cynosures here in Ontario to enlighten the minds of the Canadians on the destructive and damaging sin of secretism. Masons and Odd-fellows are ruling both church and state, but the uninitiated do not know it and will not believe it when told so. However the time is coming when they will see it. Light is very much needed here and I think the Cynosure, Anti-masonic tracts and lecturers can do much in giving the needed light."

Sabbath School.

Special Lesson.

LESSON XII.—March 20, 1881.—THE COLONISTS OF SAMARIA.

SCRIPTURE.—2 Kings 17: 24-33.

24. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

25. And so it was at the beginning of their dwelling there, that they feared not the Lord: therefore the Lord sent lions among them, which slew some of them.

26. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.

28. Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear the Lord.

29. Howbeit, every nation made gods of their own, and put them in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30. And the men of Babylon made Succothbenoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31. And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32. So they feared the Lord, and made unto themselves of the lowest of them priests of the high places, which sacrificed for them in the houses of the high places.

33. They feared the Lord and served their own gods, after the manner of the nations whom they carried away from thence.

HOME READINGS.

The commandments given to Israel, Ex. 20: 1-6 and Deut. 4: 11-20.

The result of disobedience foretold. Deut. 28: 15-44.

The sin of Israel 2 Kings 17: 7-19.

The beginning of Babylon. Gen. 10: 8-11 and 11: 1-9.

The Jews hated. Ezra 4, and Neh. 4.

The idols overthrown. 2 Kings 23: 1-29.

Historical.—From the time of the occurrences of the lesson until the return of the Jews from Babylon there is nothing known of these Samaritan or Cuthean colonists. When Ezra began the temple re-building they were anxious to assist him though claiming no national or blood alliance, and not only recognizing their Assyrian origin, but doing so boastfully as if they thus were more deserving because of their partial conversion to God. Ezra, as did Peter with one of their descendants (Acts 8), perceived their deception. The Samaritans then threw off the disguise of friendship and became open enemies. They succeeded with the Persian kings and hindered the work on the temple until Darius Hystaspes, B. C. 519.

"The feud," says Dr. Smith, "thus unhappily begun grew year by year more

inveterate. Matters at length came to a climax. About B. C. 409, a certain Manasseh, a man of priestly lineage, on being expelled from Jerusalem by Nehemiah for an unlawful marriage, obtained permission from the Persian king, Darius Nothus to build a temple on Mount Gerizim for the Samaritans with whom he had found refuge. The animosity of the Samaritans became more intense than ever. They are said to have done everything in their power to annoy the Jews. Their own temple on Gerizim they considered to be much superior to that at Jerusalem. There they sacrificed a passover. Toward the mountain, even after the temple on it had fallen, wherever they were, they directed their worship." Accessions of other renegade Jews increased the Israelitish influence, and the Samaritans were accustomed to maintain a Jewish origin whenever it would serve their purpose. Thus about B. C. 332, they asked the remittance of certain taxes of Alexander the Great, on the ground of their having maintained the ancient Jewish laws. In the New Testament these ideas of lineage and worship, and also the Jewish hostility, are referred to in Mat. 10:5; Luke 9:52-56; 10:33; 17:16, John 4 and 8:48.

NOTES.

"The king of Assyria." This was Esarhaddon, Ezra 4:2.

"Cuthah." Chaldee form of Cush or Susiana, the modern Khusistan. The other places cannot be exactly identified, but were doubtless in the vicinity of Babylon.

"Instead of the children of Israel." It is not to be understood from these words that all the Israelites were carried away, but that they were no longer the principal inhabitants or possessors of the land. A remnant of the poorer classes was left, with whom the foreign colonists mingled, so that the prevailing character of the people about Samaria was heathen. Among these Hebrews Josiah afterward accomplished a work of reformation, 2 Chron. 34:6, 7. Compare also with reference to the Jewish captivity ch. 24:12-16 and 25:12 and 22. "The Assyrian colonists became masters of the land and forming partial intermarriages with the remnant Jews the inhabitants became a mongrel race, no longer a people of Ephraim (Is. 7:6) who imperfectly instructed in the creed of the Jews acquired also a mongrel religion." (Jamieson.) This mixed population was afterward known by the name of Samaritans. They became bitter enemies of the Jews.

"Feared not the Lord." Such characters are described in Lu. 18:2; Jude 12; Rom. 3:18; Ps. 36:1.

"Sent lions among them." The remnant of Israel left by the Assyrians being too few to care for the land, wild beasts increased and lions which formerly invested the land (Judges 14:5; 1 Sam. 17:34; 1 Kings 13:24; 20:36) multiplied and committed so frequent ravages among the colonists that they regarded it a judgment upon their irreligion.

"One of the priests." It seems plain since this was one of the exiled priests, and from his settlement at Bethel, that he was not a Levite, but one of Jeroboam's calf-worshippers who naturally returned to his old haunts. "It is not said that he took a copy of the Pentateuch with him out of which he might teach them. Oral teaching was much better suited for the superstitous people than instruction out of a written book." (Jamieson.)

"Taught them how." His instructions it must not be supposed were of such a character as to appease the anger of God by inspiring a true fear of him. The "fear" of the Lord which he taught was only the "manner," the corrupted ceremonies by which Jeroboam attempted at at Bethel and Dan to corrupt the hearts of the Israelites and wean them from the Jerusalem worship. It was no hardship to these idolaters to adopt the new rites and sacrifice to a new divinity who was no more reverenced by them than a score of others.

"Gods of their own." Succoth-benoth means "tents or booths of the daugbters," similar to those in which the Babylonian damsels celebrated impure rites (Amos 2:8). Nergal, Jewish writers say, was in the form of a cock, but more critical authorities make this deity the planet Mars, the god of war. Ashima was an idol in the form of a bald he goat. Nibhaz was represented by a dog. Tartak, say the Rabbis, was in form like an ass, others think it was a planet of bad omen. Adrammelech was supposed to be the same as Molech (Lev. 18:21) and in Assyrian mythology to stand for the sun. Annammelech was worshipped in the form of a hare or perhaps of a goat.

"Of the lowest of them." As Jeroboam. 1 Kings 12:31; Num. 8:10 and Ez. 44:6, 7.

Bible Reading Emblems.

BIRTH.

Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. John 3:3.

1. When born a child comes into the light. 1 Pet. 2:9; Psa. 87:5, 6.

2. Begins to breathe and to cry. La. 3:56; Acts 9:11.

3. Needs suitable nourishment. Heb. 5:12, 13.

4. Is the mother's special care. Isa. 49:15.

5. Is the mother's joy. John 16:21; Isa. 53:11.

6. Is tenderly watched over. 1 Thes. 2:7.

7. Grows daily. 1 Pet. 3:2; 2 Pet. 3:18; Eph. 4:15.—*Notes for Bible Study.*

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"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

Thursday, March 10.—"And when they had prayed the place was shaken where they were assembled together and they were all filled with the Holy Ghost and they spake the word of God with boldness. Acts 4:31.

Friday, March 11.—"Heaven is my throne and earth is my footstool: What house will ye build me? saith the Lord; or what is the place of my rest?" Acts 7:49.

Saturday, March 12.—"They that were scattered abroad went every where preaching the Word." Acts 7:4.

Sabbath, March 13.—"He said unto her, Thy sins are forgiven." Luke 7:48.

Monday, March 14.—"What God hath cleansed that call not thou common." Acts 10:15.

Tuesday, March 15.—"God is no respecter of persons: But in every nation he that feareth him and worketh righteousness, is accepted with him." Acts 10:35.

Wednesday, March 16.—"To him give all the prophets witness that through his name whosoever believeth in him shall receive remission of sins." Acts 10:43.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 10, 1881.

The Spring Campaign.

"EXPECT SUCCESS."

A faithful, talented pastor, who has during the past three months, been busy with extra meetings, sends two renewals for the *Cynosure* and writes: "We are going to make an effort to enlarge the list from this place and we

EXPECT SUCCESS."

Let us make the above words the motto of this spring's campaign and the very best results for the cause and the paper will follow. Securing a single new subscriber for the *Cynosure* sends the equivalent of at least two average sermons or lectures to the hearts of five persons, fifty-two times in a year. Each of them containing truth, too, which can be heard from but few pulpits. What a grand work is this! You could hardly do more good in a given time in any other way than by circulating the *Cynosure*. Now the special winter meetings are over let the columns of the Publisher's department be crowded with reports of clubs received.

The spring opens very propitiously at the *Cynosure* office. President Blanchard's constantly improving health gives encouragement that the editorial department of the paper will regularly receive his valuable contributions. Mr. John D. Nutting, the former editor of the *American Freeman*, a young man of education and consecration to God, will use his talent in furthering the objects of this great reform in connection with the *Cynosure*, and Wilber F. Baker, another graduate of Wheaton College, a young man of promise and talent is now devoting his time largely to the business department of this same work; while the remaining editors, contributors, publisher and others previously connected with the paper are doing their part as usual.

But do not forget that the success of the reform depends, under God, more upon the

WIDE CIRCULATION

of reform literature than upon any other one thing. The *Cynosure* claims and should receive the liberal support of the reading public. A few of the many commendations of the paper which from time to time have been received have been given to our readers, we trust, only with a desire to encourage the friends of reform and to show that there are many who rejoice to see that the Lord is lifting up a standard against the false worships which are coming in like a flood. This multitude of secret orders, each with its religious creed is so hidden under fair professions of charity, fraternity, temperance, mutual improvement, etc., that if possible they would deceive the very elect.

While all is being done that can be at the office to strengthen the paper, let there be a corresponding enthusiasm in working for subscribers in the field. If one friend has a faculty for securing subscribers and another has a horse and buggy or a sleigh (if the snow is still on the ground) we hope they will go together the one aiding the other. In the past this has been done.

If there is an agent who attends to the work in your locality do not say there is nothing for *me* to do. We believe every agent would rejoice to have every one of his club securing from one to fifty new subscribers each. "According to thy faith be it unto thee" is an almost universal rule. Ask the Lord's direction in regard to canvassing for subscribers, if he has not already put you into the field, (some undoubtedly ought not to do this work) and if he leads you to this task go joyfully for his sake and

EXPECT SUCCESS.

Fill your mouth with arguments. Tell the people that this reform *is* succeeding. That the official statistics of the leading secret orders show that our reform movement has not only stopped the growth of these orders but that their membership is decreasing. The latest Masonic statistics show fewer members in the United States than ten years ago and the latest Odd-fellowship statistics show a net loss of fourteen thousand members from 1876 to 1880. Tell the people that those who read the *Cynosure* most love it best. Tell them that it treats in a vigorous, interesting manner the most important *Topics of the Times*, that the great *reforms* of the day are ably presented to the people through its columns; that the Family and Children's departments are pure, able, interesting and instructive; that the editorials are profound, important and helpful; that the Secular and Religious News department is of general interest. Show them one or two copies of the paper, hear what they say and be sure if possible to

TAKE THEIR SUBSCRIPTION.

It is very important in this great and good work "to be strong and very courageous." "To be weak is miserable, doing or suffering." This great work of circulating the *Cynosure* must be done by the individual efforts of friends, each one commencing "over against his own house." What an important work! Think of it. Is not God calling you to a part in it now?

One friend in Michigan last year set his mark for twenty-five and secured more than fifty new subscribers.

If you engage in this work for Christ's sake, he will bless you and if you get but very few names you will recollect that he has seen the effort you have made and accepted the spirit in which it was done, so whether you get one or fifty, or more, in God's sight you will have had

SUCCESS.

Bishop Spaulding, of Peoria, in his letter to his clergy, insists with great earnestness that every church within his diocese must have a separate school of its own, because "the common schools" of the United States "must in the long run undermine society." He declares that he is not opposed to "universal education;" "taxation for schools," "compulsory education" or any mode of diffusing knowledge among the masses; but solely because they, like atheists and deists, logically "reject all positive religious doctrines." And though he admits the authors of our common school system "were profoundly convinced of the truth of Christianity," he insists that "the purely secular character of the public schools" is the unintentional result of their school system.

Now this talk seems fair and pious. But the first city ordinance expelling "all religious books, and especially the Bible, and all singing by the children of religious songs, from the public schools was carried in Cincinnati by the united votes of Roman Catholics and German infidels; and ever since the ruin of our free schools was resolved on by the Romish clergy they have sought by all means in their power to drive out all recognition of God and religion from the schools, and used the want of religion as a reason for their destruction! It is painful to think such men are intentional hypocrites. Probably they are not; but like the church rulers who killed Christ they do not hesitate to employ fraud and falsehood to sustain their papal system.

While I was a pastor in Cincinnati, Bishop (afterward Archbishop) Purcell was a member of the Cincinnati school board, and lauded the schools, while he wrote secretly to Austria declaring that these same schools were destroying the "lambs of Christ's flock." His letter, which was in German, was translated into English and printed in the Cincinnati *Gazette*, which caused him promptly to resign his place in the school board.

The Dragon-Flood.

The *Catholic Review* contains a Dublin letter covering near three pages, close print, on Irish affairs, and the press generally in Europe and America teems with the same topic. The English Parliament suspended thirty-six Irish members for obstructing legislation. Parnell, the Land League leader, has gone to the Continent to avoid arrest, and his council have voted that he should come to this country to form Land Leagues and raise money, as the Fenians did before. It is said by the press that Parnell took with him above seventy thousand pounds sterling of Land League money, to invest in French securities beyond the reach of the English.

A Cincinnati paper of Dec. 8th, last, says, "The Grand Lodge of the Ancient Order of Hibernians closed its meeting here to-day. The Land League was fully discussed in this meeting. It was established beyond a doubt that the Ancient Order of Hibernians (the Molly Maguires were part of this order) are the bone and sinew of this body in America" The Cincinnati writer tells us that branches of this secret murderous clan are to be established throughout the United States to raise money from Irish laborers here by tens and hundreds of thousands of dollars to support these secret sworn enemies of law and order; and to be compensated for their hard-earned money by the false or devil worships of that system of lodges. In our late slavery war Gen. Connor said to me while at Salt Lake, where he commanded, that "Every Mormon is a rebel." And when these Land Leagues have spread over the United States, multitudes of their members will be Mormons with another name. For when you put two oaths and two sorts of worship, true and false, into a man's conscience, he will always obey the false and ignore the true unless he is converted to Christ. These secret clans are all one in nature, and they will be one in fact and in co operation, when the final struggle comes for the suppression of popular government.

"Our help" must come "from the Lord which made heaven and earth." We have no might against these dark hosts which are coming in upon us on all sides like a deluge. It is not English oppression that starves Ireland; though there are bad laws and wrongs to be redressed. A practical person a few years since showed by the figures from official reports that the liquors of the United kingdom cost one million pounds sterling more than the bread by the year. The same is true of the Irish tenants. Their drink costs more than their food; and their false worships cost more than both; if not in actual money, yet in time, and ignorance, and waste, and vices. And when once Jesuitism and secret lodges have made men Italians in their religion they will never be American in anything else. Stripping religion of outward shams and secret oaths made our fathers Americans, and the same thing will keep us, their descendants, Americans still; and nothing else can or will. But we read that the earth helped the star-crowned, sun-clothed woman, Christianity, and opened her mouth and swallowed up the flood which the dragon cast out of his mouth to devour and destroy the last and only hope of mankind.

Renew! Renew! the 482 in March.

The Sabbath School Lesson on another page lacks a final note, which was snow-bound outside the city until too late to appear with the rest. The religion of the Samarian colonists was a representative one. All false religions begin in

fear of supernatural power, in dread of calamity and punishment. Yet in none of them is any sacrifice made but to false gods or the devils which stand behind them. The "fear" of these people was a slavish one, to godly fear they were strangers (verse 34). "Ye that fear the Lord," Ps. 115: 11. So with the lodge religions of to-day, their acknowledgment of God does not beget an obedient heart;" "Fear God and keep his commandment," Ec. 12: 13. Their conception of true spiritual worship is debauched so that they have only Satan's estimate of true worship, Job 1:9. Whatever deference Masonic religions have for the Christian's God, can be no greater nor different in kind from that of these Samaritans, since the gods of all other religions are admitted on an equal footing. The lodge fears God because of public opinion, but worships at its own devils' altars, promulgating its own commands as supreme. All false religions are consistent with each other and a man can worship all the gods of the heathen without violating either. The Romans set up the images of the gods of all nations in their Pantheon; Ahab and Rameses set up the worship of Baal alongside the established system; but the true God excludes all others, allows no rival and shares no partnership in the affections of men.

—As part of the editorial force of the *Cynosure* live in Wheaton, coming to the city during the day, the snow blockade of last week was a serious inconvenience. Between spending five to ten hours on the road and being kept at home one day altogether some work that would have been done for this number has been postponed. Our experience is, that while digging engines out of the drifts may do for a rarely occurring exercise, to dig at the foundations of the lodge system with implements of reason and truth is more profitable and satisfactory.

—Elder D. B. Turney, now in Washington city, writes that he has reason to think that an attempt was made last fall to poison himself and wife and child, although he has not conclusive evidence in the matter.

—Bro. D. J. Ellsworth of Windsor, Connecticut, whose success in sugar-cane growing was reported in the *Cynosure* some time ago, writes at length in the *Connecticut Farmer* the result of his experience for six years, during which he has achieved highly satisfactory results. All who desire to know more of his methods can send for the *Connecticut Farmer* of Feb. 26, Hartford, Ct.

—Friends who are afraid that the monument to Wm. Morgan when erected will suffer violence and mutilation may find a crumb of comfort in the fact that there is such a demand for chips of the Egyptian obelisk at New York, that the police have to mount guard over it day and night, and the stone may have to be iron-clad to keep the gamins and curiosity hunters from picking it to pieces. For any such reasons the Morgan monument will be safe.

—Father S. D. Greene writes that he is getting up a large number of Morgan's photographs such as he sold eight or nine years ago. Upon the back of the card he has printed:

"WILLIAM MORGAN,
kidnapped by Freemasons, September 11, 1826, at Batavia, N. Y. Murdered by them on the 19th by drowning in the Niagara river, for revealing the secrets of Masonry."

—At the little town of Lowell, La Salle county, Ill., where Prof. E. D. Bailey has lately conducted so successfully a course of revival meetings and reorganized a worshiping congregation, Benj. Lundy, the first anti-slavery editor of the West, had his paper, *The Genius of Universal Emancipation*, set up and printed. The publication office was at Hennepin, but the work was done in Lowell. This was in 1838.

—Hon. Angus Cameron is a candidate for Senator in the Wisconsin Legislature to succeed Mr. Carpenter. When Mr. Cameron was in the Senate he was the man who had moral courage to face a nation ruled by lodgery and present the petition of the Anti-masons in regard to extra-judicial oaths and the charter of the Masonic Hall Association of the District of Columbia.

—The Worcester *Daily Spy* of Mar. 2d and 3d contains a brief but unprejudiced report of two of Elder Browne's meetings held in that city, in Horticultural Hall. The audiences were large and the effect apparently very good. A business meeting was appointed for Thursday evening at the residence of David Manning, Esq., to take measures to complete the organization of the State Association.

—Bro. Thos. Lowe aided by J. W. Wood of Baraboo, Wis., is doing very good work in Sauk county. We hope to give a full report of the Fairfield meetings next week. February 23d a good meeting was held in the Watkins school house. February 25th at North Freedom there was a good turnout, especially of ladies. All listened with profound silence and seemed interested in learning how a man is born again mechanically without the aid of the Holy Spirit. On Friday night the hall was filled as full as it can be crowded, to see the death, burial and resurrection of Hiram Abiff. There were three ministers present who could hardly think that men of good sense could submit to such tomfoolery. Two Masons were also there. When asked if they dare deny anything that was said or done they were silent. The people seemed surprised to learn that the laws of Masonry bid such defiance to both church and state. Bro. Lowe expected to hold four meeting at Sauk Prairie last week but a report of them has not yet reached us.

—Mr. Ronayne speaks at Blissfield, Michigan this week, beginning Tuesday evening. He will attend the Ohio Convention and remain at Dunkirk to speak during the week following. Other points to be visited are Melmore, Northfield, Bedford and Athens, Ohio.

There is time enough between now and the opening of spring planting to double the *Cynosure* subscription list. Ought you not to bear a hand at this work? See article on "The Spring Campaign" elsewhere.

THE MORGAN TESTIMONIAL.

RECEIPTS FOR WEEK ENDING MAR. 5.

Erastus Day and M. L. Worcester $2 each.
T. Perkins, $1.
O. W. Burch, 75c.
S. Clark and F. A. Crobarger, 50c each.
D. J. Jefferry, 25c.
Robert Shemeld, 10c.
Total, $7.10. Grand total, $478.97.

FROM THE AUTHOR OF THE BROKEN SEAL.

Where shall the monument of Morgan be placed? I have read every answer published in the *Cynosure*, and I answer, where it will add life to the memory of the dead, and associate facts most vividly. Where are monuments raised in all parts of the world? And why was was our national Centennial Celebration held in Philadelphia? Why was a centennial fact observed at Lexington, Mass., and Bennington, Vermont, but to associate the deeds and bring to recollection the glori ous results that transpired in these places a hundred years ago? Why was the monument put at Plymouth, Mass., and the monument at Bunker Hill, and an annual holiday observed and an oration delivered over the glorious results achieved there? And why is it that a long procession of Freemasons is made to Bunker Hill annually? Because they claim it was raised to commemorate General Warren, who, they claim, received the charter of Masonry from England. And why is it that there is made a pilgrimage to the tomb of Washington, and why do Freemasons say that he was Grand Master of all the Masonic lodges, and why do they keep a lock of his hair in a golden vase in Massachusetts?

Nowhere can the violation of the laws of our nation and the Christian religion be so readily seen as at Batavia and at the grave of Morgan, where the civil officers of our government and the professed ministers of the Gospel forsook both the laws of man and of God to carry out the laws of Freemasonry.

I have a letter from a man not a Mason nor an active Anti-mason, who says he is in favor of raising a large sum to build a substantial monument at Batavia and at the grave of Morgan, and that all the nations of the earth be invited to attend its dedication.

SAMUEL D. GREENE.

FROM ONE WHO KNEW THE ABDUCTORS.

SYRACUSE, N. Y., Feb. 22, 1881.

DEAR CYNOSURE:—I am anxious to see the Morgan monument go up and at the place where lays his mortal remains. In regard to the awful murder of Wm. Morgan, I know many things about it, living Canandaigua at the time, and being acquainted with many of the men who aided in the foul crime. Mr. Chesbro a hatter, Col. Sawyer a harness-maker and saddler, and Lawson, the three men who took him out of Canandaigua jail, and Kinsley who drove the team that took him towards Fort Niagara. The most respectable men in the country did not deny the murder at that time, but I talk with young stripling Masons now who deny the whole thing. I was 16 years old at the time, but it made an impression on my mind that made me a strong Anti-mason. The first ticket I ever voted was Anti-masonic. I hope you will prosecute this war on that dark institution until it is destroyed from the face of the earth. I will send you some money for the monument when I write again.

ABRAM ARNOLD.

FOUR HUNDRED AND EIGHTY-TWO subscriptions for the *Cynosure* expire in March. If they are all renewed promptly and one, two or more new ones sent with each renewal, the cause of truth will be much strengthened thereby. Will YOU do your part?

IMPORTANT TO TRAVELERS.

SPECIAL INDUCEMENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

Notices.

OHIO STATE CONVENTION.

To the friends of anti-secrecy in Ohio, greeting:

That secret, oath-bound societies are a very great power in our nation, and that they are anti-Christian, anti-republican and perverters of justice and good order in society can be easily proven, therefore their influence is wholly for evil. Believing these things, and that they ought to be thoroughly exposed, the friends of anti-secrecy in Ohio have determined once more to meet in convention on the 15th of March continuing through the 16th and 17th, at Dunkirk, in Hardin county, on the line of the Pittsburgh, Ft. Wayne and Chicago railroad. The opening address will be made by Rev. William Dillon. We have the promise of Rev J. P. Stoddard, National Agent and Lecturer; other speakers will be announced as soon as possible.

Dear friends let us besiege the throne of grace for the presence of God to go with us, and his blessing to follow our labors. And let us not cease to pray for those lukewarm brethren who heretofore have not often been seen at conventions, that they may have greater boldness in the faith, and come up with us to the help of the Lord against the mighty.

The good people of Dunkirk extend a cordial invitation to all friends of the cause, and hope to be able to entertain all who come.

S. A. GEORGE,
Sec'y Ohio Association

Home Circle.

Wine and—Water.

As I sat drinking, a drinking, a drinking,
A drinking and bousing with jolly boys three,
Out started an imp from the head of the bottle
And leaped to the board 'twixt the goblet and me.
Says he, You're not wise, sir,
I'll be your adviser.
To drink is a blunder, it reddens the nose,
It fills up your dimples
With blotches and pimples,
And pours the hot gout like a tide to your toes.
Who cares? I said gayly,
I drain my glass daily,
And feel none the worse; and I know, I suppose.

Again I sat drinking, a drinking, a drinking,
Drinking and bousing with jolly boys four,
When out from the bottle there started a demon
With eyes like live coals when the furnaces roar.
With gesture and antic,
He screamed as if frantic,
'Tis poison you're drinking, the warm and the cool.
Shall warning be vain, sir?
You're spoiling your brain, sir!
And burning your stomach, you idiot and fool!
I looked at him, smiling—
Pray cease your reviling!
I never get drunk, moderation's my rule!

Once more I sat drinking, alone and contented,
The clear crystal water that flowed from the well,
When lo! at my side stood a luminous angel
With eyes full of love that no language can tell.
She silently blessed me,
Her wisdom possessed me,
I felt I was true to the vow that I swore,
I know that no madness
Would come of my gladness,—
But health and contentment in bountiful store.
Oh, angel of beauty!
Thy law is my duty!
The bottle and I shall be friends nevermore!

—Belgravia.

Are You a Christian?

Professor of religion, the object of this article is to help you to discover whether you are a true Christian or not, judged by the light of Scripture and the testimony of noted men of piety.

That religion which God requires, and will accept, does not consist of weak and lifeless inclination. God insists upon it that we should be in earnest.—*Jonathan Edwards.* Are you in earnest?

For, neither does religion consist in orthodoxy, or right opinions. A man may be orthodox in every point, and yet have no religion at all, no more than a Jew, Turk, or pagan. This alone is true religion —"righteousness, and peace, and joy in the Holy Ghost."—*J. Wesley.* Have you got this?

Hast thou received the Holy Ghost? If thou hast not, thou art not yet a Christian. Religion is a participation of the Divine nature, the life of God in the soul of man, "Christ in thee the hope of glory."—*John Wesley.* Reader, does Christ live in you?

Many think themselves Christians who are not. For Christians are holy; these are unholy. Christians love God; these love the world. Christians are humble; these are proud. Christians are gentle; these are passionate—consequently they are no more Christians than they are archangels.—*J. Wesley.*

In whatever profession you are engaged, you must be singular or be damned. The way to hell has nothing singular in it; but the way to heaven is singularity all over. If you move but one step toward God you are not as other men are.—*J. Wesley.*

We do see some strange prodigies now and then, but the strangest of all would be a Christian who could afford to live like a worldling and yet maintain communication with God.—*Spurgeon.*

He who would be a Christian must tread and bruse beneath the foot the world entire; its pride, ambitions, desires, hopes; its gold and broidered equipage.—*Pollock.*

Religion is the marriage of the soul with God. If a man never knew himself to be a Christain, he never was a Christian. I do not understand how a man can be born again and not know it. I do not know how a man can be killed and made alive again, and not know it. —*Spurgeon.*

Pure religion and undefiled before God and the Father is this—to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—*St. James.*

Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you.—*Jesus.*

He that has the Son hath life; and he that has not the Son of God hath not life.—*St. John.*

Now if any man hath not the Spirit of Christ, he is none of his.—*St. Paul.*

He that hath my commandments, and keepeth them, he it is that loveth me. If a man love me, he will keep my words.—*Jesus.*

Until we put away from the minds of men the common error that the current Christianity of the church is true Christianity, we can make but little progress in converting the world.—*Pres. C. G. Finney.*

Just now four out of five of our church rolls are doing nothing, almost absolutely nothing; and God's blessed cause is not made one whit stronger in numbers or influence by their living.—*Bishop Foster.* Such souls are deceived, or not in a state of salvation.

But the extent of the fact is not seen, that the cold, worldly, or indifferent in our midst, are really a large majority.—*Bishop Peck.*

The evidence before me, is, that nine-tenths of our young people, now entering into the church, practically ignore what has proceeded from the mouth of the Lord, as the rule of his people—loyal obedience. —*Dr. Pierce.*

Many will say unto me in that day, Lord, Lord, have we not prophesied, cast out devils, done many wonderful works in thy name? and then will I profess unto them, I never knew you. Many, I say unto you, will seek to enter in and shall not be able.—*Jesus.*

Reader, examine yourself and see if you are in the faith, for many will live and die deceived.—*Radical Christian.*

Subscribe for the *Cynosure.*

Two Sides of One Canvas.

BY WENDELL PHILLIPS.

One beautiful afternoon in August there came to me the heart-broken wife of a State prison convict. We tried to plan for his pardon, and restoration to home and the world. It was a very sad case. He was the only surviving son of a very noble man, one who lived only to serve the poor, the tempted and the criminal. All he had, all he was, he gave unreservedly to help thieves and drunkards. His house was their home; his name their bail to save them from prison; his reward their reformation. It was a happy hour to hear him tell of the hundreds he had shielded from the contamination and evil example of prisons, and of the large number he had good reason to believe permanently saved. Out of the hundreds, he once told me, only two left him to pay their bail, forfeited by neglect to show themselves in court according to agreement—only two!

Bred under such a roof, the son started in life with a generous heart, noble dreams, and high purpose. Ten years of prosperity, fairly earned by energy, industry, and character, ended in a bankruptcy, as is often the case in our risky and changing trade; then came the struggle for business, for bread—temptation—despair—intemperance. He could not safely pass the open doors that tempted him to indulgence, forgetfulness and crime. How hard his wife wrought to save him from exposure! How long wife, sister, and friends labored to avert conviction and State prison! "I would spare him gladly," wrote the prosecuting attorney, "if he would stop drinking. He shall never go to prison if he will be a sober man. But all this wretchedness comes from *rum.*"

Manfully did the young man struggle to resist the appetite. Again and again did he promise, and keep his promise perhaps a month, then fell. He could not walk the streets and earn his bread soberly while so many open doors lured him to indulgence. So rightfully the State pressed on and he went to prison. An honored name disgraced, a loving home broken up, a worthy, well-meaning man *wrecked.*

As I parted from the sad wife on my door-step, I looked beyond, and close by the laughing sea stood a pretty cottage. The grounds were laid out expensively and with great taste. Over the broad piazza hung lazily an Eastern hammock, while all around were richly painted chairs and lounges of every easy and tempting form. Overhead were quaint vases of beautiful flowers, and the beautiful lawn was bordered with them. On the lawn itself gayly-dressed women laughed merrily over croquet, and noisy children played near. A span of superb horses pawed the earth impatiently at the gate, while gay salutations passed between the croquet players and the fashionable equipages that rolled by. It was a comfortable home, as well as a luxurious one. Nature, taste, and wealth had done their best. It was a scene of beauty, comfort, taste, luxury, and wealth. *All came from rum.*

Silks and diamonds, flowers and equipage, stately roof and costly attendance, *all came from rum.* The owner was one who, in a great city, coined his gold out of the vices of his fellow-men.

To me it was a dissolving view. I lost sight of the gay women, the frolicsome children, the impatient horses, and the ocean rolling up the lawn. I saw instead the pale convict, in his cell twelve feet by nine; the sad wife going from judge to attorney, from court to Governor's Council, begging mercy for her over-tempted husband. I heard above the children's noise, the croquet, laugh, and the surf waves, that lawyer's stern reason for exacting the full penalty of the law—*All this comes from rum.*—*Selected.*

A judicious wife is always nipping off from her husband's moral nature little twigs that are growing in wrong directions. She keeps him in shape by continual pruning. If you say anything silly she will affectionately tell you so. If you declare that you will do some absurd thing she will find some means of preventing you from doing it. And by far the chief part of all the common sense there is in this world belongs unquestionably to women. The wisest things a man commonly does are those which his wife counsels him to do. A wife is a grand wielder of the moral pruning knife. If Johnson's wife had lived there would have been no hoarding up of orange peel, no touching all the posts in walking along the streets, no eating and drinking with a disgusting voracity. If Oliver Goldsmith had been married he never would have worn that memorable and ridiculous coat. Whenever you find a man whom you know little about, oddly dressed, or talking absurdly, or exhibiting eccentricity of manner, you may be sure that he is not a married man, for the corners are rounded off—the little shoots pared away—in marriage. Wives have generally much more sense than their husbands, even though they may be clever men. The wife's advise is like the ballast that keeps the ship steady.—*Ruskin.*

The New Haven *Palladium* tells the following story of the accidental way the system of pew-renting once proved its usefulness:

A well-known Hartford gentleman was unable to attend the sale of the pews of his church the other day, and he requested a friend to bid in for him a pew for which he had for many years paid fifty dollars.

Later he met another friend, and, incidentally mentioning that he would not be able to attend the auction, asked his friend also to see to

it that he had his old pew as heretofore.

The auction took place and the pew was put up. "Fifty dollars," said friend number one. "Fifty-one," said number two. "Fifty-three," "Fifty-four," and so on till there had been thirty-eight bids, when one friend, thinking he had gone as far as discretion permitted, stopped, and the other took it triumphantly at eighty-eight dollars. "Put it down for Dr. ——," he said, and the astonishment of the other knew no bounds. They had been bidding against each other, both in behalf of the same gentleman, who had forgotten to tell number two that he had also spoken to number one. The church is so much better off.

Childrens' Corner.

Unlawful Societies.

EX-PRES. WALLACE'S LETTERS TO YOUNG CHRISTIANS.

God has given us certain rights to qualify and equip us for his service. Among these is liberty —the right to do as we please, provided we do not trespass on the rights of others. In this sense God meant man to be free. This liberty is a solemn trust. To surrender it in whole or in part is to prove false to a trust for which we are responsible to God alone. He alone can limit or condition this right. You may not, therefore, place the seal of silence on your own lips, so that you may not speak out at the bidding of conscience; you may not fetter your own hands so that you may not do what God requires of you; you may not shackle your own feet so that they may not carry you where God commands you to go; you may not place yourself under any obligations that will bind you to speak or do anything that is wrong.

Our personal liberty is limited by the relations which we sustain in the divinely constituted societies, the family, the state, and the church. But men have no right to organize societies that will limit or condition the exercise of the great right of liberty. If you are invited to enter a society, therefore, whose workings will compel you to do what God forbids, or forbid you to do what God requires, stop at once. God has made you a free man. Permit no man, or set of men, to interfere with this sacred right. Avoid all such entangling alliances. Don't forfeit your manhood while yet in the morning of life, when just beginning to run the race God has set before you. God has given you freedom of speech and of action; beware how you quietly submit to have your lips padlocked, your hands manacled, your feet shackled. Stand fast in the liberty wherewith Christ hath made you free, and be not entangled with any yoke of bondage.

I might amplify the principle that no worship rendered the heavenly Father in any other than the name of Jesus can be acceptable worship, and show you that you cannot lawfully enter any society that requires prayers from which that blessed name must be excluded. I might also call your attention to the law of Christ forbidding his people to be unequally yoked together with unbelievers, and show you that you cannot, therefore, enter any society in which you will be associated in intimate fraternal relations with those who neither trust, nor love, nor honor your Saviour. I might direct your attention to many other trains of thought bearing on this subject, but time will not permit. If you will carefully apply these principles which I have laid down in this letter, you will have no difficulty in determining what societies are lawful and what unlawful. If you will use the light God has given you, you will easily find the right path.

Some of you are now entering college and will be solicited to enter one or other of the fraternities that abound in the land. You may ask, What of these societies? I answer, the principles which I have set forth above are sufficient to settle the question in respect to them. There is, so far as is known to me, not one of them which you can lawfully enter, if the views above set forth are correct.

I have had good opportunities of studying and judging of many of them. There are good things about some of them, but I believe that every one of them is false in principle and hurtful in its influence. You will be much better out of them than in the best of them. Therefore, make up your mind at once to have nothing to do with any of them, and let it be known to your fellow-students. It will save you much trouble hereafter.—*United Presbyterian.*

"*Don't Look at It.*"

We all have temptations of some sort—the children, as well as grown up people. Satan is always trying to make us do wrong; he is constantly whispering evil thoughts to us, putting temptations in our way, and if he can make us look at the sin, he can soon make us do it. So I say to all: "Don't look at it."

How often Satan tempts a child to take some fruit or take some sugar out of the bowl, or a biscuit from the plate, when no one is looking. And sometimes the temptation is to look into a forbidden book or box, or go to a forbidden place. How does Satan do it? Why, he first puts the desire into the child's heart, and then he leads him to look at the forbidden thing; and, if the child does not look away, we are sure that by and by he will do what is wrong.

Satan tries the same way with grown up people. First he gets them to walk in the way of wicked people, and when they do as he wants he whispers to them to stand and see a little more of the evil, and then by and by he gets them to sit down in the middle of it. Oh, if only they would not look at the temptation, how much safer they would be!

I once learned a lesson from a dog we had. My father used to put a bit of meat or biscuit on the floor near the dog and say "No," and the dog knew he must not touch it. But he never looked at the meat. No; he seemed to feel that if he looked at it the temptation would be too strong; so he always looked steadily at my father's face.

A gentleman was dining with us one day, and he said, "There is a lesson for us all. Never look at temptation. Always look away to the Master's face."

Yes, that is the only safe way; do dot look at the temptation. "Avoid it, pass not by it, turn from it and pass away." When the thought of doing wrong in any way comes into your heart, however small a thing it is, you may be sure it comes from Satan; so do not look at it, but look up to Jesus and ask him to keep you and make you more than conqueror over every temptation through him that loves you.—*Children's Treasury.*

A Little Girl's Sacrifice.

Away back in the wildest part of West Chester county, N. Y., among the mountains and the forests of the sparsely settled town of Hardenburg, a place it takes a week to communicates with, not far from the little hamlet of Inverwood, lives little Nellie Osborn, a child of six years. Her father and mother were both suddenly stricken with fever, being unable to leave their beds. Living in an isolated place, far from neighbors, and being scantily supplied with the necessaries of life at this severe and inclement season, with snow lying three or four feet deep everywhere, the situation may be imagined. Little Nellie did what she could to alleviate the sufferings of her parents in every way. It was bitter cold, their rude little house offered poor resistance to the winds, the bed-covering was not abundant, and the supply of fire-wood finally gave out. The little girl took her wooden playthings and tried to keep the fire going with them. Then she kneeled by the couch of her sick mother and prayed: "Please, dear Lord, send a big, good man to help us." Help came in the person of James McGavitt, a lumberman of the mountains, who found the family in the condition stated, and afforded prompt relief. Little Nellie became sick with the fever afterward. Assistance has now been offered by a charitable lady of Irvington, whose sympathy was excited by the child's sacrifice of her toys.—*Hartford Post.*

Home and Farm.

Diphtheria and Scarlet Fever.

Commissioner James Crane, M.D., of the Brooklyn Health Department, in view of the prevalence of diphtheria and scarlet fever in that city, yesterday caused circulars to be distributed, setting forth the following facts and recommendations to restrict and prevent contagion:

Diphtheria and scarlet fever are highly contagious diseases, attacking persons of all ages. They may be contracted from the clothes they have worn, and from everything which has been in the room with them. Even the walls of the room may infect persons coming into it after the patient has recovered, unless the poison is destroyed. In order to prevent their spread in a family or house where they exist, and to promote the recovery of the persons attacked, the following simple measures should be conscientiously and rigidly carried out, thereby preventing much suffering and saving human life: An upper, sunny room, provided if possible with an open fireplace, and with no other children on the same floor, should be arranged for the patient, by removing everything from it which can possibly be spared, such as books, clothing and window curtains, remembering that when once the patient has entered the room nothing can with safety be removed until disinfected or fumigated. One or two adults should take the entire charge of the patient, under no circumstances coming in contact with other persons, more especially children. Open windows and open fireplaces, with fire in them day and night, avoiding draughts and chilly air, protect the sick and those who nurse them. Nothing should be removed from the room when the patient has once entered it until it has been thoroughly disinfected.

Procure from a drug store one pound of sulphate of zinc. Put into an ordinary water pail eight tablespoofuls of sulphate of zinc and four of common salt, and to this add one gallon of boiling water. This disinfecting solution is to be kept in the room, and into it should be placed and kept for one hour every article of soiled clothing, bedding, handkerchiefs, etc. When they are removed from this, they should be put into boiling water before being washed. The dishes and spoons used by the patients should be put into boiling water before they are permitted to leave the room. Remember that every article which is in the room can convey the disease, and that nothing should go from it until the poison which it might carry is destroyed. * * *

See that the whole house from cellar to attic is clean. Keep the cellar dry, well ventilated and well whitewashed, and never allow, even for a day, garbage or other filth to be kept in it. Open the windows of sleeping rooms every day for as long a time as possible, fresh air being an excellent disinfectant. Be sure that there are no defective traps in the drain-pipes of the house through which the gases from the decomposing filth can enter to pollute the air you breathe. When the children complain of sore throat send for a competent physician; a few hours delay may cost their lives. If the disease is pronounced contagious, see that it is reported to the Department of Health, and keep the other children from school until a permit is procured for their return. The measures here recommended are to be used in all contagious diseases, whether diphtheria, scarlet fever or measles.—*N. Y. Herald.*

To Cure Hoarseness.—When the voice is lost, as is sometimes the case, from the effects of a cold, a simple, pleasant remedy is furnished by beating up the white of an egg, adding to it the juice of a lemon, and sweetening with white sugar to the taste. Take a teaspoonful from time to time. It has been known to effectually remove the ailment.

—Two teaspoonfuls of finely powdered charcoal, drank in a tumbler of water, will often give relief to the sick headache, when caused, as in many cases, by a superabundance of acid on the stomach.

Religious Intelligence.

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: Clarinda, Iowa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Congregational Methodist, Maplewood, Mass.; Berea and Camp Nelson, Ky.

NOTE.—The above list is necessarily incomplete. We invite every reader of the Cynosure to become interested in sending information which shall help perfect it; and, above all, to have other churches, not now testifying against the lodge, take such action as shall put them wholly on God's side of this question.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1881, there has been sent to: H. H. Hinman.....$135 90
Eli Tapley..... 15 00

Received at this office during the week for Southern missionaries from: Mrs. B. S. Culter, $5; H. Avery, $9; J. Augustine, 75c. Sent to Bro. Hinman Atlanta, Ga., $15.

—Letters from Bro. Hinman were received on Saturday last. He left Sumter county, Florida, on the 1st of March for Atlanta, Ga., where he was invited by Dr. J. E Roy of the American Missionary Association and the professors of the freedmens' institute in that city. He expected to remain there but a day or two for one or two lectures, and then come on home. His health is quite poor from attacks of chills and rheumatism, and he fears he may be compelled to forego active labors for a season. Bro. Galloway, he writes, is doing good, but there is no opportunity of organizing a church at present. Probably before this paper reaches our readers Bro. Hinman will have returned from his long and useful tour, a journey which will be memorable in the history of our reform.

—The College church, Wheaton, received eleven new members last Sabbath.

—Bro. Ronayne's meetings at Polo, Ill., were held in the United Brethren church and were attended with excellent results. Bro. Hayes, the pastor, continued the meetings as revival services. For weeks other churches in the place had been laboring in vain for a revival work, The blessing did not come till Christ was fully proclaimed as the destroyer of all the works of the devil, lodgery and all.

—Rev. Leroy S. Hand who has been preaching for several years at Ogden, Iowa, is about to remove to Webster Grove, Mo.

LETTERS FROM THE SOUTH.

THE WORK IN FLORIDA.

My first lecture was at a schoolhouse near Bro. Galloway's in Sumter county. There was a fair audience including some Masons and the Master of the Leesburg lodge. I spoke for an hour and had excellent attention. When I concluded, it was proposed that on the next night I should show them how a man is made a Mason. To this the W. M. objected, saying that the school house had been built by Masons and could not be used to oppose the order. His language was abusive, and as there seemed no other way, the meeting was given up, not, however, without a good impression on the minds of the people. The aforesaid W. M. runs a saw-mill and, in a small way, is a man of power; but his lumber is nearly all made of *government timber*, which is conveniently near.

Our next meeting was in a place called Tuscanugga, ten miles distant, in a Baptist church, the pastor being a Mason, but the members nearly all Anti-masonic. Here I lectured twice and illustrated the first and third degrees. There was the best of order and attention. The country in that vicinity is quite fertile for Florida, and there are some well-to-do farmers. Not one in twenty of the people is colored. Some of them are native Floridians. All are ignorant, but some give evidence of Christian character. They seem fully resolved to preserve their church free from the lodge and to *labor with their minister*. They take much interest in Bro. Galloway, and have on one occasion asked him to administer the Lord's Supper, which he did. Two subscribed for the *Cynosure*. Others expressed a desire to do so, but were too poor. I have not seen among the freedmen of Mississippi and Alabama any such pinching poverty as among these native white people. Probably not one family in twenty takes a newspaper of any kind, though some are well able to do so. There are often no schools, no books or papers in their houses, and they never have preaching oftener than once a month.

Here is a missionary field as pressing in its demands as that amongst the freedmen of the more Northern States. This part of Sumter county has great natural capacities. Its forests of great live oaks indicate a good soil. If they were cut into timber instead of being simply girdled and left to rot they would be a source of wealth.

Fair crops of corn and cotton are raised here and the capacity to raise ginger, arrow root, sugar cane, pine apples, bananas and oranges, is almost unlimited.

At the expense of a few hundred dollars many thousand acres of land, now devoted to fish and alligators, might become the finest grazing and rice lands in the South. There seems every reason to believe that there will be a considerable Northern emigration to this region, but whether it will bring true Christian civilization may be doubted if we are to judge by some of the Northern people who come here.

My next lecture was at a private house, with a small but interested audience. One Mason manifested his indignation, and one drunken man was with difficulty kept quiet. I stayed over night with the people of the house, who were very kind, but I did not eat much, lest their seven children should go hungry; and yet this man had about 500 trees that, if properly cared for, will soon produce $5 each; and the finest date palms I have seen in Florida. He had been sick and wanted to sell out. I gave him half a dollar, and told him to "*Hold the Fort.*"

Last night (Feb. 20) I preached in a private house to a small audience, and all present expressed their determination to live for Christ. Tonight we expect to have a meeting at Bro. Galloway's and continue meetings during the week if Providence permits.

I am quite unwell and feel it my duty to turn northward next week.

Yours in Christ,
H. H. HINMAN.

THE TESTIFYING CHURCHES.

The following from Bro. Flanders of Burlington, Iowa, is cheerfully given a place to show (1) that the interest in the matters noted is likely to be wide-spread and increasing; (2) the reason for dropping one name that appeared last week. Let us have more correspondence and inquiry and activity on this subject:

BURLINGTON, Iowa, Feb. 28, '81.

EDITOR CYNOSURE:—I gladly embrace the opportunity to aid you in the much needed work of publishing a list of the churches that are "against lodgery." You "invite every reader of the *Cynosure* to become interested in sending information which shall help to perfect it." For one I am thus interested, because I very much desire to learn what and where the churches are that are against lodgery in deed and in earnest. I therefore send you the name of the Spring Creek Baptist church, of DesMoines county, Iowa, as worthy of a place in said list. Elder Joel H. Austin is a member of this church and has for over one year been actively engaged as an independent missionary, devoting all his time to "the proclamation of a pure Gospel" and in lecturing against the abominations of Freemasonry. I have often wondered why you do not associate his name with brethren Tapley, Hinman and Galloway, the missionaries whom you "recommend for their support to all who follow Christ."

I think you are not well informed in regard to the Baptist church at Clarinda, Iowa. "Some ten years ago that church took a stand against secretism and left the Association rather than fellowship it. They, however, got tired of the opposition, in the denomination and out of it, to their position, and shortly after Elder B. T. F. Cake left the pastorate, some six years ago, they receded from their position and re-entered the Association and have since fellowshiped secretism. This is not all. Some of the members of the Clarinda church influenced a church at College Springs, that was constituted on an anti-secret basis, to go back on their position. Since which both churches have become practically dead."

The above information was obtained last August from Elder B. T. F. Cake, who has been pastor of both churches and was then living at Clarinda. Now is a church that has not only gone back on its own anti-secret position, but has also caused another church to do the same worthy of a place in your list of "churches against lodgery"?

Your editorial of last week on "Local Reform Societies," is timely and just agrees with my experience. Keep the two closing sentences ringing in the people's ears. Fight it out on this line if it takes all the time till He comes. We shall gain the victory then if not before.

Truly yours, S. A. FLANDERS.

WESLEYAN.

—Bro. L. N. Stratton of the *Wesleyan* left his editorial chair, but not its duties wholly, on the 23d ult. to undertake temporarily a new business—raising funds for the Wesleyan Theological department of Wheaton College. He attended and preached at a dedication at Cattaraugus, N. Y. on the next day, when $700 was raised for the house and a time of great conviction and blessing was experienced.

FRIENDS.

—The *Christian Worker* says tha

Harvey and Allie Bergman have closed a meeting at Martinsville, Ohio, after continuing about four weeks. Two hundred and forty person professed conversion and the faith of many who were Christians before has been strengthened, and new life and interest awakened.

UNITED PRESBYTERIAN.

—Rev. M. M. Gibson, D. D., of San Francisco, has been cheered by an accession of twenty-two members to his congregation, ranging in age from twelve to seventy-five years. The interest has been awakened largely through the Moody and Sankey meetings in the city.

—Rev. W. S. McClanahan and wife of Viola, Ill., have been sorely afflicted of late in the loss of two of their children by diphtheria.

—The fiftieth anniversary of the Second United Presbyterian church of Philadelphia and the fortieth anniversary of the settlement of the Rev. Dr. J. B. Dales as its pastor, was celebrated lately at the church on Race street, near Sixteenth. The first place of worship of this church was the school-room of the Classical Institute, on Sansom street, above Eleventh. The second was the lecture-room of the Franklin Institute, the third the small church edifice on Pearl street, below Eleventh, the fourth the church on Thirteenth street, above Market, to which the congregation came December 13, 1840 They worshiped for nearly two years in National Hall and Concert Hall, and on April 22, 1857, they removed to the present building on Race street, near Sixteenth. In the past fifty years this church has had but two pastors, Rev. John Forsyth, D. D., and Rev. J. B. Dales, D. D. During the pastorate of the latter he preached over 4,000 sermons to his congregation, baptized 83 adults and 1,040 infant children, and received into the church 3,276 persons, of whom 1,321 were by certificate and 1,955 on profession of faith. He has united 917 couples in marriage, and attended 987 funerals. In all the 149 communion seasons there never has been one in which there was not accessions made to the membership of the church.—*Christian Instructor.*

GENERAL.

—The Rev. T. W. Hopkins, late professor of Ecclesiastical History in the Congregational Seminary of Chicago, has joined the Presbyterian church.

—Mrs. Hayes, wife of the President, has been elected President of the Woman's Missionary Society of the Methodist Episcopal church, and has accepted.

—The Chicago *Daily Telegraph* has discontinued its Sunday edition, because, as it says: "No man can do the very best work of which he is capable for more than six days. Men who work with their heads, and men who work with their hands, deserve one day's rest in seven. A little observation will convince any one that a big Sunday paper makes a lean Monday paper."

—Messrs. Moody and Sankey have decided to visit Great Britain and Ireland during the present year, and have already accepted invitations to attend the next Christian Convention at Dublin.

—The three large Jesuit schools in Paris have been entirely evacuated, and the authorities have walled up the doors of the establishments. The new civil directors have already been installed in the vacant posts.

News of the Week.

—The storms of last week put an embargo on travel all over Wisconsin, southern Minnesota and northern Iowa and Illinois. Railways and highways were equally closed to travelers for several days.

—The inauguration of President Garfield was attended with much greater ceremony than has marked the advent of any of his predecessors to the office. The throng of visitors to the capital was larger, the decorations of streets and buildings more profuse, the parade grander.

—The boiler-makers, ship-carpenters, and calkers, of this city are on a strike.

—On the 3d inst. the Senate received a message from President Hayes vetoing the funding bill, which had passed both Houses. The Japanese bill, directing the repayment of $1,463,224 was passed.

In the House on the same day the apportionment bill was passed, fixing the number of Representatives at 319. This is the number which gives the fairest proportion for all parts of the country.

—The State of Maine abolished capital punishment years ago, but last week, near Augusta, a mother was murdered by her son under circumstances of such fearful atrocity that it was with difficulty that the neighbors were prevented from lynching the brute, and there is a pressing demand for the resumption of the gibbet.

—An Evanston, Wy. Ter., special says the gas in the Rock Mountain Coal & Iron Company's mine No. 2, at Almy, exploded March 3d, throwing the flames many hundred feet high out of the main slope, carrying away the buildings around the mouth of the shaft, and setting the machinery buildings on fire. About fifteen minutes before the explosion a number of white men and fifty Chinamen went down to work for the night. Five whites and thirty-five Chinese were killed. The jar of the explosion was plainly felt at Evanston.

—There are at present about 800 Cherokee Indians in North Carolina owning 80,000, acres of land and $40,000 in cash, which the Government holds in trust for them. Ambassadors from the Cherokee nation have been just visiting them for the purpose of inducing them to emigrate to the tribe reservation in the Indian Territory, and it is believed the various branches of this nation will soon be reunited.

—The Italian bark Ajace, from Antwerp to New York, became waterlogged off Rockaway beach during the terrific storm of Thursday night, and went to pieces before morning. Her crew, numbering fifteen men, lost heart at once, and the captain could not maintain discipline. Two of the men, rather than take their chances with the waves, committed suicide by cutting their throats. The others, with a single exception, were one by one washed overboard and drowned. The only survivor was rescued by the life-saving crew.

—By an explosion at the Eureka powder-works, at San Francisco, two Chinamen were killed and five others wounded.

—The population of the German Empire is 45,194,172.

—President Brand, of the Orange Free State, has received a telegram from Commander Joubert declaring that the Boers desire to prevent the further shedding of blood, but it rests with England alone to stay hostilities. The Boers are simply defending themselves against attack. They are willing to accept all President Brand may see fit to make to restore peace, provided they do not conflict with their resolution to acquire freedom at any price.

—Switzerland experienced an earthquake shock Thursday. Agram, Austria, was similarly visited.

—In the provincial assembly of nobles at St. Petersburg, Shakarieff urged the total abolition of deportation to Siberia. He stated that, between 1870 and 1877, 63 000 persons had been exiled, and he announced his intention to petition the Emperor on the subject.

—The Privy Council of Ireland has proclaimed the counties of Clare, Galway, Kerry, Leitrim, Limerick, Mayo, Roscommon and Sligo, and eleven baronies in Cork, Ireland, to be in a disturbed state. This is done in accordance with the provisions of the coercion act. It is thought the number of arrests will be much diminished by the departure of many suspected persons.

—A fire in the Pennsylvania Insane Asylum on Saturday night, was extinguished without the loss of life, although the institution contained over three hundred inmates. Two-thirds of the main building is in ruins. The male patients have been placed in the portion which was saved from the flames, while many females have been taken home by their friends. The loss is estimated at $600,000, on which the State holds insurance policies for $250,000.

—The British cabinet is said to have agreed upon terms of peace to be offered the Boers and sent the result to General Wood.

—An appalling loss of life followed the earthquake on the island of Ischia, more than one hundred bodies having been found at one village.

—There has been a continuous snow-storm in Scotland for seventy hours, and traffic is utterly blocked.

—There is considerable alarm over rumors of the existence of a secret society in England called the *Dynamites*, supposed to have been organized by American Fenians.

—Recent reports show that the immigration to the United States for the past year has been nearly 600,000, more than half of whom came from the British dominions. This is the largest immigration on record in the history of the country. The encouraging statement is also made, that the immigrants are also of a better class than they have been for some years past.

—The Czar has sent aids-de-camp to distribute money in the famine-stricken districts of Russia.

—Jesuits are summarily treated in the Republic of Guatemala. They are forbid to appear in the country, and when one is caught he is publicly shot. The most recent victim is Father Gilbert, who was barbarously shot by order of President Barjas. He was nominally visiting Guatemala for his health.

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Political.

"That the cabinet will be what is known as a reform cabinet is very doubtful. There is no reform party in Congress. There is indeed a strong reform sentiment in the country, but it is not yet so organized as to elect representatives."—*Harper's Weekly, Feb. 12.*

A GOOD QUAKER BROTHER ON VOTING.

YPSILANTI, Mich.

When I think of the number of Free Methodists, Wesleyans, United Brethren, United Presbyterians, Lutherans, Friends and others opposed to secret societies, and then compare these with the votes cast for the American ticket, I feel as though our professed friends did not pray much for the cause or did not vote as they pray. It seems to me we ought to make our attack and direct our forces against those double-minded professors who profess both Christianity and Masonry, and if possible open their eyes to the fact that their time is spent in the service of sin and Satan and that they must reap accordingly.

If we could only convince the professors of Christianity, if we could only separate from the Protestant churches all the sincere, humble ones who desire to live a Christian life, the wheat from the chaff, and bring them up to the voting point, it would fill our ranks so as to give us a power that would be felt. O if our society would do as bravely as the Wesleyans! Had we not better, taking the one, the church or the society, that comes nearest to the standard and send our workers and lecturers to all its branches and try to get them to take the same high ground as the Wesleyans; then another, and so on, making these sects a power against secretism? I have talked to many of our society (Friends) who are strong opposers to secretism, but others are indifferent and don't like to hear anything said on the subject. Many have relatives and friends who belong and don't like to hurt their feelings. Some tell me I am making a hobby of it and say there are other things that ought to claim our attention. So that on the whole I feel that our society is very much in the background. I am very much tried and discouraged about the course they take. There are so many who don't like to hear anything said on that subject in our meetings! This town and county, and, I suppose, this State, are strongholds of the enemy as the secretists hold nearly all the civil offices down to road and school offices. I am not a public speaker and have to do what I do in a more private way.

E. Z DERBYSHIRE.

W. R. Roach, Duffins' Creek, Ont., writes:

"I am holding special meetings here with good success."

Temperance Notes.

The Brewers' Association of the United States represents $350,000,000. Thirty-five million pounds of hops and thirty-five million bushels of barley were used last year by the 2,719 breweries of the United States. The number of breweries in Germany has decreased nearly 3 000 from 1872 to 1879. The total annual Germany production of beer averages 2 270 gallons for each man, woman, and child. The English, last year, consumed 884 gallon per head of population, the Americans (U. S.) 400 gallons, the Russians but 80 gallons. The world's annual production of beer, including eighteen countries, is estimated to be 3,000,000,000 gallons in Europe, and 400,000,000 in the United States.—*Signal.*

Mr. John G. Richardson, the great linen manufacturer of Bessbrook, Ireland, writes from Belfast to the London *News* that the greatest need of Ireland is a change in the licensing laws. In this year of famine, over *fifty millions* of dollars have been spent on drink in that down-trodden country, and those districts which are most clamorous against the landlords and the rents, are the largest consumers. Another correspondent of the same metropolitan journal, a representative of the paper, and no fanatical teetotaler, suggests the notoriously frequent grog shop as a potent factor in the general distress of Cahirciveen. He says, "I am told that the duty on the spirits sold in this cheerful townlet exceeds the whole annual value of the barony of Iveraugh." In the city of Cork, more than one-half the shops are retail drink shops whose annual income has figured at one million of dollars. This state of things may profitably be compared with that of the few temperance years Ireland enjoyed after Father Mathews' ministrations had purified the country, and with that of the famine years 1809, '10, '13, '14, when the distilleries were stopped, and trade in woolens, cottons, and iron, rated from twenty to fifty per cent higher than during the following years of plenty with free trade in whisky. A greater evil than oppressive landlords is Ireland's curse.—*Signal.*

A correspondent of one of our leading journals writes from London as follows:

"I saw recently twenty women standing at a bar, all drinking; I have seen drunken women clinging to lamp-posts, and one lying drunk at full length in Hyde Park. The half-holiday system which prevails quite generally is proving a curse. To obtain Saturday afternoon for recreation, the working people begin labor at six o'clock, an hour earlier than Americans. So great is the debauch of Saturday and Sunday that few works are started in full till Tuesday morning."—*Signal.*

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CHICAGO, Mar. 7, 1881.

GRAIN—Wheat—No. 2	98⅝	99
No. 3	87½	90
Rejected		78
Winter		98
Corn—No. 2	37¾	38¾
Rejected		36½
Oats—No. 2		30½
Rye—No. 2		91
Bran per ton		13 50
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	11 50	15 00
Prairie	8 50	11 50
Mess Beef	7 00	8 00
Tallow		5½
Lard per cwt		9 95
Mess pork per brl		14 50
Dressed hogs	6 40	6 50
Butter medium to best	17	32
Cheese	8	14
Beans	1 40	2 00
Eggs		25
Potatoes, per bu	60	85
Seeds—Timothy	2 30	2 50
Clover	4 75	5 40
Flax		1 26
Broom corn	2½	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle choice	5 25	5 90
Good	4 80	5 20
Medium	4 40	4 75
Common	2 80	4 80
Hogs	4 00	6 00
Sheep	3 25	5 60

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Flour	$4 30	6 75
Wheat—Spring	96	1 19
Winter	1 11	1 27
Corn	56	64
Oats	43	48
Lard		10 45
Mess pork	15 00	16 00
Butter	13	27
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Eggs		21½
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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—JESUS CHRIST.

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Topics of the Time.

We read that Father Boeckx, the General of the Jesuits, or Black Pope, is now 86 years old and lives near Fiesole, Italy, on the mountains north of Florence. His parlor is very simply furnished with straw-seated chairs, a few portraits and *a big map of the United States*. From the indifference of many of our popular churches to Romanism and the flattery lavished upon it by others, the inference is that the big map is put up to save the expense of wall paper according to the ruling economy of the place. But behind that chart is concealed a purpose dark and terrible as the mouth of hell, and the flattering and hypocritical speeches of professed Protestants but feed the flames of its energy against God and the rights of man.

The portrait of Mrs. Hayes, for a national temperance testimonial, to which the Woman's Christian Temperance Unions have devoted some energy, was presented to President Garfield in the White House on Tuesday of last week. Much anxiety has been felt relative to the position of the new executive and it was planned in a delicate way to give him an opportunity of declaring his temperance principles. Miss Willard in her presentation speech, however, made no allusion to this hope, but highly extolled the firmness and goodness of Mrs. Hayes in maintaining her principles before the nation. This sentiment was heartily approved by Senators, Representatives and others who were present in large numbers. President Garfield cordially responded and in these words accepted the gift in behalf of the nation: "I have observed the significance which you have given to this portrait from the standpoint you occupy and in connection with the work in which you are engaged. What you have said concerning the evils of intemperance meets my most hearty concurrence. I have been in my way, and in accordance with my own convictions an earnest advocate of temperance, not in so narrow a sense as some, but in a very definite and practical sense. These convictions are deep and will be maintained, whether I shall be able or not to meet the views of all people in regard to all places. That question remains to be seen, but I shall do what I can to abate the great evils of intemperance. I shall be glad to have this picture upon these walls and shall be glad to remember your kind expressions to me and my family, and in your efforts to better mankind by your work I hope that you will be guided by wisdom and that you will achieve a worthy success. Thanking you for this meeting and greeting, I bid you good morning." This was a guarded speech, but the bar-room foes of mankind will get little comfort from it, while they may reflect that the portrait of the woman, who has under God given their infamous business its greatest blow, hangs alone with those of George Washington and Martha his wife in the great East room of the White House.

The Nihilist assassins made sure work on Sunday afternoon, and the Czar of Russia, who had five times before escaped their attacks upon his life, at last fell before them. The stern measures of the minister, Melikoff, seemed to have suppressed this conclave of wretches, and Alexander had become careless about the number of his attendants. He was riding in his carriage with a few mounted Cossack guardsmen, when an assassin threw a bomb, a glass shell filled with nitro-glycerine, which tore off the rear of the vehicle. The Czar alighted, under protest, to look after a wounded trooper, when an accomplice on the other side of the street threw another grenade, which exploded at his feet, shattering both his legs. He was taken to the winter palace and died in an hour. This terrible work was known instantly all over Europe and at Washington, and produced the profoundest sensation. The aged Emperor William was deeply and seriously affected by it, and Secretary Blaine dispatched the first message of sympathy, fitly answering the Russian note of condolence which came to us on the death of our Lincoln at the behest of the same secret empire. The ruler who, in half reclaimed Russia, forestalled our own country and in 1861 set free 21,000,000 slaves, cannot be soon forgotten, though his failings may be many. His course, too, in the late Turkish war places him among those whom men like Beaconsfield are unworthy to loose their shoe-lachets.

FOUR HUNDRED AND EIGHTY-TWO subscriptions expire in March. Let us have eight hundred paid up subscriptions at least during the month. It is but a little thing to ask of many of our readers to help in this work. Just two weeks are left of the month. Let them be blessed with the remembrance of something accomplished for the reform.

BRO. H. H. HINMAN returned on Friday last to his home in Wheaton direct from Atlanta, Georgia, where he met with some of the most encouraging assurances of the necessity and usefulness of his labors. His letters in this number bring us through with his Southern tour to the point of leaving Atlanta. He may think best to give a summary of the whole four or five months work in a subsequent number, as he is expecting to in the College church at Wheaton next Sabbath. We are not likely to overestimate the importance of this journey in its future development and influence on our reform work. If this field is cultivated with the same faith as the work has been begun, we shall see the mighty power of God manifested in the South against the abominations of false worship which will not linger in getting a firm grasp upon the minds of the simple-hearted worshipers of the colored churches. Bro. Hinman will remain at home for a few days and will receive invitations to visit any locality where Christian people can be helped in revival or reform work or in establishing churches that shall testify against the whole system of Satanic inventions for the overthrow of the kingdom of our Lord Jesus Christ.

LODGERY.

—An investigation is proposed by the Odd-fellows into the principles and financial condition of the various "benevolent" insurance frauds which find snug shelter under the wings of Odd-fellowship.

—At Museville, Pittsylvania county, Va., last month, a negro who was on trial for a petty offence became enraged and assailed all the whites within reach, killing one and wounding two others. He and his colored friends fled to their lodge room—of the order of "True Friends"—and they refused to give him up. After much demonstration they were arrested. These colored men fled openly to their lodge altars; whites do so covertly.

—The "United Workmen" order in their last general meeting in this State passed an amendment to their constitution which shows that they, like the Masons, are being much overcome of the grog-shop. They agreed not to meet where liquor is sold or given away, nor go through a saloon before going to lodge.

—A widow lately sued a German workingmen's society calling itself "benevolent," for a benefit due her after her husband's death. The lodge defended the suit with its usual benevolence, and all to which it had claim. The jury decided for the widow, but one of Chicago's judges, Moran, sitting in the case, ordered the clerk to enter the verdict as set aside and the decision for the lodge.

—"What next?" asks the *Voice of Masonry* while announcing a marriage ceremony performed in France by the Freemasons. The *Voice* is modest, sure enough! What may not be next by way of blasphemy and usurpation, fraud and folly! The Masonic system has capacity for anything in that line.

—In the last Grand Commandery of Illinois, meeting in this city in October, sat Dea. Daniel Dustin of the Sycamore Congregational church. He, with his minister, Grassie, were among the liveliest warriors of the grand army of the lodge which besieged Wheaton College and church three or four years ago with their hellish din. In this lodge meeting he was one of the committee on the Triennial Conclave fraud. The Commandery adopted reports calling the conclave, "a notable success, not only in numbers, but in everything that was anticipated in meeting the thousands that represented every civilized community on the continent."

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Lessons of the Census.

BY H. H. HINMAN.

In the ante-bellum years, when both church and state were under the dominion of the slave power, it was constantly affirmed that, if emancipation took place, the following sad consequences would follow: (1) That a large portion of the blacks would come North, to the great detriment of society; (2) that those who remained in the South, unaccustomed to provide for their own wants, would be greatly destitute, and that the race would rapidly die out; (3) that, in any case, the cotton crop, the principal article of export, would be so greatly diminished that the whole nation would be financially ruined; (4) that there would be insurrection and a war of races, which would result in either the extermination of the colored race or banishment from the country.

All of these predictions have signally failed. There was no emigration to the North for thirteen years; not until, in some of the States, they had ceased to hope for justice from the ruling class. This emigration has not been large, and is only a fraction of the increase in population.

The colored population of the South has increased faster since emancipation than before. The average increase, from 1800 to 1860, was 25 per cent for each decade. The white population of the entire country increased 33 per cent for the same time, so that Henry Clay affirmed, in 1844, that by the law of natural increase, the blacks would eventually cease to be an important factor in the country, either as slaves or freemen. But during the last decade the colored population in the original slave States has increased 35 per cent, while the white population in the same States has increased but 28 per cent.

The cotton production has increased since emancipation by nearly two millions of bales, or about 50 per cent, while the average supply of food and clothing is at least equal to the days of slavery. After expending four times the market price of the slaves in a terrible war, we have reached a period of substantial national prosperity, with a vast surplus of exports.

There never can be a war of races unless the freedmen should be reenslaved, which is not within the range of possibilities, even if the ex-slaveholders desired it, which they do not.

From the foregoing facts we make the following inferences:

1. The colored population of the cotton-growing States increases faster than the whites, and by natural law of increase will eventually outnumber them and have power to control the political destinies of those States.

2. Their steady advancement in education and property will place them in a position to vote intelligently and make their political support an object of solicitude by all political parties. As a result, the spirit of caste, now so powerful, will eventually disappear, and to be a citizen of the United States will be of so much consequence that the question of race will be forgotten.

3. The production of cotton will continue to be the staple industry of these States, but manufactures will also largely increase, and returning prosperity will slowly but surely come to all classes of people.

4. The grand element of success will be the intellectual and moral uplifting of the colored race. No greater blessing can come to the white people of the South than the general education of the blacks. In no way can the alternative, the rule of blacks over the whites, or their subjection to purely white authority, be avoided, except by such a diffusion of intellectual, moral and pecuniary power as shall overcome all distinctions growing out of the past history of the races in America.

5. All secret organizations build up privileged classes and tend to perpetuate the spirit of caste. There can be no permanent success in Christian work that does not aim at their extirpation. The pacification and prosperity of the South will result from those political Christian influences which discard all cliques or rings and teach men that the family, the church and the state are the only divinely appointed and needful institutions.

Atlanta, Ga., March 4, 1881.

Sumner on Political Secretism.

But one expression has yet been published from the great Charles Sumner which condemns the lodge, though his whole life was a protest against the principles of the system, and he was familiar with the position of his father as a seceded Mason. In his "Life," by Chaplin, page 262, is found a striking expression. He was speaking at a rally of the Republican party, then a year old, in Faneuil Hall, Boston, Nov. 2, 1855, and in speaking of the Know Nothing (so-called American) party he made a plea for our foreign population. Romanists, he urged, should give assurance of their purpose to become useful, loyal and permanent members of society, and with this he would welcome foreigners to America. Turning then to the anti-foreign party he said: "A party then, which, beginning in secrecy, interferes with religious belief, and founds a discrimination on the accident of birth, is not the party for us." The manner in which this reference to the secrecy of Know Nothingism is brought into the speech shows plainly the strong aversion felt by Mr. Sumner to any organized secret cabal. Doubtless those who were intimate with him or with his published works could refer to other expressions as significant as the above expressing his loathing of the lodge.

Should the United Brethren in Christ Enforce the Secrecy Law?

BY FRANK A. Z. KUMLER.

Imagine one writing on the slavery law of the United Brethren in Christ at the time John Quincy Adams presented the first fifteen petitions for the abolition of that deep-rooted curse, and you have a parallel case, at least, in the amount of ridicule placed upon its firm upholders, to the present question of dispute on the secrecy law. How many at that time were anxious that the United Brethren Church should compromise with the then prevailing spirit, in order to quiet the variances existing? Instead of yielding, the church resolutely enforced its original law against all the persecutions and clandestine devices, until at last, in 1865, it gloriously reaped its due reward.

How many Christian philanthropists of that day lived under the lash of wicked criticisms, simply because they bravely fought slavery? How many ministers of the United Brethren church were assailed with false accusations because they, with one accord, proclaimed that the slavery law must be regarded? Popularity in the estimation of man, they had none; friends, but few; enemies, many; but on their side, to uphold them in their course, they had principle, and above all, God. Does this not conclusively prove to us that to be on the popular side does not necessarily place us on the side of justice, right and principle?

The different opinions now existing on the secrecy question, to all appearance seem not that many dispute the uselessness and fruitlessness of the orders, but the manner of treating their participants, whether it is proper, consistent and advisable to admit men who claim connection with lodges. I say, to all appearance, as I cannot without some reluctance of feeling believe this the only and real difference, since many who claim this to be the only dispute, seem to encourage the organizations by their leniency and by their mode of disposing of the same. What is a church? The Greek word is *ekklesia* from *ekkaleo*, which means "to call forth." The church is made up of souls who are "called out" of the world and united in Christ. Does this mean that God's people by rejecting the association of a worldly institution, commit a sin, as many claim? No; but such a course by this definition would meet the smile and approbation of Almighty God. The very essence of meaning in this word is lost if you discard the idea that it means separation from all worldly institutions, which is but a reiteration of Paul's direct command found in 2 Cor. 6:14-18.

Hooker says, "Church does signify no other thing than the Lord's house." Was not God displeased with the Jews when they permitted false gods to be introduced into their places of worship? Does any one suppose that it would please God to have his house filled with the idolatry and mockery of Masonry? Does any one presume that the All-wise Being will condemn his people for desiring to be separated from that spirit which they feel and know to be directly opposed to the advancement of his kingdom. Let me ask each of the United Brethren whether he believes that God was and is angry at his church because they prefer and think proper to be as a body wholly free from those who worship in a worldly institution?

When the Jewish church had covered the laws of God with corrupt glosses, and filled the true religion with side worships, called "traditions," by which they made the law "void" and the worship "vain," (Mat. 15 and Mark 7) then their temple was filled with worldly traffickers. They rejected Christ, and how soon their church was overthrown by the most terrible desolation on record.

Those who are in sympathy with the idea of utterly disregarding the present law, blame those who are seeking to drive out the worshipers of Baal from the churches for making a disturbance, as though they were convinced that by an occasional verbal testimony against a deep-seated evil, it could be very easily eradicated. Suppose many of our noble reformers had contented themselves with a verbal testimony when pushed to it that they were opposed to the evils which they assailed, allowing them at the same time quiet lodgment in the churches, would they have accomplished the honorable aims for which they had given their lives? No; but by so doing they would have sacrificed principle, a glorious cause, and, above all, their trust. The truth is, discipline underlies the advancement and rule of all progressive organizations; all words lose their meaning unless followed up by appropriate action.

At the General Conference held in Germantown, O., 1849, Henry G. Spayth, by a previous resolution of the church, requesting him to write a history of its rise and progress, proceeded with the same. In this history, page 154, we find that from the commencement the Brethren church discountenanced secret societies, and refused to receive members of such, however unexceptionable in every other respect, except on one condition, viz, separation from secret orders. Is this demanding more than Christ himself did while on earth?

Some people seem to think that a Christian church and a secret fraternity are nearly equal, when it is simply the contrary, as a church is one thing and a secret fraternity quite another. The members of

such an order or the order itself could suffer no loss by being connected with a Christian church; but not so with the church; every such connection in the past has resulted in a damage, and inflicted a deadly wound on every church which has allowed this strange connection.

Since lodges are to the United Brethren church what the worship of Baal and Moloch were to the children of Israel, why tolerate them? Why keep silent to please them? "Choose ye this day whom ye will serve." The church must soon choose between its lodges and its best members. What it needs to-day is more men of primitive decision, resolution and firmness in what they sincerely believe to be right; ministers who partake of the nature of John the Baptist, possessing the grace to speak their sentiments fearless of opposition.

In conclusion, if the United Brethren church desire honor, fame and popularity in the estimation of man let secret societies be harbored, but if the church wishes to be blessed, to be prospered, to have God's richest benedictions rest upon her, let her now and forever remain firm to the original secrecy law.

Temperance Saloons vs. Drunk Shops.

BY GEO. W. CLARK.

Rev. Henry Ward Beecher and Rev. James Freeman Clark and some others have fallen into the fatal error of recommending such narcotic and nicotine stimulants and poisons as tea, coffee, and tobacco as substitutes for alcoholic drinks, in what they call "temperance saloons;" urging the establishment of such places of public resort in lieu of the common pestiferous grog shops with which the country is cursed.

Their suggestions may be well meant, but their wisdom is very questionable. Their "substitutes," while they are useless, would be but lures and stepping-stones to the greater evil they would do away with. The human organism in its normal condition requires no artificial stimulants, and is not benefited by any such "whipping up." They are not only unnatural but an outrage upon the physiological laws. What the animal economy wants to supply its wastes and renew and build up its tissues and maintain its strength and vigor, is nutrition, not stimulation. This fatal mistake is made by thousands, and with great harm to themselves and their off spring. Tea and coffee (narcotics) and filthy poison tobacco (nicotine) are not only useless and very expensive--costing the people hundreds of millions of dollars every year--but they are absolutely hurtful. They are excitants, not nutriants! irritants, not re-creatants! Tobacco especially is a virulent poison, inimical to the animal economy; and the use of these induce morbid appetites and conditions both of body and mind, and create desires which lead to the use of the more pernicious and fatal intoxicating poisons. They prepare the way for, and are among the great feeders of intemperance and drunkenness, insanity and crime; of pauperism, paralysis and premature death; and of woes and miseries that are unutterable! Tobacco and liquor especially are "kith and kin" in the business of physical and moral degradation and ruin. They keep close company with each other. They are twin brothers of their father the devil, and his works they do. "Take a drink," and "Take a cigar," are synonymous terms; they both appeal to the same class of depraved, animal, sensuous appetites. The old bloated Bacchus with his foaming goblet, astride his barrel of beer, and the savage Indian with his tomahawk and clump of tobacco or bundle of cigars along our streets, are fitting "signs" of the bestiality that reigns within and that emanates from these "breathing holes of the pit."

If the friends of humanity can substitute for these gateways to crime and death "temperance saloons," with dining-hall and library, reading-rooms and music-rooms combined, and with a good supply of pure, wholesome, hygienic foods and with harmless and wholesome drinks, such as cocoa or chocolate, kaoka, lemonade or water—and there is no drink so natural and beneficial as water—then indeed they would confer an inestimable and lasting benefit to the health, sobriety, good morals, peace and happiness of individuals and families, greatly promote the good order and prosperity of the community at large, and save multitudes of our young men and boys from contamination and ruin.

These "temperance saloons," or places of public resort should be so tastefully arranged and adorned and beautified, and furnished with entertaining reading and charming music that they shall appeal more to our higher and esthetic natures, and less to the sensual and gross, with nothing to taint the mind, poison the blood, or deprave the character. Thus they would be reformatory, elevating and refining, and not degrading in their influence. Then we should not be afraid or ashamed to have our wives, our sisters, our daughters or our children enter their portals and partake of their enjoyments.

Detroit, Mich.

More Queries for the Quaker Yearly Meetings.

WHERE ARE THE TEACHERS OF THE PEOPLE?

"We would affectionately and earnestly advise all our members against connecting themselves with any secret societies, although they may appear to be for the promotion of good objects, believing that their tendency is evil and that they are calculated to lead from a dependence upon Christ and the Christian religion, and frequently into practical infidelity."

The above is a clause found in our latest book of discipline. It implies at least some intelligence upon the subject, but allows us to inquire what is the amount, in our society, of such intelligence. Are members of monthly or other meetings in any way advised to make themselves intelligent? If they were individually asked why the secret lodges, in their principles and tendency, were evil and calculated to dishonor Christ and the Christian religion, how many can give an intelligent and comprehensive reason? How many are in the habit of reading and otherwise informing themselves? How many are in a state of ignorance and apathy, exerting no influence of their own, or endeavoring to aid others who are concerned to do their duty?

Do we ever hear any counsel in the public or private ministrations of our ministers? Are not some of these oath-bound? Are the real sentiments of all of these ministers right upon this subject? Do our papers evince that degree of boldness and intelligence that the cause demands and the spirit of Christ requires? Are not our members, young and old, to a great extent, uncared for and unrestrained? Are they not, and have they not heretofore, of a long time, in considerable numbers, been seduced into the Baalism of the lodge?

What is to be done? Shall subordinate meetings continue to send up reports upon intemperance, tobacco, etc., and content themselves with just quietly letting oath-bound secretism alone? Is the wisdom of the society, from its Dan to its Beersheba, summed up in the above clause of discipline? What is its proper line of action, in obedience to divine truth and for the honor of our Christ.—*Christian Worker.*

Why He Didn't Join.

I am not a Mason and have no desire to become one, having seen some of the workings of the institution. In the fall of 1873, business called me to the city of Johnstown, Pa. I stopped at a hotel kept by Mr. M——n, for a few days. He had a license, as all others had in the city, that kept a public house, to sell the soul-destroying beverage, but, like most of the hotels that make any claim to respectability, it was kept down in the basement, out of sight of decent people. I noticed, on the first day of my stay there, a young man of more than ordinary appearance, but beastly intoxicated and fearfully profane. He tried several times to get into a conversation with me, but I kept out of his way as much as possible. On the morning of the second day I saw him as he came down from his room. He walked directly up to the landlord. "Mr. M——," said he, "I am all unstrung. I can't go without it." "You get out into the street as soon as possible," said Mr. M., "and don't you dare to come here again, or I will have you arrested." The poor fellow left. I saw him no more that day. Just then a man came in who did not seem to take in the situation. "What is all this about," demanded he. "Jim makes me a deal of trouble," said the landlord. "He goes to bed with his boots on, he is drunk all the time, and abuses the other guests; and besides, his money is all gone, and I have made up my mind to get rid of him." "Why don't you kick him out doors?" said the stranger. "Well, he is a Mason; so am I," said the landlord. "I, too," said the new comer. They noticed that I was listening, and the remainder of their conversation was not loud enough for me to hear. The following morning I was to leave on an early train. so, getting up at 4 A. M., in order to get ready in time, the first person I saw was the young man in the sitting-room, perfectly sober and weeping bitterly. On seeing me, he said: "Stranger, you have no doubt noticed me since you came here. You, like all the other guests, have been annoyed by my presence. But, thank God, my poor mother is ignorant of my situation. If she knew how low I have fallen it would break her heart. But, God helping me, I will drink no more for a year." "Why not say," said I, "never drink any more?" He went on to say: "I came to Johnstown the week before, with my summer's earnings. After procuring a new suit of clothes, I have not a dollar left. My clothes have been stolen. I have no situation, and I know not what to do." To test his faith in Masonry, I sarcastically remarked that perhaps his brother Masons would help him out of his difficulty, as I had understood that he belonged to the order. I shall never forget his looks or his words. "Masonry! Masonry!" said he sorrowfully, has been my ruin. I was once a sober, industrious young man, but I was told by the craft that if I would join them it would be a great advantage to me. It would introduce me into good society and in every way lead to promote my interests. They got my money. I was called a clever fellow. I went to their suppers, where wine and other intoxicants were freely served. I learned to like the infernal stuff, and here I am, despised by all decent people, robbed by those that hypocritically called me brother. That scoundrel (meaning the landlord), if he is a Mason, knows more about my clothes than he is willing to own. Masonry," said he, with a sneer, "I despise from my heart. As long as I had money and kept up my dues I was all right. But now I am nobody but drunken Jim Stanton. I have found them, as a class, an unscrupulous set of men." He went on to narrate some of their crimes that he had been sworn to cover up. To use his own words,

he said: "I would warn all young men to steer clear of Masons." The time came for me to go, and we parted, never to meet again. Ever since then, when I have heard people extolling Masonry, this little episode comes fresh to my memory.—*Correspondence N. Y. Witness.*

Female Masonry.

Freemasonry, through its St. John's day orators professes the greatest devotion to woman. But that this is only a profession every reader of the Master Mason's obligation is fully aware. And, besides this, the fact that Freemasonry excludes women entirely from that which it advertises as "a beautiful system of morality," while admitting the vilest men, is proof positive of this fact—so much so that the native good sense of most thinking women makes them opposed to secretism, even without any further light upon the subject. At a time when the Satan-born Masonic order was making the greatest progress of its history this hindrance would be considerably felt. And it was but natural that the Evil One, seeing that one-half of humankind was thus arrayed against him, and that a considerable part of the remainder was about to be aroused by the organization of the N. C. A., should be aroused to especial activity in behalf of his menaced kingdom.

Accordingly in 1868, the very year of the organization of the National Christian Association, the "Order of the Eastern Star" was instituted—an order worthy of its ancestry, both spiritual and natural. Begotten of the devil, brought forth by Rob Morris, the Masonic pseudo-explorer and author, and preying upon the unsuspecting frankness of her whom Masonry *professes* to protect it, is a masterpiece of deception. The symbol from which its name is derived is at once the sign of Christ's nativity and of the crowning rite of devil-worship in Blue Lodge Masonry; carrying with it into female Masonry suggestions which if known to lady candidates would alone bury the order in everlasting infamy.

The objects of the order, as stated by itself, is to "inform them as to their true relationship to the Masonic fraternity, and thus remove any prejudices that they may have entertained" against Masonry—precisely the object always attributed to it by Anti-masons. The Instructor goes on to say: "As it separates man and wife to some extent, by giving the man certain secrets and duties which the wife cannot share, the ladies sometimes take umbrage against Masonry, and even become its enemies, and oppose it violently as something contrary to the laws of God and man. A little knowledge, however, of the real objects and purposes of Masonry will remove all this, if there is any of it existing in the mind of any lady present."—*P. 19, Adoptive Masonry Illustrated.*

The Instructor then proceeds to enlighten the "*dear* ladies" with "a little knowledge of Masonry," as follows, evidently attempting to play the role of a cat playing with the mouse which it is about to pounce upon:

"Masons love and cherish their society above all others, because it is designed to, and does make them better, wiser and happier men. Better, for it teaches morality, virtue, temperance, economy, charity and justice to all men. Wiser, for it imparts knowledge to them that is weighty, solemn and important; knowledge that has been handed down to them from age to age for nearly 3,000 years. Happier, for it makes them acquainted with and puts them in social connection with the purest and best men in every section of the country."—*P. 20.* How very much Masonry must love woman to give her such an abominable mess of lies about itself for truth! Not a single statement of the above is true, and yet this is the way which Masonry takes, *because there is no other*, to "remove any prejudices" which women have rightly arrived at concerning it! O, Honor!—even that "honor which is among thieves" is wanting here. O, Truth!—thou art indeed fallen in the streets, neither can equity enter here! O, boasted chivalry of the Masonic "order," where art thou? O, honorable, chivalric Masons, violating *by your own ordinances* the confidence of those you profess to protect; *deceiving* those whom you have invited to your house and promised to instruct; LYING to your own wives, mothers, sisters and daughters, to cover up your own infamous, hidden shame! ! O, Masonry, what shall we call thee? "If we have no other name to call thee by, let us call thee Devil"—child of the father of lies!

It would seem that these examples were enough, but they are hardly a beginning of the falsehoods taught in the order of the Eastern Star to female relatives of Masons in order to "remove their prejudices" against Masonry. The Instructor acknowledges that "females cannot be made Masons" (p. 22), but the ceremonies, etc., are so arranged that probably a good majority of Eastern Star ladies believe themselves in some degree Masons in the same sense with their male relatives. From beginning to end the Eastern Star ceremonies pervert and add to the Bible narratives of Jepthah's daughter, Ruth, Esther, Martha, and also ascribe to the Bible a narrative of Electa, who is nowhere mentioned in the Scriptures. It ascribes to Esther a secret, cabalistic sign, known only to the king, and referring to secret pledges between them, which secured her safety when she entered the banquet hall to save the lives of her people. And as a crowning piece of Masonic impudence and brazen-cheeked lying, we have the following, on page 49: "The great doctrines of Masonry are all borrowed from the Bible. Our devotion to Masonry is chiefly founded upon this, that we believe the Bible to be the Word of God, and therefore our principles, which are derived from the Bible, were written by the finger of God." Truly, when men "steal the livery of heaven to serve the devil in," there is no limit to their effrontery! Not only this, but the order goes still further in impudent assumption. See the following in the fourth degree: "When we find in history a person whose faith in the Redeemer was so fixed and thorough that even the death of her most beloved friend could not shake it, we seize upon that character as our own. We adopt and surround it with fraternal protection. We hail it as a Masonic character, and we claim whatever credit or honor may be associated with it!" The above is spoken of Martha, the sister of Lazarus. It is almost on a parallel with the Masonic assertion that Christ himself was a Mason. May these unblushing falsehoods be the means of opening the eyes of some to the character of Masonry, for women as well as for men.

Passing over numerous points we can only touch upon one more at this time, viz.: The Order of the Eastern Star claims salvation for its votaries. This is the common fact with secret societies, as most of our readers are aware. One very prominent fact that proves to our mind that the secret society system did not originate with man alone is this: that however, little their apparent purpose may have to do with a future state, the secret orders almost invariably teach salvation for their faithful followers through their own precepts. We may touch more at length upon this point hereafter, but at present must leave it with a single ode from the order under discussion, as proof in this instance:

"Here around the altar meeting,
Where the sons of light combine,
Mingled with our friendly greeting
Is the glow of love divine.
For this Hall to virtue given,
And our emblems on the wall,
Point us to the lodge in heaven,
And the Master of us all.

CHORUS—Keep in view the lodge supernal,
Life is love enthroned in heaven.
Where the true light never wavers.
And our mortal sins forgiven.
—Page 18.

[The above quotations are from a new work just published at the *Cynosure* office, entitled "Adoptive Masonry Illustrated: a Full and Complete Ritual of the Five Degrees of Female Freemasonry," etc., by Bro. Thos. Lowe, 67 pp., 20 cents by mail. This work should be in the hands of every Anti-mason, man or woman, especially in localities where female "Masonry" flourishes.]

—The Masons are flattering the wealthy Baroness Burdett-Coutts, who lately married a young American many years her junior, by quoting in a complimentary manner a very indefinite statement made by her on sending a contribution for Truro Cathedral.

Reform News.

The New England Work.

ELDER BROWNE'S REPORT.

Dear Friends: Bro. Sims has told you of my work in Canada. Let me say for him that I found in him a true friend and a true reformer. He has added to his faith courage. And his church is with him, thank God.

Arriving in Worcester, Massachusetts, on January 27th, I went next day to New Hampshire and arranged with brethren Kimball and Bryant for three weeks' work in the Granite State. Came back to Worcester and had a conference meeting with friends there, and arranged as far as I could for work there. Thence went to Willimantic, Conn., and met our tireless John A. Conant. From there went to Staffordville and Stafford Springs, and arranged for work. Preached at 5 p. m. Lord's Day, Feb. 6th, at the regular meeting held by reform friends in a hall in Willimantic. The meeting began about two years ago, and though till lately the attendance was very small the brethren held on, and now their room is crowded. Lectured there in Williamtic on Feb. 7th, 8th, and 9th. Good meetings.

Lizzie O. Smith, the wonderful cripple now living in Willimantic, is warmly interested in the reform against lodge idolatry. To know that one of God's especially precious ones like her prays for us, is an inspiration.

Feb. 11th and 12th lectured in the Congregational church, Staffordville, Conn. Here Bro. H. H. Hinman spoke about two years before. He sowed good seed and it is coming up. I was warmly received by the pastor, H. M. Vaill, for whom I preached also on Lord's Day the 13th. Mrs. Sybil Agard and daughter, Bro. Nathan Agard, Eld. L. S. Goodell, a Methodist of the old school, Geo. Goodell his son, and others, are warm friends of our reform in Staffordville. These friends proved themselves true co-laborers, as did also Willimantic friends, in that they did not forget the financial needs of the work.

On the 15th, 16th, and 18th, spoke in Stafford Springs. No lectures had been given on secrecy in this place; one man, Eld. J. F. Brooks, is an openly avowed Anti-mason. We had good meetings and the craft were much stirred. A most reputable citizen, a member of the Congregational church, told Bro. Brooks and me in private that he was sick of Masonry, and that though having been a Mason for several years, he had not been to lodge for a long time; that Masonry was correctly exposed, and we might consider him an Anti-mason.

On the 19th and 20th I filled an appointment to lecture at Willing-

ton. Meetings were held in the Town Hall. At the first meeting, Saturday evening, some of the craft were quite demonstrative and lost their jewels, with the usual result. Besides lecturing at the Town Hall on Lord's Day evening, I preached in the p. m. in the Congregational chapel for Bro. Erastus Colton, the pastor, who received me very kindly, and at whose house I stopped. So much interest was shown in the meetings that I was asked to stay and speak on Monday evening 21st, which I did. Quite a bit of financial help received here. Mr. Potter, the Baptist minister, is a Mason, and kept aloof. Bro. Geo. Eno, at the Moose Meadow, three miles away, was specially active in Anti-masonic work. A number of others might be mentioned did space allow.

On the 22d I spoke in the Town Hall at Thompson. Bro. Perry and others there are planning for more work. On the 23d met with Willimantic brethren in prayer and conference meeting of their reform society. On the 24th and 25th spoke in Colchester. Had good meetings and was very kindly entertained by Bro. Erastus Day and family—true friends of reform. On the second day the craft tore down and took prisoner my large picture of the "Shock of Entrance." In the evening I congratulated them on their glorious victory:

"Hail Masonry divine!"
Guardian of sneak-thieves, shine!

On the 26th and 27th spoke in Seventh-Day Baptist chapel at Mystic Bridge. Was received kindly by Eld. O. D. Sherman the pastor. The Greenman brothers are the leading Anti-masons here. A Royal Arch Mason pretty well primed with what the eminent Masonic writer, Geo. Oliver, "D. D," says in his "Book of the Lodge,"

"Cures the gout, the colic and the phthisic,
And is of all things the very best of physic,"

attracted considerable attention on Saturday evening by his frequent interruptions. He didn't want to give affidavit that he told the truth, but wanted much to hear quotations from Mackey. He promised to come the next evening and bring his Mackey to compare notes, but failed to put in an appearance.

From Mystic Bridge went to Worcester, Mass., by way of Providence, R I. Saw brethren McCord and Paull, who are for pushing on the reform in "Little Rhody." More next time about Worcester and vicinity. The work goes on well, praise the Lord.

In the truth yours,

J. F. Browne.

Breaking Ground in Christian County, Mo.

Faughts, Mo.

Editor Cynosure:—Bro. John K. Glassford, of Carthage, Mo., came over to us of Macedonia, living in the north part of Christian county, and preached two very able sermons, after which he gave us two lectures on Freemasonry at Wesley chapel on Tuesday and Wednesday evenings, Feb. 8th and 9th, to large and attentive audiences. The first and third degrees were explained and worked for the edification of the people that they might see and know the sublime grandeur of the Masonic idol or god Hiram. It was the first public expose ever given in this county or in this part of the country. There were a few Masons present, some of whom were heard to whisper at different times, "That's so;" "That's true," and other like expressions, while others reserved their wrath till they were sure that he would not hear them.

Bro. Glassford is very clear, plain, and instructive in his lectures and understands his subject very well and is able to instruct the masses on the subject of reform. He has been sick nearly all winter and was not able to lecture without doing himself great injustice as he was quite sick while with us. The weather was very rainy and the roads very bad, but the people came out well. I assisted him by reading and explaining the obligations. Our prayer is that the Lord may give him health, strength and grace that he may yet do much efficient work in the cause of religious reform; and may Christ water the seed already sown and cause it to bring forth fruit abundantly. I wish you would be so kind as to send a few tracts to us who are living to a considerable extent in darkness. Your brother in Christ and reform.

W. F. Miller.

The Gospel of Reform at Polo, Ill.

Editor Cynosure:—A few weeks ago we had a Masonic ado over the remains of one of the citizens of this township. Personally I knew nothing of the life of this man, but I never heard so much exaltation of the dead. The minister had his little white apron lying on the Bible, and taking it up by the corners, held it up before the congregation, remarking that he was not ashamed to wear that emblem of purity.

Is the wearing of the Masonic apron a sign of purity? Let us see. In the Masonic brotherhood you will find the infidel, the skeptic, the intemperate and the swearing man; and, in fact, nearly all classes of men, yet from Masonic authority we learn they are pure. "The pure in heart shall see God." May the Lord help us to live a life of faith on the Son of God, and not trust to the God of Masonry for salvation! Further on he said, when talking to his Masonic brethren, he knew they "taught good morals in the lodge." Now from experience I must say to the contrary. If swearing men to cut throats from ear to ear, tearing open men's breasts, plucking their hearts out to give as a prey for beasts of the field and fowls of the air, and to keep the secrets of all Master Masons inviolable (murder and treason excepted); also swearing not to have illicit intercourse with a Master Mason's wife, mother, sister or daughter, under the penalty of having his body severed in twain, his bowels burned to ashes, etc.—what is there good or moral in this list of Masonic penalties?

John Quincy Adams told the truth when he said the oaths of Masonry would make a Fiji Islander blush. Shame on the minister that will dare to say that Masonry teaches good morals!

Now, Mr. Editor, we antis of Polo could not let such Masonic teaching go unrebuked, so we secured the services of Bro. Ronayne to lecture in the U. B. church, which he did, commencing the 22d of February. He gave four lectures at night and one in the day. The first lecture he compared the religion of the lodge and the religion of the Bible, showing, I think, to the satisfaction of all that the religion of Masonry is anti-Christ. The third night he made it plain to all, I think, that the worship of Masonry is idolatry; that it is heathen worship, and originated way back in the dark ages. The fifth lecture was on the oaths, showing their sinfulness, and proving to all I think that Masons do not, and cannot keep their obligations, and that it is impossible for a Mason to keep his obligations and be a Christian, or be true to his family, or true to his country; proving that the obligations are not binding, and that according to the contracts entered into between the lodge and the person they are freed from their obligations, and should cast them off; and that the Bible will sustain anyone in releasing themselves from an oath when it is hid from them (Lev. 5: 4, 5). Bro. Ronayne gave a Bible reading at the commencement of each lecture. Each was a feast of good things. Each had reference to his lecture, opening the way and comparing the Bible to the authorities of Masonry showed that there was a conflict between the two. There was a good religious influence in every meeting. One good brother said, "I had to cry out, Amen." I believe the lectures have done good; I for one feel more than ever resolved to stand up against the god of Masonry, ever looking to Jesus for deliverance in this conflict for light over the powers of darkness. I tell you the power of the lodge is felt, and is over all this fair land of ours. Look in every direction and the lodge rules; rules state and church. Four ministers of this town were requested to announce these lectures (they are not Masons) but the power of the lodge seemed too great; they would not announce them. I tell you the ministers and Christians dare not investigate Masonry; they feel satisfied with the "good man" argument. I wish they could have heard Bro. Ronayne, I think they might have received some light.

We had a good attendance during all the lectures, nearly as many as the house would hold, and attentive listeners. But the ministers were not there, and not many of their members. They don't want to know concerning this great monster. Well, thank the Lord, the seed was sown and no doubt but it will bring its fruit in due season. I believe Bro. Ronayne has been called of the Lord for this great work. I pray that he may be kept by his power, and that he may be instrumental in the hands of God in overthrowing the powers of darkness and that Christ's Kingdom may be established in its stead.

D. E. Middlekauff.

The Word Glorified.

Paxton, Ill., March 9, 1881.

Bro. K.:—In my notice of the State Convention which met here, I stated that Bro. Stoddard was expected here again. Well, he came here on the 5th. He is a man that don't disappoint when possible to meet engagements. He expected to lecture in neighborhoods about Paxton. The people were ready and waiting for him. But roads were so bad and weather so uncertain that it was thought best to defer the meetings until another time when the people can get out. But his visit was a success. He preached on Sabbath to the United Presbyterian congregation, and others who met with them because he preached, on the subject of "God's Sovereignty and Man's Free-Agency." The large audience gave him their fixed attention, and felt the deepest interest, and after service expressed the most thorough satisfaction; and well they might. I have read up and studied up the subject, and listened to Lyman Beecher on the same, and I never knew it more ably handled.

One of our editors requested his sermon, to present a synopsis of it in his paper. I hope it will be done, for good only will come of it. In the afternoon he attended service in Ludlow and followed the minister in a brief address that deeply cheered and ensured the confidence of the congregation. He made an impression that our general agent is a man of power and prayer, and this has done more to forward the reform than many lectures. We want strong, well-balanced men, full of faith and the Holy Ghost. We hope to see him again. Yours in labor.

A Worker.

—It was lately stated in the Belgium Chamber of Deputies that owing to the maneuvers of the papacy to get the ascendancy over the civil authorities with respect to the education of youth, the Romish church in that country has lost a million worshipers. The speaker who made this remarkable statement added that nothing but a miracle could bring back the backsliders and God would not work it.

Correspondence.

A Compassionate Judge.

Cameron, W. Va., Mar. 3, '81.

About a year ago as I was passing along the streets of Cameron, W. Va., I saw a great crowd about the office of Esquire Moore, Odd-fellow; and feeling curious to know what was up, I halted a moment. A lawsuit was in progress between a poor renter named McNinch, a Free-will Baptist, and Judge Thompson, notorious for his sympathy with the rebels during the late war, and one of the wealthiest men in West Virginia. Besides his home property, he owns some fourteen hundred acres of land lying immediately contiguous to the town of Cameron, occupied by a numerous tenantry.

Mr. McNinch had rented one of these farms for a term of years. But before the expiration of his lease, Thompson, it was said, bettering the bargain a little with another man, put him on the farm, and fairly crowded McNinch off. McNinch had a large crop of wheat coming on, and being compelled to leave before harvest, under circumstances that endangered its safety, or at best to subject him to great expense in coming back to cut it at the proper time, felt greatly aggrieved.

A poor man always feels backward about going to law with a rich man; but the evidence he was able to muster being so decided he ventured to bring suit for damages on the case. The testimony, given in the presence of a crowded room, was so clear and conclusive that it was expected that Thompson would be compelled to suffer for his rash procedure. But these expectations were doomed to disappointment, no doubt, by the fact that McNinch was not a member of any secret society, while Thompson, as it was said, was a Mason, Odd-fellow, Knight of the Golden Circle, etc. The judgment, of course, was all for Thompson.

A neighbor, being unable to unravel the mystery of such a decision, ventured to ask the justice how, in the face of the law and the testimony, he was enabled to decide as he did. Our modern Sir Matthew Hale is said to have explained thus: "I just took into consideration the fact that Mr. McNinch was a poor man while Thompson was a rich man, and if I had given judgment for McNinch, Thompson, who was bent on beating, would have carried it to a higher court, compelling McNinch to undergo trouble and expense much beyond his ability to bear. So I thought it better for McNinch to give judgment for Thompson, that the matter might be cut short, and go no further."

Such is the slight of hand of Odd-fellowship. It can help a rich man to rob a poor man, and then set it down to a charitable concern for the poor! Jonathan W. Moss.

The Baptist Press.

In the *Cynosure* of Feb. 24th there is an article headed, "Was it a Mistake?" which spoke of the attitude of the Baptist Missionary Union toward reform. I am obliged to endorse the statements of the *Cynosure* in that article.

I was once a subscriber for the *American Baptist* because it stood squarely for anti-slavery and anti-secrecy, while the *Standard* of Chicago, gave but an uncertain sound on any of the reform questions of the day which were at all unpopular.

When the *American Baptist* was merged into the *Baptist Weekly* I soon saw that the new paper had surrendered the position of the old one, and after being annoyed by its tameness for a couple of years I gave it up. I do not remember that it openly spoke for Masonry, like the *Standard*, but it carefully ignored the question.

The influence of such papers has been felt in Wisconsin to that extent that many of the churches which were once Anti-masonic have dropped their rules and are now open to both Masonic members and Masonic ministers. The church at Baraboo is one that has degenerated in this respect. Their pulpit is now filled by a man who can make even Royal Arch signs while preaching. Some of the members are quite indignant, and resent the charge of his being a Mason; so secretly is the thing foisted upon them. He is paid in part by the Baptist State Convention, and divides his time between this place and Reedsburg.

I am deeply grieved at this degeneracy in our denomination. They tried a series of meetings here, to awaken a deeper interest in religious matters, but the effort proved futile. How can the Holy Spirit work in harmony with such rank paganism as Freemasonry?

I wish that our people could be quickened in their conceptions of duty in this regard, and not spend the Lord's money for the advancement of Masonry. Respectfully,

J. W. Wood.

The Lodge in the Inaugural Procession.

Masonry has just taken a new departure! The Knight Templars were authorized by their chief to march in the public procession in rear of the carriage of President Garfield because he was a member of the order, and so that body was in fact next but one to the carriage of the President of these United States! Can we imagine anything which ought to arouse more keenly the public indignation!

Fifty years ago what were the utterances of our great statesmen and Christian teachers? They condemned Freemasonry *in toto*, and warned the nation against it as a foe of their liberty, civil and religious. Then Masonry hid its head, now it raises it. Then the murder of Morgan awoke the indignation of the country, now it seems to be forgotten by the people! Has Masonry changed its character? No. But the people have neglected the facts of history. Must they be repeated in order to arouse the nation to watchfulness?

But oh! it was only a lodge of the Knight Templars who marched! It was only one body of Masons, and that the Christian order of Masons, who have their Christ in their secret chamber! "Believe it," is what the display invites you to do, but the Lord Jesus Christ himself has said "Believe it not." Matt. 24: 26.

Senex.

Our Mail.

G. V. Bohrer, Montgomery City, Mo., writes:

"I expect to take the Cynosure as long as I live."

B. P. Dean, Cedar Springs, Mich., reports five American votes polled there at the last election.

Isaac Crane, Peru, Ind., writes:

"I would recommend that the monument be a light-house, a church, a place of learning, an edifice of usefulness of almost any kind, with the wish of the donors inscribed in large letters on the top of the same, and a bronze statue of Morgan on the highest point."

J. Tanner, Boston, Mass., writes:

"I gave you in my last my idea of the location of the Morgan monument. I thought Boston the place for it, but have changed my mind a little.

"I still think it would do more for the cause in Boston than anywhere else; but I say now, place it over his grave by all means, not to perpetuate the memory of his name, but to mark the resting place of the heroic martyr.

"If the Morgan monument was built at Chicago, as many propose, the Masons will say we do not know where he was buried and, perhaps also, that we do not know he was murdered, or ever lived at all. Even such has been said, and it would be used as an argument against us.

"Morgan has plenty of monuments at Chicago and all over the country—living monuments that testify of him. I mean to say that every Anti-masonic lecturer and worker is a monument to Morgan. Also a more noble monument is being built to perpetuate his memory. I will try to describe it. We will call the National Christian Association the foundation stone, next, we will name the Cynosure and the publishing house where it is printed, followed by the State auxilliary associations and the American party. We have some very large stones in it, and when our church and religion, government and politics are cleansed from the evil of secrecy it will be a grander and nobler monument to Morgan than a shaft of gold even though it pierced the clouds.

"What is the pile of granite at Springfield, Ill., to Abraham Lincoln compared to emancipation? So, what is the little shaft we may erect to Morgan, compared with our great reform. Let us build the former by all means, and place it over his grave to mark his resting place, but let us not forget to build on the latter also at each daily opportunity."

W. J. Miller, President of the Metz (Iowa) Literary Society, writes to us for several books to aid him in the discussion of the question, "Resolved, that secret societies are injurious to a community."

C. W. Sterry, Rowe, Ill., says:

"The various secret orders are undoubtedly a great hindrance to Christian work."

J. H. Wilcox, Howell, Mich., sends $3 for the monument and writes:

"I prefer Batavia as the place to erect it and will make my donation $10, provided that nine more will come to the front and subscribe the same amount to raise $100. Who will be the next?"

M. Merrick, Syracuse, N. Y., comforts us with the texts: "The coming of the Lord draweth nigh," and "Be thou faithful unto death and I will give thee a crown of life."

Wm. Shrader, Madison, Pa., thinks the Morgan monument should be erected in some conspicuous place where many uninformed might see and learn of the wickedness of Freemasonry. He reports two Anti-masonic votes cast at Stanton that were not reported by the board of election.

Richard Paddock, Nunda, Ill., writes:

"My ardent prayer and desire is for the success of the reform advocated by the Cynosure and for the erection of the Morgan monument."

S. A. Flanders, Burlington, Ia., writes:

"The city of Burlington is full of secret societies. The churches are mostly run by Baal worshipers and are consequently of very little force for the cause of Jesus. The one society that is trying to push itself into favor now is the Druids. It is quite evident to any observing person that Freemasonry not only aims to control all the minor secret societies, but all the churches and the government too. Something must be done to stay the tide of idolatry, or this nation will call down the vengeance of Almighty God upon it. The members of the Secret Empire are awake and active, while, with a few noble exceptions, the people are asleep. 'Awake thou that sleepeth and arise from the dead and the Christ will give thee light.'"

J. S. Gard, Jefferson, Ind., reports four American votes in Jefferson and one in Wayne.

Anson Russell, North Bloomfield, O., writes:

"There is a Masonic lodge in town and two churches are honey-combed through and through with Masonry and Odd-fellowship. I well remember the excitement over Morgan's murder. My first instructions in Masonry were by Giddins' almanac. I have been taught the wonderful art by those in and out of the lodge even to the higher degrees. If they don't know a man they cannot tell a book Mason from one regularly initiated."

Thos. Hennings, West Union, Iowa, writes:

"This is a pretty strong town for secretism. However, we polled eleven votes for the American party. Quite a number have since said they will not vote for the old party any more and I think our cause is gaining ground here. We only need a few good lecturers to keep it moving on. May God speed the right and overthrow the works of darkness."

W. H. Dawson, Orion, Wis., writes:

"The grave of Morgan is, in our opinion, the proper place for the monument."

A. C. Bundy, Alpha, Ill., says:

"I am glad to see about $20 each week added to the monument fund. I really thought each subscriber would readily give from a stamp to one dollar. I bid you God speed in your noble work, also every one whose name appears in your paper. Praying and giving, like faith and works, must accompany each other."

Burges Smith, Clifford, Pa., writes:

"There are but three of us in this place that stand up to the work against that great evil—Freemasonry."

A threefold cord is not quickly broken.

Truman Camp (aged 73 years), New Sharon, Iowa, writes:

"I intend to support the anti-secret cause as long as I support any, and not one cent of the little I possess shall go to the support of any man who will play the farce of Masonry and then claim to be a follower of the meek and lowly Jesus, who said, 'Swear not at all.'"

Enos Mitchell, Plitston, Me., writes:

"I hope to have Bro. Browne here soon to show the people the difference between the religion of Christ and that of Masonry. Let us take courage, for I believe that Freemasonry is a plant that our Heavenly Father never planted, so it will be rooted up."

—Statisticians say that during the year 1879 there were expended for intoxicating drinks in Germany $650,000,000; in France, $580,000,000; in Great Britain, $750,000,000; and in the United States, $720,000,000—a total of $27,000,000,000!

Temperance Notes.

—Judge Nugent of Ottawa, Kansas, is reported as saying that the closing of the saloons in Kansas has killed the goose that laid the golden egg for the police courts.

—The foreman of the grand jury in Mahaska county, Iowa, lately said: "If it were not for whisky we would have nothing to do. Everything we touch in the grand-jury room has whisky or beer in it."

—The Woman's Christian Temperance Unions throughout Illinois are now adding this clause to their total abstinence pledge: "I hereby promise to speak no discouraging words concerning our work, nor disparaging words concerning our workers." Thus the lodges compel the pledge to "always hail" Freemasons. Does it not occur to our temperance ladies that such a promise may be taken with so many mental qualifications as to break the force of the legitimate part of the pledge?

—The sale of liquor has been interfering with the progress of work in the new English settlement in Tennessee, at the head of which is the well known Tom Hughes. Dealers have brought their liquors into the woods and the mechanics have been indulging in drunkenness. To keep away these pests the English colonists are hastening the completion of a school-house, which is to be in charge of an incorporated board of trustees, as there is a law in Tennessee forbidding the sale of liquor within four miles of any incorporated school.

—Dr. Tanner is reported as saying: "Had I been a drinker of alcoholic beverages, I could not have stood this fast ten days." Such evidence should have weight with all fair-minded people, more especially when it is well known that prize-fighters, acrobats, wrestlers, oarsmen and pedestrians, while in training, are total abstainers. The highest degree of physical strength and beauty cannot be obtained by any but the total abstainer.

—In one of the Hudson river towns two hundred women presented themselves at the polls to vote for school directors, intending to support a man who was notorious as a liquor seller. With their assistance he would be elected. The temperance people were staggered at first, but rallied under the plan of challenging the votes of the foreigners among them upon the ground that they had not been naturalized. The plan succeeded, and the disreputable candidate was set aside.—United Presbyterian.

—If the victim of the tobacco habit is an inordinate user of this narcotic, and is also in a weak physical condition, the result of a catarrhal inflammation of the respiratory tract, his eyesight, his hearing and the functions of his brain will thereby be impaired. It is a symptom, quite common with catarrhal patients, that they find it difficult if not impossible to continue, even for a comparatively short period of time, any train of thought that requires unusual mental exertion; their mind will involuntarily fly off to irrelevant subjects, but with the tobacco victim, who is also a catarrhal patient, this wavering condition of the mind is so frequent and so persistent that he soon becomes so wearied in his efforts to maintain his mind on his subject, that he gives it up in despair and betakes himself to his narcotic solace, allowing his mind to take its dreaming, objectless course. Strange as it may appear to those who are not under the influence of tobacco, this individual calls this acquired condition of his mental being, happiness, and the agent that begets this state of his mind, a luxury.—Dr. Rumbold's Hygiene of Catarrh.

Home and Farm.

Cure for Felons.—I notice in your issue of Feb. 24th the cure for felons. Now if the doctor who gives his twenty-three years' experience will simply try the following he will entirely cure a felon in from six to twelve hours, no pain and no trouble. I have cured some of the worst cases of bone felon in this way: Take a small piece of fly blister (say size of a three-cent piece) and place it directly over the core of the felon, and the pain will cease at once and in from six to twelve hours the little green core will appear on the surface just under the skin, and can then be removed with a needle point, thus saving all the pain and trouble of the old poultice method.

L. P. W. B.

Preserving Lamp Chimneys from Cracking.

The following recipe for keeping lamp chimneys from cracking is taken from the *Diamond*, a Leipsic journal devoted to the glass interest. Place your tumblers, chimneys or vessels, which you desire to keep from cracking, in a pot filled with cold water; add a little cooking salt; allow the mixture to boil over a fire, and then cool slowly. Glass treated in this way is said not to crack even if exposed to very sudden changes of temperature. Chimneys are said to become very durable by this process, which may also be extended to crockery, stoneware, porcelain, etc. The process is simply one of annealing, and the slower the process, especially the cooling portion of it, the more effective will be the work.

—A little soap lather mixed with starch will prevent the flat-irons from sticking on the linen and gives the gloss so conspicuously absent from the ordinary home-launderied article. It is easily tried.

Boots, Shoes and Slippers.—Thin and light boots, and shoes low in the ankles, should be avoided in cold and damp weather. Heavy loose-fitting boots, with double uppers and soles—the latter wide—are the proper coverings for the feet in cold and damp weather.

India-rubber over-shoes should be worn in wet or damp weather only, and should be removed from the feet whenever the wearer enters the house.

Slippers should not be worn by either sex during cold or even cool weather. One of the ways in which a cold is mysteriously (?) taken, is to exchange a pair of warm boots for a pair of low slippers. Those who do this, have forgotten that their feet and ankles have been protected all day, and that they have not alone uncovered them, but have placed them in the coldest stratum of air in the room. If they will take the precaution to draw on over the stockings which they usually wear, a pair of heavy woolen socks, the chances for taking a cold from wearing the slippers will be greatly reduced.—*Dr. Rumbold's Hygiene of Catarrh.*

Plunging the warm feet into cool water, immediately on getting out of the bed in the morning, has frequently the effect of keeping them warm during the day.

Subscribe for the *Cynosure.*

—The Hartford *Post* uses much needless sarcasm in its exaggerated presentation of the fears of honest men who have wisdom enough to discern the signs of the times. The dangers which are held up to ridicule in the following are real to every one but the blind bats and moles of the lodge:

"It was discovered too late to remedy the evil, that General Garfield was a Freemason and a Knight Templar, and many of my Anti-masonic friends who voted for him, wear long faces at the danger incurred by the country through his election. They have hitherto been very active in showing the treasonable character of Masonic oaths, and how the interests of the country will be all subverted to the iron rule of an irresponsible institution, and, believing it, of course they tremble at the result, with tears in their eyes. They tell you, to a dot, how the cabinet will be formed and all the offices filled. None but Masons or Knights Templar will be selected for places. The cabinet councils will assemble in regalia and all the business conducted, in secret session, by signs. The White House will have a tyler at the door, and none be admitted unless they have the regular passwords. Foreign countries will be instructed to send no ministers to Washington unless they are Masons, and no orders will be worn at official receptions unless distinguished by the square and compasses in the center. A lodge and commandery hall will be fitted up in the topmost story of the White House, and a communication held every night. The signs of the zodiac will be superseded by the signs of the respective orders, and offenders against Masonic authority will be tried and dealt with according to the custom of the institution!"

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The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 17, 1881.

We had intended to call special attention to the articles of Mr. Ronayne on the ancient Tabernacle and Temple of the Jews in contrast with the Masonic mockery which profanes its name, and caricatures its design. The articles are exceedingly able and interesting, and show the whole Mosaic institute to be one harmonious system of finger-posts pointing to Christ. The lodge, which excludes Christ, and promises salvation by the use of ceremonies, employs those Hebrew rites and sacred places as tools of incantation and anti-Christ. The glory and beauty of the Scriptures, and the shallow ignorance of the lodge appear with transcendant clearness in the articles of Mr. Ronayne. They are very instructive.

Dr. Calvin E. Stowe used to advise his classes in the Theological Seminary to "Read the Apocalypse without trying to interpret its symbols as applying to this or that historic person or event. Just receive its moral impression on your minds and it will cheer and encourage and strengthen you as it did the Christians to whom it was first given, and who did not and could not know its literal application."

This was good advice to us, but the Revelation need not be as it has been a sealed book to Christians. Take the three frogs (Rev. 16:13), one from the mouth of the dragon, another from the mouth of the beast, and the third from the mouth of the false prophet. These three are teaching forces—"out of the mouth"—and work "miracles" and set men to fighting. These have no personal and particular application. They mean the magic, popery and Mormonism of all ages, spirit-worship, false rites, and false prophets, from Mahommed to Joe Smith. For "the Scripture hath many fulfillings," and applies to whatever fulfills it.

Sowing among Thorns.

We have published but a portion of the statistics given by the press showing the great dearth of revivals and consequent fearful decline of the churches. We need not repeat the sickening details.

In the days of Jeremiah the prophet, he thus deals with a similar decline of the true religion:

"If thou wilt return, O Israel, saith the Lord, return unto me: and if thou wilt put away thine abominations out of my sight, then thou shalt not remove. And thou shalt swear, The Lord liveth, in truth, in judgment and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. Break up your fallow ground, and sow not among thorns."—Jer. 4:1-3.

A slight inspection of the above will show the cause of the decline and its nature.

"Returning" to God was forsaking false worships which had no law of God or atonement for sins in them, and practicing the worship of God in Christ, the lamb on their altars, and keeping the Decalogue; using only the one oath of God, and making Immanuel their glory and joy. Not to "sow among thorns" meant not to teach moral truth amid "the abominations" of idolatry infiltrated into the religion which was given them by God. For where the religion consists in lies, Satan is god and worldliness chokes out piety, as in Christ's parable of the sower.

The abominations were not put away, the oath ran down, nothing was sacred, marriage, property and the civil administration sunk with the oath, and though there are millions of Jews, there is not a Jewish corporation on earth. But a handful of poor fishermen and peasants, with two or three publicans, who adhered to Christ, have, in the words of Disraeli, made the Hebrew Decalogue the moral code of the civilized world.

The evangelical clergy of Brooklyn, N. Y., have appointed a day of prayer and fasting, and H. W. Beecher has given notice that he has cancelled his lecture engagements to hold revival meetings. Other churches, in many places, are making similar efforts to restore the dilapidation of the churches.

But they are "sowing among thorns." Even the Moody revivals, which seem to contain the most spiritual life, will not eventually help the churches to any great extent. The great evangelist has nothing to do directly with baptism and the Lord's supper, which ordinances were the leading and prominent features of the revivals of John the Baptist and Christ's apostles; and the excitements which attend his and Mr. Sankey's labors, having no institutions to perpetuate them, are evanescent and soon die away. Indeed, his eschewing ordination to escape sectarianism, is itself a sort of satire on churches and church ordinances, Popish and Protestant alike, and though he testifies against the secret lodges, his preaching produces no such effect as Philip did in the Samaria revival, when the "books of curious arts" (like the sorceries of the lodge) were burned in the public squares. Masonry grows green under Mr. Moody's revivals. Dr. Thos. Guard, the leading pulpit orator of Baltimore, where the Moody meetings were a stupendous success, is a high Mason, "handling the word of God deceitfully," but it does not hurt his popularity with Mr. Moody's converts there. A year and a half since, Dr. Guard preached before the Methodist Conference in San Jose, Cal., on "the mystery of godliness." He opened with a compliment to Freemasonry, by name, affirming that Masons could understand his subject as other people could not. His discourse was mainly a glowing description of the Eleusinian and other ancient mysteries, closing with a few sentences about Christian mysteries, but he left his audience in utter ignorance which class of mysteries Freemasonry belonged to. The dark lodges control the Baltimore churches just as absolutely to-day as they did before Mr. Moody went there, which is proved by recalling Dr. Guard to the head of the Methodist clergy in that city, from California, where he preached the sermon above described. And Mr. Moody's revivals everywhere have left the lodges green and flourishing in their track. Nothing will remove these national pests and world worships but the thoroughness of Moses, Elijah and Christ and his apostles. No idolaters had the brass to fellowship them. Coming to Christ then included "putting away the abominations" of strange worships. And the revivals gotten up by ministers who do not "put away the abominations" of lodge worship are "sowing among thorns," and their goodness, like the morning cloud or early dew, will soon pass away.—Hos. 6:4.

President Garfield—A "Power Behind the Throne."

The scenes of the late inauguration day are already becoming familiar to American readers. The surpassing military and decorative display, the immense crowds from every quarter, the simplicity and tenderness of the acknowledgement of the blessed power of home, when Mr. Garfield, after taking the oath, turned and kissed his wife and mother,—these and other marked features of the day have not escaped their notice. The straight-forward address of the new executive also has not failed to inspire new hopes for the welfare and true prosperity of the nation. He spoke of the South, of the colored race, of illiteracy, finance, civil-service reform and the Mormons. Of the latter he says: "The Mormon church not only offends the moral sense of mankind by sanctioning polygamy, but prevents the administration of justice through the ordinary instrumentalities of law." We read these words with satisfaction, trusting that the recommendation that these practices be prohibited was not idly spoken. But while the great interests and great dangers of our nation were reviewed, the shadow of a mightier foe was already falling across the path of the newly made President. For the first time we believe in the history of the nation has the lodge shown its serpent head in the exercises of inauguration day. The Columbia Knight Templar Commandery of Washington, of which President Garfield is a member, and whose orders he had sworn to obey before he gave his pledge to the nation, marched in conspicuous part of his escort. A Sunday issue from the Chicago press tells us how this came about:

"The Knights Templar will have the post of honor directly after the President's carriage. This is the first time that any Masonic body has appeared in an inaugural procession, but the Most Eminent Grand Master of Templars, Sir Benjamin Dean, has granted Columbia Commandery No. 2 a dispensation to appear. He says: 'You found your application upon the fact that Gen. James A. Garfield, the President elect, is a member of your Commandery. It may be questionable whether even that fact can bring the occasion within the rule, now generally accepted for the appearance in public of Masonic bodies. I can, however, appreciate the pride which the members of Columbia Commandery feel at the election of one of their companion Sir Knights to the highest position in this great republic, and I do not choose to rein and curb so natural and praiseworthy a pride. Columbia Commandery No. 2 is authorized hereby to appear in public, and in Templar costume on the 4th day of March next for the purpose of taking part in the inauguration ceremonies.' The Commandery will parade over two hundred and fifty swords! !"

The lodge did not cut so great a figure as the inflated and autocratic order of Mr. Dean would have the public expect. The company was placed somewhat in the rear of the soldiery and was followed by plebeian Grand Army posts and political clubs. The New York *World* notices also the five-pointed star prominently displayed on the invitations to the inauguration ball. Thus was cast the terrible shadow of the Secret Empire across the path of the man whom the nation was placing in the seat of highest honor and greatest power. But Mr. Garfield cannot see the danger for the shadow envelops him The mailed hand of the lodge is upon his hands while he holds the helm of state; its masked inquisitor stands behind his chair. When it threatens he cannot deny its power, for he has submitted his own conscience and person to its keeping. He may prefer to be rid of its loathsome embraces, but until he openly abjures it, he must suffer them and the nation must submit to be ruled by the lodge through him. Our only hope is in the mercy of God to whom Mr. Garfield addressed the last words of his inaugural speech—"Above all, upon our efforts to promote the welfare of this great people and their government I reverently invoke the support and blessing of Almighty God." Let us address ourselves to Him whose power is greater than presidents or than empires of conspiracies, that the mind of our chief executive may be enlightened, his conscience quickened, his fear of man taken away, his love to God made strong, and his obedience to him made perfect.

"Hiramites" is a name much used by recent Masonic writers in speaking of themselves, as "Cynosurists" is the term as often applied to their opponents. There are several reasons for using this title in preference to any other. (1) "Freemason" is a misnomer. The lodge is the most despotic of modern societies, and real masonry has no more to do with the order than has the business of washerwomen. (2) It is, on the other

hand, a universal custom to designate the followers of any religious system by the name of its founder, teacher or leading character, whether his doctrines be true or false; as Buddhists, Confucians, Israelites, Christians, Swedenborgians, Wesleyans, etc. Whatever ado may be made over the indefinite title "Supreme Architect of the Universe," it is a fact which must be acknowledged by every one acquainted with the Masonic philosophy, that Hiram Abiff is the deity of the lodge. Hence the propriety of using his name upon those who worship at lodge altars. In adopting the name, Masonic writers may or may not have had these reasons under consideration, yet like the bow drawn at a venture against Ahab, none better suits the case. If, therefore, it is used occasionally in these columns it will be not sarcastically, but because it best names the thing.

—The Ohio State meeting at Dunkirk this week.

—Rev. M. A. Gault of Blanchard, Iowa, is an ever-welcome correspondent. "He is a good man and bringeth good tidings" of Christian reform. Elder Rathbun has just been visiting southwestern Iowa and his meeting is reported by Bro. Gault. The letter waits for next week. The energy of these Iowa friends commends itself to every community.

—Elder Browne's report reads like the battle-field message of a successful commander. Christ is our victory. None fail who make war with his weapons in his name. Elder Browne wishes the New England friends to arouse to the greatness of the opportunity which is now theirs. He expects that Bro. S. M. Good, of Iowa, who has taken fifty-three degrees of the lodge stuff in one way and another, will visit New England in the spring and will give two evenings or more to any place where friends want him. To cover all expenses no less than $20 for two evenings work should be raised. Friends must not forget Elder Browne. He wants to hear at once from all New England friends who want lectures. He may be addressed till April 10th at New Market, N. H. Now let friends in New England exercise the virtue of pushing things.

—Bro. Thomas Lowe's meetings at Prairie du Sac in Sauk county, Wis., were concluded on Friday evening of the 11th. The lodge was struck mad with amazement that their infamous frauds should be seen by all their neighbors and they threatened the lecturer with a coat of tar and feathers. Bro. Lowe's health was improved last week, though he is much troubled with severe colds. An arrangement which seemed to be completed for further work in Wisconsin has failed for the present and he expected last week to be soon in Minnesota. Pray that his strength may be daily renewed in Christ, so that in body and spirit he may be fitted for each day's work.

—Eld. J. L. Barlow, a veteran and tried reformer, who is personally known to many of our readers, and whose racy articles have been read with interest and profit, is about to leave his pastorate with the Baptist church in Menomonie, Wis., and desires to correspond with any Baptist church desiring a pastor. This is an excellent opportunity for some church in need of a tried man with sound reformatory principles to secure an experienced pastor, and able, forcible preacher of the Word. His address for the present is Menomonie, Dunn Co., Wis.

—A card from Bro. J. T. Michael of Washington city, tells us that his beloved and faithful wife died of consumption on Sabbath morning, the 6th of March. We have had occasion to know how she loved the cause of Christ and labored for its defense against the attacks of false worships, and with what fidelity she stood by her husband when persecuted for righteousness' sake. She was an able writer and helped through the *Cynosure* and other channels for her Saviour's kingdom. Bro. Michael is sorely distressed with this blow, but trusts that a Father's hand is in it. Pray with us that the great Healer may be with him in this hour and strengthen him for all that he, like Paul, must do and suffer for Christ's sake.

The Morgan Testimonial.

RECEIPTS FOR WEEK ENDING MAR. 12.

Wm. Mosher, $5.
L. B. Lathrop, J Renfro, M W Bicknell, O S Chamberlain, $1 each.
B. Doolittle, 50c.
R. D. Nichols, 40c.
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A. Hollebrands, $5c.
Total $10.45. Grand total, $489.42.

MONUMENT NOTES.

—From Woodland, Cal., comes $5 20 for the Morgan monument. One of the contributors, Father Eaton, hopes it may be erected in his life time. Long before the aged brother passes to his reward we hope this enterprise will be nobly completed.

A. B. Altman of Baxter, Iowa, says of the monument: "I am pleased to see such a universal uprising in favor of the enterprise, although I am surprised that the location of the monument should be a question at all. If Batavia is too obscure a place, or if the monument would not be safe there, we would have the same objection to Morgan's honored dust lying there; and would inquire, Could not a suitable casket be procured and his remains removed to Chicago? This would obviate either objection, and place both monument and remains on ground conceded to be safe. Although it is in accordance with the long-established rule to place monuments at the west end of the grave, yet we think to place it at Chicago with the grave at Batavia would be a little too far west; nevertheless, not our will but the will of the majority be done. If our suggestion should meet with universal favor we are willing to contribute five times as much as we should otherwise. Hoping to hear more on this subject we remain your friend and co-worker in this and all other reforms."

Literary Notes and Notices.

Magazines—*Vick's Monthly* and *Roberts' Miscellany* come freighted with their usual variety. The former has much that is useful to say about hedges, weeds, roses, potatoes and apples along with the curiosities of the aquarium, and the arguments of the Western New York Horticultural Society, in which are represented some of the most celebrated growers of small fruits in the country.

—The March number of the *Illustrated Scientific News*, pubtished by Munn & Co, New York, contains among various other subjects illustrated, a full description of the manufacture of paper hangings, with engravings; how the deceptive curve is produced in casting the ball by the baseball pitcher, his attitude, how he holds and handles the ball, all fully illustrated. The number before us also contains engravings of Captain Eads' proposed ship railway across the Isthmus, and a novel hydraulic railway locomotive.

The *Independent Catholic Magazine* is a fair and well printed monthly started by Bishop McNamara as the organ of his new church. It is an excellent and interesting magazine. The first number, January, 1881, contains the confession of faith of the body, and the first and second numbers contain portraits of himself and his young Irish Presbyterian wife, who is assistant editor. We advise all our readers who can do so, to take this interesting magazine, published at 130 Dean street, Brooklyn, N. Y., price $1 per year. Several editions of the first number have been already called for.

—The *Christian Standard* of Cincinnati and the *Christian Union* of New York have each issued valuable supplements lately. The latter is one of the fullest and most comprehensive surveys of Mr. Longfellow's life and work that has ever appeared in print. It has been prepared by Lyman Abbott, with the poet's own authorization, and is believed to present facts never before made public. It is a not unfitting tribute to the venerable poet on the occasion of his seventy-fourth birthday.

—The publication of the best literature in cheap form has, it is said, diminished the sales of the cheap, vicious yellow-back novels fully 90 per cent.

—Mr. Jeff. Davis has written a book which he entitles, "The Rise and Fall of the Confederate Government." It is understood that its aim will be to justify secession and vindicate his policy as its official head. Several thousand copies were ordered in advance of publication by a Missouri bookseller.

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

An Appeal from Over the Water.

The accompanying letter will be of interest to our friends as showing that the circle of our influence is widening and already reaches to other lands. It is sent from "Dairy Cottage," Uddington, near Glasgow, Scotland:

"In Vol. 3, No. 11, Oct., 1880, of *The Advocate*, I have read your Freemasonry in America. Having two brothers Freemasons, one in South Australia and one in South Africa, I am desirous to join the fraternity; but I am rather staggered after reading your exposition. Therefore, before I go further, I beg of you to send me your specimen copies of several tracts on secret societies. If you can spare copies for my two brothers, I shall be ever obliged. Believe me, Yours truly———.

This is one among hundreds of instances showing that our work has not been in vain. It should inspire us with courage, and provoke us to more zealous effort to cast the precious seed upon the soil, for we know "not whether shall prosper either this or that, or whether they both shall be alike good."

During the present year more attention has been given to the tract work than heretofore. It has been the policy of the N. C. A. to improve every opportunity which their means would permit for the distribution of anti-secrecy literature at national gatherings, and wherever representative men assembled in large numbers. More than one hundred and fifty thousand circulars have been distributed in this way and with comparatively small expense carried to all parts of the country. Over a million pages of tracts have been put in circulation, and we are pushing this part of our work, sending to ministers, especially, east, west, north and south means by which they may know the true character and workings of the lodge system. If we had more means at our disposal we could do more, but with what we have at our command we are seeking to do the most possible and looking to God and to those of his children to whom he gives the ability and the willing mind for still greater enlargement. The last tract is a special circular prepared for distribution at Washington, D. C., March 4th, at the inauguration of President Garfield. It contains the opinions of J. Q. Adams, Wm. H. Seward, Thaddeus Stevens, Chas. Sumner, John C. Spencer and many others on Freemasonry, and the letters of Wendell Phillips and Charles Francis Adams written to the Boston Convention. Friends will find this circular of special value in its bearings upon politics, and those wishing a supply can obtain them by forwarding their orders to me at 221 West Madison street. While we shall fill all orders received as far as we are able, we also expect and God requires that those who are able shall help on with their contributions for this work.

J. P. Stoddard,
Sec'y N. C. A.

Home Circle.

The Last Command.

Go to the lands afar,
  Where the changeless winter reigns:
Night hath her empire there,
The night of deep despair;
Go bid the morning star
  Rise o'er those snowy plains.

Go, love's soft dew to shower
  On the far-off southern isle;
Though darkness hath her hour,
Truth is a mightier power;
Go, bid the lily flower
  And the rose of Sharon smile.

Go where its glittering wave
  The spreading Ganges pours;
No hidden power to save
Those earth-born waters have;
Oh, purer streamlets lave
  Zion's thrice-hallowed shores!

Go where, o'er golden sands,
  The streams of Afric glide;
Bear to those distant lands
The Saviour's sweet commands,
Firm, firm his purpose stands—
  "Lo! I am by thy side!"

Wide is the glorious field;
  Throughout the world go forth,
The Spirit's sword to wield,
To bear the Spirit's shield,
Till every nation yield,
  And blessings crown the earth.

—Watchman.

Heathen Women.

BY EDNAH SHAW.

While I may not bring any new thing before the Christian women who read this paper, I wish to remind them of the contrast between their condition and that of the women in heathen lands. Since God has made of one blood all nations, and Christ's last command was, "Go ye into all the world and preach the Gospel to every creature," surely we should be interested to help and bless those women living in the darkness of pagarism.

A missionary to Japan says, "The women of America know little of the sad and toilsome life of their sisters in that land. They guide the plow in the fields with their babes on their backs, or stand ankle deep in mud at work on the rice plantations." If that were our pitable condition should not we wish for that sympathy which is manifest in earnest deeds of love?

We have read of the *Zenana* work in India. This word means "house of the women." One such room is a type of all the rest. It has a little matting on the floor, bare, dingy walls, and a high, grated window affording hardly a glimpse of the outside world. Within the same enclusure are the apartments of the men, where one will generally find every comfort and luxury. But into these beautiful rooms no woman is allowed to go.

The houses of the common people in Turkey look much like a flat-roofed barn. The lower story is allotted to all the domestic animals. Rude stone steps lead to the upper story, the floor of which has many cracks so that the heat from the creatures below may help warm the people above. A lady writes, "The lot of Turkish women is slowly improving. In some Christian homes you may now see men and women eating at the same table; and a wife may be seen walking out with her husband and children—things unheard of a few years ago." Such descriptions give us a glimpse only of the sorrowful life of heathen women. While we are living comfortably in pleasant homes, with books, music and pictures to interest and please us, let us not forget the innumerable millions of pagan women who are crying in their need, "Come over and help us." Where Christianity is not accepted woman is degraded and cursed. Preach the Gospel to the wives and mothers, and the nations will, in time, become Christian and civilized.

Some persons ask, Has any good been done? One statement is sufficient answer if there were no other. Just fifty years ago the chief men of Calcutta formed a society and published a paper to advocate the burning of widows. The society and its founders have passed away, and to-day that inhuman spectacle is no longer witnessed in India. For further answer let such inquirers read the reports from the different mission fields. It is better to ask, How is the great work to be accomplished? By the prayers and efforts of Christians. Give as the Lord has prospered us. Pray without ceasing for those whom God has called to the mission work. Let us prove our gratitude for the blessings of the Gospel by doing all in our power that heatben women may be equally blessed. When every Christian woman's heart is *so* much interested in the mission cause, the time will soon come when none shall say "Know the Lord, for all shall know him from the least to the greatest."—*Christian Witness.*

Treatment of Domestics.

How shall we treat our domestics? is a question somewhat difficult to answer. The New Testament lays down some general principles and furnishes some few examples for our guidance. Perhaps the most trying experience to the housekeepers of the present day arises from the incompetencies, the extortions, the mutabilities, of what is called hired help. What a blessing it would be to the American middle and higher classes, if there were an institution for the education of all the crude specimens of both sexes, from foreign shores who seek domestic service. If the gift of tongues could be imparted, a fair acquaintance with and invariable success in the culinary art, and sweetness of disposition and perpetual celibacy secured there would be no occasion for Americans to seek an earthly paradise in Paris. What lessons of patience and hope, however, would be lost were this the case.

But seriously, the relation of Christian householders to their servants, is a matter that needs earnest consideration. We may say in general that domestics should be treated with justice and consideration. "Masters render to your servants that which is just and equal, knowing that ye also have a Master in heaven, neither is there respect of persons with him." Servants should not be required to work an unreasonable number of hours. They should be furnished as far as possible with labor-saving improvements, in cooking and washing. They should be enlightened with a charitable firmness, and repressed with an exemplary coolness, when in their hallucinations confused perceptions of who is master or mistress, and who is servant, arise. Why could it not in the majority of cases be made convenient for servants to come to family prayers? Of course, when they are not Protestant, it should be made optional with them. I have seen it done in large households and with good results. I have heard some say this is impossible, and there are cases we must admit where it is difficult to arrange; but how often could the maid or man-servant be called in for five or ten minutes, to hear God's Word, and to know that they were not forgotten at the throne of grace. I have known some instances of conversion growing out of the daily presentation in this way of God's truth.

But, says one, "Shall we call into the parlor the man from the stable, around whose garments hang the Sabœan odors, from the spicy precincts of equestrian quarters?" Yes, we would say. Tell John to wash, put on a coat, and listen attentively to some of the grand and blessed words that God has given for our instruction, and which he has commanded us to echo. In the sweet-smelling savor of a fervent prayer for the immortal souls of your man-servant and maid-servant, sensitiveness to unpleasant odors will entirely disappear. The great work of life is preparation for heaven, and we are especially responsible for those in our employ. If servants are members of the Christian church, they should be treated as brethren and sisters in the Lord. While this need not destroy the distinction between master and servant, it will operate well in all worthy instances, as in the case of Onesimus, whom Paul told Philemon to receive not as a slave, but above a slave, a brother beloved.

I have seen some delightful instances of mistresses who would devote an hour every Sabbath to the instruction and religious entertainment of their servants, and others who would deny themselves religious privileges, that their domestics might have a chance to attend church. Servants should have their work made as light as possible on the Sabbath. It may not be well to lay down specific rules, as there are so many varying circumstances in family life; but all elaborate cooking that prevents attendance on public worship is defrauding servants of their just due. I was once pastor of a church, where quite a number of my members took summer boarders. Not only did the preparation of what was supposed to be the best dinner of the week, take the servant's time, but also kept away from church one or more members of the family. The practice in the largest and best sanitarium in the United States is commendable. Cold meats, and only that which can be prepared with the least labor constitute the Sunday dinner, thus affording the help a chance to go to church. That reform is needed in many families, in this particular, it needs no optical aids to discover.

But this paper will be too lengthy if continued. I will close abruptly with a quotation from Spurgeon:

"Rowland Hill used to say that he would not give a halfpenny for a man's piety if his dog and his cat were not better off after he was converted. There was much weight in that remark. Everything in the house goes better when grace oils the wheels. The mistress is perhaps rather sharp, quick, tart; well, she gets a little sugar into her constitution when she receives the grace of God. The master, perhaps—well he *is* the master, and you know it. But when he is a truly Christian man he has a gentleness, a suavity, a consideration about him. The husband is the head of the wife, but when renewed by grace he is not at all the head of the wife, as some husbands are. The wife also keeps her place, and seeks by all gentleness and wisdom to make the house as happy as she can. I do not believe in your religion if it belongs to the tabernacle and the prayer-meeting, and not to your home. The best religion in the world is that which smiles at the table, works at the sewing-machine, and is amiable in the drawing-room. Give me the religion that blacks boots and does it well, cooks the food and cooks it so that it can be eaten. If we are truly Christians, we shall be changed in all our relations to our fellow men, and we shall regard those we call our inferiors with quite a different eye.—*Standard.*

Inviting Christ into the Kitchen.

It is noticeable that when ripe-minded, eminent men become Christians, they show a simplicity and sincerity perfectly child-like—and there is no fearlessness like that of a child in matters of the heart.

An eminent legal gentleman who had been a skeptic until middle life, was so impressed by a sermon preached in his hearing that he was led earnestly to examine the truths of religion, and finally to embrace them. Strong in his new life, and happy with the sense of pardoned sin, as soon as he reached home on the evening of his conversion, he surprised his wife by saying:

"I have found Christ, and I must set up my family altar. Let us go

into the drawing-room and pray together."

His wife was a Christian woman, and might have been expected to assent at once; but it happened that the drawing-room was occupied, and the guests not being Christians she felt that their presence might interfere with devotion.

"There are four lawyers in there, husband," she said; "hadn't we better go and have prayers in the kitchen?"

"Wife," said he, "this is the first time I ever invited Jesus Christ to my house, and I am not going to invite him into the kitchen."

He went directly to the drawing room, greeted the lawyers, and said to them:

"My friends, I have just been convinced of the truth of Christianity. I have found out that Jesus Christ died for me on the cross. I have given myself to him, and now I am going to invite him to my house. While I offer my first family prayer you can remain if you will. I leave it to your choice."

The lawyers all declared they would be glad to remain, and they did so, while their host conducted his devotions.

Noble was the example he set them there and then; and his act contains a lesson for every one. Whoever or whatever you have with you, give Christ the best room.

The man of whom this story is told was Judge McLean, of Ohio, afterward Chief Justice of the Supreme Court of the United States.—*Selected.*

—A man arose in one of Moody's meetings and gave his experience. "I have been for five years on the Mount of Transfiguration." "How many souls have you led to Christ last year?" was the sharp question that came from Mr. Moody in a instant. "Well I don't know," was the astonished reply. "Have you saved any?" persisted Mr. Moody. "I don't know that I have," answered the man. "Well we don't want that kind of mountain-top experience. When a man gets so high that he can't reach down and save poor sinners, there is something wrong."

"Too much folly is displeasing to men, but too much discretion is displeasing to God. The Gospel cannot be defended without tumult and without scandal. The word of God is a sword—a war—a ruin—a stumbling-block—a destruction, a poison; and as Amos says, It meets us like a bear in the road or a lioness in the forest."—*Martin Luther.*

Without earnestness no man is ever great, or does really great things. He may be the cleverest of men; he may be brilliant, entertaining, popular; but he will want weight. No soul-moving picture was ever painted that had not in it depth of shadow.—*Peter Bayne.*

Childrens' Corner.

Red Riding-Hood.

On the wide lawn the snow lay deep,
Ridged o'er with many a drifted heap;
The wind, that through the pine trees sung,
The naked elm boughs tossed and swung,
While, through the window, frosty-starred,
Against the sunset, purple barred,
We saw the sombre crow fly by,
The hawk's gray flock along the sky,
The crested blue-jay, flitting swift,
The squirrel, poising on the drift,
Erect, alert, his thick gray tail
Set to the north wind like a sail.

It came to pass, our little lass,
With flattened face against the glass,
And eyes in which the tender dew
Of pity shone, stood gazing through
The narrow space her rosy lips
Had melted from the frost's eclipse.
"Oh, see," she cried, "the poor blue-jays!
What is it that the black crow says?
The squirrel lifts his little legs
Because he has no hands, and begs;
He's asking for my nuts, I know;
May I not feed them on the snow?"

Half lost within her boots, her head
Warm sheltered in her hood of red,
Her plaid skirt close about her drawn,
She floundered down the wintry lawn;
Now struggling through the misty veil
Blown round her by the shrieking gale;
Now sinking in a drift so low
Her scarlet hood could scarcely show
Its dash of color on the snow.

She dropped, for bird and beast forlorn,
Her little store of nuts and corn,
And thus her timid guests bespoke:
"Come, squirrel, from yon hollow oak—
Come, black old crow—come, poor blue-jay,
Before your supper's blown away!
Don't be afraid; we all are good;
And I'm mamma's Red Riding-Hood!"

O, Thou, whose care is over all,
Who heedest e'en the sparrow's fall,
Keep in the little maiden's breast
The pity which is now its guest!
Let not her cultured years make less
The childhood charm of tenderness,
But let her feel, as well as know,
Nor harder with her polish grow!
Unmoved by sentimental grief,
That wails along some printed leaf,
But prompt, with kindly word and deed,
To own the claims of all who need,
Let the grown woman's self make good
The promise of Red Riding-Hood!

—John Greenleaf Whittier.

Dirt Eating in the South.

BY REV. H. H. HINMAN.

There are many people in the South both white and colored, and especially here in Florida, who eat dirt. I have to-day visited a family that have that habit and there are many others. It is mainly children or young people, but some who are older. It makes them very sallow, with bloated faces and distended stomachs, while the limbs are small and feeble. Sometimes they eat clay, sometimes pure sand, and often rotten wood, paper or rags. They are aware of the deadly effect of the habit but seem to have no power to restrain their appetite. Parents watch the wasting forms of their children. They cannot restrain them, but suffer them to slowly die. The family I saw numbered six children. The parents were healthy and three of the children, but the other three looked as though they had but a little while to live. We talked with one of them, a boy of thirteen, and he said he would never eat dirt any more, but like many other promises it was only made to be broken. If the people kept fewer dogs and had more food for their children, there would be less of it, but nothing will effect a cure but the faithful preaching of the Gospel.

The Lost Money.

One morning a little boy was sent by his mother to the mill to buy some flour. She gave him five shillings, which she tried up very carefully in a corner of the bag which was to hold the flour. Then she kindly patted him on the shoulder, and told him to make haste, and come back as soon as he could. Then he hurried on, and was soon making his way through the busy crowd and along the dirty streets of the smoky town.

On arriving at the mill, he found a number of people there waiting to be served. He took his place in the line to get his flour. He had to wait for half an hour before his turn came. Then he gave the man the bag, and told him he wanted five shillings' worth of flour, and that his mother had tied the money up in a corner of the bag.

The man opened the bag, turned it inside out, and shook it; but, alas! there was no money in it.

"There's no money here," said he, as he tossed the bag aside, and turned round to wait on another customer.

Poor little Johnny! how badly he felt to think he had lost his money without knowing how.

What could he do? His mother wanted the flour, and he knew she had no more money to get it with. How could he venture go home and tell her of his loss?

Greatly troubled he withdrew a little from the crowd to think what he should do. Then the thought came into his mind, "God can do everything. He can help me. I'll pray to him."

Then he walked quietly up and down in a corner of the mill; and, lifting up his heart to God in secret, he offered very earnestly this simple prayer: "Heavenly Father, please help me. For Jesus' sake. Amen."

Then, knowing he must work as well as pray, he set off to look for his money. He went back the same way he had come, looking carefully at every step, and offering all the time the earnest prayer that God would please help him find his money. The way he had come was over a bridge, which was the busiest part of that busy town. How little hope there was of his finding his money on the open street in broad daylight, where hundreds must have passed since he had dropped it! Still on he goes, with his head bent, watching narrowly every step, and still offering his prayer to God for help. He is almost over the bridge, looking closely first on this side, then on that, when, lo! there on the black ground he sees a bright, shining shilling, then another, and then another, till he has picked up all the five silver shillings he had lost. Wasn't he astonished? and didn't he jump for joy when he grasped the five shillings in his hands? There never was a happier little fellow than he was when he took the flour home to his mother, and told her all that had happened to him.—*London Children's Paper.*

Weighing an Elephant without Scales.

An Indian writer relates an interesting anecdote concerning Shajee, the father of the first ruling Prince of the Mahrattas of Hindostan, who lived at about the beginning of the seventeenth century. On one occasion a certain high official made a vow that he would distribute to the poor the weight of his own elephant in silver money; but the great difficulty that at first presented itself was the mode of ascertaining what this weight really was; and all the learned and clever men of the court seem to have endeavored in vain to construct a machine of sufficient power to weigh the elephant. At length, it is said that Shajee came came forward and suggested a plan, which was simple, and yet ingenious in the highest degree. He caused the unwieldy animal to be conducted along a stage, especially made for the purpose by the water side, into a flat-bottomed boat; and then having marked on the boat the height to which the water reached after the elephant had weighed it down, the latter was taken out, and stones substituted in sufficient quantity to hold the boat to the same line. The stones were then taken to the scales, and thus, to the amazement of the court, was ascertained the true weight of the elephant.

Words of Life for Every Day.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

Thursday, March 17.—All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies. Ps. 25:10.

Friday, March 18.—Evening and morning and at noon will I pray to the Lord. Ps. 55:17.

Saturday, March 19.—Commit thy works unto the Lord and thy thoughts shall be established. Prov. 16:3.

Sabbath, March 20.—Exalt ye the Lord our God, and worship at his footstool; for he is holy. Ps. 99:5

Monday, March 21—My help cometh from the Lord which made heaven and earth. Ps. 121:2.

Tuesday, March 22.—Help us, O God of our salvation, for the glory of thy name, and deliver us and purge away our sins, for thy name's sake. Ps. 79:9.

Wednesday, March 23.—For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. Peter 2:19.

Bible Reading Emblems.

A CHILD'S CRY.

But he cried the more a great deal, Thou Son of David, have mercy on me. Mark 10:48.

1. A child's cry moves a parent's heart. Matt. 7:9–11; Gen. 21:15, 16.

2. Prayer an earnest cry. Ps. 119:145; Jonah 3:8.

3. A cry of distress. Ps. 25:17; Is. 38:14.

4. A cry for mercy. Luke 18:13.

5. A persevering cry. Luke 18:7; 11:8.

6. A confident cry. Heb. 4:16; Gen. 32:26.

7. A prevailing cry. Mat. 15:28; James 5:16–18.

Encouragement. 1 Peter 3:12.—*Notes for Bible Study.*

Religious Intelligence.

Since Jan. 1, 1881, there has been sent to: H. H. Hinman.....$135 90
Eli Tapley..... 25 00
Received for missions in the South from J. Augustine, 75c; Wm. Mosher, 50c. For Bro. Hinman from R. D. Nichols, $1. Sent Bro. Tapley $10.

The Methodist Protestant Conference of Minnesota Bears a Noble Testimony.

Huntley, Minn., Mar. 4, '81.

Editor Christian Cynosure:—Enclosed is a copy of a resolution, passed by the Minnesota Annual Conference, Methodist Protestant church, and a letter addressed to the editor of the *Methodist Recorder*, published at Pittsburgh, Pa., which will speak for themselves. Nothing has ever been heard from them, although I sent stamps for reply should they not publish them. Our boasted "mutual rights," free press, free discussion, and elementary principles which enjoin upon us to "oppose all moral evil," all have to take a back seat when Masonry gets at the helm.

In accord with the desire of the brethren and sisters I send them to you to use as shall be for the glory of God. May God have mercy on the professed followers of Christ that bow at the shrine of the beast—that was sired by the devil and whose dam is the world—Masonry.

Robt. J. Williams.

THE LETTER.

Huntley, Fairbault Co., Minn.
Nov. 30, 1880.

Rev. John Scott,

Dear Sir:—At our last annual conference which convened at Center Creek, Sept. 29, 1880, the enclosed resolution was adopted with but two opposing votes. A motion was also carried with but three opposing votes to forward said resolution to the Recorder and Protestant for publication.

The attending members with, I think, but two exceptions, were present and manifested their interest in said resolution and motion by sustaining them, the two and three respectively before mentioned, excepted.

The Protestant we do not take and are not aware whether the resolution has appeared in its columns or not. Two months have passed and it has not been published in the Recorder. I have been requested a number of times to write and make inquiry concerning it, and take opportunity to do so. If Bro. Marsh has not forwarded it to you for publication we would like to know it either through the Recorder or by letter. The resolution is the sentiment of the Minnesota conference and we wish it published in the Recorder. Will you please grant us our desire? If not, will you please inform us why? and oblige with many others, yours very truly.

Robt. J. Williams.

RESOLUTION.

Whereas, The last General Conference failed to grant our petition in regard to Freemasonry and passed it by under the plea of ignorance; and

Whereas, God has commanded us to "prove all things," and has declared that "By their fruits ye shall know them;" therefore,

Resolved, That we hold it to be their (the members of the General Conference) duty to inform themselves upon the subject of Masonry; and

Whereas, We believe that many of them have taken the oaths and obligations of Masonry and then voted that they knew nothing of them, therefore we now petition the God of heaven and earth to enlighten them upon their inconsistent conduct in so doing; show them their sin and help them to repent ere they pass into eternity in league with the powers of darkness and yoked with infidels, murderers, thieves, whoremongers, adulterers and unbelievers of every class. Also that he will help us with renewed zeal to oppose an institution that is destroying our republican government and robbing the churches of our land of their power with him and save our beloved Zion from its hideous grasp.

Robert J. Williams,
W. H. McChesney,
Daniel Smith,
Mattie J. Smith.

Letters from the South.

Atlanta University, Ga.
March 3, 1881.

Dear Bro. K.—I left Sumter county, Florida, March 1st, on the little steamer "Mayflower," which reached Fort Mason at 12 M. A rapid ride on the Astor and Lake Eustis railway brought us to Astor where we met the fine steamer "Florence," which reached Jacksonville at 3 A. M. of the 2nd. And here let me say to all tourists in Florida: discard all "agents"; buy your tickets on the boats. They all charge exactly alike, but differ very much in speed and accommodations. If you go to Florida to raise fruit, go as far south as you can without being too far from navigation. The orange crop, that was ruined in north Florida last winter was not hurt south of Palatka. South of latitude 29 the cultivation of oranges, lemons and guavas may be considered safe; north of that line it is uncertain. The winter of '79–'80 was without frost in any part of Florida. The winter of '80–'81 had a temperature at Jacksonville and the lower St. Johns of 22 degrees at one time and a number of frosts. Among the possibilities of Florida are the cultivation of olives and dates. I saw some fine date trees which had not been injured, and some trees are in bearing. The date palm grows in Syria, where there is a lower winter temperature than in Florida. It would doubtless grow here. Olives are grown on the Sea Islands of Georgia.

Of the future of Florida I can speak most hopefully. It is the only one of the Gulf States to which there is any white immigration. The original native Floridians are not a hopeful class, but even they will be greatly benefitted by the influx of Northern energy and enterprise. The peninsular part of the State is increasing quite rapidly in population and much more rapidly in wealth. Lands, which up to a recent period were considered worthless, are now, in their wild state, worth from $50 to $100 per acre, and many thousands of acres are planted to orange groves which, when brought to bearing are held at a thousand dollars per acre. In a few years vast areas of lake and swamp lands will be under cultivation, and Florida will greatly surpass Louisiana in the production of sugar. Already the quantity produced is large and increasing. Churches and schools are being established, but in their haste to plant orange groves and get rich, the people have largely forgotten the "true riches."

All new and growing communities are hopeful fields of missionary labor. Like infant minds they are largely what they are made to be by the forces that form them. Our brother Galloway lives in such a community, and is laboring earnestly and wisely to mould its character. I trust he may be sustained and that the Lord will send more laborers into his harvest.

I reached Atlanta at 1 P. M. on the 3rd. I am greatly pleased with the speed and accommodations of the Georgia railroads. Atlanta is one of the finest cities of the South, and is beautiful for situation. It is about 1200 feet above the sea level, and has a climate like East Tennessee. Atlanta University is on the western border of the city. There are two college buildings, finely situated, and about 150 students now in attendance, some having gone out to teach. There is quite a revival in progress in the college, and meetings are held each evening. I was most kindly received by President Ware and others and expect to lecture once or more. No secret societies are tolerated in the college and the faculty desire to have it understood that they oppose them.

The First Congregational church, on the east side of the city, has a good many Masons and other secretists in its membership. Whether I shall be able to speak in that church remains to be seen. I hope to be in Chicago next week.

Atlanta, Ga., March 7, 1881.

I desire to express my gratitude first to the Great Disposer of events, but not less truly to Dr. J. E. Roy, also Pres. Ware and Prof. Francis of the Atlanta University, for most kind and hospitable entertainment for a number of days at the University, and especially that I was permitted to address the more than two hundred students on the relation of the secret orders to Christianity and good government. I spoke nearly two hours and had most excellent attention. Some of the young men are connected with these orders, and all of them, including some of the teachers, seemed quite unconscious of any evil in them; but all were most respectful and teachable. At the conclusion Pres. Ware expressed his hearty concurrence in my general object and his decided disapproval of all secret organizations. I regretted only that he should have made the common mistake of holding up the absurd and ridiculous aspects of these orders rather than giving emphasis to their intrinsic and Christ-rejecting wickedness. I found not one scrap of anti-secret literature in the College library or reading room. As the students gathered around me at the close of my lecture, eager for information, I could have sold a good many books if I had had them, but could only give them a few tracts. Who will pay for the *Cynosure*, to be sent to the reading room of the Atlanta University? And who will send them some copies of our Anti-masonic publications for distribution? Pres. Ware and Prof. Francis assure me that they would be gladly received and distributed.

Having visited a number of the schools of the American Missionary Association and having nearly concluded this Southern tour I wish to say in review that I have found but one of the employes of the Association who is a Mason and he is not an attendant on the lodge. Nearly all are avowedly opposed to secret societies. Some are timid and conservative, but as a body they are exceptionally brave and faithful. They have had a long and sometimes bitter conflict with the spirit of caste and patiently endured the ostracism of Southern society. They have identified themselves with the lowly and willingly suffered reproach for Christ's sake. If some of them have lost sight of other important issues we need not wonder at or blame them. On Sabbath the 6th, I listened to an excellent sermon by Prof. Francis and assisted in the administration of the Lord's Supper. In the evening I heard a most excellent discourse in the First Congregational church from Dr. J. E. Roy. I hope to call on the teachers of the colored Baptist University of this city, and hope to reach home before the close of the week.

Later I called on Rev. J. T. Roberts, LL D., President of the Baptist Theological Seminary. He told me he was a native of South Carolina and a graduate of Yale College. When he was a student at New Haven a man by the name of Cole, who had been Grand Lecturer of the Grand Lodge of Connecticut, was through the influence of the elder Dr. Ives and Noah Webster persuaded to renounce Masonry and publicly work the degrees before the students of Yale. He said that he aided in killing Hiram, searching for his body, and raising him from the dead. He also helped protect Mr. Cole from a Masonic mob. He said that experience made him an Anti-mason and kept him one. He was heartily glad that I had visited them and sent a note to his associate, Rev. D. Shaver, D.D., requesting that I have an *immediate hearing*. I accordingly addressed the sixty students for an hour and a quarter. Dr. Shaver and Prof. Raymond (of Chicago) made remarks fully endorsing what I had said and pointedly condemning *all* secret societies. Some of the students were Oddfellows and Good Templars, but none were Masons. I sincerely hope that some of our Baptist friends will see that this institution is supplied with the *Cynosure* and other anti-secret literature. They should be sent to

the Rev. Dr. Shaver, D.D., Baptist Seminary, Atlanta, Ga. They will be gratefully received and wisely appropriated.

H. H. HINMAN.

REVIVAL WORK, LASALLE COUNTY, ILL.

TONICA, Ill., March 8, 1881.

Our meetings here closed last week. They have been prosecuted under very great difficulties on account of the weather, roads and sickness, but the results are good and encouraging to the church. About twenty have presented themselves for membership and it is probable others will give in their names before the time of the church meeting arrives. This church has now upwards of seventy co-operating members, exclusive of absentees and those withholding support, and the membership is of that substantial kind which may be said to have been saved "so as by fire." Truly the refining processes of the Lord are sometimes severe but they test character and destroy the dross. The struggle here has been a long and severe one, but I see no reason now why the church may not enter upon a career of usefulness far greater than it has before known. It is still the object of hatred by the lodge, but it has attained a comparatively independent position; and should it pursue the course it is now taking with the same harmony and zeal as at present, I cannot doubt it will be a landmark to this region. A Mason riding by remarked, "There is a church that stands by its principles." Even its enemies admire its consistency and men who have hitherto held aloof, begin to realize that in the long run principle is worth more than popularity.

My plans for further work are awaiting the settled weather, which everybody is wishing for. If I could conduct one more series of meetings before returning home I should be rejoiced at the opportunity. The place is ready, but the roads are not.

E. D. BAILEY.

--Bro. J. P. Stoddard went to Marengo, Ill., on Saturday last to preach for the Independent church.

—At last report Mr. Moody intends to spend the summer at Northfield, Mass, where he will hold a kind of private camp meeting for prayer and Bible study. In the fall he will go to Europe.

--Of the present senior class in the United Presbyterian Theological Seminary at Allegheny, Pa., no less than twelve men are desirous of giving themselves to the work of missions, several of whom are already under appointment.

—Mrs. DePew, the evangelist is assisting Bro. Dempsey of the Wheaton Wesleyan church this week in special afternoon and evening services. The College church will unite in this work, and the students who are released from study by the spring vacation.

—Prof. C. A. Blanchard started on Monday for Clarksburg in southeastern Kansas where he has been invited to help the brethren in a series of meetings, and, if the Lord will, in organizing a church of Jesus Christ. He will return in time for the opening of College term on Tuesday of next week.

—The report of the Pan-Presbytorian Council, just issued, gives the number of Presbyterians in the world as 3,000,000.

—The New Testament only will be published probably during the month of May. The Old Testament, not being finished, the complete Bible cannot be issued for four or five years yet. Styles and prices have not been determined on, but the trade and general public can rest assured that the books will be sold at such prices as will commend them to the popular feeling, so as to reach all classes.

—"The course of Dr. Pentecost in Brooklyn," says the *Christian Union*, "and the success which has attended it, affords a new illustration of the wisdom of always putting the spiritual work of the church before its temporalities, both in point of time and of importance. When Mr. Pentecost came to Brooklyn the Tompkins Avenue Congregational church was worshiping in a rented building. Mr. Pentecost gave himself to the work of raising, not money, but men, with the result of a considerable revival in his own congregation, which is now extending to other churches in the city. Last Sunday he was able to announce that the building had been bought by the Trustees for $40 100, payable by the first of April, of which $18,000 had been already pledged in subscriptions; and at the close of the evening service he was able to add that the remaining $23,000 had been raised on that day, so that now the church is housed and without a debt of any kind, either funded or floating." About fifty were recieved into the church last Sabbath. Another marked effect of Mr. Pentecost's influence among the Brooklyn pastors is a regard for the spiritual interests of the churches. Wednesday, the 9th inst., was observed as a day of special prayer for a blessing of God in the revival of his work and continuous meetings were held in one of the Baptist churches.

BAPTIST.

—The Second Baptist church of this city has had a very successful revival meeting, and quite a number have been added to the church.

—The First Colored Baptist church of Richmond, Va., has 3,485 members, and that of Savannah, Ga., 2 554 members.

—The Perry, N. Y., *Herald* of Feb. 18th contains the report of a council of the Genesee Baptist Association called on the part of the Baptist brethren of that place, who maintained the testimony against the lodge anti-Christ, but by swindling measures had been beaten by the lodge party and some of their leaders disfellowshipped without the excuse even of trial. The council after long deliberation adjourned till March 15th, and do not promise a very satisfactory conclusion of the matter. Would it not be better of the Perry brethren to remain in an independent position as does Elder Barlow's church in Menomonie, Wis., rather than form so close an alliance with churches which hug an abominable and hateful thing to their bosoms.

News of the Week.

--The committee on the tenth Fire anniversary of Chicago have recommended the organization of a public subscription for the purpose of erecting a literary building, the corner stone to be laid on the tenth anniversary of the great fire. It is the intention to obtain, if possible, a subscription from every man, woman and child in Chicago, and sums from five cents upward will be accepted.

—The Chicago and Northwestern Railroad has secured the right of way through Bear Butte Canon, which is said to be the key to the Black Hills. The only possible ingress to Deadwood is made through this canon, and there is room for only one line of railway.

--The census shows that the native increase of population in the past ten years has gained upon foreign immigration.

--A large boiler which was being tested in the Phœnix Boiler Works, in Buffalo, exploded with terrific force, leveling the establishment, killing six men and wounding seven. Mr. Patterson, one of the proprietors, was among the killed. Fragments of the boiler were thrown a distance of half a mile.

--A new railway line has been completed to the Pacific coast via Topeka, Santa Fe and the Southern Pacific road. The union was made on the 7th of March and the first through San Francisco passenger train via the Atchison, Topeka and Santa Fe road will leave Kansas City and Atchison on regular card time Thursday, March 17, and thereafter daily through trains will be run. This line is pronounced by travelers totally free from obstructions incident to the weather.

--The Indiana House has passed a bill requiring railroad companies to destroy Canada thistles and other noxious weeds growing along their tracks.

--The Illinois House was occupied for six hours in considering the resolution for a prohibitory amendment to the constitution. The vote was 56 yea to 51 nay, but a two-thirds affirmative vote was necessary.

--The city council of Glasgow, after a discussion of three nights, has refused to grant permission to open the museums and galleries on Sunday.

—Gladstone's parliamentary labors and cares are beginning to tell upon his health.

—Charles Bradlaugh's atheism has got him into trouble. He refused, from principle, to qualify as a member of Parliament by taking the oath of office, holding that the right to take an affirmation instead of an oath, as allowed in the courts, applied also to the House of Commons. Action was brought against him to recover the penalty of $2,500 for occupying a seat and voting without having been sworn in, and Justice Mathew, of the Court of Queen's Bench, has decided that his defense was worthless. A motion will be made in the House of Commons next Monday for a writ of election for the purpose of choosing his successor.

—The small-pox epidemic in Honolulu is abating. Since it began about 1,000 persons have been quarantined in their houses.

—Twenty-four earthquakes have been experienced in Switzerland since 1879. That on Jan. 29th was extensive and severe. Church bells rang, church clocks struck, books and pictures were thrown down from shelves and walls, and more than a hundred chimneys in Berne were overthrown. All over Italy repeated shocks have been felt, and in the island of Ischia in the Bay of Naples, two hundred persons were killed and very many wounded by the fall of houses in the earthquake of March 4th.

Political.

AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

CIVIL SERVICE REFORM.—Connecticut may be proud of the fact that one of her sons is successfully carrying out in an important government office a genuine civil service reform. This is General Walker the Superintendent of the Census. He positively declines to let political influence cause the promotion of inefficient clerks in his office, or the reinstatement of those dismissed for cause. He accepts pleasantly suggestions from members of either House of Congress, or others of political position as to appointments, gives their candidates clerkships when he can, and gives these appointees a fair trial, but will not retain them in the census office i they do not faithfully discharge their duties. He gives all the clerks to understand that promotion can be gained through merit alone, and therefore has, he says, exceptionally good workers. When a politician of any degree, however high, comes to him and says he wants a clerk promoted, General Walker politely but firmly makes him understand that he considers the request an interference with his business, to which he does not propose to submit.—*N. Y. Witness.*

Facts and Figures.

—The deaf and dumb institution at Jacksonville, Ill., contains 515 pupils—the largest of any similar institution in the world.

—A foreign milling paper says that a barrel of flour can be shipped from Milwaukee to Liverpool cheaper than from Buda-Pesth to Vienna.

—Of the 70,400 000 bushels of wheat imported by France for the year ending July 30, 1880, 44,000,000 bushels came from the United States.

—John N. Dixon, the big apple man of Oskaloosa, Iowa, gathered 30 000 bushels of apples last season. A single shipment of 500 barrels was made to England.

—The gilded rooster on the steeple of the Congregational church at Newton, Conn., has been there 112 years, and bears the marks of the bullets of Revolutionary soldiers. These worthies aimed high as they passed through Newton. The bell in the steeple has been there for more than a century.

—Miss Helena Gladstone, a young daughter of the Prime Minister of England, is causing quite a sensation in England and on the continent by the moral courage developed in her recent determination to enter an active and useful career, and to give the young women of England a good example.

—The State of New York expended last year $10 296 977 for the public schools, about two dollars for every person within the State. The State maintains 11,899 school-houses, and is educating 1,641,173 children, an increase of over 12,000 over last year. The instruction is by 30,737 teachers, of whom almost 23,000 are women. There ought to be good results from such an outlay.

—The amount of litigation in Chicago is simply fearful. To begin with, there are eight justices of the peace appointed by the governor. These handled 1,375 cases during January, which is said to be the poorest month in the year for litigation. Then we have three police courts, one probate court, one county court, seven superior courts, or, at least, seven judges of the superior court, holding separate perpetual sessions, five circuit judges, doing the same, three appellate judges, most of whose business comes from the city, United States district and circuit courts, besides numerous masters in chancery, United States commissioners, who do a large amount of court business. We also furnish the supreme court of the State with a large portion of its business.—*Standard.*

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No. 3	88	92
Rejected		80
Winter		1 01¾
Corn—No. 2		39⅝
Rejected		39
Oats—No. 2	31½	33⅝
Rye—No. 2		98
Bran per ton		13 50
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	11 50	15 00
Prairie	8 50	11 50
Mess Beef	7 00	8 00
Tallow		5½
Lard per cwt		10 50
Mess pork, per bri		15 50
Dressed hogs	6 40	6 50
Butter medium to best	17	35
Cheese	8	14
Beans	1 40	2 00
Eggs		25
Potatoes, per bu	60	85
Seeds—Timothy	2 30	2 50
Clover	4 75	5 40
Flax		1 36
Broom corn	2½	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle choice	5 40	6 00
Good	5 00	5 30
Medium	4 60	4 90
Common	2 80	4 80
Hogs	5 00	6 60
Sheep	3 25	5 60

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Flour	$4 30	6 75
Wheat—Spring		1 18
Winter	1 15	1 23
Corn	56	58
Oats	43	47
Lard		10 90
Mess pork	15 25	16 25
Butter	13	27
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Eggs		21½
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Topics of the Time.

The shouts of the drivers urging their overworked teams through the snow-laden streets reminds us of the last and worst snow-blockade, which set in with the storm on Saturday morning. Traversing the country from the southwest, the papers tell us a cold northwest wind met it in this region and produced upon the surface a snow, that stuck as if glue-mixed, driven fiercely from the northeast. It fell for some thirty-six hours, and throughout Iowa, northern Illinois and southern Wisconsin left the condition of travel in worse shape than ever. Chicago on Saturday was quiet as if plague-smitten, business was largely suspended, the railroads were blocked and some trains which got out a few miles were ordered back to the city with their passengers. The reports from the far west and northwest are very meager through the press, since the railways and other great land agencies suppose it for their interest to suppress disparaging reports from the men they have induced to seek homes on the frontier. But from various reliable sources it appears that in many localities there is great suffering for lack of fuel and food. The railroads, upon which they depend for these commodities, have in some cases been blocked for weeks and almost abandoned till warm weather.

The friends of light liquors, so-called, and "respectable" saloons for each thousand inhabitants, may find their estimates need recasting on the basis of the following figures from the *Retailer*, the brewers organ: During 1880, taxes were paid on 13,874,000 barrels, or 414,000,000 gallons. This is equivalent to about 150 mugs for every man, woman and child in the country. Leaving out the females and children, this vast quantity represents 600 glasses a year for each male over twenty-one years old in the United States. At five cents a glass this beer manufacture of 1880 brought $375,000,000, or about $7.50 per capita for every man, woman and child. This is a quarter more than the total expenses of running the United States government." It is said on equally good authority that the consumption of malt liquor has increased 100 per cent in the last ten years.

Since the adoption of the license system for prostitution in St. Louis, under the favor of politicians who wanted no interference with their appetites, there has several times been a popular moral uprising against the legalized abomination, but not enough to overthrow it. There exists in New York a society of ladies whose object is to prevent the licensing of this crime. At their late meeting it was announced that the municipal council of Paris have voted by a large majority to abolish the system in that city and discharge the special police force employed in looking after its regulation. It was also reported that a Public Health Association lately meeting in New Orleans adopted a sensational report looking to the general introduction in this country of the loathsome immoralities of State-regulated vice. The Mormon system of prostitution, which the nation is now demanding should be suppressed, is no worse either in theory or practice.

There are, it is said, three hundred thousand men in the State of New York who have invested in the fraudulent insurance combinations known as Royal Arcanum, Knights of Honor, Masonic and Odd-fellow aid societies, etc. The prime object of these organizations is to school men in lodgery or put a retainer upon them if they become uneasy under the iron rule of the Secret Empire. Thousands of Masons and Odd-fellows would leave those orders if they were not held by a pecuniary investment from which they hope to realize enough to partly make up for the other exorbitant exactions of secretism. These poor fellows in New York are alarmed at a bill presented in the State legislature, suppressing these spurious insurance companies unless they comply with the insurance laws of the State. It is easy to figure out the fraud. Suppose one of these orders has 200 members, who are to receive $2,000 each at death. If no more dupes are taken in, this means that $400,000 are to be raised from the 200 men, and each additional name means $2,000 more to pay. Those who die first and the managers make money for themselves and families, but how fare the rest?

The death of the Czar has brought into action new forces in Russia which may be regarded as a threat, though undefined and distant, to the peace of Europe. The old Prince Gortschakoff is ready to lay down his office, and soon must also his life, after long and ably directing the foreign policy of the Empire. The new Czar wants a man for his place who shall be what Bismarck is to Germany. The two men named as likely to be chosen for this post of great responsibility are Prince Orloff, minister to France, and Gen. Ignatieff, a skillful diplomatist who was intrusted with grave duties during the late war. Both these men are represented as opposed both to Turkey and Germany, while friendly to France. The importance of these likes and dislikes would naturally appear should any discord arise whereby a coalition should be made with the Republic, constantly watching for the moment to spring at the German throat in revenge for Alsace Lorraine. These are yet conjectures, however. Before the day of retaliation comes why should not a Protestant faith in France produce too strong an allegiance to the Prince of Peace to justify a declaration of war; or why may not the pacific message of the new Czar to his foreign representatives become in reality the principle of that great nation? He addresses them: "Russia has now attained her full development. Feelings, jealousy and discontent are equally foreign to her. The Emperor will first give attention to the internal development of the state. The Emperor's foreign policy will be entirely pacific. Russia will remain faithful to her friends, reciprocate the friendliness of all states, and act in common with other governments in the maintenance of general peace. Only the duty of protecting her honor or security may divert her from the work of internal development. The Emperor will endeavor to strengthen her power, advance her welfare, and secure her prosperity without detriment to others. These are the principles by which the policy of the Emperor will invariably be guided." The promises of this message should renew the hope of every friend of peace. May that Power whom nations so often forget to honor, aid this ruler in maintaining this ground.

State legislatures throughout the North have during the past winter been at some pains to pass resolutions of sympathy for Parnell, Davitt and their land leagues with that careless indifference to the principles involved which is justly bringing these bodies into condemnation with their constituents, and which places them in hostility to the national government. The Socialists, Communists and Nihilists of our own and all other lands have not been more forward with their sympathy. These agitators have accepted the Land League battle as their own, and no one has denied their right. But when these same disorganizers show that assassination is also part of their creed our county statesmen see the edge of the precipice. Every organization of socialists in this country and Europe even to the Kearney Greenbackers of San Francisco are rejoicing in the murder of the Czar. The horrible doctrines of these intriguing fanatics are not limited to crowned heads, their vengeance has been threatened upon the leaders of American monopoly. To what extent this cultivation of the spirit of murder may go on unchecked we cannot say. It is inseperable from the system of lodgery and it is no wonder that European governments are casting about for the entire suppression of secret societies.

IMPORTANT TO TRAVELERS.

SPECIAL INDUCEMENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

The Scriptures and Skepticism.

BY D. B. TURNEY.

The difficulties of infidelity are far more formidable than those of Christianity. "To reject revelation evinces more credulity than to retain it." When we contemplate the insufficient grounds and reasons of infidelity, its inability to establish God's unity or to determine his moral attributes, its perpetual endeavors to evade historical facts and its quibbles concerning accomplished Scriptural predictions, and meditate on the rapid propagation of Christianity, and the character of its internal evidence, we find it far more difficult to pronounce the Gospel an imposture than to admit it as a revelation from heaven.

It is in the light of this fact that unbelief becomes criminal and unbelievers culpable. The great works written in defence of Christianity remain unanswerable. Butler's Analogy, Leslie's Short Method with Deists, Lardner's Credibility, Paley's Evidences and Horæ Paulinæ, Horne's Introduction, West's Resurrection of Christ, Littleton's Conversion of Paul, etc., are books which infidels do not read and are afraid to study. As a result, ignorance is characteristic of those who discard the Bible. Being unacquainted with the arguments on which the evidences of Christianity are rested, our modern rejectors of revelation rehash cavils which have been fully met a thousand times, and wonder at the failure of their efforts to uproot Christianity; and where an infidel can be induced to faithfully investigate both sides, in good earnest, the chances that he will embrace the Christian faith very largely preponderate over the chances that he will continue to reject it. This cannot be denied. It is true. If skeptics will merely use their powers of observation they will plainly see it to be so.

History is in great measure the voice of fulfilled prophecy, and science is the daughter of Christianity. The person who does not know this has but slight acquaintance with either Bible language or Bible facts. Yet all these skeptics find the Bible to be obscure, full of discrepancies, hard to understand, unworthy of God, and on all sides of every question, because of its faithfulness in reflecting themselves and all other things as they are. Nature, on which they profess to dote, is as obscure as the Bible, and in herself more obscure than the Bible, since this volume has lifted from nature much of her obscurity. Nature, too, appears to be full of discrepancies, is hard to understand, seems to be on all sides of every question, and contains much that incompetent men would deem unworthy of God. Shall these men criticise the Bible on account of its conformity to nature? Why, the Bible professes to be inspired by the very Being who created nature; and the fact that there are the same kinds of difficulties in the Bible that are in nature, is really an argument that the Author of nature was indeed the inspirer of the Bible.

If it be said that the difficulties of nature can all be explained in due time, a similar statement can be just as validly made respecting all the difficulties of the Scriptures. I am not sure that these difficulties and apparent discrepancies are to be deplored. They serve several good purposes. They show,

1. That the writers of the Bible were not in collusion;

2. That the Bible is analogous to nature;

3. That the letter is inferior to the spirit, thereby rebuking the general tendency to formalism and idolatry;

4. That research is necessary, thus cultivating the mentality by inciting the mind to vigorous action and healthful examination, etc. Besides they serve as a test of moral character. There is enough light to enable the candid and honest to see the truth in Jesus, and sufficient darkness to blind the captious and dishonest. Some men have begun to read and study the Bible in order to find out its supposed discrepancies, yet, by examination, have been led to see and own its actual truth; for much which to ignorant pertness may seem to be contradictory, is found, upon proper investigation, to be real harmony.

The Bible possesses wonderful power and vitality. Infidelity, ignorance and indifference may assault, jeer and disregard it; yet it will continue its work of progress. Wherever the Bible has gone, civilization and enlightenment have followed; and wherever the Bible has not gone, civilization and enlightenment have failed to go. This is a fact for which the rejectors of the Scriptures cannot account. It is a fact that practically outweighs all the quibbles and cavils and ranting of the volumes of trash printed by the Bible-hating men of the age. This book, in addition to its other recommendations is the most successful advocate of Anti-masonic sentiments and principles. For a careful, reflecting, conscientious reader of the Bible to adhere to secret-band lodges is usually impossible. To try to warp the Bible into a sanction for secret-band lodges is as foolish as to endeavor to ride on a sunbeam from the earth to the planet Herschel. It is not knowledge that makes men Freemasons, nor goodness that keeps them so; and that Freemasonry promotes skepticism and immorality every careful observer can see.

—Inasmuch, then, as all believers are infected with inbred sin until they are wholly purified, and inasmuch as this inbred sin will show less or more resistance to the perfect will of God, therefore it is inevitable that the testimony of holiness will meet with some persecution in the visible church, and more especially when we remember that vast numbers in the church are not regenerated, nor even penitent, so that offences must come.—*Dr. Watson.*

Golden Rule Alliance.

BY P. B. RUSSELL.

And still they come. This is the name of another very pious secret order which is spreading in New England. It would seem that the one hundred and thirty-nine secret orders known to exist in our country, were quite enough to satisfy the most fastidious secretist; but no, the love of darkness is so great in the depraved heart of man, that he will work on with his dark lantern, and we now have two more secret orders, viz.: "The Chosen Friends," and the "Golden Rule Alliance." The latter has issued an advertising circular. Here it is:

This order is a mutual benefit fund organization, restricting its membership to members in good standing of evangelical churches.

There are a few points in connection with the plan and principles of this organization, to which the attention of our readers is called.

First. It offers the most reliable insurance. None but Christian men have anything to do with the management of this organization. There are no heavily-salaried officers, and very few who have any remuneration whatever from the funds of the society. It cannot break down unless the real integrity of the Christian people as a body, who are members, shall be lost.

Second. It effects the cheapest insurance. The initiation fee is the lowest—only three dollars—and the expenses of running the order are fixed at the minimum standard. Only persons of sound health and Christian morals can become members; consequently the natural expectation of life must be greater than among any other class of people; and the fewer deaths which occur, the fewer the assessments.

Third. Both sexes are included in the organization, with equal privileges for benefits.

Fourth. Persons have the control of the amount of their assessments by choosing the amount of their insurance, which may be either $500, $1,000, $2,000, or two or all of these sums, as he or she may elect. The smaller the amount of insurance the smaller the assessments, and there are but very few persons who are earning any money who cannot pay for the lowest amount, or $500 insurance. In this way, persons in limited circumstances provide something for the family when they may be removed.

Fifth. The members secure the enjoyment of real Christian association. It is a painful fact that good Christian people have lost their religious interest and have been lost to the churches, because of the non-religious associations into which they have been thrown by joining some one of the many organizations in existence for the purpose of insurance. The entire ritual service in the Golden Rule Alliance is largely Scriptural—emphatically spiritual—and fully in harmony with the healthiest growth in Christian experience. The working of a Chapter cannot fail to be enjoyable and profitable to every experimental Christian.

Sixth. There are no vows or obligations required of members at initiation, and the initiatory exercises are in no way objectionable.

For any further information in regard to the order, or in regard to the organization of a Chapter, apply to

MR. C. J. SPENCELEY,
700 Shawmut Ave., Boston, Mass.

But this organization, with all its seeming piety and great promises of good, as a mutual aid society, is, on many accounts, objectionable.

1. It is not needed. This kind of thing is completely overdone. Society is honey-combed through and through with these selfish and self-seeking institutions. Common sense people do not need quite so much help to take care of their piety, their time, their means as these multitudinous clubs and fraternities proffer.

2. If the object is good, why draw the curtains of darkness? Secret associations of all kinds are utterly incompatible with republican government and institutions. They are not only suspicious, but they are, in fact, in the very nature of things, a conspiracy against society. They pledge and link themselves together for selfish purposes against the rights and the good of others. They stand behind the curtains and pull the wires in elections, trade, business and the administration of the laws, and all for their fraternal interests; and this is just so much a nefarious conspiracy against society. This is the very way that conspirators have always carried on their revolutionary movements in sapping the despotisms of the old world. The Illuminati and the Jacobins were the secret plotters in the French Revolution, as the Nihilists are now in Russia; but here in a land of freedom, in the highest and best sense, there is no occasion for secrecy, except for those who "love darkness rather than light, because their deeds are evil."

3. This is purely a selfish and self-seeking order. It is not to do good to the poor and needy, but it professes to be a picked company of the best and most healthy from the evangelical churches, the very ones who need help the least, and fraternizes them in a compact, secret, pious order, as a kind of mutual aid and life insurance society. The simple ones are assured that the initiation fees will be only three dollars; and the idea pervades the circular that expenses will be very small. This is and must be a cheat. If there is a life insurance effected for each member, varying from $500 to $2,000, the expenses must be very heavy. Suppose there are in a lodge one hundred members. The average mortality will be at least three per cent. If the insurance is $1,000 then there are $3,000 to be assessed on the members to pay insurance and this is thirty dollars on each. Then there are sickness benefits, funeral expenses, hall rents and expense of lights and warming and janitor and for frequent banquets and celebrations and excursions, and much precious time. These all put together will aggregate in a large tax, say $60 to $100 a year, on each member. The poor man who wants to save a little of his earnings against the day of adversity, had better a hundred times put his little savings into government bonds or some savings bank, than into a bag with so many holes.

Vineland, N. J.

J. Tanner, Boston, Mass., writes:

"I have a proposition for the friends in Massachusetts. If they will organize their State Association and put a good lecturer in the field to give all his time to the reform work, I will be one of 40 men to pay him a salary of $1,000 a year.'

A Costly Barrel of Flour.

BY JONATHAN W. MOSS.

Masonry, like slavery and Mormonism, is a peculiar institution. I might say that it is very peculiar in some of its ways. It professes to take a deep interest in the widow, and to keep on hand a fund for her relief, but at the same time has no more respectful term for her in the vocabulary of its "holy" slang than profane dog, or "cowan," and places a tyler with drawn sword at the door where it holds its meetings lest she should venture to intrude her presence into the assembly of her supposed protectors. How queer!

A few years ago the Masons of Cameron Lodge, No. 17, West Virginia, got it in their heads, as lodge tomfoolery was beginning to grow somewhat monotonous, that they had better make some sort of excitement in the way of "charity." Something—anything to place them prominently before the eye of the community, and elicit a goodly amount of brag, a thing for which the Masonic ear has always a good relish.

Accordingly they sought out seven widows of deceased Masons within reach, and resolved to give them each a barrel of flour. Now those widows, so far as I have been able to learn their names and circumstances, were in no pressing need of the benefaction, having been left well provided for, their deceased husbands having been wheedled into the lodge chiefly on account of a talent for getting along in the world. But the charity of this world is apt to be of the sort that robs the poor to give to the rich.

But flour cannot be had for nothing, and if the reader should suppose that our Cameron Masonic officials unlocked the treasury of the lodge to get the money for the purchase, they would greatly underrate their proficiency in the sublime mysteries of the craft. No. But a fresh assessment was laid upon the rank and file, that the lodge might get the brag, and the humble Masons, as individuals, bear the burden; a trick which enables the order to take to itself the praise which properly belongs to individuals, and one which is universally practiced wherever Masonry has set its oppressive heel.

The miller of whom the flour was bought, and who had largely influenced the brethren to make the gift, was a zealous Methodist, as well as Mason, and had been ground over by a second blessing of perfect sanctification at nearly every big meeting. He manfully paid his share of the assessment, but could not find it in his tenderloins of sinless perfection in this life, to charge the brethren more than a dollar a barrel above market price, and this merely to make his financial condition Masonically level, plumb and square again.

I had a talk with a son of one of the recipients of flour, a violent jack Mason, but otherwise of average good sense and character, from whom I learned the following particulars: His father had joined the lodge soon after his majority, had always paid up his dues, and been a faithful attendant upon all their parades within reach, and died at something over seventy years of age, having never received one cent of benefit for himself or family previous to this barrel of flour. He had served the lodge fifty years at an average expense of about ten dollars a year, without counting his investment in lodge buildings as a shareholder, a species of property out of which the survivors of the den invariably cheat the heirs of the defunct brother; for they (the heirs) are not apt to be Masons and consequently are lawful prey for these charitable hyenas. This would make that barrel of flour cost the family receiving it about five hundred dollars cash; paid too, a great part of it, fifty years in advance! But let us call it three hundred dollars twenty-five years in advance.

Considering that we live in a land of bountiful harvests, these are figures and terms which would make a smile of satisfaction play upon the countenance of the most unfeeling speculator in breadstuffs. Now I would say to the aproned brethren, without wishing to sponge an advertisement, that for only one hundred dollars a barrel, to be paid only ten years in advance, I will agree to furnish a good barrel of flour to the orphans, widow or mistress of each and all the Masons who may take advantage of this liberal offer. And as they are a wonderfully precise set of fellows in calculating the latitude and longitude of their lodges (see Gurney's petition) and meditate much on the forty-seventh problem of Euclid, they can soon count up the advantages.

Cameron, W. Va., Mar. 3, 1881.

An Exhortation.

BY ELDER J. F. JOY.

To the lovers of God and faithful in Jesus: "Grace be to you, and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city." "The joy of the Lord is your strength, and their righteousness is of me, saith the Lord."

Resolutions alone can not carry us far. We must be linked beyond, and the everlasting cords will draw us, gloriously triumphant, all the way. Make good the coupling with divine power. Let "Christ in you, the hope of glory," be the standard; the love of Christ, the motive; with "Holiness unto the Lord" for a motto. Let the power of an endless life throb in every action, and the unction of the Holy One move our lips. Being full of faith and the Holy Ghost, having faith in God, and living the Gospel in verity and deed, in resurrection life in Christ Jesus, having been crucified with Christ, then shall we go "forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." And the melting power of the Holy Ghost, the holy influence within, burning and melting outward, will "purely purge away thy dross and take away all thy sin," and cause spiritual and financial rivers, which shall make glad the city of our God.

Then let us unite with Paul, the great apostle to us gentiles, in prayer that the very God of peace sanctify us wholly, and our whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ; that the Father of glory may give unto us the spirit of wisdom and revelation in the knowledge of him, the eyes of our understanding being enlightened, that we may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us ward who believe. But tarry ye until ye be endued with power from on high, "for the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call."

"Now, unto him that is able (willing) to do exceeding abundantly, above all that we ask or think, according to the power that worketh in us, unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen."

Brilliant Prospects for Masonry.

The Prince of Wales is the highest, or one of the highest Masons in England. By and by he is likely to be the king over the ever sun-lit empire which encircles the world; and these United States have in their presidential chair another Freemason, a Knight Templar, the amiable Mr. Garfield. The British prince lately traveled through India, and there is scarcely room for a doubt that Freemasonry would afford facilities among the Mohammedan and other creeds of India to gain popularity for itself, while the princes welcomed the son of Victoria, the Empress of India.

If, indeed, good old Henning and others have interpreted prophecy aright, the Turkish empire is on its last legs, and is doomed to extinction within this century. Its Mohammedan population is even now being prepared to embrace Christianity, and alas that at first a corrupted Christianity shall find a readier welcome among the millions than the pure Gospel!

It may be expected that the combined influence of many of the highest officials in the United States, and also of the United Kingdom, shall be given to Masonry. The world-wide influence of such a union with Masonry of official power, and in the varied ramifications of commerce, of politics, and of religion, may be imagined. The probabilities then are that if Henning is right in his interpretations, Masonry may be the instrument for uniting the world's anti-Christs, whose religions are adapted to foster the self-love, the passions and the caprices of men hostile to the simplicity of the Gospel of the true Christ.

Rejoice, then, ye brotherhoods who esteem your lodges higher than the church of Christ! Let your hearts cheer you and walk devoutly in their ways! Rejoice in your prospect of power over the darkened nations, but remember that the seventh vial must yet be poured out upon every anti-Christ, and that you must answer at the day of judgment whether you have served the true or the false Christ! *

Making Drunken Descendants.

Drunkards are made in two ways, by habit or by inheritance; the latter is the more hopeless form, because the appetite is the more remorseless, more unappeasable; it is, in fact, a part of the nature of the unfortunate. Three-fourths of the idiotic children in a Massachusetts asylum were born of parents one or both of whom drank liquor. But if the father and mother were strictly temperate, yet if, during the few months previous to the birth of the child, the mother uses spirituous liquors for any cause, just in proportion as she does so, the child will inherit the appetite for strong drink. But if the mother is strictly temperate during the whole time previous to the child's birth, and yet if, while she nurses it, she drinks ale, beer, porter or spirits, "to make milk," or for any other cause, or gives the infant food or drink mixed with liquor, the child will be impregnated with the love of it. Thus it is that the surroundings of the mother, during gestation and nursing, impress upon the child its physical and moral character. Hence the improvement of the race must come from maternal influence, and hence the hopes of mankind for the amelioration of the condition of society in the future, its improvement in the physical constitution, in mental vigor and moral power, are founded in the proper education of daughters for maternal and domestic duties, and a higher appreciation of their vast responsibilities in the direction above suggested. On the other hand, man comes in for his share in the great work, as a father and husband, by giving his cordial co-operation to the same great end by all the means possible to him, in labor, self-denial and generous sympathies. — *Dr. Hall.*

Reform News.

Iowa, Be Ready.

According to the amended constitution of the State Association the officers thereof constitute the executive committee and are expected to select the place and provide the means for holding our next annual meeting. Now, friends, we want your prayers for the success of our cause; then answer your prayer by sending a portion of the Lord's money that is in your hands to our treasurer, J. A. Laird, Wayne, Henry County, Iowa, which he will report through the *Cynosure*. Now, friends, one and all, God and country expect you to do your duty. To the committee I beg leave to say that I hope we may confer with each other more freely, and, if possible, meet together some time in May or June next. We have no time to lose as our meeting comes off on the last Tuesday in August next. More anon. J. M. Kent,

Pres. State Association.

"*Great Pan is Dead*" *and so is Masonry in Blanchard, Iowa.*

Blanchard, Iowa, Mar. 9, '81.

Editor Cynosure:—The last two evenings Elder Rathbun worked the first and third degrees of Masonry here, before large audiences in the United Presbyterian church. The ice had been broken by two lectures by J. B. Galloway a few months ago, and recently by a lecture by Rev. E. B. Graham. This, together with the circulation of the *Cynosure* and tracts had so prepared the public mind that the expositions had the most desired effect and resulted in a complete victory. Blanchard being a new community and a Masonic lodge having been recently organized, composed of the leading business men, Masonry was becoming popular, and was looked upon by some as an improvement on the church and containing all the religion that was needed.

Monday evening the first degree was worked. It snowed all day and evening—a steady, driving snow from the north, and we feared our meeting would be a failure. But Bro. Rathbun and Rev. A. W. Hull, of College Springs, were on time, and the people came filing into the church until every seat was occupied, and nearly all of the standing-room. The Masons turned out in full force, occupying the front seats, and it was manifest that they were determined to laugh Bro. Rathbun down. One of their number and a regular adhering Mason, came forward and acted as Worshipful Master, but the second evening he took a back seat, and oh! how Bro. Rathbun did scorch him as he showed to the audience how he had violated his Masonic obligations by acting in a clandestine lodge. Another of their number came forward with his pencil and note-book, professing to take notes, but, in his confusion, while Bro. Rathbun was dealing sledge-hammer blows at his darling institution he put his pencil in a vest pocket, and then forgetting where he had put it, we were amused to see him feeling for it, and then, going back to a fellowcraft, he borrowed another, and after all he did not take a single note. At first they frequently interrupted the speaker with questions and remarks, evidently set on breaking him down. But Bro. R. was master of the situation and his blows fell thicker and faster as he proceeded. He quoted from the "Text-Book of Masonic Jurisprudence," by A. G. Mackey, page 33, Landmark 21:

> It is a landmark that a "Book of the Law," shall constitute an indispensable part of the furniture of every lodge. I say advisedly a "Book of the Law," because it is not absolutely required that everywhere the Old and New Testament shall be used. The "Book of the Law" is that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the Universe. Hence in all lodges in Christian countries the "Book of the Law" is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted.

This quotation was read from "The Master's Carpet," when a leading Masonic physician called for the reading of the extract from Mackey's Text-Book, and denied that it was there; and when Bro. R. did not have the book with him, it having been recently stolen from him, the Masons then tried to produce a sensation by loud applause and cheers. Bro. R. then offered any of them ten dollars if they would qualify before the proper authority that the quotation was not there. At the close of working each degree he challenged any of them that if he was not giving a correct exposition of Masonry it was a duty they owed to themselves, their community, their families and their God, to go before the proper authorities and testify that it was not true, and if they did not do it they were not honest; but the Masons were silent as the grave. The second evening they took a back seat and had not a word to say, and when poor Hiram was knocked into the blanket with the setting-maul and Bro. R. shouted in thunder tones, "There goes your Presiding Elder," the impression was truly awful.

One thing was noticeable, that while the Masons sat back the second evening their wives sat at the front and seemed to enjoy it hugely. And when Bro. R. closed by narrating his narrow escape from death by eating a poisoned apple given him on the steamer *St. Albans* on Lake Ontario by the hands of Masonic charity, and his terrible experience in the hands of a brutal mob at Buena Vista, New York, where he received scars that he will carry to the grave, and how narrowly he escaped being shot by Masons near Leraysville, Pennsylvania—while narrating these facts the faces of many in the audience were pallid with their sympathy and deep interest in the speaker's work, and many eyes were suffused with tears.

Bro. R. is truly a hero. O, what a grand reformer he is! No man we ever heard is so thoroughly enlisted and so well qualified to labor in this reform. God seems to have fitted him by his past experience, for this work and has eminently blessed his labor here. The general exclamation on the street this morning is, "Masonry is dead in Blanchard." The order may continue to sit up with its own corpse, still we believe it has seen its best days here. To-night and to-morrow night Bro. R. will work the degrees in the Covenanter church, five miles south of Blanchard.

Yours, M. A. Gault.

The Ohio State Meeting Well Begun.

Dunkirk, O., Mar. 15, 1881.

Dear Bro. K.—The Ohio State Christian Association is under way, and in a most grand and triumphant manner. A large delegation is present and Woodruff's Hall was crowded almost to suffocation to-night to witness the working of the Entered Apprentice degree. Bro. Stoddard arrived here on the evening train and thus far everything is as it should be.

With regard to the meetings at Blissfield, Mich., I will only remark that I held in all seven meetings at that place: A Gospel meeting on Tuesday night, the 9th inst., the degree work with the usual explanatory lectures on the three succeeding nights. On Saturday night we had the Masonic obligations discussed and on Sunday we had a class-meeting in the morning and a Gospel meeting at night. To say that all through, in all our meetings we had a most excellent time and more especially in our Gospel meetings, would be only to express very faintly the result of the work accomplished here. On Sunday morning a grand revival spirit broke out among the people in attendance and it was fully three o'clock before we reached home from the meeting.

On Sunday night I bid good bye to our friends and on Monday morning I started for this place arriving here the same evening and had the pleasure of listening to a most excellent lecture from the Rev. Wm. Dillon of the U. B. church on the subject of "Infidelity."

My future appointments so far as I know at present are as follows: Melmore, Seneca county, O., March 21, 22 and 23; Whiteford Center, Mich., March 26 to 30; Bedford, Mich., March 31 to April 3; Athens, O., April 6 to 10; Alexandria, O., April 12 to 15; Keepville, Pa., and other points on my return home to be arranged for afterward. The *American Wesleyan* and *Free Methodist* will confer a great favor both on me and their numerous readers by copying these appointments; and then I would say that all other parties desirous to have me visit them will write to any of the above points about the time when I am to be there and give me full particulars, how reached by rail, what kind of meetings they want, etc.

This unexpected tour is a surprise. Appointments are increasing faster than I can fill them; large crowds, as usual, throng every meeting and I am rejoiced beyond measure, because it gives a splendid opportunity of testifying to multitudes of men and women how alone they can be saved, through the atoning blood of the Lord Jesus Christ; and I am further enabled to impress upon the minds of believers the great truth that the Lord is coming back again to raise the bodies of his sleeping saints, to change his living, waiting people, to receive to himself his cherished bride and to present her faultless before the presence of his glory with exceeding joy. May the Holy Spirit ever keep us faithful to our coming Lord and may he enable us so to serve and testify for him that when he shall come we may not be ashamed at his appearing.

Yours very kindly,

Edmond Ronayne.

New England Notes.

Worcester, Mass., Mar. 1881.

In this city of 60,000 people "wholly given to idolatry" in the form of Freemasonry, Knight Templarism and Odd-fellowship, Elder Browne has been doing the part of a "workman that needeth not to be ashamed." In three successive meetings at Horticultural Hall he has "rightly divided the word of truth" to larger assemblies of serious citizens than the friends of reform had reason to believe would come together for such a purpose, after the glut of public lectures and discussions which has marked the season.

Mr. Browne is reported by the public press as being the agent of a society which is chartered to withstand and remove, by all lawful means, organized secrecy, intemperance, Sabbath-breaking and all other tendencies in opposition to true religion." He is endeavoring also to perfect a State anti-secrecy organization, through which lecturers may be introduced to the public, and the opponents of Masonry may be made known to each other, and may be combined as an Anti-masonic power against the "works of darkness." He will also make interest for the Morgan monument and will take collections for that important testimonial in order that as soon as possible it may appear as a standing and perpetual witness—*monumentum aere perennius*—to the position taken by John Quincy Adams that the Masonic oaths, obligations and penalties cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land. Let the friends of reform and freedom in Worcester county bid him God speed. H. T. C.

Dr. Cook Encouraged in Rush County, Ind.

Carthage, Ind., Mar. 6, '81.

Editor Cynosure:—The friends of our cause are rejoicing in the good result of a revival in interest and activity in this portion of Rush county. Dr. Cook last evening delivered his third and closing lecture on the history, influence, false pretenses and religion of Freemasonry. The meetings were well attended throughout by the prominent and substantial people of the community, old and young. The good order and increasing interest manifested as the subjects under consideration were discussed in plain and forcible terms, were highly gratifying, and seemed fully sufficient to justify the continuation of meetings, but our lecturer had other appointments ahead.

The enchantment of oath-bound secrecy seems to be in a good measure broken here and the field is ripe for any laborers in this good work that the "Lord of the harvest" may be pleased to send.

Many members of the orders attended and deserved commendation for their orderly and respectful attention to truths which could not have been particularly agreeable to any one who had fully decided to maintain his loyalty to the narrow, selfish and un-Christian principles and practices of organized secrecy, without regard to the question of right or wrong involved. There were a few, however, who lost their equanimity and made indiscriminate and wholesale denials. One man did so publicly, but scarcely was able to make any apparent ripple in the good feeling and order which prevailed.

A candidate for the third degree was duly and truly prepared and the obligations and ceremonies briefly given. The contributions for the expenses of the work were quite encouraging and in some cases showed better than almost anything else whose interest was genuine. The very few who have been willing to labor openly in this much needed work, since Dr. Cook was here two years ago, can truly say: "Surely, this is the Lord's doing, and it is marvellous in our eyes." Then no professional or business man would be seen at the meetings; and very few of any class. Dr. Cook called for an expression from the meeting and illustrated the common course of many timid Anti-masons by calling attention to the campaign conducted by Deborah and Barak against Jabin, king of Canaan. The exploits of the valiant are rehearsed in the song of triumph; but of Reuben it is said that "there were great thoughts or impressions of heart," "but that he remained among the sheep folds." (See Judges 5.) Why? Because he was afraid of getting hurt?

Several persons responded by confirming the statements of the lecturer and among others one man in his 87th year. Two men who had been connected with the lodge, publicly confirmed the expositions.

Hezekiah Clark.

Wisconsin Reports.

Fairfield, Wis.

Dear Cynosure:—On the night of the 9th of February Bro. Thomas Lowe came to our home, brought by Homer Jennings, from Columbia county, a distance of twenty-three miles. The following day Bro. Loomis said the Wesleyan church would be opened at any time for lectures. The night appointed being fine there were a great many out and considerable interest manifested. The next night more were out notwithstanding the stormy weather. This place is in a sparsely settled community where no such work was ever done before. This seemed to be all we could do at present. Work was planned for the Advent church but could not be done till some were back from conference. The storm was so severe that we could not move on, so we waited till the following Monday, the 14th, when we went on the walk through the deep snow eight miles to Baraboo. Here we left Bro. Lowe till Feb. 21st and 22d, when we met him at the Advent church, Fairfield, where he worked the same lodge foolery over again. No wonder he gets disgusted with such God-dishonoring nonsense. The first night the house was well filled and good order kept; but was not so well filled the last night, owing, probably, to the fact that there was an admittance fee of ten cents for the last evening. I cannot think that any one who would let ten cents keep them away can be very *deeply* imbued with the spirit of reform. Yet, plenty there are who talk reform but seem to be without the faculty of finding their pockets. Not much are they like David, who, when the plague was on the people, would not offer to God that which *cost* him nothing. Behold! a greater sin is on this people at the present time. Unless God's people awake and do something to avert it something worse than temporal destruction awaits the blind followers of lodgism and other kindred abominations.

When Bro. Lowe came the second time to our town he was called, I am sorry to say, by some of Christ's professed followers, some *very* abusive names, but for all that great good is being done. The hand of God is in it and who can stay him. In contrast to the spirit manifested by some I would say that two men and their families, non-professors, attended the meetings and aided in the expense. Bro. Lowe stayed with one of these families two nights. The other gentleman told Bro. Lowe that if this thing could be got out of the church it could be killed. This gentleman also related to us how a Baptist minister, who came here to preach, gave him Masonic grips which he returned as long as he could but was outdone, the reverend gentleman having taken seven degrees and he none. On the best authority it is said another Baptist Royal Arch divine, not far from B—, was seen to make several Masonic signs, and among others the brain-exposing sign of the seventh degree; and more than all this was done from God's sacred desk. From such Gospel teachers good Lord deliver us and keep us steadfast to the end.

Wallace Porter.

Revival and Reform.

Blissfield, Mich., March 15, '81.

According to appointment, Bro. E. Ronayne arrived at Blissfield on the afternoon of the 8th. In the evening he gave us a Bible reading, proving from God's word that the whole system of Masonry is Baal worship. The first degree was worked before a large congregation. When the candidate was brought out his Masonic apparel was so disgraceful that some of the ladies left the house. What a shame to professing Christian men! God pity them. The second degree was worked as we had never seen it before. Ladies again left the house in disgust, afterward saying they never wanted to see it again, but that they believed every bit of it to be true. Ronayne said: "Show me a Mason that professes to be a Christian, and I will show you a man that is not saved, no matter how long his prayers are;" to which the congregation gave great applause. He touched Odd-fellowship, acting out the venerable old man. O, such nonsense! After working the third degree we were led to exclaim, We never saw it on this wise before. Judging from what people say, Masonry can hardly hold up its head in this place. Children went home asking fathers, "Are these things so?" They have teased their fathers about it so that some have threatened to whip them if they say anything more about it. Some who were calculating to join the Masons said they never could join, and others resolved to renounce it forever. One thing is certain, the truth is taking hold of the people, the scales are falling from their eyes. While some are troubled and tremble, others cry, "Glory to God! Let the abominable thing be wiped out of existence."

Saturday evening, while Ronayne was talking upon the obligations of Masonry, a Mason interrupted him by asking: "Why don't you tell the good things about Masonry?" Ronayne said: "What good things?" He replied: "Tell how charitable it is." Ronayne said that was done last night. The Grand Lodge report said $28,000 was received, and only $100 paid for charity. To which the Mason replied, "I don't believe it." "You don't believe it?" said Ronayne, getting the Grand Lodge report and running back to the man. Showing him the figures, he said: "You don't believe the Grand Lodge report? You say that and they will go for you."

Bro. Ronayne was here with us over Sunday and much good was done. A revival spirit follows. Two young men were at the altar on Sunday seeking Christ. God blesses Bro. Ronayne and every other faithful worker against the terrible power of darkness.

Yours truly, D. G. Jeffrey.

Elder Rathbun in Coin, Iowa.

Elder D. P. Rathbun gave his expositions of Freemasonry in the M. E. church of Coin, Page Co., Iowa, March 14, 15. The first evening was unfavorable, raining and the mud quite deep, in a town with no sidewalks; yet so desirous were the people for light in Masonry, that the spacious church was fairly filled, the fraternity taking the front seats. The second evening was more propitious, church crowded, the fraternity sitting in the seat of the scornful. The Entered Apprentice and Master Mason degrees were worked with great ease and power. The eyes of the *profane* declared they saw great profanity, while some whose spiritual advisers are wedded to this debasing harlot of iniquity, gave vent to wailings and said, "Can it be?" We pity such as these. If they believe, they virtually regard their ministers and church as unworthy of respect and entitled to strong rebuke. Hence to consistently believe the exposures it must change their relation and conduct to the church. Masons resorted to the usual modes of defamation and abuse. But the truth has gone forth and will, under God, accomplish its mission. Why strive against its rise? A prominent merchant in town said he would give a dollar to buy eggs to throw at Bro. R., and yet he is a professed Christian! Is this the attitude of truth against its enemies? Is this the only resort or argument at hand? Violence is error's weapon; truth has no need of it. These arguments do not please or convince us.

Coin.

—Bro. Stoddard wrote from Dunkirk, Ohio, on Friday, saying that the State Convention closed the evening before, better even than it begun. He was under engagement to speak in Dunkirk during the afternoon, and expected to go to Oberlin on Saturday.

Chatsworth, Ill.

Dear Brethren: — Inquiry is made about Chatsworth, Ill. I went there and lectured on Dec. 21 and 22, 1880. Was very kindly received by Friends Jerome Howe and S. D. Webster. I'll long remember with pleasure the home of Mr. and Mrs. Webster. I, and others, were agreeably surprised to find a marked change in public sentiment since Bro. Starry and I visited the place in November, 1879. Then the opposition to our reform was defiant, now many were willing to avow themselves Anti-masons. Large audiences honored me with a hear-

ing, and there was evidently a strong sentiment against the lodge.

Repeatedly the wish was expressed to me that there might be an independent reform church started in Chatsworth. A true church of Christ would be gladly hailed by quite a number of Christian hearts in Chatsworth. Where are the reapers? Brethren, do we as we ought, pray the Lord of the harvest that he would send forth laborers into his harvest?

At the close of my second lecture, I asked those who wished the organization of a Livingston Co. Association opposed to secret societies, to stop. Quite a large number stayed and the first steps toward organizing were taken. The friends much desired that Bro. Stoddard, or some competent speaker, should visit them soon and help them perfect the organization. May this not be forgotten.

Friends Webster and Howe were very mindful of my financial needs and dealt with me bountifully. Such experiences, though only occasional, are cheering. God bless the Chatsworth friends.

Now, brethren, don't let the work at Chatsworth be lost. See to it that the brethren there, so ready to co-operate, be helped, and the cause there established. Who'll go there and be God's agent in building up a church of Jesus Christ?

J. F. Browne.

Correspondence.

Separated unto God.

Ovid, Mich.

Editor Cynosure:—Having trusted in my morality until the fortieth year of my life, with no other religion than that disseminated at Masonic altars, a light shone into my heart that convinced me that there was a God, merciful and gracious, long-suffering and abundant in goodness and truth. Soon after I united with a church whose leading members, as well as myself, were "married to the daughter of a strange god," and the light that was in me ere long became darkness. Though I read the Scriptures daily and prayed earnestly for deliverance I continued under the spirit of bondage and fear about two years, when in the providence of God, I attended a camp meeting where the Gospel trumpet gave no uncertain sound. At this meeting I was convinced of the incompatibility of Masonry with the Christian religion, and at an altar service on the last day of the meeting I promised the Lord I would never have anything more to do with the lodge. The next morning as I was alone on my farm the Spirit of the Lord came upon me and "liberty, like day, broke on my soul, and with a flash from heaven fired all my faculties with glorious joy." I felt that I was indeed an "inhabitant of Zion," and was impelled to "cry out and shout" for the Holy One of Israel had taken up his abode in my heart. I had received the spirit of adoption and become "a habitation of God through the spirit;" as it is written, "And what agreement hath the temple of God with idols? for ye are the temple of the living God; and as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6:16, 17, 18.

The command "Come out from among them" had been complied with, and the promise "and I will receive you," was fulfilled in my experience. After this experience in order to maintain my acceptance with God and "go on unto perfection," I found it necessary to "lay aside every weight," and among these weights was the church that had kept me so long in bondage. I am now "kept by the power of God through faith unto salvation," and permitted to "dwell in the secret place of the Most High, and abide in the shadow of the Almighty." Yours for a pure and undefiled religion. Malcolm Fitch.

The Lodge Astride its own Petard.

Bloomington, Ill.

Editor Cynosure:—Society here is honey-combed with secret rings, cliques and lodges. We have rings and cliques inside of rings and cliques. We have confederations of lodges for all kinds of grandiloquent purposes ostensibly.

I doubt not Providence will use this multiplicity of combinations to destroy the whole system, as it will be impossible to avoid jealousies. I have heard of a fight between two desperadoes on our frontier because one of them had gone and committed a murder and robbery in which the other was to have shared. Just so this numerous brood cannot always avoid the domain of the great harlot, Masonry, who has borne them all. But the universal taste for whatever is sly calls to mind the words of the foolish woman in Prov. 9:17: "Bread eaten in secret is sweet." This is the universal language of the foolish, unregenerate heart of man, and who wonders that demagogues seize upon it to make money out of the common herd. It usually happens about this way: Certain shrewd ones, desirous "to raise the wind," as the saying is, get together, invent a sonorous name, titles, ritual, etc., to suit the class upon which they decide to operate. They study their prejudices, as for instance that of agricultural against other callings, laborer against capitalist, mechanics, miners, rumsellers and temperance men. The dose is prepared for the patient, mixed with enough morality to disguise the swindle, and the thing is ready for business. Of course they appoint themselves grand lodge and then proceed to send out agents. These organize subordinate lodges and sell charters and reserve the right to furnish the gew gaws or paraphernalia with which to amuse the dupes. The amount of money raised in this way I suppose can never be known, but from some hints I suppose it must be enormous. A friend of the writer who has been employed at a large salary, on relinquishing it states that he had to pay out so much to the lodges to retain his place that it was no object to stay. Thus we see the disgusting ring which encircles every place of honor or profit. And now I see that the life insurance companies are obliged to tack on oaths, secrecy and grandiloquent ceremonies to make life insurance go down. Witness "Knights of Honor" and kindred organizations. We understand that the inventors or grand lodge of this organization farm out the furnishing of the paraphernalia to outsiders provided they pay to them twenty-five per cent of the gross proceeds. How is that for profits and no capital employed? None other genuine! No competition here!

Again, a contract is advertised for a job of public work. A secret ring is formed; each contractor puts in a bid, cut and dried for him, receives his two hundred dollars, as per ring, and the apparent lowest bidder has the job at his own figure.

Thus we see the almighty dollar at the bottom here as almost every where, but it is certainly going at a rate which cannot always last. We may look for a speedy solution of the secrecy question by forces now at work, aside from the moral questions which should so deeply interest us all. H. D. Whitcomb.

Our Mail.

Samuel Witmer, Sanborn, N. Y., says:

"I was a subscriber for the Cynosure before it was a 16 page paper, and hope to be as long as it advocates grand truth against the foresworn Masonic lodge."

Mrs. M. M. Smith, Decatur, Mich., writes:

"I lived in Ontario, N. Y., at the time of the Morgan murder and, though young, I remember many incidents concerning it. My father was a Republican and decidedly opposed to slavery and Freemasonry. My husband had in 1824 left the lodge but kept his oaths inviolate until about a year before his death, when he read Prof. Finney's work, and before he died he boldly and openly confessed the truth.

"I have ever been an advocate of 'the Right' in many reforms that have agitated our civil and religious atmosphere. Both against slavery and for temperance I have taken my humble part. I am a member of the M. E. church and have been somewhat tried with the existence of Masonry and other secret societies among its officers and members. I pray that the church may be purged from this idolatry and every sin."

J. K. Glassford, Carthage, Mo., writes:

"I have been sick most of the winter, but bless the good Lord, I am able by his help to sow some seed which will bear fruit in the sweet bye and bye. It seems that there is no place where we need help so much. O, that God would send more laborers into this wide field!"

S. W. Paterson, North Cedar, Kan., says:

"It is a matter of thankfulness and a source of comfort that God is raising up a mighty host of reformers to expose this power of darkness."

John G. Stauffer, Milford Square, Pa., says:

"The Cynosure is the best moral, social and religious reform paper I ever knew."

Sidney Wilder, Arcadia, N. Y., writes:

"It seems to me that the place for the principal monument is Washington, our nation's seat. It was for our national right of freedom of speech that Morgan died. At our national capital it would be seen by the representatives of the whole nation, north, south, east and west. The evils of Masonry and other secret organizations affect our whole country, and the testimony of the monument should be given to the whole nation. There may be a simple slab or tombstone over Morgan's grave, but let the chief people's or national monument be at the nation's headquarters,"

Ezra B. Gillett, Round Grove, Mo., writes:

"I shall oppose secretism, sectarianism, Catholicism and Mormonism."

N. F. M., Wellesley, Mass., says:

"The Cynosure has the highest standard of Christianity of any paper I read."

Wm. Depue, Hopewell Center, N. Y., says:

"Out of five papers I like the Cynosure the best."

G. P. Loomis, Birmingham, Iowa, writes:

"There was an article in the Cynosure of January 27th headed, 'The only Power that can cast out Lodgery.' I would recommend the re-reading of it. Shall we act upon the suggestions there made? Shall we have a day appointed for humiliation, fasting and prayer, and, if so, will we keep it as in the olden times, as God appointed? If we would, no doubt great good would follow.

"The lodge power is so strong that, to my mind, there is little hope in ordinary means. We must trust in God while we stand ready to be used by him in accomplishing his own work."

P. B. Bates, Constantine, Mich., writes:

"I still have an earnest desire to see freedom prevail over darkness, and Christ's true religion established everywhere among all people. Believing the Cynosure to be placed upon this foundation I want to, when opportunity presents itself, add something to its influence."

Daniel Marshman, Corsica, O, writes that he cast one vote for the American party, but it was not counted by the judges of election.

John Miller, Wauseon, O., writes:

"It might be best to have two monuments, one, costing from one to two hundred dollars, at Morgan's grave; the other at Chicago, to be a national monument, costing about two thousand dollars, representing the National Christian Association and the American party, with sufficient surface for a number of inscriptions, including the platform of our party."

B. Williams, Warren, Ill., writes:

"I have stood in the streets for hours giving tracts and papers, for I think this reform is God's work and we ought to do what we can to forward it."

James Andrews, Ridgeway, O., writes:

"Last fall I voted the American ticket. I will never vote for any secret society man. Do keep the American platform in the Cynosure."

Isaac J. Gilbert, Derby, Ct., writes:

"The people here are getting very well informed on Masonry and I hope the way will be opened for a lecture some time. But the lodges are having a terrible effect on the churches."

Joel Holton, Jamaica, Vt., sends $1 for the Morgan monument and says:

"We are poor here but must have an interest in the monument, even if we can give but a widow's mite. Masonry has

been making its aggressive moves against the Baptist church in this place some twenty years. The church passed a resolution, in 1829, disfellowshiping adhering Masons, and we have continually to struggle against the Christless religion of oathbound secret societies."

Wm. A. Bartlett, ElPaso, Ill., says:

"I am glad to hear your book on Templarism so favorably spoken of and so highly recommended by the press."

W. A. Phillips, South Lowell, Ala., writes:

"The people in this part of the world seem to be afraid that the Masons will not like them if they take the Cynosure, and they don't like me because I have found out too much about them."

F. A. Crobarger, Nortonville, Kan., reports two American votes cast there."

W. H. Minton, Bowling Green, O., writes:

"We need lecturers here in our county very much, as there is a Masonic lodge in every little town. But there are many opposed to secret societies at heart but are afraid to say or do anything against them."

Sabbath School.

LESSON I.—April 3, 1881.—FOLLOWING JESUS.

SCRIPTURE.—Luke 9: 51-62.

[From Pilgrim Commentary.]

NOTES.

"When the time was come." Literally, "when the days were being fulfilled;" that is, "when the appointed time was drawing nigh." It does not mean that the time itself had come, as the English version suggests, but rather when the final period had begun. This journey marked an epoch in our Lord's life. Here as elsewhere, the events of his life are regarded as determined beforehand. Unless this were true, he could not have predicted his own sufferings and death.

"That he should be received up." That the ascension took place months afterwards, need occasion no difficulty, since the Evangelist regards this departure from Galilee as a journey to death and subsequent glorification.

"Steadfastly set his face." The phrase is peculiar, implying both a fear to be surmounted, and an energy to be displayed (so Godet). It is probable that the disciples themselves had some conception of the purpose of this journey, since our Lord had already predicted to them his death.

"A village of the Samaritans." Our Lord had already gained some adherents among this people (John 4: 9-42), but had forbidden the twelve to preach among them (Mat. 10: 5). After his death, many of them received the Gospel (Acts 8: 5).

"To make ready for him." This means to provide shelter for him and the large company attending him. It is probable, however, that they also announced his coming as a preacher—possibly as the Messiah.

"And they did not receive him." This was not strange. The Samaritans did not forbid the Jews to travel through their country; but the messengers of our Lord asked for hospitality, which was refused. Our Lord may have endeavored to break down the wall of separation; but the habits of the people were not so easily overcome.

"As though he would go to Jerusalem." Literally, "his face was going unto Jerusalem." But the paraphrase of the English version is quite correct. They might have received him, even as the Messiah, if he had been on the road to Mount Gerizim, which they deemed the sacred place (comp. John 4: 20).

"His disciples, James and John." "The sons of thunder" (Mark 3: 17). The sons of Zebedee here appear in their natural character. The name "sons of thunder" was probably not given to them on account of this circumstance, which, however, was quite characteristic of men who could be so named.

"Ye know not what manner of spirit ye are of." "Ye know not of what spirit ye are the instruments when speaking thus: you think that you are working a miracle of faith in my service, but you are obeying a spirit alien from mine."—Godet.

"Hath not where to lay his head." He did not own a dwelling; but that he actually suffered from want of lodging is nowhere indicated. We should beware of overdrawn portrayals of our Lord's poverty. There were always those who provided for his wants. The point is, that he himself not only did not possess a a permanent residence, but that his life, henceforth at least, would be restless and wandering. "Does, perchance, the presentiment also express itself in these words, that even dying he should lay his head to rest in a place which was not even his own property?" (Van Oosterzee.) The answer of our Lord shows that the hinderance in the case of this man, of which he himself may have been unconscious, was his desire for worldly things. Whether he, or either of the others, really followed Christ, is not indicated.

"Let the dead bury their dead." There are two interpretations: the first, the literal one, "Let the dead bury themselves;" i. e., better let them remain unburied, than that the higher duty be given up. The common, partially figurative, interpretation is, "Let the (spiritually) dead bury the (naturally) dead; let those who have no life in Christ, to make them follow him as their highest duty, attend to this lower duty." "Jesus forbade him to go, in order to show that nothing, not even the most important work of natural duty and affection, is so momentous as care for the kingdom of heaven; and that nothing however, urgent, should cause us to be guilty of a moment's delay in providing first for that."—Chrysostom.

"Let me first go bid them farewell," etc. The request was perfectly natural and requires no explanation. Some have explained thus: "set in order the things in my house, in order to give them up." But the reference is to members of the household, rather than to property. The first man did not count the cost; the second over-estimated the earthly hinderance: this one tried to make a compromise.

"No man having put his hand to the plough and looking back," etc. Ploughing in the East was a different matter from ploughing with us. With the rude instruments they used, it required much more attention. He who is only half at work in the natural field will fail of accomplishing much; but in the spiritual field the figure falls short of the reality: he who is half-hearted is not fit for the kingdom of God. The hinderance in this case was earthly affection. These earthly ties have been strengthened, not weakened, by Christianity; but the strengthening has come through a sanctification of them, and they have been thus sanctified by being subordinated to an affection which is paramount, namely, love of Christ. The rule of the kingdom of God is: Christ is supreme; whatever is not subordinated to him, really opposes him.

Obituary.

"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."

The Congregational church of Peoria, Ill., has recently sustained a great loss in the removal by death of two of its deacons. WILLIAM TRUESDALE, aged 70 years, died suddenly of heart disease about three weeks since. He was a man universally respected and much beloved, and one of the financial and spiritual pillars of the church. Of old, an earnest anti-slavery man, he was also opposed in principle to secret societies, and was a subscriber for the *Cynosure*. Heavy as was this affliction, the Lord had still more discipline in store, and in just two weeks from the burial of Deacon Truesdale the last tribute of respect was paid to the remains of Deacon BENJAMIN FOSTER, who, in the vigor of manhood, was suddenly stricken with a renewed attack of inflammatory rheumatism, which, reaching the heart and brain, terminated his life on the 10th inst., in his 53d year. Of this good man it may truly be said, he was a "living epistle, known and read of all men." With him the interests of the kingdom of God were paramount, and worldly business, personal ease and social enjoyment, secondary. Seldom did either weariness of the flesh or inclemency of the weather keep him from the prayer-meeting, and a vacant seat and a stilled voice there will long remind us of our loss. It seems as if the long street, even, through which he for years, in all weathers, so constantly wended his way to and from the house of God, would miss his accustomed tread. The mission Sabbath school mourns the loss of its superintendent and one of its chief supporters, the Citizens' League, for the enforcement of the liquor laws, an active worker; the Bible Society, an officer, and the Red Ribbon Club, its president. In labors so abundant, he was girding himself afresh for still greater efforts when the summons came for him to "enter into rest." The last words that he uttered to his beloved companion, just before his mind became completely clouded, were: "This religion is a wonderful thing! Wonderful! We ought to talk more about it. We should tell it to everybody—everybody; to the shop girls and every one else." And as delirium came on, he still repeated, over and over, "Tell it to everybody." He was conscientiously opposed to secret societies and a supporter of your paper.

"Thou hast fallen, brother, fallen,
In thy battle for the Lord,
With thy last breath crying, 'Onward!'
And thy hand upon thy sword."

H. W. P.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 24, 1881.

BROAD AND TRUE.—"Cain murdered Abel; the Freemasons, Morgan; and, in all ages, false worshipers have murdered the true."—*Cynosure.* "Rather a broad generalization," is the comment of the *Christian Instructor.*

As our good neighbor represents churches of Scotch descent, he has doubtless read that under Charles II. eighteen thousand Presbyterians suffered death, imprisonment, exportation or confiscation, for refusing episcopacy and the prayer-book, with its popish ceremonies retained by the English state church. English dissenters were burned, hung and imprisoned for non-conformity in man-invented worships. The rivers of France have run red with Protestant blood shed by Papists for rejecting ceremonies and priests. And while the rescue of Scotland from monks and debauching superstitions of the Papacy cost not a drop of popish blood shed by persecution; the hills and glens of that country have echoed the songs and prayers of her martyrs and persecuted saints. And while Jezebel slew the prophets of the Lord, because they were prophets who refused the worships of Baal; Elijah slew the priests of Baal because their lives were forfeit by laws of the realm to which all Israel had assented, and because those priests were, under Jezebel, the murderers of the prophets and people of God.

The god of all false worships is "a murderer from the beginning;" and his worshipers are like their god. And thus the "generalization" of the *Cynosure* is not broader than the fact. Rome would burn heretics to-day, if she would not lose more than she would gain by it. And Christ told the tradition-mongers who killed him, "Ye are of your father, the devil, and the works of your father ye will do." Freemasonry is mere tradition or false worship.

SECRET SOCIETIES OF THE MIDDLE AGES.

The two principal ones were the Assassins and the Templars. But, like their modern descendants, they impregnated a multitude of sects and "orders" with their dark and dreadful nature.

"Their swords were a thousand, their bosoms were one."

THE ASSASSINS, who originated the word "assassin," from the Arabic "*hassa*" to kill; or, according to others, from "*haksheesh*," an intoxicating drug which they used, sprung up in the 11th century, the midnight of the Dark Ages. Their historian says: "The Fedavee, or "devoted," were those whose task was to yield implicit obedience to the mandates of their chief, and, without inquiry or hesitation, to plunge their daggers into the bosom of whatever victim was pointed out to them, even though their own lives should be the immediate sacrifice." (See Soc. of the Middle Ages, p. 66.)

The order of Assassins raised money, first from initiations into their degrees, of which there were seven; and afterward by blackmailing princes, rulers and prominent men, who feared assassination unless they paid them tribute. Gibbon, and other careful and authentic historians, give graphic accounts of the obedience of the Assassins to their chief, Sheik-al-Jebal, "The Mountain Chief," or "Old Man of the Mountain," as he was called from his mountain head-quarters. When summoned to surrender by a conquering chief, he treated the envoys with the greatest courtesy, and, calling two of his followers into his presence, he ordered one to kill himself, which he instantly did by plunging his own dagger into his heart. The other was told to leap down from a tower or precipice, which he instantly did, dashing himself to fragments. Then turning to the envoys he said, "Go tell your master that I have seventy thousand followers who will obey me as implicitly as these have done." If the victims of self-slaughter had refused to kill themselves they knew they would have been slain with torture by those who had sworn, as they had, unlimited obedience to their chief.

THE TEMPLARS, like the Assassins, were a religious order, who united in themselves the characters of knights and monks. Enriched by donations and legacies from the wealthy and superstitious, they eclipsed and absorbed other orders of knighthood, and their patron and historian extols the unlimited obedience of the Templars to their master both at home and on the field. "They go and come," says he, "at a sign from their master. They wear the clothing which he gives them, and ask neither food nor clothing from any one else."

Such as it was, this secret order spread itself over all Europe and a portion of Asia. There was scarcely a town of any importance which had not a house of these armed monks. They became so corrupt as to excite the general loathing of mankind. Fifty-four of the order were burned at one time in Paris; and, March 12, 1313, the order was formally abolished and their wealth seized by priests and kings, perhaps no better than they; but who could never have succeeded had not the vices and corruptions of the order first brought it into general loathing and contempt.

Let us briefly analyze these two great and mighty orders of men. And

1. Their secrecy attracted the wonder and curiosity of the masses.

2. Their dress allured vanity and love of show. The Assassins wore white trimmed with red. The Knights also wore a long white tunic with a red cross on the back and in front of it.

3. Their absolute submission to their superiors was a fearful source of unity and strength. Aymeric de Villars, a Templar, said, "*I would kill God himself if it were required of me!*"

4. Superstition and false worships gave them hopes of Paradise at death, though dying with daggers of murder and assassination red in their hands.

A slight acquaintance with other secret societies shows them all tinged with a common origin. Prof. Robison who had visited in person all the secret lodges on the continent of Europe, says, in his book: "One common principle runs through the whole. They are all sworn underlings to unknown superiors." The Nihilists are Assassins with another name. They murder when ordered, though their own lives are the immediate sacrifice. Like theirs, the ritual of every secret society is mere tradition and false worship; and even the little ephemeral temperance orders rival and insult Christ by swaggering of their "Grand Lodge above." A thousand outward and inward marks of identity in the whole family of secretism, show the moral likeness of the whole, and they speedily run down and run out the elements of truth and goodness on which they fasten for popular effect.

ADVISORY LAW.

The Upper Wabash Conference of the United Brethren treats the temperance reform thus:

1. "We will, by lecturing, talking, voting and working in this cause try to stop the onward march of this monstrous evil."

3. "That in the future our watchword shall be: Prohibition! Prohibition!! Prohibition!!!"

The same conference treats the law prohibiting secret societies thus: "We hereby respectfully memorialize the next General Conference either to repeal this law or make it advisory," and the reason given is that the law is "manifestly distasteful to the great body of our people;" though passed by a very large majority.

To an outsider, the very face of this action shows that the Upper Wabash conference is in favor of temperance and opposed to the secret society reform. Men of the average intelligence implied by their being preachers must know that a broken-down statute is of no force as advice; and as to the law being "distasteful"—

"No rogue ere felt the halter draw
With good opinion of the law."

If these brethren would declare that they do not regard a Masonic lodge an evil of sufficient magnitude to call for separation from their churches; that they believe their church has been mistaken from the first in excluding it, their action would at least have the merit of candor. It would also be relieved from the appearance of insipidity and weakness. If they really want their "classes" free "to deal with their members who may happen (!) to join secret societies" as they please, all they want is to repeal the law. The classes need no law to permit them to act their discretion, or to treat brethren who "*happen*" to swear twenty-eight blindfold oaths to become Masons; and then "*happen*" to adhere to them, though they thereby offend their Christian brethren as they do "other offenders" who may be surprised suddenly into some sin.

The great complaint is that these persevering sinners are by the law to be cut off without trial. But what need of a *trial* where the facts are known and confessed? If a pastor should have any doubt about the lodge-membership he has only to ask the brother. But there is no danger of any such mistakes; and no more need of a trial of a member who has joined the lodge than if he had joined the Mormons or papists. The law, of course, supposes the brother to have been entreated and labored with by his brethren, and that is all the *trial* that is needed. If he is willing to quit the lodge, or if he never completed his membership, he could say so, and join his brethren in denouncing the dark and Christless conspiracy against the world of outsiders. The lesser "orders" are on a moral level with the Masons, by wearing their livery.

Fas est ab hoste doceri: Let the friends of Christ in the Brethren church, who are content to follow his example in eschewing secrecy, learn from their enemies. Let them boldly, yet meekly, petition conference to appoint a commission, as the General Assembly of the Presbyterian church have often done in analogous cases, and make clean work of this accursed conspiracy against God and goodness.

GOOD HOMES FOR SALE.—We have received word, by letter and otherwise, from several parties wishing to buy houses near Wheaton College to bring their children near a thorough education while they live with their parents at home. There are desirable homes for sale here at almost every variety of price, and to suit a diversity of tastes. This state of things cannot last long; and we are very anxious such places shall be filled here by Christian families so as to surround the College with an upright and excellent community. There are two depots in the village and good houses for sale between each of them and the College. Call on the editor of the *Cynosure.*

—"What do you think of the religion of that man who stands in the altar in the revival meeting, and at the same time is paying the tuition of his daughters at the dancing-school?" asks the *Christian Harvester.* Just as much as we do of his who keeps up his lodge dues.

—Friends in and about Baraboo, Wisconsin, are about to organize a county association for Sauk county. This is one of the good effects of Bro. Lowe's work.

—Applications came last week from western Illinois and southern Ohio for Bro. Stoddard or Prof. Blanchard to come and help them with an earnest proclamation of the Gospel of deliverance from devil worships.

—Dr. Cook, of Indiana, has some good work reported elsewhere from Carthage. We learned lately that he was on his way to Spiceland, in Henry county.

—Elder Rathbun is not through in south-western Iowa. Two good letters have a place this week and yet another waits. The grand work the brethren are doing in that region will surely

"Tell on ages; tell for God."

—Elder J. F. Browne's address in general may be said to be at this office, but he can be reached more directly at New Market, N. H., until April 10th, in care of Prof. S. C. Kimball.

—Bro. J. W. Thompson, of Lyons, Kansas, wishes to second the suggestion of "A Believer in Jesus," who wrote lately in our columns in favor of a general day of fasting and prayer for the removal of the lodge worships, the casting out of the demon of secretism. No grander work can be presented to us than this. God will hear and help when his people are agreed in asking.

—Bro. Thos. Lowe wrote last week from Viola, Olmstead county, in south-eastern Minnesota. He was expecting to speak there on Monday and Tuesday evenings of this week, and will probably visit Rochester, the county seat, later in the week. We note with gratitude that Bro. Lowe's health is good again, and he has a good courage in the work. Any other friends who can arrange for his services will please communicate with the publisher of the *Cynosure*.

—Bro. Ronayne's appointments are given in his letter on another page.

—Prof. S. C. Kimball writes that Elder Browne's appointments in New Hampshire will be as follows: At New Market Town Hall, March 21, 22; Dover, American Hall, March 24, 25; preach March 27, for Advent brethren, at Rochester village; lecture at Town Hall, Center Strafford, March 28; at Freewill Baptist church, Barrington, March 29; at Barker's Hall, Farmington, March 31 and April 1; at Center Barnstead, April 4, 5. Further appointments to be made.

—Our 4th and 5th pages look like a genuine revival of true religion, and there yet are waiting letters from brethren Stoddard and Gault. The former remained at Dunkirk over the Sabbath and regards the late convention as one of the best State meetings ever held in Ohio. The work opens on every hand, but men to fill the many calls are wanting. "Pray ye that the Lord of the vineyard will send forth laborers into his vineyard."

—At a meeting held on Sauk Prairie, Sauk county, Wis., on the 11th inst., at which Thomas Lowe worked the Master's degree, the following resolutions were adopted:

RESOLVED, That the obligations of Freemasonry, enforced by such murderous oaths, are incompatible with the duties of good citizenship.

RESOLVED, That we demand of existing political parties the nomination of candidates who are not bound by such unlawful oaths.

RESOLVED, That these resolutions be offered to the county press for publication.

H. B. KNAPP, Ch'n.

LITERARY NOTES AND NOTICES.

Nearly fourteen years ago a lot of Freemasons met in Apollo Commandery hall in this city to revive Egyptian lodgery, so-called, and gratify their insatiable appetite for degrees and titles, if nearly a hundred of each could do it. Among the Chicago Masons engaged in this ridiculous business were Prof. J. Adams Allen, of Rush Medical College; B. F. Patrick, General Passenger Agent of C. & N. W. railway; Dr. H. N. Hulburt; "Dea." T. T. Gurney; D. R. Dyche, druggist; C. E. Leonard, printer; R. J. Morse and E V. Roddin, jewelers; R. Cleveland, inspector of customs; Walter A. Stevens, dentist; E. B. Myers, law bookseller, and a number of others of inferior repute. Associated with them were Gov. Lucius Fairchild, of Wisconsin, his Lieut. Governor Spooner, his Attorney General, Proudfit, and the State Architect, Shipman, with numerous others. Mr. C. C. Burt, of Michigan, who had the 96th and last degree in his keeping, was at the head of this movement. He has written a book on Egyptian Masonry or Masonic Rite of Memphis, which gives the official history of the rite in this country, its tributaries and some of its ceremonies. This rite has in its favor an effort to place the lodge business on first principles—to go back in short to the ceremonies, methods and religion of the Egyptian priests, whose organized secrecy was probably the earliest known to history. In comparison with the Scotch, York and American rites, practiced in this country, this effort was reasonable. This book, which is sold by the author in Detroit, Mich., has some value to any who wish to study the principles of the "stupendous possession of devils" known as the lodge system.

The first volume of the Library Magazine for 1881 contains, with a few original, a number of republished papers, which will be read with interest and profit by Americans. Among them are Reminiscences of Bowdoin, Political Organization in General, by Herbert Spencer; The Church of England Fifty Years Ago, by J. A. Froude; Taxation in the United States, A New Departure in Temperance; The Newspaper, by Robert Collyer; What Can Be Done for Ireland; Herlth at Home; Nihilism in Russia—the whole forming a valuable book of over 400 pages. Published by the American Book Exchange, New York.

The publication of the revised New Testament, which was promised in an incredibly short time after it should be given to the public, by the same publishing establishment, has been postponed. The Oxford printing houses, which hold the copyright in England, will not let a copy be sold for two months yet. Their motives appear to be of the most mercenary kind, as if they had taken lessons of Simon Magus in making money out of the Gospel.

— The American Kindergarten Magazine for March is received—a welcome aid for mothers. Issued from 70 Bible House, New York, at $1 a year.

—The business of the American Book Exchange has grown to such proportions that a large six-story building, No. 764 Broadway has been lately occupied for headquarters. This establishment promises to do more work than any of the old publishing houses.

THE SECRET EMPIRE.

—The Iowa Hiramites are preparing to build a grand temple at Des Moines, and are dragooning every school district for subscriptions to stock.

—At a late "communication" of the "Ancient and Accepted Scottish Rite" in Cincinnati, which is held annually for the purpose of conferring the higher degrees, Webb, a ticket "scalper" of this city who has been engaged in endless litigation on account of his crooked ways, was a recipient of these sublime favors.

—A similar convocation of the high priests of lodgery in New York "exalted" Rev. Bro. Charles F. Deems, pastor of the Church of the Strangers, spiritual adviser of old Commodore Vanderbilt, and religious writer and editor. When his name is seen hereafter in print, read after it, "Grand Elect, Perfect and Sublime Mason," "Prince of Jerusalem," "Sovereign Prince of Rose Croix" (Rosy Cross), "Prince of the Tabernacle," "Knight of the Brazen Serpent," "Knight of the Sun," "Prince of Mercy," "Sublime Prince of the Royal Secret," and as many more as can be remembered. Dr. Deems will recognize some of these as belonging only to the Mediator between God and man. What right has anyone else to them?

—The "Grand Sire" of Iowa Oddfellows has decided that "prayer is not part of the work at initiations in a subordinate lodge, and therefore not admissible." This is cruel! The lowest banditti when threatening death to an enemy give him a moment to pray.

—A new Odd-fellow organ of Dubuque contains this profound paragraph in its leader: "The teachings of Odd-fellowship is to feed the hungry, clothe the naked, care for the sick and distressed, educate the orphan and bury the dead. Who is worthy of these benefits? None but upright, honest and deserving *men*."

—The Grand Secretary of the Grand Lodge of Missouri, is a Rev. and "Right Worthy" Methodist preacher named Vincil.

—The Masonic statistician, Josiah H. Drummond, of Maine, makes a proclamation as "General Grand Master" of the "General Grand Council of the Royal and Select Masters," saying that the said Hiramite branch is duly approved by nine States and will proceed to business.

—The "Knights of St. Patrick," a secret order of Romanists, sent their best respects to Parnell the agitator last week. These redoubtable clodhoppers directed their message to James Russell Lowell, our minister in England, with instructions for him to forward.

—The Odd-fellows have been passing around their new ritual, and claim to be much pleased with it, since the number of degrees in subordinate lodges is reduced from five o three. They will want to change it again before another year.

—"Now, therefore, I, Luther J. Glenn," in imitation of the toad when he would be an ox, set apart April the 26th, the sixty-seventh anniversary of Odd-fellowship, "to appropriate exercises and thanksgiving to Almighty God for his manifold blessings to our order. Verily these fellows think the Lord God to be such an one as themselves, since they invoke his name over their witch-broth of ceremonies and falsehood. Let them read the fiftieth Psalm, 16th to 22nd verses: "But unto the wicked God saith, what hast thou to do to declare my statutes," etc.

THE MORGAN TESTIMONIAL.

RECEIPTS FOR WEEK ENDING MAR. 19.

J. O. Miller, M. Parker, J. J. Hayden, $1 each.

S. Ward, 51c.

J. Kittman, W. H. Parker, J. W. Baldridge, 50c each.

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Total, $6.15. Grand total, $495.57.

AMENDED CONSTITUTION OF THE ANTI SECRET CHRISTIAN ASSOCIATION OF THE STATE OF IOWA.

Article 1. This Association shall be called The Anti-secret Christian Association of the State of Iowa, and shall be auxiliary to the National Christian Association.

Art. 2. The object of this Association shall be to enlighten the public mind respecting the evils set forth in the preamble of this constitution, and to seek by all Christian and lawful means to remove them, from both church and state.

Art. 3. The officers of this Association shall be a President, Vice President, Treasurer, Recording and Corresponding Secretaries. The above named officers shall constitute the Executive Committee, three of whom shall constitute a quorum for the transaction of business.

Art. 4. This Association shall hold it's annual meetings on the last Tuesday in August, at such place as shall be fixed by the Executive Committee, notice of which shall be published four weeks consecutively before the time of such meeting.

Art. 5. Any person in sympathy with the object of this Association may become a member by signing the constitution.

Art. 6. This constitution may be altered or amended at any meeting, two-thirds of the members present concurring; provided that notice of the proposed change has been given at least one day previous.

Home Circle.

"I . . . WITH THEE."

ISAIAH, xli. 10.

I.

"I . . . with thee!"—Thy Father saith it,
In his loving tenderness:
With thee waking,
With thee sleeping,
With thee sowing, with thee reaping,
"I . . . with thee!" now, trust and praise!

II.

"I . . . with thee!"—Thy Saviour saith it,
With a fellow-sympathy:
With thee daily,
With thee hourly,
When dark doubts or foes distress thee,
"I . . . with thee!" now, trust and praise!

III.

"I . . . with thee!"—The Spirit saith it,
With abiding faithfulness:
With thee working,
With thee resting,
With thee when in prayer thou'rt wrestling,
"I . . . with thee!" now, trust and praise!

IV.

"I . . . with thee!"—The Great Jehovah,
Father, Son and Spirit—One:
With thee singing,
With thee sighing,
With thee living, with thee dying,
"I . . . with thee!" now, trust and praise!

—Cecilia Havergal.

THE HERITAGE OF UNGODLINESS.

A missionary of former days said to the writer: "Many years ago I set out to labor for Christ in Indiana. A friend, who had been a long resident, was with me to give me such information as might be necessary. I remarked that the land around us was low and of very poor quality." "True," said he, "but wait a little, and I will show you as handsome a prairie as our Heavenly Father ever made." We rode on, and gradually the land spread out before us rich in its soil and carpet of verdure, most inviting to the eye.

"Do you see that brick house yonder?"

"Yes."

"Well, the owner living in it has had two sons hung. You behold that stone house?"

"Certainly."

"You may think it remarkable, but the builder and resident of it has two sons in the State prison. You cannot fail to see that house to the left."

"I see it."

"Well, the resident of that has had a son hung. Farther on do you see that grove, and that house pretty well set back?"

"Yes, I can see it distinctly."

"The man living there has a son in the State prison. Over there you can see another residence."

"Yes."

"You may think it remarkable, but the man living there has had a son hung."

The facts stated led me to ask my informant, "How came these things to happen? The record is as black as any I ever heard. Do give me the needed explanation."

"I will do so in brief. When I settled on the other side of the marsh those people settled there. The land, as might have been foreseen, proved very productive. They cultivated corn, wheat, oats, and planted orchards. The markets paid good prices. They soon came to be wealthy. The grain marketed in the fall left them little to do in the winter; so they gave themselves up to dissipation. They built neither a church nor school house. Their children grew up idle, ignorant and vicious. Their apples were turned into cider; and their winter evenings were given up to conviviality. Soon cider was not strong enough, and other intoxicants came into use. They had frequent parties, and these parties meant dancing; and the dancing meant drinking; and the drinking meant a drunken revelry; the drunken revelry a fight, and the fight meant, too often, a murder. These are but the outlines. I need not enlarge upon the particulars."

Our missionary friend set me to thinking. How much unwritten history is there of similar neighborhoods and villages? A few God-fearing people established in the wilderness, will make it blossom as the rose; and godless pioneers in the well-watered plain of Jordan will only prepare it for the baptism of fire and salt. The setting up of a school will do little without a church. Teaching grammar will not originate pure conversation. The intellect must influence the moral forces in the way of obedience to God, or there will be a perpetual antagonism between knowledge and godly practice.—*Am. Messenger.*

GEORGE WHITEFIELD'S REMINDER.

George Whitefield stopped at one time in a certain town in the house of a general who treated him very kindly. Whitefield, as his custom was, intended to speak to the family individually about the Gospel of Christ, but Satan said: "Now, George, don't say a word to these good people—it will grieve them—they have been so kind to you. Why, you can not tell the general, 'Except a man be born again he can not see the kingdom of God.' They would be too harsh words to address to such a man as that. And you can not talk to the wife and daughters concerning things of the kingdom. See how kind they have been to you. The warning will not come well from one who has been so much obliged to them as you." And no doubt the flesh a little aided the temptation, so that when Whitefield retired to rest that night he had not spoken to any of the persons of the house according to his usual wont. This troubled him.

The Lord visited him by night and said to him: "Thou art my servant, and yet thou hast not done my work." And conscience whispered, "These people have been kind to you. Is it not great unkindness not to warn them of the wrath to come?" And then the Spirit said, "You dare not leave this place until you have addressed to them a word that might be blessed to their souls." But still the flesh was strong, and George did not dare say a word. However, when the flesh failed, God came in and directed his servant's mind. Whitefield happened to have a diamond ring in his possession at the time, with which he wrote upon the window pane, "But one thing thou lackest," and, having prayed much about it, he went his way.

No sooner had he gone than the master of the house entered the room where the good man had slept. The first thing that struck the general's eye was this writing on the window pane: "But one thing thou lackest." The thought flashed across his mind, Then this holy man of God loves my soul. I thought that he did not love it, for he said not a word to me about it. It appears that he does. Wife," said he, "come here and see what is on that window." "Yes," said she, "depend upon it, he has been unhappy in our house. We have done the best we could to make him comfortable, but because we don't love the Lord, he has been disturbed and unhappy." The Spirit of God was at work in their hearts. They were convinced of the truth of that sentence: "One thing thou lackest." "Call up the children," said the father. And the son and the three daughters came, and strange to tell, the whole of them were brought to contrition of heart for sin at the sight of that text. Round the bed the whole family knelt, six of them, and bowed their knees, confessing their sins, and rose up believing in the Lord Jesus Christ. A member of the church at present under the care of Dr. Thomas Armitage, of New York, has now in her possession the very pane of glass on which Whitefield wrote the words, and she tells the story of how her mother was one of those daughters who were thus converted to the Saviour.—*Ex.*

WHITE ROBES.

These are they which come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.—Rev. 7:14.

Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.—Rev. 3:12.

The queen visited a paper mill. They showed her the machinery, how they bleached the rags and ground them into pulp, how they made sheets and smoothed them, dried them and made them beautiful. As she was leaving, she saw outside the rag pickers and the filthy rags. A few days after this she found on her desk a pile of the most beautiful, polished paper she had ever seen. On each sheet were the letters of her own name and her own likeness. With it she found this note:

"Will my queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the contents of those dirty bags which she saw on the backs of the poor rag pickers. With all the colors and the filth washed out, I trust the result is such as to call forth her admiration. Will the queen also allow me to say that I have had many a good sermon preached to me in my mill. I can understand how our Lord Jesus Christ can take the poor heathen and all sinful creatures everywhere, viler than the rags, and wash them clean; and though their sins be as scarlet, make them whiter than snow, and though they be red like crimson, make them as wool. And I can see that he can write his own name on their foreheads, as the queen will find her name on each sheet of paper, and even as these filthy rags may go into the palace and be ever admired, some poor, vile sinner may be washed in the blood of the Lamb and be received into the palace of the Great King in heaven. THE MILL OWNER.

—*Guiding Star.*

FAMILY WORSHIP.

A prayerless family can not be otherwise than irreligious. They who daily pray in their homes do well; they that not only pray, but read the Bible, do better; but they do best of all who not only pray and read the Bible, but sing the praises of God. What scene can be more lovely on earth, more like the heavenly home, or more pleasing to God than that of a pious family, kneeling with one accord around the home altar, and uniting their supplications to their Father in heaven? How lovely the scene of a pious mother, gathering her little ones around her at the bed-side and teaching them the privileges of prayer. It is this which makes home a type of heaven, the dwelling place of God—the family altar, heaven's threshold. The home that has honored God with an altar of devotion may well be called blessed. Your household piety will be the crowning attribute of your peaceful home.

Some families are not careful to have their children present when they worship. This is very wrong. The children should always be present. Some do not teach their children to kneel in prayer, and hence they awkwardly sit in their seats while the parents kneel. This is a sad mistake. Heads of families should never omit to pray with their families morning and evening, and set them a good example in all the Christian virtues.—*Guiding Star.*

Happiness is like manna; it is to be gathered in grains, and enjoyed every day. It will not keep; it cannot be accumulated; nor have we to go out of ourselves or into remote places to gather it, since it has rained down from heaven at our very doors, or within them.—*Selected.*

Childrens' Corner.

To-Day and To-Morrow.

To-day is mine. I hold it fast,
Hold it and use it as I may,
Unmindful of the shadow cast
By that dim thing called Yesterday.

To-Morrow hovers just before,
A bright-winged shape, and lures me on,
Till, in my zeal to grasp and know her,
I drop To-day—and she is gone.

The bright wings captured lose their light;
To-Morrow weeps and seems to say:
I am To-day—ah, hold me tight;
Ere long I shall be Yesterday.

—Christian at Work.

*A Puzzle Story.**

A good mother had two little daughters. The age of the elder was that of the little girl mentioned in Luke 8:42. Her name was the same with that of a woman who was a convert under the preaching of St. Paul. You will find it in Acts 16:14. Her appearance is described in Esther 1:11, last clause of the verse. I wish that her heart had been the same, but that may be more truly described in Proverbs 21:4, second clause, and also by the two adjectives which are the first words of the twenty-fourth verse of the same chapter. Psalm 55:4, first clause, describes the feelings of the mother when she thought of the pride and self-will of her little girl.

The little incident I am about to relate will show how true are the words of Solomon in Proverbs 14:3, first clause, and in Proverbs 22:15, first clause.

A gentleman who was the same relation to this little girl that Abram was to Lot, Genesis 12:5, gave her what a woman is described in Luke 15:8, as lighting a candle to find. He told her she might spend it as she liked best.

Now, there was nothing she liked so much as the articles named in Exodus 11:2, last clause, particularly the kind referred to in Isaiah 3:19, the first two there named, and also the first spoken of in verse twenty-one of the same chapter.

Unfortunately for her she could not purchase these, and she was obliged to wait until she should find something less costly.

Meantime, she went out with her mother to purchase an article named in Isaiah 3:20, the first named, although it was not, probably, of the kind worn by the Jewish maidens.

This self-willed little girl wanted it trimmed with either one of the two articles mentioned in Job 39:13. Because her mother objected, she felt as Jonah did, Jonah 4:1, and she also did what Jacob is said to have done after kissing Rachel, Genesis 29:11. Her mother reprimanded her in the words used to Jonah, Jonah 4:9, and she replied in very much the same words which the prophet used on that occasion. This made her mother realize more than ever that the ornaments which this little girl needed were those referred to in 1 Peter 3:3, 4, and lest her heart should become like that of the king spoken of in Exodus 8:15, she took her by the hand and led her where Paul recommends that children should first show piety, 1 Timothy 5:4.

On opening her purse, this little girl found that she had in her experience reversed the statement in Luke 15:32, last clause, and that she had brought it home in the same state that Naomi returned to Bethlehem-judah, Ruth 1:21.

This good mother had another little daughter whose name was the same as that of the aged prophetess mentioned in Luke 2.36. The description of her may be found in Song of Solomon 1:15, and her character shown in Prov. 31:26.

The same relative who had given her sister a present gave her one of equal value. She obtained permission from her mother to spend it in the following manner.

Near her lived a boy who was afflicted in the same way as the son of Jonathan, mentioned in 2 Samuel 9:3. His name was that of the apostle last mentioned in John 1:44. As he belonged to the class referred to in Deut. 15:11, he was very much in need of the articles named in the last three words of Amos 2:6. These she wished to give him, as she had already provided for him a garment such as that which Paul says he forgot when he left Troas, 2 Timothy 4:13, and an article which now bears a name the same as that found in the last word of Isaiah 3:19.

The reason she gave her mother for the interest she felt in this boy was the same given by Lot for choosing the city of Zoar, Genesis 19:20.

Her mother was so pleased that this little girl should be found among those mentioned in Psalm 41:1, that she assisted her by adding to the gifts something to carry with her to the parents of the boy because they were what David calls himself in Psalm 70:5, first clause.

Accordingly she took an article named in Exodus 29:3, and filled it with something mentioned in Ruth 1:6; Acts 27:36; the fruit mentioned in Song of Solomon 2:5; in Numbers 13:24, and two of the list of things given by Abigal to David, 1 Samuel 25:18. The reason she gave for sending the article mentioned in Ruth 1:6 was that she had heard that all that they had of it in the house was like that described in Joshua 9:5, last clause. The kind mother also added a little money to pay the rent of what the sparrow is said to have found on the Lord's altar in Psalm 84:3.

The little girl and her mother carried these things to the house and stood as described in Revelation 3:20, first clause. They did what David said he did in the first three words of Psalm 40, until they heard a voice asking the two questions found in Joshua 9:8. Then was done for them what was done for Peter in Acts 12:16, and when they entered the room they found what is asserted in the first line of John 11:1, in regard to a man who lived in Bethany. Beside the bed were as many children as had the patriarch named in Genesis 9:19, and speaking of the sick man they said of him what is said of Abraham in Romans 4:16, last clause. When they asked for the mother of the family, the father spoke to the eldest child in the words used 2 Kings 4:15. The mother spoke of the sick father in the words describing Saul in 1 Samuel 28:20, last clause, and then they did what the wise men of the East did with their treasures, Matthew 2:11.

The whole family were what we are told to be in Colossians 3:15, last clause, and when their generous friends rose to go, the sick man obeyed the command in Psalm 107:1, for the reasons given in the fifth and sixth verses of the same Psalm, and he spoke to them in the words of 1 Samuel 25:6.

When, in the course of the evening, the two sisters began to compare the day's experience, and the elder told of her disappointment in not having what the Israelites borrowed of the Egyptians, Exodus 12:35, she was obliged to admit the truth expressed in Proverbs 3:13, 14, 15 and 17, for her sister had already proved them so by her quiet happiness.—*Christian Union.*

*For directions to read this story understandingly, see John 5:39, first clause.

Bible Reading Emblems.

DEBT.

Forgive us our debts, as we forgive our debtors.—Matt. 6:12.

1. Debt should be avoided.—Rom. 13:8.

2. The debtor in the creditor's power.—Prov. 22:7; 2 Kings 4:1.

3 Debt may be paid by a friend —Philemon 18.

4. Debt, when paid, is canceled forever.—Isa. 43:25; Jer. 50:20.

5. Sin a great debt.—Gal. 5:3; Matt. 18.24.

6 We can never pay.—Ps. 130:3; 51:1.

7. Paid with a great price.— 1 Pet. 1:18, 19.—*Notes for Bible Study*

Words of Life for Every Day.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

Thursday, March 24.—Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall. 2 Pet. 1:10.

Friday, March 25.—Lead me, O Lord, in thy righteousness, because of mine enemies; make thy way straight before my face. Psa. 5:8.

Saturday, March 26.—Therefore have I set my face like a flint, and I know that I shall not be ashamed. Isa. 50:7.

Sabbath, March 27.—Behold, the Lord God will help me; who is he that shall condemn me? Isa. 50:9.

Monday, March 28.—Preserve, me, O God, for in thee do I put my trust. Psa. 16:1.

Tuesday, March 29.—Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest. Matt. 9:38.

Wednesday, March 30.—As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Rom. 5:19.

Home and Farm.

Domestic Recipes.

If your coal fire is low, throw on a tablespoonful of salt and it will help it very much.

A little ginger, put into sausage-meat improves the flavor.

In icing cakes, dip the knife frequently into cold water.

In boiling meat for soup, use cold water to extract the juices. If the meat is wanted for itself alone, plunge in boiling water at once.

You can get a bottle or barrel of oil off any carpet or woolen stuff by applying dry buckwheat plentifully and faithfully. Never put water to such a grease spot, or liquid of any kind.

Broil steak without salting. Salt draws the juice in cooking. It is desirable to keep this in if possible. Cook over a hot fire, turning frequently, scarring on both sides. Place on a platter and salt and pepper to taste. Beef having a tendency to be tough can be made very palatable by stewing gently for two hours; pepper and salt, taking out about a pint of the liquid when half done, and letting the rest boil into the meat; brown the meat in the pot; after taking up, make a gravy of the liquid saved.

A small piece of charcoal in the pot with boiling cabbage removes the smell.

Clean oil cloth with milk and water. A brush and soap will ruin them.

Tumblers that have had milk in them should never be put in hot water.

A spoonful of stewed tomatoes in the gravy of either roasted or fried meats is an improvement.

The skin of a boiled egg is the most efficacious remedy that can be applied to a boil. Peel it carefully, wet and apply it to the boil, and it will draw off the matter and relieve the soreness in a few hours.

How to Choose a Good Cow.—The crumply horn is a good indication; a full eye another. Her head should be small and short. Avoid the Roman nose; this indicates thin milk, and but little of it. See that she is dished in the face, sunk between the eyes. Notice that she is what stock men call a good handler—skin soft and loose like the skin of a dog. Deep from the loin to the udder and very slim tail. A cow with these marks never fails to be a good milker. There is more difference in cows than is usually supposed and but few really good cows are offered in our markets. If a farmer has a "No. 1 article," he won't sell her unless obliged to do so.

—Ireland yields, poor as it is, $25,000,000 to the British revenue for the tobacco, whisky, ale and porter consumed by its people.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currenoy. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Another Victory.—Our unconquerable friend, T. K. Bufkin, of Lynnville, Iowa, wrote of stirring times in his neighborhood last week. At the school election the question was put on issue whether the public schools should be put in charge of men who were conscienceless enough to take the lodge oaths and submit to Masonic stripping and justify it. The people decided not to try that kind, but elected an Anti-mason by four majority. Good for Lynnville. Who next?

Greater than a King.—The ordinary voter has been apostrophised by Whittier. Who shall sing of such heroes as this? John Hepburn, of Knight, Marion county, Oregon, walked some sixteen miles in the rain on the 4th of last November to put in his ballot for Phelps and Pomeroy, well knowing the probability that lodge-perjured officials would not accept it—and they did not. Who would say such a ballot was thrown away? Hassan, the founder of the secret order of the Ismailites, or Assassins, asked for two men upon whom he could rely in carrying out his plans, and he would overwhelm empires. He found them. Many more has the cause of truth in this country. It must prevail.

—President Garfield's ideas on civil service reform given briefly in his inaugural commend themselves to the great body of American voters: "The civil service can never be placed on a satisfactory basis until regulated by law. For the good of the service itself, for the protection of those who are intrusted with the appointing power, against the waste of time and the obstruction to public business caused by inordinate pressure for place, and for the protection of incumbents against intrigue and wrong, I shall at the proper time, ask Congress to fix the tenure of minor offices of the several executive departments, and prescribe the grounds upon which removals shall be made during the terms for which the incumbents have been appointed."

Sixteen Hundred.—Hon. J. M. Kent, of Clarence, Iowa, writes thus of the American vote: "Just before the late Presidential election I asked the friends of reform to cast as many as sixteen hundred votes for the American party, that being the number of votes cast by the Liberty party in 1844. Well we think that number was cast, but not counted or reported. If we in Iowa had held our convention a month earlier, or could we have had the free use of the U. S. mails after the convention, we could have doubled our vote. But without regrets for the past, and thankful that Iowa led the van, let us march on to victory.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Congregational Methodist, Maplewood, Mass.; Berea and Camp Nelson, Ky.

Note.—The above list is necessarily incomplete. We invite every reader of the Cynosure to become interested in sending information which shall help perfect it; and, above all, to have other churches, not now testifying against the lodge, take such action as shall put them wholly on God's side of this question.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1881, there has been sent to: H. H. Hinman.....$175 90
Eli Tapley..... 25 00

Received during last week for Bro. Hinman and paid to him, $25 from S. Plumb. The report above shows what the missionaries have received this year with the addition of $5 sent Bro. M. Witherspoon, a colored minister. It will be remembered that a considerable part of Bro. Hinman's receipts have been needed for his traveling expenses so that the amount saved is not large. The amount was not correctly given last week.

The report of amounts received by missionaries last year, published early in January was partly made up from the figures printed week after week. One or two errors had been made in these and rendered the final showing inaccurate. A careful and complete revision gives the following:

H. H. Hinman rec'd direct	$315 97
Through this office	295 65
Total	$611 62
Eli Tapley rec'd direct	$121 74
Through this office	100 80
Total	$222 54
C. C. Foote	25 50
A. D. Zaraphonithes	52 50
J. A. Richards	5 00
C. Hunt	5 00
J. F. Galloway (sent but lost in mail)	5 00
H. W. Hampe	1 00
Total	$928 16

—Bro. Stoddard did not go to Marengo on Sabbath, March 13th. We were misinformed.

—The revival spirit was so manifest at Blissfield, Mich., during Bro. Ronayne's visit that the meetings were continued. Thus does the Holy Spirit honor the truth.

—Rev. J. S. Shock has removed from Cromwell, Noble county, Ind., to Wilmot in the same county.

—Rev. J. D. Potter, the evangelist, is now engaged in Michigan.

—Moody and Sankey have been seventeen weeks in San Francisco and vicinity.

—The First Congregational church of Princeton, Ill., celebrates its fiftieth anniversary this week. No one who ever became acquainted with that godly man, L. Farnham, its first pastor, will ever forget him. He was one of the firmest supporters of the truths advocated by the *Cynosure*. So also was his successor, Owen Lovejoy, who preached sixteen years in Princeton until elected to Congress. But now Newton Bateman, an adherent of the lodge is to deliver the address of the occasion. The Princeton church has had many faithful men associated with it, among whom are remembered Rev. A. Ethridge and Prof. Boltwood.

—The Third Presbyterian church of this city has enjoyed a constant season of prosperity and growth since Dr. Kittredge became its pastor. It was organized in July, 1847, with thirty-five members, and has now 1,735, according to a manual recently published. Dr. Kittredge became pastor in 1870, and since that period three churches, the Reunion, the Westminster and Campbell Park have been organized mainly from its membership. The Sunday schools of the church, two in number, have 1,711 scholars.

The Brooklyn Revival.

194 Adelphi St., Brooklyn, N. Y., March 17.

Dear Bro. K.—There is a little stir among the churches of Brooklyn. Pastors have been assembling and calling the people to fasting and prayer for the outpouring of the Holy Spirit. But the work drags heavily; nor is it to be wondered at while the leaders of God's people insist upon it that Freemasons and Odd-fellows in their churches are the best Christians. Of course it is plain to every reader of the *Cynosure* that if Freemasonry is not infamous blasphemy against God and Jesus Christ, then there can be no such thing in the world as blasphemy against God. The fact is if the pastors would tell their churches the truth about Freemasons, and their final doom in the world to come except they repent, there would, as one of the pastors said to me, "be a rumpus in the church" and the pastor's occupation would be gone. It has been currently reported that Bro. Talmage, pastor of the Tabernacle church, is chaplain of a Masonic lodge; but I am happy to inform the readers of the *Cynosure* that he is not a Freemason, and he informed me that the only secret society he ever belonged to is that with his wife.

Last Sunday I was invited to preach to a church at Flushing. While there, suspicion rested upon me that I was Freemason. And why not? their late pastor and his predecessor were both Freemasons. One of the members of the church gave me a Masonic grip to which I responded in the pulpit by stating a few facts concerning the principles of Freemasonry, and disclosed some of their secrets and signs which brought anti-Christians to their feet. They said that I had lied and insulted them; and they left the church with great indignation. I affirmed that I had spoken nothing but the truth, and proceeded. It appears that Freemasonry is looked upon in that place as a very exalted institution, superior to the church. I understand that there was a great deal of excitement the following day because a man had dared to expose their heaven-daring blasphemy in one of their pulpits.

May God help the churches to put away the evil of their doings. And may the joy of the Lord be our strength in touching the secret monster in the churches. I would gladly and joyously resolve my will

into the will of God in this as in all other matters. "Looking for that blessed hope, and the glorious appearing of the Great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 2: 13–15

Yours truly,

WILLIAM FENTON.

THE LODGE ON TRIAL BY FREE-WILL BAPTISTS.

EAST BARRINGTON, N. H.

EDITOR CYNOSURE:—That our beloved brother Prof. S. C. Kimball, was arraigned before the Free Baptist New Durham Conference at its last session is well known to the readers of the *Cynosure*. That he was questioned because of his disapproval of some arrant associations which this conference blindly accepts as harmless, being led by an Arch Mason, is also well known.

Prof. Kimball's defense, or as he humbly terms it, his apology, which was read before his questioners, and published in the *Christian Witness*, I have read with great satisfaction. Having been present at the conference and seeing as much of the lodge rascality as could possibly be displayed in one short hour, there are a few things I wish to mention, which Prof. Kimball has omitted in his defense. For the particulars in the case I advise the reader to address a card to Prof. Kimball, New Market, N. H., for a copy of the March edition of the *Christian Witness*.

He appeared according to his summons at a special meeting of the ministers. Rev. Ezra Tuttle, a Royal Arch Mason, said, "We wish to know if you meant to say in your communication to the *Christian Cynosure* (See *Cynosure* Feb. 5, 1880) that this conference was influenced by lodge motives, in the case of Bro. Bryant; or this in substance." A fair question to be sure. Mr. Kimball did not call him to order while asking it, either. But when Mr. Kimball proceeded to answer the question in a calm and dignified manner, by showing why he wrote as he did, two or more, including Mr. Tuttle, were on their feet clamorously supplicating the moderator for order. What did these men wish? That Mr. Kimball should say yes or no and sit down. This he did not choose to do until he had improved the opportunity and shown them some of their former iniquitous works. It was a bedlam for a half hour. Those Christian ministers (nominally so at least) raved like madmen. Their weakness was apparent. Prof. Kimball stood, like Regulus before the Carthaginians, dauntless. Thank God for Bro. Kimball's persistence. He said what he wished to and in our mind routed the enemy; but they are gathering for a new contest at the May meeting. We hope they will act like men and when honorable means for the defense of their pet beast have failed, we hope they will go no farther. Yours truly,

MOSES PIERCE

GENERAL.

—The *Christian at Work* avers there are pew-holders in a New York city church "who, under an old church charter, pay but $50 rental yearly for pews, go to Europe a year or two or more, re-let their pews for $400 and $500 a year, and pocket the difference."

—In the English Episcopal church of Yokahama, Japan, it was announced a short time since that a special service of prayer for missions had been appointed. Great pains were taken to have a full meeting. The day arrived. The people assembled early, to hear only that it would be impossible to pray for missions that day, because the prayers had not arrived. It was all due to the negligence of the bishop of London.

—The first Methodist who ever stepped his foot in the streets of Boston was Charles Wesley, a brother of John Wesley, one of the greatest hymn writers of the world. He sailed from Liverpool for Charleston, South Carolina, and the ship, being disabled, put into Boston in 1774 and remained two weeks. During that time he preached several times and created considerable sensation.

—The last religious census in France shows that in that country there are 35,387,703 Roman Catholics, 467,531 Calvinists, 80,117 Lutherans, 33,113 of other Protestant denominations. The Jews number about 50,000, and 90,000 are attached to no church.

—The idolatry of the world has been diminished more within the past fifty years than in the thousand years which preceded them. To-day 160 missionary societies of Protestant Christendom have 2,500 missionaries in the various fields, with 20,000 native laborers, and probably 700 000 communicants and 1,650,000 native Christian adherents. Nearly if not quite $7,000,000 are spent annually in this department of Christian work. Five hundred thousand scholars are being taught in 12,000 mission schools. The Bible has been translated into 226 different languages and dialects, and printed in nearly 400 versions. Many of these languages were first put into writing by the missionaries. Many countries were first explored by them. They, more than any others, have developed the resources, material, intellectual and spiritual, of the nations among whom they dwelt.

—Max Muller tells us of the six great religions of the world, three are non-missionary: Judaism, Brahminism, Zoroastranism. These do not extend their faith. The missionary religions are Buddhism, Mohammedanism, and Christianity. Buddhism is the dominating faith in Japan, Corea, China, Thibet, Siam, Anam, Burmah, and Ceylon. Mohammedanism rules supreme in Arabia, Persia, Afghanistan, Asiatic Turkey, and Northern Africa. Christianity controls Europe, America, and the new kingdoms springing up in Australia and Southern Africa. The Buddhistic nations are retrograding, Mohammedan nations are weak, but the grandest enterprises bearing on man's social, intellectual and moral well-being characterize Christian nations.—*Foreign Missionary.*

News of the Week.

—The statistics of the pork-packing operations in Chicago show a larger business during the past year than ever before, as will be realized when it is stated that 5,752,191 hogs were slaughtered.

—Secretary Blaine has been in constant correspondence by cable with Lord Granville in regard to the Fortune Bay outrages, and has made such progress in the negotiations that it is proposed to refer the whole matter to him and Sir Edward Thornton for settlement. If they fail to agree, they are to put the case to a third party of their own selection, whose decision shall be binding upon both governments.

—Senator Frye, of Maine, successor of Blaine, presented his credentials, was sworn in, and took his seat in the Senate Friday, thus filling the last vacancy. A resolution organizing the committees on a Republican basis was adopted by Vice President Arthur giving the casting vote.

—The Senate confirmed the nomination of Major John W. Powell, of Illinois, to be Director of the United States Geological Survey.

—Minister Noyes telegraphs from Paris that the French Government has agreed that all American pork loaded on ships prior to the date of the decree prohibiting its importation shall be admitted into France subject only to inspection, and with as little delay as such examination will permit.

—The Savannah River is higher than it has been since 1865. It rose twenty-four feet in twelve hours.

—Angus Cameron was re-elected to the Senate from Wisconsin to fill the vacancy made by the death of Matt. H. Carpenter. He was sworn in on the 14th inst.

—A New York regiment that was in New Orleans visiting last week took part in decorating a Confederate monument and otherwise doing honor to dead Confederate soldiers. How soon are great principles forgotten in the presence of a mawkish sentiment!

—Mrs. John Jacob Astor has, through the Children's Aid Society, provided 813 homeless little ones with homes in the West and South, at an expense of nearly $12,000.

—The Kansas Freedmen's Relief Association has recently published a statement in regard to the present and future outlook of the exodus of colored people from the South. The exodus began about the 1st of February, 1879, and up to date about 60 000 refugees have gone to Kansas to live. Nearly 40 000 of them were in a destitute condition and have been helped by the association, $68,000 having been expended for that purpose. There are now 55,000 colored refugees permanently settled in Kansas, some 5,000 having gone into other States. There are about 30,000 in the country, some on lands of their own, or rented places, while the others are hired out to the farmers, leaving about 25,000 in and around the different towns and cities.

—A Panama letter states that a protocol has been entered into on the basis of the treaty of 1846, to the effect that such assurances are to be given by Colombia to the United States as shall put the De Lesseps canal enterprise absolutely under American control. The United States is to have full authority to equip and arm naval stations in such positions as shall practically command both mouths of the canal, if the canal is constructed. The same letter states that great dissatisfaction exists among the laboring classes on the Isthmus at the low rates paid for labor by the canal people.

—The tow boat John Means exploded her boiler last Thursday, just about Osceola, Ark., and sunk almost immediately. She carried a crew of twenty-six men, four of whom, John Seals, pilot, a deck hand named Morris, and two firemen, Germans, are missing and supposed to be drowned.

—A German man-of-war has destroyed the habitations of a tribe on the coast of Liberia who plundered a German merchant ship. One native was killed and nine hostages taken. Liberia agrees to pay £1 000 compensation for the plundering.

—In consequence of the refusal of the Austrian and Hungarian Diets to pass resolutions of condolence on the occasion of the Czar's murder, Baron Von Haymerle has resigned the office of minister of foreign affairs.

—The *Freeman's Journal* regards the proposal for the appointment of a Papal nuncio at the court of St. James as one of the most dangerous intrigues ever attempted by England against the nation and faith of Ireland.

—Mr. Stanley is making good progress in his undertaking of constructing a road past the falls of the Congo, that separate the upper and lower river. A large and rapidly increasing trade is now carried on upon the Lower Congo. The success of Stanley's undertaking will be to open up a magnificent waterway, a thousand miles in length, in the interior of Africa.

—The Germans have discovered oil springs in the neighborhood of Teine, a small town in the province of Hanover, kingdom of Prussia. A society with a capital of one hundred and fifty thousand dollars has been constituted and twelve shafts have been sunk, two of which are already in full working order, yielding daily six and a half barrels of oil each.

—Avalanches have caused a deal of desolation in the Alpine mountains this winter. The village of Breviers, in Savoy, was entirely destroyed by such catastrophes. On the 13th of February an avalanche buried twenty-two people in their houses, and shortly after another mass of snow, fifty to sixty feet high, buried thirty-six people in the rest of the habitations of the village.

—It was intended to complete the evacuation of Candahar by April 15th, but the Ameer has requested a postponement of the evacuation until he has arranged for taking over the city and province.

—It is now reported, on apparently good authority, that the European Powers have accepted the line of frontier for Greece as offered in the Turkish note of October last, with the addition of the island of Crete. This gives Greece one half the territory on the mainland which she claims under the award of the Berlin Conference.

—A buried city with a hidden water-course has been discovered in the desert of Sahara, in connection with the work on the Trans-Sahara railroad.

Words for Temperance.

—The queen of Madagascar has prohibited the importation of rum, and says: "I refuse to take a revenue from anything that will debase and degrade my people."

—President Hayes' action, in the last week of his term, in prohibiting the sale of intoxicating liquor at military posts and stations, would impress the public more favorably if he had not, during his whole term, made a practice of pardoning army officers convicted of the immoderate use of stimulants, to the signal detriment and demoralization of the service.—*N. Y. World.*

—The earl of Northbrook, first lord of the admiralty, recently told a deputation of temperance people that the government intended to stop the rum ration to naval officers and to boys up to the age of twenty. To induce the men to give up their ration, it was intended to issue, beside the tea and sugar, a ration of soluble chocolate in the middle of the night watch. It is also proposed to increase the allowance to abstainers, which is now about four and a half pence per week, although the retail value, duty added, is about one shilling and nine pence. Such an increase would cost the country from £10,000 to £20,000.

—"Liquors for mechanical, medicinal, religious and political purposes," is a sign found by a correspondent of the *American Wesleyan* "out West;" which signifies, being interpreted, that when men are through using grog for the last named purpose, there is none left for any other.

—Census deputies in Brooklyn have discovered that Jamaica rum is made out of old shoes. The stuff is sold chiefly to druggists, who always sell "the pure article."

—Corporation elections in Belvidere and Lincoln in this State were hotly contested a few days ago with the result a victory for temperance in each case. The same issue is becoming of more and more importance in the local elections in Chicago and has not failed to be seriously thought of in canvassing for nominations.

—The English Anti-tobacco Society held its thirteenth annual meeting at Manchester, Jan. 24th. The report gave good reason to hope that the subject of juvenile smoking and its effects would be placed in the code of the education department, as a subject of elementary education.

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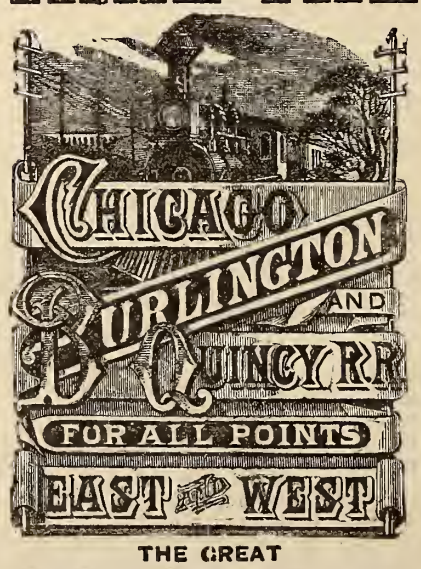
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GRAIN—Wheat—No. 2		1 04¼
No. 3	90	95
Rejected		80
Winter		1 01½
Corn—No. 2		39
Rejected		39
Oats—No. 2	31½	32⅛
Rye—No. 2		98
Bran per ton		13 50
Flour—Winter	3 75	6 25
Spring	3 00	5 50
Hay—Timothy	11 50	15 00
Prairie	8 50	11 50
Mess Beef	7 00	8 50
Tallow		0½
Lard per cwt		10 95
Mess pork dsrbrl		15 50
Dressed hogs	6 40	6 50
Butter, medium to best	17	0
Cheese	8	145
Beans	1 40	502
Eggs		35
Potatoes, per bu	60	8
Seeds—Timothy	2 30	2 50
Clover	4 75	5 40
Flax		1 26
Broom corn	2½	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle choice	5 40	6 60
Good	5 00	5 30
Medium	4 60	4 90
Common	2 80	4 30
Hogs	4 90	6 25
Sheep	3 25	5 60

New York Market.

Flour	$4 80	6 75
Wheat—Spring		1 18
Winter	1 05	1 26
Corn	57	60
Oats	43	47
Lard		11 07
Mess pork	15 25	16 25
Butter	13	27
Cheese	16	12
Eggs		21½
Wool	14	52

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Topics of the Time.

The United States consumes seven pounds of tobacco per head of the population per year. Holland comes next but her people average only six pounds each, Belgium five and a half, Switzerland five, Germany and Austria four, Russia two and France one and a half. There is eloquence in these figures. The French government lately called for a loan and the people responded by subscribing some six hundred million dollars, several times more than was needed.

President Garfield has resisted the pressure of the politicians about an extra session of Congress, and it is understood, will not call one. But his encounters with the old spoilsmen of the Grant ring show an excess of amiability and desire to please everybody, especially those members of the Senate who have long been known as "the bosses." To begin, the U. S. marshal of this city is esteemed a good officer, whom the President insisted on retaining. But Senator Logan is much indebted to a political hack named Jones, of Warren, Ill., and wanted the place for him. The fight was long and severe, but when Logan said, "Mr. President, if Jones is not appointed, I'm beaten in two years," his client got the office. Jones is an inordinately long, cadaverous man, who was extremely officious, during the Republican conventionin this city last May, in seedy clothes and slouch hat that seemed to have been used for target practice. He is also a brother Freemason with Logan, and showed that he knew what the order was good for by leading the party that cast old Elder Williams out of the Free Baptist church of Warren.

Logan is appeased, but Knight Templar Conkling is not. He sees with gratification that the offices of marshal and of district attorney in New York have been distributed according to his desire, but for the collectorship, which commands most money and influence, a political enemy is nominated. When this name was sent in Vice-president Arthur noticed it, and, disregarding all official honor, privately sent the list to Conkling before presenting it to the Senate. He and the two New York Senators are of one heart in this grab for official plunder. Conkling and Logan are on the committee to which all nominations are sent, hence their advantage in forcing a fight with the executive. Hayes routed them, displacing Arthur as collector of customs in New York, and appointing Merritt, whose management has received the praise of the Senate committee of investigation. A President less vulnerable would have retained him, but the new appointee, Judge Robertson, is regarded as an able and faithful man. "It remains," says a dispatch to the *Tribune*, "to be seen whether the Freemasonry of the Senate will serve Conkling in good stead." The point of interest to the people in this quarrel is, whether a ring of political Freemasons, because of their advantage in the Senate, shall be permitted to dictate the course of the President for their own advantage or not. They have at least hastened, by their course, the consideration of civil service reform, and out of the evil good may come when the method of official appointments shall be so limited as to curtail the power they hold only to abuse.

One can almost imagine that Cromwell and his Ironsides have reappeared in the intrepid Boers of South Africa: and it is no surprise that their fellow Hollanders in the Reformed churches of this city and New York have publicly manifested a deep sympathy in their efforts for independence. These rough, strong farmers, bred to a frontier life of struggle with marauding savages on the north and supplanting Englishmen on the south, have developed an independence and vigor, such as once before, in America, gained the victory for republicanism. These South African Dutchmen unite with their sturdy habits a profound reverence for the Scriptures. The Bible is their great—almost their only book; and its phrases have become as much a part of their speech as it was of the Puritan ridiculed by Hudibras. Their protest and solemn compact made at the beginning of the war shows the spirit of the men who have conquered a peace from Britain: "In the presence of Almighty God, the searcher of hearts, and praying for his gracious assistance and mercy, we, burghers of the South African Republic, have solemnly agreed, for us and for our children, to unite in a holy covenant, which we confirm with a solemn oath. It is now forty years ago since our fathers left the Cape Colony to become a free and independent people. These forty years have been years of sorrow and suffering. We founded Natal, the Orange Free State, and the South African Republic (Transvaal), and three times has the English Government trampled on our liberties, and our flag, baptized with the blood and tears of our fathers, has been pulled down. As by a thief in the night has our free republic been stolen from us. We cannot suffer this, and we may not. It is the will of God that the unity of our fathers and the love of our children should deliver unto our children, unblemished, the heritage of our fathers. It is for this reason that we here unite and give each other the hand, as men and brethren, solemnly promising to be faithful to our country and people, and, looking unto God, to work together unto death for the restoration of the liberty of our republic. So truly help us, God Almighty." Peace having been declared and the independence of the Boers for the third or fourth time recognized by England, a new difficulty has arisen from their demand for indemnity for the war. While the Liberal party in Parliament might allow this, the opposition will not omit the opportunity of an attack, on the ground that a powerful republic in proximity to the South African colony means that the authority of England will be circumscribed and her rule soon be at an end. Gladstone has got out of Afghanistan with a majority of Parliament, and the case of the Boers is no less clear.

"That Rag of Popery."

BY ELDER NATHAN CALLENDER.

Papal rags are very popular in this age. Popular among the Papists, of course, especially the most ignorant classes, where Protestantism is excluded; but not surely where truth has had a chance. In New York where the Independent Catholic church is sending its blazing light, day by day, to the thousands of Rome's benighted children in the city of Protestant churches, surely no rags of popery are to be looked for. No, only in papal devotion. Is the celebration of Christmas by Catholics the observance of a papal invention and superstition? If so, what is it when observed by Protestants? We would suggest by the way, that Protestants who adopt the papal day should also adopt the papal mode. Do not Protestants dishonor their papal leaders in sewing this Protestant patch on to the papal gown? If the Protestant observer of Christmas cannot attend at Rome on the 25th of December and there learn how to celebrate the day, let him read "Phelps' Holy Land, etc.," p. 126. This author remarks on Christmas at Rome: "The foreign observer cannot but find it interesting to see how the great festival of Christmas is kept in the Eternal City where the day was first set apart as a holy day, having been changed by the church from a heathen to a Christian festival. And one might well conclude, after witnessing the various ceremonies of the occasion that the heathen element was not yet entirely eliminated."

Both heathen Romanists and Romish Protestants deserve a sharper rebuke than the above. Romish and Protestant heathenism, practiced in the name of Christ is worse than merely pagan worship. It would make the Lord Jesus a minister of pagan rites, seizing, ostensibly, the birthday of Christ and of Christianity as the occasion to dethrone the world's Redeemer and to enthrone Dagon in his stead. Leading papal organs are boasting, and not without a cause, that they are leading the Protestant world in the observance of Christmas.

What is there in this relic of Rome that so baits Protestant Christendom? Is it the scent of the martyr blood of twenty generations on the papal gown that charms Protestants to such devout and nearly universal worship *on*,

not to say *of* a day made sacred only by papal decree? Formerly false worships took to the high places and to the groves; now the groves are cut and their trees consecrated "Christmas trees," set up in churches and dwellings, hung full of baubles and gewgaws, that the rising generation may get a devout inspiration from—above their heads. Two hundred thousand trees were cut in the vicinity of New York and consecrated as "Christmas trees" in New York and its surroundings, we suppose, last Christmas. Are there two hundred thousand papal altars in *Protestant* families and Sabbath schools in New York and vicinity? We read of the prophets of the high places and of the groves, but we should not expect to find them in Christian countries, let alone churches, especially Protestant churches. We are not aware that Romanists adopt the Christmas-tree form of will worship.

May we not justly invoke the leaders of the Independent Catholic church in this country to preach the unadulterated Gospel of Christ to the *dependent* Protestant churches which lean upon papal Rome for her traditional worship? It is well, perhaps, that these new reformers retain the name Catholic, since now the Protestant name is shorn of its force by the papal tendencies of Protestants. We have been more than astonished at some of the arguments of grave D.D.s in glorifying this "rag of popery," as our venerable sister Hubbard, of Philadelphia, aptly styles this false worship of Christmas ceremonies. One distinguished clergyman declares that Christ was born on Christmas day, though not the 25th day of December. Such a piece of mysticism Rome would, I fancy, blush to commit.

One year ago last Christmas there there was a demonstration in a professed Protestant church in Pennsylvania, led by the pastor, of which a sensible Hindoo would have been ashamed. Old "Sandy" was there in person, and the demonstration was such as to scare the children. True to his craft Sandy was a high (?) Mason. Such a scene as that in a church must have been pleasing in a high degree to the Royal Arch conspirator, and have provoked the indignation of him who said, "It is written my house shall be called a a house of prayer; but ye have made it a den of thieves." Here in a church recently dedicated to the God who abhors every form of false worship, who demands of all to worship him in spirit and in truth, in the presence of minister, deacons, class-leaders, old people and little children, stands the hero of the occasion, fantastically attired, with giant proportions, the representative of this day's devotion—the birthday (so claimed) of the Lord Jesus —who came down here to "destroy the works of the devil." Now this beneficent old —— plucks oft the precious fruits from the Christmas tree and distributes them to the devout and awe-stricken throng of children and to those of riper years. All this in the name of Him who instituted his own ordinances and appointed his own days and modes of worship, and therein virtually prohibited all human inventions and these worse than papal traditions. Let the conscientious reader read carefully the 8th chapter of Ezekiel and other portions of Scripture picturing the false worships of the Jews. "Help, Lord, for the godly man ceaseth, and the faithful fail from among men."

The Victories of Prayer.

"Then came Amelek and fought with Israel at Rephidim, and Moses said unto Joshua, Choose us out men and go out and fight with Amelek. To-morrow I will stand on the top of the hill with the rod of God in my hand. So Joshua did as Moses had said unto him, and fought with Amelek, and Moses, Aaron and Hur went up to the top of the hill. And it came to pass when Moses held up his hand that Israel prevailed, and when he let down his hand Amalek prevailed. But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon, and Aaron and Hur stayed his hands, the one on the one side and the other on the other side, and his hands were steady until the going down of the sun, and Joshua discomfited Amelek and his people with the edge of the sword."—Ex. 17:8–13.

This brief passage presents a most graphic picture of one of earth's most fearful battles and the means by which a most glorious victory was achieved. To understand and appreciate the power and methods by which the battle was gained, we must have a most vivid apprehension of the parties engaged, the emotions that filled them, the grounds of their hopes, and the principles at stake. A paper battle is soon told, makes no impression, has no results, inspires no enthusiasm, imparts no principles. A real battle is another thing. The parties are real men, filled with the deepest solicitude, moved with the most intense emotion, animated by the most ardent zeal for principles upon which the well-being of the whole race of men, for time and eternity, depends.

Such was the battle between Israel and Amelek. To realize all it would impart to us, we must look at it as we would if placed on some high eminence during some bloody battle in the late civil war. We should then realize that it was for the life of the nation, and all that the nation represents; that it involved the world's hope. We could then realize its meaning and import, we could appreciate the feelings of the parties, estimate the principles at stake, and conceive the momentous results that would follow. We could then know how Lincoln and the American Congress felt; how Governor Andrews struggled, forwarded men and money and prayed, and how that all the pure blood of the North boiled and impelled old and young to rush to the front and enlist in battle.

In like manner must we look at the battle between Israel and Amelek, to realize its vast importance, appreciate the principles at stake, and learn the power by which the victory was gained. Moses understood the whole conflict and felt all that was possible to feel. Aaron and Hur were in perfect sympathy and were most faithful aids. Joshua and his compeers had never superiors as patriots, soldiers and Christians. They were all one in principle, one in sympathy, one in faith, one in struggle. It was God's battle, God's cause, as well as their own, and theirs because it was God's. By agreement, Moses, Aaron and Hur were to pray and Joshua and the people were to fight. God himself must be in this conflict. Amelek will certainly prevail unless he is. The moment prayer faltered, by which God was enlisted in the conflict, Amelek prevailed. When prayer was offered God's presence was realized and Israel prevailed. It was the prayer of agreement. Moses told Joshua that he and Aaron and Hur would go together to the top of the hill with this understanding, and they did go and they did pray. What intense interest Aaron and Hur had in the matter. They saw it would crush Moses right down to undertake it alone, and they placed a stone and seated him on it, and stood on either side of him and held up his hands. And what a prayer was this and what results followed. But Moses' hands were heavy. Prayer that brings results is not holiday work. God must inspire it or it will not be offered. Flesh and blood will sink, unaided by grace. Jesus spoke a parable to this end, that men ought always to pray and not to faint; and there was a need for the parable; for whoever undertakes to offer prayer that God will hear will find they have heavy hands, that must be holden up, or they will faint and prayer will cease.

The occasions of fainting are legion, and will surely succeed if yielded to. Arrangements must be made to meet such exigencies. There must be an agreement in this matter. Every soldier in the conflict must know that by arrangement there will be those who will pray, as well as fight. Aaron and Hur must go up to the top of the hill with Moses, as part of the plan laid down. Moses must not be left alone in this matter. He will sink if he is. A stone must be brought, upon which he must be seated. He can not stand alone. The chief corner-stone, Christ Jesus, must be the stone upon which he is planted, and Aaron and Hur must hold up his hands by faith and prayer. Then a glorious victory is certain. The enemies of God and men will be vanquished.

Brethren of the reform, this is precisely our condition. We never shall succeed in any other way. The prayer of agreement left out, and our failure is certain. We certainly are engaged in a battle, and though spiritual, it is inferior to none ever known on earth. There must be fighting done, not with carnal weapons, but spiritual. There must be praying done by preconcerted agreement. All must understand that this must be a part of the work, upon which everything else will depend. And there must be those who will agree to do it though their hands are so heavy that grace alone will enable them to lift them up, and this by the help of the like faith and prayer of others. Unless this is done, we fail. This secured, and victory is certain. We say the reform is God's cause. Is this so, or is it not? If it is, God must be in it, and never, *never* will he take hold with us in this battle unless the prayer of agreement is offered, that is inspired by grace. We can not get around this. We can not get over it. The instance never was known and never will be known. It is victory with prayer and fasting. It is failure without.

We must make the arrangements; talk the matter over. The Aarons and Hurs must bring the stone. The Moses-like leaders must not be left alone a moment. When they sink under their burden we must seat them on the rock, Christ Jesus, and we must not let their hands droop. They must be lifted high, or victory is lost and Amelek prevails. We must watch unto prayer. Watch the condition of the work as a question of life and death. If any struggling brother cries out for prayer, it must not be considered a simple matter of form, but prayers must center upon him that God will hear and answer. Is any suffering persecution? For him we should concentrate our prayers. Any work we propose to do for the circulation and for the making up of the *Cynosure*, for political action, for the monument, to raise up laborers to send out into the harvest, for missionaries, churches and colleges—prayer must be offered.

Is the work declining in any locality? We must pray for its revival. It is said that in Indiana the reformers are so little engaged that they don't raise funds to support their faithful and successful laborer, Dr. S. L. Cook, while the State needs two well-sustained agents. Is there not a call for prayer by every friend of reform in that State? Unless there is prayer offered, such as was offered by Moses and Aaron and Hur, the enemy will triumph. Illinois has no State agent at all, while she needs two able men.

But I must not enlarge. Brethren, we must have God in every part of the reform work, and it will prosper all over the land and a glorious victory will be the result of this momentous battle.

An Old Soldier.

The Monstrous Doctrines of the Romish Church.

[From the N. Y. Witness.]

At the French service last Sunday Pastor Alphonsus Seguin delivered an address to his congregation on Christianity. At the Sunday school, before the French service, he took the names of ten other children. Eight of them are from Catholic parents.

At the evening service, which is always conducted in the English language, the Rev. Mr. Seguin gave the reasons why he left the corrupted church of Rome last July. He gave a brief sketch of his life of fourteen years of Romish priesthood. "With a blush on my face," he said, "I regret to have been plunged so long a time—the best years of my life—in that bottomless sea of iniquity, through which the poor, blind priests of Rome have to swim day and night." Then Pastor Seguin read to his congregation his letter of recantation to the bishop, Faber, of Montreal, Canada, where he was ordained priest in 1866. This letter was published in the *Witness* September 30, 1880. Pastor Seguin proceeded substantially as follows:

"Do you want some more reasons why I left that debased church of Rome? One reason is because the dogma of the apostolic succession from Peter to Leo XIII. is an imposture. There is not a single word in the Scriptures to show us that Peter spent a single hour in Rome. The Pope Pius IV. in 1564 has embodied in the Nicene Creed his Romish traditions for the only purpose of confuting the arguments of the Reformers; for the Gospel did not say a word about their novelties, and especially the residence of Peter in Rome. The superiority given to Peter over the other apostles is another imposture. Every time our Saviour was asked by his twelve apostles who should be the first, the leader, the pope, he always answered that there would not be such first in his church. 'To sit on my right hand or on my left is not mine to give,' he positively answered to the mother of Zebedee's children. A little before his death, in the dispute which occurred among the apostles as to which of them should be counted greatest, our Lord should have settled the question in favor of popes by saying, 'Have you so soon forgotten that Peter is the greatest among you; that he is the first from the day in which I appointed him the fundamental stone of my church.' But, far from answering them thus, he told them positively the kings of the gentiles exercise lordship over them. 'But it shall not be so among you.'

"I left Rome," continued Mr. Seguin, "for in studying a little more the Holy Scriptures, I felt that I could no longer be guilty of the crime which Aaron committed when he caused the Israelites to worship a golden calf. The golden calf is the Pope in Rome, and Christ made with a wafer, that the nuns or the servant girls baked between two well-polished and heated irons. I left Rome, because every Roman Catholic bishop and priest is forced to perjure himself every time he explains a text of the Bible. When a priest is ordained, he has to swear that he will interpret the Holy Scriptures according to the unanimous consent of the holy fathers, and we know that these fathers are unanimous in only one thing, which is to differ on almost every text of the Scriptures on which they have written. For instance, the priests say that Peter is meant as the rock in these words of Christ, 'Upon this rock I will build my church,' and St. Augustine positively says that Christ meant himself. The holy fathers positively declare that the books of the Maccabees are not inspired, and the priests of Rome are obliged to say that they are, probably to prove the existence of their purgatory, with which they make so much money with the poor, ignorant and deluded people.

"I cannot be any more a Roman Catholic, for I know that the confessional-box is a pit of perdition, both to the priests and women and young men. Those impure, immoral questions that the young man has to learn before he is ordained a priest—those horrible questions he puts to the old and young females—are of such a nature that no prostitute would dare to put them to another. Those questions and the answers they elicit are so degrading that no man in New York, except a priest of Rome, is sufficiently lost to every sense of shame to put them to any woman. Pagan antiquity has never seen any institution so polluting to both soul and body as the confessional.

"Having seen the inside of the walls of Rome, and the abominations with which they are filled, I could no longer stay in that church, which has invented purgatory, compulsory celibacy of the priest, waters of Notre Dame de Lourdes and La Salette—which are sold fifty cents a small bottle in the palace of the Bishop of Montreal, to my knowledge. I could not live any longer in that debased church of Rome, which forbids to eat meat on certain days, or read the Bible. All these inventions which were crowned by the absurd dogmas of the Immaculate Conception of Mary, in 1854, and the Infallibity of the Pope, are of diabolical institution.

"I renounced Rome, for her popes and bishops have shed the blood of millions of martyrs. Seventy-five thousand Protestants slaughtered the night of St. Bartholomew; the blood of half a million of Christians slaughtered in the mountains of Piedmont, tell enough about these Romish monsters.

"I left Rome, my friends, for that church is the implacable enemy of all the laws of God, and all the rights, liberties and privileges of men. There are many other reasons I might give, but I hope these are sufficient to show to my countrymen and the American people, that having accepted Christ as the only Bishop of my soul, I cannot bow down any more before his Excellency, his Eminence, the Cardinal McCloskey, or his Lordship, the Right Reverend Bishop of Montreal. God convert them!"

Pastor Seguin said that he left Rome on account of the immorality taught everywhere in their theology. Then he quoted some of their erroneous principles taken in the theologies written by Busenbaum, Lacroix, Fagundez, Gobat, Leonard Lessius, Emmanuel Sa, Valerius Reginald, Thomas Sanchez and many other Jesuit priests. For instance: "Is it lawful to conceal the truth by speaking ambiguously? It is lawful." "Is it perjury or sin to equivocate in a just cause? It is not perjury." "It is not a mortal sin to take secretly from him who would give if he were asked, although he may be unwilling that it should be taken secretly; and it is not necessary to restore." "He who has stolen to a considerable amount is not obliged, under pain of mortal sin, to restore the whole." "An extremely poor man may steal what is necessary for the relief of his wants, and what any one may steal for himself he may also steal for another whose indigence is extreme." "The rebellion of an ecclesiastic against a king is not a crime of high treason, because he is not subject to the king." "An adulterer might defend himself against the husband and father of the adulteress, since they are not considered to attack the adulterer by public authority." "It is lawful for a son to rejoice at the murder of his parent committed by himself, in a state of drunkenness, on account of the great riches acquired by inheritance." "A man who has been banished by the Pope may be killed anywhere," as Escobar and Diana, Jesuit theologians, teach; because the Pope has jurisdiction over the whole world, even in temporal things, as Suarez proves against the King of England. Busenbaum and Lacroix "Theologia Moralis" Tom II. lib. III., pars. I., tr. 4, c. I., Dub. 2. Quaest 178, § 4, n. 795.

"Quotations like these may seem incredible. Many might be added, and some of a far more flagrant character than here produced. But this is enough; this was plenty for me to renounce the Romish popes and bishops forever. No wonder that Jesuitism has been expelled from most of the Catholic kingdoms of Europe, and its pretensions and lack of morals must serve ultimately, if not before long, to banish it altogether from countries whose governments desire to see true progress and prosperity."

Imitate the example of the locomotive. He runs along, whistles over his work, and yet never takes anything but water to wet his whistle.—*Ex.*

Easter.

Food for very sad reflection may be found by comparing the descriptions of church services contained in the New Testament with the pictures that appeared in the Monday papers of the Easter observances in the papal churches and others that are more or less infected with ritualism. In the former the preaching of the Word looms up above everything else. In the latter it is a mere appendage to a decorated building and artistic music. The preacher is submerged by altar boys clad in surplices and soutanes, with purple caps, and cross-bearers and attendant deacons and subdeacons, and choirs of thirty voices and twenty-five instrumentalists, and fragrant flowers and waxen lights, and candelabra, and ferns, and evergreens, etc. The house of worship is turned into a show, a spectacle, a theater. Of course it draws crowds! Theaters do that; and the less intellectual and the more sensual they are, the more they do it. The sad thing about it is that some evangelical denominations are from year to year aping Rome in this, and that many of the young from our Scriptural churches are permitted at such seasons to fall in with the crowd who, in violation of the Sabbath and under a sense of curiosity, wend their way among these theatrical shows.

It is not strange to find with this another sad feature. A lady who had occasion last Sabbath, towards evening, to traverse a large part of the city in visiting a sick friend, tells us that almost every man she met was under the influence of intoxicating liquor! The Monday papers call attention to the same fact.

Sad! Sad that the anniversary of the resurrection of our Redeemer should be so perverted! And the Sabbath turned into a holiday! Is the line between the church and the world, churches and theaters obliterated? O that the Spirit of God would lift up a standard against the inrushing tide of fashionable folly which is eating up true piety, and turning congregations into synagogues of the world, the flesh and the devil!—*The Presbyterian.*

The *Whitehall Review*, noting Col. Ingersoll's blasphemous boast that he has defied the Almighty for years and has never been harmed by him, is reminded of the withering reply of a clergyman to an English skeptic who was indulging in a similar style of bravado: "You forget, Tom, that the Almighty is capable of infinite contempt as well as infinite justice!"

Ruskin says: "Though England is deafened with spinning-wheels, her people have not clothes; though she is black with digging of fuel, they die of cold; and though she has sold her soul for grain, they die of hunger.

Reform News.

The Ohio Convention.

GENERAL SURVEY OF THE MEETING FROM THE N. C. A. SECRETARY.

DUNKIRK, O., Mar. 19, 1881.

Other friends from abroad have gone to their homes, Bro. Ronayne to Melmore and I am still here to spend the Sabbath. The convention just closed has been one of the most interesting and profitable ever held in this State. The citizens of Dunkirk have generously entertained the convention and their kindness will long be held in grateful remembrance by those who have been so cordially received in their homes. Captain J. M. Scott was here in advance of the first meeting to see that everything was in order. Secretary George was detained by sickness and did not arrive until the second day. The treasurer, though not present, made a prompt and satisfactory report through the mail. Among those in attendance from different parts of the State I will mention Bishop Dixon, Pres. Thompson, D.D., Bros. Wm. Dillon, Wiley, Canada, Latimore, Luttrell, Williams, Geo. Richey, Chas. Core, Phillips and many others.

The first meeting was preceded by a preliminary gathering for prayer and conference on the 15th. In the evening the hall, which is a spacious one, was packed at an early hour. Bro. Ronayne gave a most intensely interesting Bible reading and talk, after which he worked the first degree of Masonry with his accustomed energy.

Wednesday was occupied with business, an experience meeting, and an address at 2 p. m. The attendance was good and much interest shown. With the evening came the crowd to witness the second degree and remained until eleven o'clock, astonished beholders of the impious ceremonies of the lodge and attentive listeners to the truth. During the progress of the evening we were encouraged by the unexpected appearance of Elder J. F. Browne who assisted in the work of the evening.

Thursday morning Bro. Browne gave one of his telling blackboard exercises and by his counsel and remarks added much to the success of the convention. At 2:30 President H. A. Thompson read a very able paper on the effect of secrecy upon young men, which is deserving a prominent place in the permanent literature of reform. It was by vote of the convention requested for publication and should by all means be put in form for general circulation. The evening was given to the third degree and three hours and more the philosophy, wickedness, and pagan character of Freemasonry was presented by Bro. Ronayne in one of his most eloquent and overwhelming efforts.

The incidental allusions to Oddfellowship awakened much inquiry, and while as usual some denied, others bore testimony that the representations given were correct. Bro. Ronayne before taking the train for Melmore, left an appointment to return in two weeks for a Bible reading. Bro. Stewart, pastor of the U. B. church, has been indefatigable in his attention and labors and with his estimable wife, who is in full accord with her husband, is deserving of the highest commendation. Bro. Friedly, pastor of the Wesleyan church, failed to put in an appearance at the convention, although members of his church were present from time to time. I met this brother this morning for the first time and hope to be better informed as to the reason of his absence before I leave the place. Rev. Cook, M. E. minister, joined with the saloon-keepers and others of the so-called "sons of light" in denouncing those engaged in this movement.

The whole State seems to be open and the field ripe for the harvest. Calls come from all quarters, and Bro. Ronayne remarked this morning, "If I fill all the invitations I have in Ohio I shall not see Chicago before next July."

FOREST, O., Mar. 21.

I am detained here for a northbound train to Tiffin. A review of the meetings at Dunkirk has deepened my previous impressions, that Ohio is a field ripe and ready for the harvest. Very little had been known of our movement against the "Secret Empire" in Dunkirk until the convention assembled. There was a general interest to know more which showed itself in a packed hall at the first meeting. The craft was represented, and before Bro. Ronayne had proceeded far with his work he was interrupted or rather inspired by a denial of what he said. The man who had the impudence to deny the truth was an M. E. minister with gray hairs and a well-known record. A slight commotion followed and after receiving a thorough drubbing he withdrew, leaving the field to others less conspicuous but more indiscreet, who gave themselves away and were very soon *snuffed out* much to the amusement of the audience. This little episode did very much to open the eyes of the people. Even the more honorable of the fraternities were not a little surprised to hear a professed minister of Christ deny what he knew and what they knew to be the truth. Quite a number were so incensed, particularly Odd-fellows, that they renounced their secrecy and testified to the correctness of what had been shown and said. Thus the wrath of man was overruled and made to further the cause of truth. President Thompson of Otterbein University, volunteered his testimony to the correctness of the first and second degrees from his personal knowledge, and told how by the timely receipt of an expose he was saved from the degradation of the third degree. Bro. Stewart and his people in the U. B. church stood squarely up to the work and were nobly seconded by Bishop Dixon, President Thompson, brethren Dillon, Kemp, Luttrell and others from abroad.

It seemed desirable for some one to remain over Sabbath and I consented to do so, preaching three times to good audiences, especially in the evening. Bro. Ronayne was much spoken against by the defenders of the craft, but among the Christian and intelligent in the community both his deportment and ability were mentioned with the highest commendation. He is to visit a number of points in the State soon, but cannot do a tithe of the work needed. What the State needs is a thoroughly competent man of God who can lecture efficiently and work degrees correctly to give his whole time to this field. The matter of State agent was referred to the executive committee and I think Bro. Rathbun will hear from them soon. Bro. Dillon and Bro. Scott and all the other members of the committee are *straight* business men and determined to push on. One year's honest, earnest work would make a great change in Ohio, for the field is ripe ready to harvest. All the friends here work together in harmony and it is a great pleasure to meet with them in their annual gathering. In this work they know no sect or denomination, all are one in Christ Jesus and hence no side caucuses, or clique conferences mar the harmony or detract from the good influence of the meetings. May God keep us all in unity and love.

J. P. STODDARD.

DETAILS FROM THE SECRETARY OF THE CONVENTION.

Our meetings were very interesting throughout, at least up to the last evening, from which meeting I have not heard, as I was compelled to leave before the convention adjourned, but Mr. Ronayne was there and intended to work the third degree. Bro. Stoddard also was with us and was ready for any amount of work that we chose to put upon him, but we did not need to use him as much as we commonly have to do at conventions. Elder J. F. Browne dropped in on us very suddenly in the midst of the second evening's work, and did excellent service the rest of the evening and the following day. At least two Odd-fellows in the village avowed their intention of forever quitting the lodge, so that already we see the first ripe fruits.

The following resolutions were unanimously adopted:

RESOLVED, 1. That as Freemasonry, according to the teachings of its own standard authors, is a system of religious philosophy, obedience to the obligations and precepts of which renders man free from sin, the subjects of the new birth, and prepares them for heaven, it is, therefore, a falsehood, a delusion and a snare, dangerous to the souls of men, and destructive of their eternal interests.

2. That, as in its religious ceremonies and services it wholly sets aside the office and work of the Lord Jesus Christ, it is an anti-Christ; and as such should be condemned and opposed by all who believe that there is one God, and one mediator between God and men, the Man Christ Jesus.

3. That as it mutilates the Word of God by omitting the name of Christ to suit its ends, and also mimics and profanes the ordinances of divine worship, it is chargable with the highest degree of impiety and blasphemy.

4. That, as its rites, ceremonies and legends are confessedly derived from the ancient pagan worship of Osiris, Bacchus, Adonis, etc., it is simply a modernized heathenism, and is to be ranked among the unfruitful works of darkness with which we are to have no fellowship.

5. That, as the government of the Masonic society is absolutely despotic, requiring implicit obedience to its laws, regulations and edicts, whether right or wrong; as it imposes extra-judicial oaths and assumes the power of life and death over its members, it is dangerous to the personal rights and liberties of men, and its existence is a standing menace to free republican institutions.

6. That the pretended secrets of Freemasonry, (which have often been revealed) are contemptible; while its real ones, viz., its plots against the rights and persons of others, are wicked and dangerous; its titles, regalia, forms of initiation, etc., are either childish or degrading and utterly unworthy of men; while its boasted benevolence is purely selfish.

7. That the storm of indignation which followed the murder, by Masons, of William Morgan, on account of his exposure of their secrets, carrying with it statesmen of national reputation, as John Quincy Adams, William Wirt, William H. Seward and Daniel Webster, and which swept out of existence nine-tenths of the lodges of the country, and caused forty-five thousand of the better class of Masons to withdraw from the order, is only lulled; when the true character and aims of Freemasonry become universally known, and its corrupting influence on our public and social life is fully realized, the just indignation of an outraged people will bury this and kindred institutions in a grave of infamy, from which there will be no resurrection.

8. That the odium which has been cast on secrecy by the character and acts of the Knights of the Golden Circle, the Ku-Klux Klan, Molly Maguires, the hierarchy of the Mormon church, and the order of the Jesuits, is a providential indication of the ripening of a public sentiment, that will regard organized secrecy as criminal, and will demand in the language of Daniel Webster, that such associations should be "prohibited by law."

9. That the essential enmity and irreconcilable opposition of Freemasonry and other kindred orders, to the person and glory of the Lord Jesus Christ, should impel churches and individual Christians not only to shun their fellowship, but also to employ their labors, their means and their prayers to secure their speedy destruction.

There was no lack of interest at any time during the convention and the hall was entirely too small for the night meetings.

Officers elected for the ensuing year were—

President, Rev. William Dillon, Dayton; Vice Pres., Rev. H. P. McClurkin, New Concord; Cor. Sec., Rev. J. P. Lyttle, Sago, Muskingum county; Rec. Sec., Rev. S. A. George, Mansfield; Treas., J. M. Scott, Esq., Alexandria. Officers to constitute an executive committee.

May the Lord cause the seed sown to prosper in the interests of his kingdom, that it may bring forth a rich harvest to his glory.

S. A. GEORGE, *Sec'y.*

Elder Rathbun at Long Branch, Missouri.

BLANCHARD, Iowa., Mar. 17,'81.

EDITOR CYNOSURE:—Elder Rathbun worked the degrees each evening last week at Blanchard, Long Branch, and Homer Hall. The

meetings at Blanchard were a grand success. The latter places are country places, and although the weather was most unfavorable, yet the audiences were good and the interest high. In the Covenanter church at Long Branch, the house was filled, the evening being pleasant. Quite a number of Masons were present, and although they were dared and double dared to contradict any part of the exposition, yet they were silent as the grave. At the close of the second meeting here a Mason came forward and gave Bro. Rathbun some money, wishing him God speed in his good work. Bro. Rathbun spent the Sabbath with us at Long Branch, and preached in the evening to a deeply interested audience, on the "Religion of Masonry." A powerful impression was made here, and our people are anxious for another opportunity of hearing this champion of anti-secrecy.

At Homer Hall, eight miles south of Long Branch, the degrees were worked on Friday and Saturday evenings. A seceding Masonic minister, who had taken three degrees, was present, and in a private conversation acknowledged the correctness of the expositions, though he had not the courage to renounce it in public. We believe there are many ministers who are in this situation and inwardly loathe the institution, but dare not renounce it, because of their church relations. Bro. Rathbun tells us of a prominent Mason who, after one of his expositions, followed him behind the depot, and in a secluded place wished him God-speed in his work and gave him five dollars, telling him he hoped the day would soon come when public sentiment would be so turned against this institution that he could get out of it without breaking up his business. Should it not stimulate us to double diligence in our efforts to educate public sentiment up to this point, so as to deliver our weak and suffering brethren from the meshes of this bondage?

Bro. Rathbun is truly a strong man. He is in the meridian strength of manhood. He is 43 years of age, and weighs 213 pounds. As a speaker, he has few equals. He is full of wit and good humor, and has great magnetic pover over his audience, carrying them with him under the most adverse circumstances. He is quick at repartee and convincing and plausable in argument. And by the persecution he has passed through, having three times narrowly escaped death at the hands of Masonic violence, he is thoroughly devoted to his work, as no man can be who has not passed through his experience. Would that all the friends of the cause would exert themselves in arranging meetings for Bro. Rathbun. Many communities are ripe for such expositions. All that is needed is for some one to fearlessly go forward and make the arrangements. Let a church or hall be secured after ascertaining when Bro. R. can come. He will then send on his large illustrated handbills, which must be thoroughly posted through the community. Very much depends on thorough advertisement. The second evening a small admission fee of ten cents can be taken at the door, and in almost every case this will meet the entire expenses.

Brethren, will you not try it in your town? Take hold of the work and you will find God will bless you in it. M. A. GAULT.

More Good News from Sauk County, Wisconsin.

PRAIRIE DU SAC, Mar. 18, 1881.

EDITOR CYNOSURE:—This old town has had a sensation. The sisters of Lazarus thought four days a sufficient barrier to the resurrection of their brother, but not so with the Hiramites. Bro. Thomas Lowe has just shown us that fifteen days are nothing in a Masonic resurrection. Probably this is one of the reasons why Masons tell me that the religion of Masonry is superior to that of the Bible. They claim to do greater miracles than did Christ.

When Bro. Lowe came to Baraboo it got noised around that he was coming to this town; the followers of Hiram said, Come by all means, as it would help them. Some years ago Bro. Hinman lectured here, which caused some commotion among the fraternity, but nothing like the present working of the first and third degrees. Masons, as I pass them, show that they did not get much consolation. Some said tar and feather him; others said that he ought to be shot. Bro. Lowe has done a good work here in opening the eyes of the indifferent to see that Masonry is an anti-Christian religion. A religion without Christ is not palatable to the candid mind.

After working in Prairie du Sac two nights a leading Mason of the M. E. church of Sumter said that he would warm and light the church if Bro. Lowe would lecture, who accepted the offer; but in one night he got all that he wanted. He told me that he expected that Mr. Lowe would lecture and not go through such child's play. I told him the bills called for an exposition and that we got. At this meeting Bro. J. W. Wood of Baraboo made some pertinentremarks on the nature of the Masonic oath and offered some resolutions which were adopted. The followers of Hiram endeavor to appear unconcerned, still it is easy to see that they feel the effect of these expositions more than anything before offered in opposition to Masonry here. We feel encouraged more than ever to oppose this monster evil. One sympathizer says it is like the old lady trying to mop up the sea, but if we can dry up the fountains there will be nothing to mop up. Keep the young out of its meshes if we can. If we root it out of the churches it will lose its respectability. We feel like recommending Bro. Lowe to any who want degree work. Masons here have acknowledged that there is no uss of disputing its correctness.

Yours truly,
G. W. WATERBURY.

Correspondence.

How Stand the Friends?

ALGONA, Iowa.

EDITOR CYNOSURE:—Probably you have as large a Quaker audience as of any other denomination in proportion to their numbers, and I am satisfied that the article by "Quaker Boy" in the *Cynosure* of Feb. 10th, in some particulars does not meet with the concurrence of many Quakers, or Friends, as we generally style ourselves.

The point attempted to be made is that Masonry is destroying and has largely destroyed our society. That this is true to any considerable extent, I peremptorily deny and appeal to the records of our society for proof. That some of our members do belong to that and other secret orders all admit, but that Masonry has brought about the condition of things represented by "Quaker Boy" cannot be sustained by facts and figures.

"Ignorance and apathy obtain widely," says he, in speaking of our society. That the above is incorrect either in reference to school education, Scriptural learning or Masonic iniquity can be proved by a reference to the number of colleges, academies, high and common schools carried on exclusively under our control. That it is incorrect as regards our evangelical work can be proven by a reference to our missionary field which extends not only to every city in which our society is located but among the freedmen of Kansas and all the Southern States, the Indians in the Territories, the people of Mexico, Norway, Denmark, Syria, India, Madagascar and the distant islands of the seas. That it is incorrect as regards the Masonic order can be proven by a reference to any of the minutes of the yearly meetings on this continent. No longer ago than in the fall of 1878 Iowa yearly meeting of Friends gave up one of its business sessions, at which there was an attendance of upwards of 3,000 persons, to hear friend Stoddard lecture on Masonry. That same yearly meeting put an article in its discipline making it a disownable offense for any member of our society to connect himself with the Masons or Odd-fellows; also an offense, with the same penalty, on the part of those who then belonged to those societies and did not disconnect themselves therewith. Other yearly meetings have taken an equally outspoken stand upon this subject.

Friends, as a body, have always advocated the prominent objections that are to-day urged against secret organizations, and, as a body, have no superior in their open denunciations of Masonry and kindred societies. In the face of these patent facts how can "Quaker Boy" say, "If any Quaker preacher publicly preaches against this great anti-Christ, I am not advised of it." This statement, however, is in perfect keeping with several others made by him, and can only be accounted for by his own reason, which is, "I am not advised of it." He will have to acknowledge to the error of several of his statements because of the lack of advisement.

If there is a prominent minister in the society of Friends, Orthodox or Hicksite, that is not openly opposed to Masonry and Odd-fellowship, the *Christian Worker*, *Friend's Review*, *The Friend* (leading organs of the society), and the reports of the thirteen yearly meetings on this continent fail to show it and deserve censure accordingly.

The above is not written with any feeling of antipathy, nor to awaken any discussion upon this subject, but for the purpose of setting forth in its true light the position of our society concerning Masonry, which, it appears to me, was not correctly represented in the article referred to. I do not believe that "as a society we are circumscribed," to any great extent; "its youth," of which the writer is one, "are not seduced," neither are the "older ones silent."

C. P. DORLAND.

[NOTE.—Friend Dorland is under some misapprehension respecting our correspondent, "Quaker Boy." The latter is an excellent and worthy member of the society of Friends in Indiana, and would by no means willfully misrepresent the situation as he he sees it.—ED. CYNOSURE.]

Lodgery a Despotism of Base Men.

SOUTHINGTON, Ct.

EDITOR CYNOSURE:—For the past two years having read, as a subscriber, the novel and startling facts about Masonry and Odd-fellowship, as found in the *Cynosure*, I wish to express the satisfaction that arises from a sense of having received such excellent educational means, as the correspondents of this paper have set forth. From an indifferent thinker and observer of reform and the working of secretism, I feel an awakened interest in studying up the subject synthetically and analytically.

The workings of Masonry have been set forth in your paper more fully than Odd-fellowship. The standpoint from which to study the latter evidently is to be found among the lower walks of life, where its evil corrupt workings, in the aggregate equals all that can be said against Masonry. Among the working classes of small means and forced economy, the majority of Odd-fellows are found, though it is true men of education and position gain admittance to the Odd-fellows. Thus a lower class of men become lawgivers, who teach the worse side of human nature instead of the better. I believe from actual observation that more men join the Odd-fellows from selfish objects than any desire for aid or to receive benefits. In shops and large manufactories where men are brought into close contact, many worthy Odd-fellows are compelled to do the dirty work of meanness towards some man, or suffer for refusing. Generally the meanness practiced among Odd-

fellows is of a lower grade and less conspicuous than among Masons.

Mr. Editor, the one talent, poor and scant as it is, barely escaped being buried. This my sixtieth birthday I ask myself, have I done all I can considering the educational means found in the *Cynosure*. While many are working with far less to do with, and some of them at how great a sacrifice of personal comforts known only to themselves!

To those who love the beautiful, the true and all that elevates man, remember this is not a warfare against the rights of those who blindly look for benefits from secretism. The better portions of those who belong to secret societies are compelled to submit to the depotism of bad men within the secret ties.

This same spirit of usurpation is found in the churches, when Masons, as members, increase in numbers. Their intense selfishness has been already thoroughly developed, schooled in subtle arts of craft and disregard of truth, they attempt to lay hold of the sacred vestment of the church to hide their own guilt.

Yours truly,
DAVID HINMAN.

TOBACCO.

Smoke; puff; blow in your face. No matter, you have to stand it—in the street, in the store, in the shop, on the cars, the smoker must indulge himself, must have his enjoyment; if others do not like it what does he care. On most railroads there is a smoking car attached to the train, but at nearly every station some one with his pipe or cigar in his mouth passes through the train in quest of the "smoker."

No gentleman will indulge in so filthy a practice. We see boys, young men, old men and ministers using the vile stuff. I have often wondered how often a minister or any professor of religion reads 2 Cor. 7:1.

Some other time I will tell how the Lord saved me from the loathsome practice and from the dark scourge of Freemasonry.

WM. RICHARDSON.

OUR MAIL.

Thos. Kingsnorth, Battle Creek, Mich., writes:

"I want it to cost me as much to be an Anti-mason as it does a Mason to keep his standing in the lodge. How much are his quarterly dues?"

In this city it is understood that no lodge member pays less than $6.00, many of them much more. In country lodges the rate is less. Each makes its own laws respecting this payment.

Sanford Ward, Adams, Jefferson county, N. Y., writes:

"I shall vote the American ticket in the future if I live and leave the event with God who is carrying on this Anti-masonic movement so successfully."

A. L. Lanphear, Delavan, Ill., writes:

"At a ministerial association held at the M. E. church in this city a few days ago among other topics discussed was this: 'Why has the M. E. church lost its grip?' Is it not strange when such highly polished mirrors are continually held up to their view, they will not take one glance and see themselves as they are seen by the scrutinizing eye of the world, of Satan and of God. Is not the labor in the church sufficient to occupy all a Christian's time? Their whole might, mind and strength is demanded. Thou shalt worship the Lord thy God and him only shalt thou serve. Can we expect God's blessing on the church while so many are diverted from his service? Is it strange that so many are kept out of the church while our leaders, teachers and ministers sanction and encourage these worldly societies in their silly ceremonies, their horrid oaths and immoral associations by their membership, their presence and their flowery speeches?"

Samuel B. Walton, West Liberty, Iowa, writes:

"After listening to Joel Austin's eloquent lecture, I am firmly convinced that oath-bound secret societies are sapping the very foundations of civil and religious liberty."

D. J. Wilson, Scott, Johnson county, Iowa, writes:

"I have just commenced circulating a paper for the monument. As I pass around I will try to do something for the Cynosure. Put up a good monument. Do not be hasty to stop receiving names with their mites. The plainer it can be made who erected the monument and why the better. It had better be placed near his remains. I shall be satisfied with the decision of the committee as regards the material and place of erection."

Jas. Squier, Trempeleau, Wis., writes:

"I am in favor of the monument, but at Morgan's grave. It should cost not less than $2,000. Double that would be more appropriate, for he showed himself to be a man of unparalleled courage and fortitude. He faced an enemy that the heroes of war, the fame of whose valor has reached the ends of the earth, quailed before and bowed with reverential awe or humble silence. Something definite should be reached as to time, expense and material. I am in favor of bronze as most durable and no more easily marred or destroyed than marble or even granite. I would favor his likeness on top of the monumeat if a good one can be found."

Jesse Pemberton, Lamoille, Iowa, writes:

"In 1841 I signed a pledge not to vote for a slaveholder nor a pro-slavery man. I have kept my pledge. I now pledge myself not to vote for a Mason."

Mrs. H. R. Roberts, Atlantic, Iowa, writes:

"My husband has been in a litigation for over six years, on a plain written contract. His opponent is a Freemason and every time he has got a trial has beat but the opponent gets all the time he wants; suit after suit is postponed until we have lost thousands of dollars. Still we cannot get justice."

J. G. Smith, Farmington, Strafford county, N. H., writes:

"The world is needing the light the Cynosure gives."

M. C. Gerrard, Mt. Vernon, Ia., writes:

"We think the Cynosure the best paper in the land on questions of reform. God, even Israel's God, speed you in the glorious work."

Samuel H. Spencer, Cortland, Ohio, writes:

"I think the corruption of the Republican party is such that it will soon break and then and not till then shall we see a rapid change. The Whig party had to die before the anti-slavery cause could succeed. I had the privilege of seeing the slave set free and I hope to live to see the lodge power broken."

H. S. Limbocker, Manhattan, Kansas, writes:

"I hope our friends will be more liberal and prompt in sustaining this reform work in every department, especially the Morgan monument."

William D. Clay and family send one hundred and sixty-three cents for the Morgan monument, thinking that they must at least give, to perpetuate the liberty which such men as Morgan died to perpetuate, one cent a year. Their united ages aggregate 116 years. This is a good idea.

E. J. Chalfant, York, Pa., writes:

"The Greenbackers gained 220,000 votes and we only about 800. THAT WON'T DO."

If we want a large American party vote, circulate the Cynosure. Increase its subscription list one hundred fold and you multiply votes a thousand fold.

W. M. Beden, Hadley, Mich., writes:

"Shortly after the November election I met the Hon. John T. Rich, for several years speaker of the Michigan House of Representatives, the man clamored for by the Republicans of Michigan for governor. I asked Mr. Rich for the fundamental reason of his failure to obtain the nomination. He replied that he supposed Detroit whisky had something to do with it, as he refused to bid for whisky votes. I handed him one of E. B. Webster's tracts entitled, 'How I was affected by the initiation,' and asked, 'Is that the way it affected you?' Mr. Rich said, 'No. It never affected me for I never was initiated. I never belonged to Freemasons or Oddfellows or any secret society.' I have been personally acquainted with Mr. Rich for more than twenty years and never supposed him to belong to a lodge, therefore I was not at all surprised when I read of his defeat in the gubernatorial convention."

Let the Michigan friends see that Hon. Mr. Rich is posted in regard to the American party movement, that he takes the Cynosure, and he may yet prove a valuable friend in our political reform work.

S. Bingham, Newark, Ill., writes:

"The lodge does not grow here. So far as we can learn there has not been but one addition in some two or three years. We hope by constant labor and effort to keep them from receiving any more. There are a few that are faithful and will continue to the end."

WILLIAM STEEL.

AN OBITUARY SKETCH.

A letter from Portland, Oregon, dated Feb. 24th informs us of the death of one of the true friends of the *Cynosure* and the reform. It runs thus:

We are again painfully reminded of the solemn facts of death and the grave. Again "a shining mark" has fallen—William Steel of Portland is dead. His life is written in more legible and durable characters than if graven in the rock. A friend to the slave when it meant more than a name—a zealous opposer of all secret orders and Baal worship, he was a true friend of reform. Perhaps his life cannot be better re-written than in the words of that good man who said: "If the world goes against the truth, then Athenasius goes against the world; for Jehovah and Athenasius are always a majority."

Such, dear editor, is the man whose grave is not too sacred for molestation. Who, but the vile hands habituated to the farce of raising the dead, would write him up as the organizer of a "secret society" that "had signs and passwords, so that in midnight darkness they could detect friend or foe?"

I will add that I was raised a Quaker, and was somewhat acquainted with the practical workings of the "underground railroad," of which he is said to be the founder and "father;" but never knew anything of any secret grips or passwords, nor do I believe there was such a thing known on that road.

THOS. C. HAINES.

Bro. Haines refers to the charge made in the following sketch taken from the *Oregonian* of Portland, that the "underground railroad" was a secret society and that Mr. Steel was its founder. This honor has been generally given to Levi Coffin of Cincinnati, an eminent Quaker and philanthropist. The claim that it was a secret society is false and presumptuous in the extreme. Those engaged in the work of assisting slaves on to freedom did not, to be sure, send a bell-man before them to shout their plans in the ears of the slave-hunters, but theirs was no more a secret society than is Henry Bergh's Society for Prevention of Cruelty to Animals. The sketch is in the main probably correct, and as it contains matter of much historical interest it is given herewith as a slight tribute to the memory of a noble spirit:

WILLIAM STEEL, the subject of this brief sketch, came from one of the best families in Scotland, being second cousin to William E. Gladstone, prime minister of England. He was born at Biggar, on the Clyde, in 1809, and removed to America with his parents about the year 1818, and settled first at Winchester, Va., and a few years afterwards removed to Barnesville, Belmont county, Ohio, and after residing ten years in Barnesville, marrying his wife there, he moved to the adjoining county of Monroe, and settled at Woodsfield, where he remained about thirty years. Subsequently removing to Kansas, where he resided a few years, he, with his sons, removed to Oregon in 1872, and has lived in this city until his death.

Mr. Steel was one of the pioneers of anti-slavery agitation in the United States. He stood in the very front rank, led the forlorn hope in assaulting the citadel of the slave power, and for more than a quarter of a century was recognized as the leader, color-bearer and master spirit in eastern Ohio of the political contest which finally culminated in the election of Lincoln to the Presidency.

Greeley, in his great work, "The American Conflict," says, "Benjamin Lundy deserves the high honor of ranking as a pioneer of direct and distinct anti-slavery in America." This man Lundy was a saddler, learned his trade at Wheeling, Va., removed to St. Clairsville, O., ten miles west of Wheeling, opened a shop and earned several thousand dollars at his trade. While a boy in Wheeling, he had witnessed the poor slaves driven through the streets, chained in pairs, and manacled to a long leading chain, guided by the last of the slave drivers like so many cattle. Steel had witnessed the same brutality at Winchester, and the hearts of both these young men were all aflame at the enormity of this crime against humanity. These impressions could not be shaken off or resisted. Lundy called a meeting at his house in St. Clairsville in 1815, and, although but five or six persons attended, they formed the "Union Humane Society." There had been anti-slavery organizations before this, but they were very mild, advocating abolition of slavery on economical grounds. Lundy's society went to the root of the matter, declaring slavery to be a political evil and an unmitigated curse. Six years after this, at Mt. Pleasant in the same county, Lundy commenced the publication of the first distinctively anti-slavery jour-

nal in the United States, called, *The Genius of Universal Emancipation.* But Lundy was not organized for steady work, but became a sort of John the Baptist "crying in the wilderness," and commenced traveling and lecturing against slavery. He visited Tennessee, North Carolina, Virginia, and Baltimore, Md., delivering anti-slavery addresses wherever he went. At Baltimore he reissued his paper, and continued his travels eastward, lecturing and soliciting subscribers to his paper. In 1828 he visited Boston and could not find a single abolitionist. Here he met William Lloyd Garrison, a journeyman printer, who, becoming a convert to Lundy's views, two years later issued the first number of the *Liberator*, which gave Garrison a national reputation, and was published down to the close of the late war.

I give this much of the history of Lundy in order to introduce Mr. Steel. After Lundy left Ohio, his society fell to pieces, but the seeds of the anti-slavery gospel had been planted, and the very first political work Steel engaged in on reaching the years of majority, was to revive the work inaugurated by Lundy, which he did about the year 1830, when Garrison was starting his paper at Boston. And from that date down to the final overthrow of the slave power at Appomattox Court House, where General Lee handed his sword to U. S. Grant, William Steel was eternally pushing some effort to wipe out "the sum of all villainies."

Lundy commenced his labors in 1815; Garrison and Steel enlisted in 1830; Lovejoy commenced at St. Louis in 1835, and was murdered and his printing press destroyed at Alton, Illinois, in 1836; Wendell Phillips took his stand at a meeting held at the old court house in Boston to denounce the murder of Lovejoy in 1837. Of these five men, who might be appropriately styled the Apostles of Abolitionism, but two belonged to the learned professions. Phillips was a lawyer, and Lovejoy a Presbyterian minister. Each man selected his work. Lundy went preaching his grand dream of universal emancipation, even to the isles of the sea. Garrison became an editor; Lovejoy also selected the same field of labor. Phillips chose the platform and became the finest orator in America. And what did William Steel do?

While taking an active part in party politics, he early saw that much good might be done by aiding the poor fugitive slaves who occasionally made their way across the Ohio river, panting for liberty. Prior to 1842, runaway slaves coming into Ohio were kindly treated by all classes, although no efforts were put forth by any one to encourage slaves to leave their masters in the slave States. In 1842 the Ohio legislature passed a law making it a penal offense to aid or harbor any runaway slave. Mr. Steel, then a prominent and well-to-do merchant at Woodsfield, openly denounced this law as a violation of every principle of justice and sentiment of humanity, which God would justify every man in disobeying. To disobey the law was to invite imprisonment in the penitentiary. But nothing daunted, Mr. Steel at once organized that secret society known throughout Ohio and other Western States as "The Underground Railroad." This unincorporated, unrecorded society of anti-slavery men and women, laid regular lines of travel and communication from the Ohio river to Canada, at various points in Ohio and Indiana, extending its operations finally to Kansas. Mr. Steel's house in Woodsfield was the first place of rendezvous north of the river, and to this place the slaves were run in from the crossing places on the river in both Monroe and Washington counties. From Steel's the fugitives were forwarded on northward to the other members of the league. Traveling was always in the night time, and the average run made each night in good weather was twenty miles, so that it was from ten days to two weeks from the time the slave crossed the Ohio until he landed in Canada.

From Steel's house in Ohio the league extended westward, so that when Congress passed the fugitive slave law in 1850 the United States marshals were everywhere met and circumvented by an ever active, sleepless opposition, which secretly blocked their way, thwarted every movement, and even stole the slaves out of their hands. * * *

Although an active politician Mr. Steel was never but once a candidate for office. He was the candidate of the Liberty party for Congress, the first anti-slavery candidate for Congress in the old Belmont (Ohio) district. He circulated throughout eastern Ohio, in 1844, what was known as the "Great Petition," being a petition signed by nearly all the anti-slavery men of the West, agreeing to vote for Henry Clay if he would emancipate his one slave. Hiram Mendenhall, a brother of Mrs. Judge Lewis of this city, had the honor to be selected to present this petition to Mr. Clay in person at Richmond, Ind. Mr. Steel was a delegate from Ohio to the Free-soil convention held at Buffalo in 1848, which nominated Van Buren for President and Charles Francis Adams for Vice President. Dr. Watkins of this city was also a member of that convention.

Mr. Steel left no worldly fortune; but having expended thousands upon thousands for charity and good works, multitudes will rise up, in the great day of accounts to call him blessed, and honor the priceless jewel of his good name. He with others of the early abolitionists stood on the mountain tops, and beholding the goodly land of a freeman's republic, followed their principles through storm and sunshine unselfishly to the end, seeking neither the honors or emoluments of the victory. And of him it might be truly said: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Home and Farm.

Chopped onions and potatoes make a nice breakfast relish. Take boiled potatoes that are a little underdone and chop them fine; add a boiled onion, well minced. Put a large coffeecupful of milk into a saucepan or spider; let it boil up and add a piece of butter as large as an egg; let it melt and turn in the onion and potatoes, and let them cook until they look creamy, perhaps twelve or fifteen minutes. Serve very hot. Omit the onion if not to your taste.

One of the most satisfactory ways to cook beets is to bake them. When boiled, even if their jackets are left on, a great deal of the best part of the beet is dissolved and so lost. It will, of course, take a little longer to bake than to boil them, but this is no objection. Allow from fifteen to twenty minutes more for baking. Slice them and heat them as you would if they were boiled. One nice way to serve them is to chop them fine. After they are cooked, season with pepper, salt and butter.

Horses cough more at this season on account of dusty hay than from any other cause. The remedy is very simple. Cut the fodder and wet it and mix the meal with it. The cost of the cutting machine and the labor is well repaid by the saving in fodder and grain. If, with the cough, the horse has a staring coat and a tight skin, he is suffering from indigestion or from cold, or both, and should have a pint of linseed oil, and feed cut and wetted with warm water for a few days.

In reply to one who desires a recipe for making grafting wax that will not melt in summer nor crack in winter, we would say that three parts resin, three parts beeswax and two parts tallow will make an excellent grafting wax. A cheaper wax, that has given us good satisfaction, is made by melting together four parts good, clear resin, two parts beeswax and one part tallow. When the ingredients are all melted and mixed, pour into a pail of cold water, when the wax will harden sufficiently to be worked and pulled as in working molasses candy. If used in cool weather it will be necessary to keep it in warm water, and in hot weather cold water will be needed. For nursery grafting, this wax is sometimes melted and spread on narrow strips of cloth, which are wound around the graft. — *New England Farmer.*

—Ammonia and water will often restore French gilt, if not too much worn off.

THE FEET—STOCKINGS.—Cold and damp feet are almost certain to induce and aggravate a congestion of the mucous membranes of the head, throat, ears and lungs. The recovery of a patient who has even a slight catarrhal affection will be retarded if the lower extremities are not maintained in a warm and dry condition.

Wearing stockings made of wool will generally cause the feet to perspire. In this condition they are liable to become chilled. Should such be the case a pair of thin cotton stockings should be worn under the woolen. It is well for patients who suffer from cold feet, whether they are damp or not, to wear, during cold weather, a pair of woolen over the cotton stockings. Neither of these pairs need be very thick.—*Dr. Rumbold's Hygiene of Catarrh.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 31, 1881.

Parties and their Names.

"IN RELIGION, CHRISTIAN: IN POLITICS, AMERICAN."

This is our banner. It includes all that true Christians and worthy citizens should embrace, and excludes all that they should shun; and neither our party or our platform will need changing while the present economy of society holds on. Other parties and other platforms have shifted their forms and directions, and the driving wheels of wind-mills, to avail themselves of atmospheric currents. Jefferson and his friends were the first Democrats, but they took the name of "Republicans," a name which the party dropped; and it has now, after "Whigs," "Nationals," "Free Soilers," "Know-nothings," and "Greenbackers," fallen on the party which is the hereditary opponent of the party called Democrats, so that the Republicans and Democrats have exchanged names, as the original Democracy had changed its nature by alliance with the slaveholders; and till Americans lose their memories the party name, Democracy, will suggest slaveholders, secessionists, traitors and their abettors.

Greenbackers, as a party name, is already being exchanged for "Nationals," a far preferable name. The party is young and vigorous, and Mr. Conkling thinks that President Hayes' veto of the Funding Bill will elect eighteen or twenty members of Congress for them. But Greenbackers, like all third parties, must swallow or be swallowed up by the minority party of the two that divide the mass of the American people. It is producing a strong impression on ideas of currency, and will effect important changes. But neither its title nor itself will remain. Its undiscriminating assaults on banks and corporations for other legitimate purposes, are in the style of the Socialists, Communists and Nihilists, the most worthless and wicked of all human combinations. Banks, from their nature as money corporations, attract gold gambling and speculation, and the great houses in cities have a fearful power and have often used it fearfully. But the great mass of village bankers are good and worthy men, living like their neighbors on reasonable incomes honestly earned; and to hold them up as Shylocks to public execration, is calumny, not finance.

But of all human parties, the parties of railers and stabbers are the worst. Nihilism is the black blossom of which the loafer elements of society are the roots. The name is a stupendous falsehood. For while they pretend to teach and believe in *nothing*, they teach secretism and practice assassination. They wish, they say, to destroy society by murdering the representatives of wealth and power, while the clothes they wear and the bread they eat while propagating "their creed of hate and lust and crime," have been earned by industries created and protected by law.

From the execution of Charles I. in England to that of Maximilian in Mexico the despotic institutions of government have been changing and modifying themselves at the call of popular intelligence and convenience; and the bloodless revolutions which preceded the present French and the late Spanish republics prove that argument is a better and more effectual friend of popular rights than daggers, and that truth is a much more eloquent popular advocate than blood.

Hence the party, if there be one, which seeks to give the ballot and its offices to women, have but to make out their case and the men of the United States will grant it. But when Lucy Stone, in dealing with President Garfield's inaugural, likens the condition of American women to the woes, deprivations and degradation of our late negro slaves, she speaks against fact and reason alike.

The American party is like none of these. Unlike its dead namesake, which claimed to be Know-nothings, it does not ask where a man was born, but whether his head and heart are American since he is born. Our platform has been noticed but comparatively little by the press, but when noticed has always, without exception, been warmly commended. We intend to press political action far more and more earnestly than heretofore, and though in local elections, where no issue has been made against the lodge, we are at liberty to use all that is good in the old parties, we hope to stand so firmly by our principles that no shameless anti-American secret lodge will disgrace our national procession four years hence with its hateful presence.

The United Brethren General Conference.

The *Telescope* (editorial) says of the coming General Conference at Lisbon, Iowa, next May:

"Will we have a change in our law on secrecy? It is safe to predict that no important changes will be made in it. The church will be closed against the members of secret orders as firmly the coming four years as it ever has been. There is no probability of open doors to them. For our own part, we do not believe that the seeming growth in the direction of a change is of the Father's planting."

The tone of this editorial is encouraging, and yet we cannot but perceive that the friends of reform in this great and good church are still in a defensive attitude. They stand guard over the law as it is, while the sympathizers with the lodge have kept, and still keep up a series of unrelenting attacks on the position of the church. No matter how often voted down or by how large majorities, they petition, they start opposition papers, they assail the position of the *Telescope*, and in their nullification convention met at Dayton, under the eaves of the Printing-house, they proposed to move their paper from Harrisburg to Dayton, and issue it in the very teeth of the *Telescope*, and passed the strongest nullifying resolutions declaring the law against secret orders unfit to be executed!

Beaten, voted down again and again in the General Conference, they are now returning to the charge with shameless, if not courageous front, petitioning that the law which their convention declared unfit to be enforced, should be turned into advice! Now the driving-force back of all this is the influence of the lodge, and the hope of its sympathizers to disarm the opsition of the church to secret orders so that they may have a quiet lodgment within its communion. And during all this time, none, or next to no movement has been made to enforce the discipline of the church! This is as bad in policy as in principle. Christ and his apostles *move on the works* of Satan, and there is no reason why the U. B. church should not experience such a revival as that where "the books of curious arts," which were the lodge manuals of that day, were made a bonfire of in the streets. Bishop Warburton says that every idol temple had its initiation and secret worship. (See McKnight on Eph. 5) and it was the tricks and sorceries practiced in those pagan lodges which were burned (Acts 19: 19) a business which they scrutinized so closely as to count the price of the manuals "burned before all men."

Now one thing will give purity and peace to the Brethren church; it is to take an exact inventory of the lodgemen in it. Secretists, like Indians, fight savagely in ambush, but run away in open fight; like ghosts, they shun daylight; and if the General Conference will take the number of the secret worshipers now in their churches, they can remove them by discipline, if they attempt to stay; but the church will not long be troubled with them.

As the reform proceeded, slaveholders increased in the Home Missionary Society's churches until the New York committee of twenty-five resolved to ask each slave-state church applying for aid: (1) whether they held slaves, and (2) whether they held them for profit or intending to manumit. That ended the whole matter with that society; and Masons, any more than slave-holders, will not bear to be questioned.

Now there can be no just objection to the General Conference taking a similar course. Let them by commission take an inventory of the evil. If left to routine officers bishops, elders and pastors, the work will not be done, and there will be bitterness in the latter end.

—Bro. Stoddard returned from Ohio on Thursday, cheered with the prospect in that State. The reports of the convention have ample space elsewhere, and yet there's "more to follow." The friends in and about Dunkirk send their review of the meeting, which waits for room.

— A Masonic mob in New Market, N. H., on Monday night of last week, was reported in the daily press here next morning. Prof. Kimball thinks his neighbors worse than those of Bro. McFall, in Boston. They did not stop short of destroying and stealing $50 worth of Elder Browne's books, and personally assaulted him and Bro. K. After the first Boston mob in Chambers Street Church, the latter assured Elder Rathbun that he could come to New Hampshire and speak without molestation. Elder R. replied, "If you have got a reformed devil in New Hampshire, I should like to know it." The god of this world is not going to yield any portion of the domain which he has usurped without a fight.

—Elder Faurot, president of the Michigan Association, in setting out for work in the South, left the following word for the brethren in Michigan:

"I hope Bro. S. Smith and W. H. Ross and others will be on the watch-tower for the "lurking" foe, giving timely warning and due notice of every opening for work in lecturing, etc.

"Brethren, remember Lowe and Doesburg and Taft, good men and true. Call for them. Why not keep them busy? My labors for the year past have been in my old circle, near home, so I have not done much against the lodge publicly, but have made some progress and won some victories in a private way. 'We are not children of the night, but of the day, so let us not sleep, as do others, but watch and be sober.'"

—Bro. F. R. Hill, of Wilbur, Oregon, writes that two Masonic M. E. ministers lately visited a lodge, and were so shocked at the blasphemy of their Hiramite brethren that they refused to say a word when called on for addresses. He notices also that the *Pacific Christian Advocate*, published at Portland, is no longer advertising all the secret orders, as a few years ago. His confidence in the progress that is being made in the Methodist Episcopal church toward a right view of the lodge business is so strong that he ventures to pledge one subscriber to the *Cynosure* for every minister of that denomination made a Mason in Oregon in 1881. Much as the *Cynosure* needs subscribers, we sincerely hope that not one will come from this offer. Nevertheless, let Bro. Hill and other friends in Oregon be diligent in circulating the paper and getting

subscribers among the members of Methodist churches, and we are confident they will be using the best available means for preventing their ministers from so grievous a fall, and for bringing to the light, as it is in Jesus Christ, all who have been blinded by this sin.

Thurlow Weed's Latest Statement.

A few weeks ago Charles Gil is, a prominent citizen of Mt. Pleasant, Iowa, and as prominent among the Freemasons, was called to the door of his house in the evening and shot dead, the assassin escaping without recognition or detection. This is the third murder of the kind reported in the place, each shrouded in mystery, no reasons given, no witnesses and no murderer found in either case. Mr. Gillis was a son of James Gillis who was connected with the abduction of Morgan in 1826. The Iowa Masons are raising a great cry that the murder was an act of revenge by Anti-masons for the murder of Morgan. A more false and preposterous story was never invented, yet it will serve the purpose of men sworn to falsehood and consciences steeped in perjury to reiterate the charge until some honest and simple-minded people will begin to believe it. In connection with this mysterious murder, the Philadelphia *Press* has been printing alleged interviews with Thurlow Weed, who reviews some of the particulars of the Morgan abduction and murder, calling Morgan a "drunken stone-mason," (in another account the *Press* calls him a good-for-nothing tailor). Mr. Weed also mentions a statement made to him in Chicago in 1860, by John Whitney, one of the Morgan conspirators, who was tried and sentenced to a year's imprisonment. Mr. Weed says Whitney was one of the five men who drowned Morgan. This Whitney wished to swear to his statement, and requested that it might be published after his death. Singularly enough, Mr. Weed neglected the matter, and seems either to have forgotten or to be unwilling to repeat the statement. He is either forgetful in his old age or speaks carelessly when he aspersesthe character of Morgan which has been sufficiently defended from charges of drunkenness by members of the same lodge with him in Batavia. The *Truth* of New York has lately published also a long statement respecting the murder, and comes so near to the truth as to say that while returning with Morgan from Canada the party of Masons in charge were alarmed at something and allowed the boat to tip, Morgan falling overboard and sinking from the incumbrance of his shackles. This is an improvement on former Masonic lies, but we doubt if it is satisfactory to even the "*Truth*."

—Elder Rathbun has an appointment at Mt. Ayr, Ringgold county, Iowa, this week.

Literary Notes and Notices.

An envelope note, headed, "The Light of Asia; an anti-Christian book," the women of America are told to join the author of that poem in the praises of Buddha, if they wish for themselves that condition which women enjoy where Buddhism prevails. It is generally understood that Arnold selected only those parts of the Buddhistic philosophy as would be endured by English readers, instead of giving them the whole truth.

We would add to our late notice of Vol. VII. of the Library Magazine, published by the American Book Exchange, that no farmer or owner of horses can well afford not to read carefully the article on "Horses and their Feet." It is the ablest statement of a great abuse and a simple remedy that we have ever seen. We hope it will be the means of relieving much suffering on the part of one of the noblest and most useful of the domestic animals and of putting money in the owner's pocket, as well as sense into his head.

"The Devil's Flint Mill" is the title of a sermon by W. T. Ellis, addressed to "backsliders, hypocrites, sinners and others, with encouragement to the true servants of God." It is a vigorous appeal and will help the faith of every reader. Note the first sentence: "The devil's flint mill to stamp out righteousness and truth in the earth is backslidden ecclesiastical hierarchies, built upon the ruins of God's true church."

Judge Tourgee, in the *North American Review* for April, contributes laboriously, but with little effect, to set civil service reformers right. The Romish bishop of Rochester, McQuaid, writes, in the same, a crafty but able plea for the Catholic parochial schools. These devil's traps for tender feet he throughout sets forth as Christian schools. The government control of railroads and telegraphs is discussed with much ability, though with a tender heart for monopolists, by George T. Curtis and Congressman Springer. The Historic Genesis of Protestantism, and an essay on the poet Longfellow, complete the number.

Foremost among the contributions of our time to the poor man's library, on the subject of general knowledge, is the encyclopedia now being prepared by the American Book Exchange of New York. It is a reprint of the last edition of Chambers' Encyclopedia, with numerous additions, such as would fit the work for extensive use by American readers. This is, it might be said, a new edition of the work completed by the same publishers last year, in smaller type and volumes. Both, in this, are enlarged; the type clear, plain and of good size; the binding handsome, strong, yet not expensive. Of Chambers' Encyclopedia, we have frequently had occasion to remark its fairness; the American additions, so far as we have examined, seem to be in like spirit and ability. There are, no doubt, some biographical notices which we could wish given less prominence, and others enlarged, while names quite as worthy are omitted entirely. There is a tendency, natural, but not just, to give rising and prominent politicians more honorable notice than we believe will be placed to their credit by history. The American editors, have, however, done their work well on the whole; and when we remember that the fifteen volumes are to be furnished at $1 each, criticism can afford to be lenient. Six volumes, bringing the work through from "A" to "Grand days," are already issued.

Grips.

—It is reported that at the funeral of a young man at Aurora lately, the Freemasons and the papists got into a quarrel for the possession of the corpse. The friends of the dead man had called in a priest before his departure who had heard his confession and administered the last rites. The funeral was proceeding at the Romish church when a party of men entered and claimed the body, since the deceased had been a Freemason and a freethinker. They were refused but waited patiently at the door and attempted a forcible siezure of the corpse as it was borne out. The police finally interfered when the people about threatened to demolish the disturbers of the occasion.

—A Mrs. Stevens is squandering the strength God gave her for his service in conducting Good Templar revivals in southern California. She persuaded 177 persons to join in one week and blessed herself therefor in the name of temperance.

—It is reported that there are eighteen Masonic lodges, eight Royal Arch chapters, and four Knight Templar commanderies in the District of Columbia. We venture to say that there are not an equal number in any other portion of the country in proportion to the population. The voters of America must not shut their eyes to this terrible fact. Our seat of government is a perfect nest of abominations—and the lodgites roll like a sweet morsel under the tongue the fact of Garfield's membership.

—The Odd-fellows have found one case where their order is helping a sick member to $4 per week, and has done so for ten years. They are so glad to know of such an instance that it is being sent all about the country to induce stupid young men to come under the same arrangement.

—The drill corps of Apollo Commandery of this city held a grand dance at the Palmer House last Wednesday night. They apologize to the public with characteristic duplicity, that it is not, to be sure, customary for Freemasons of their order to have dances during the "holy and penitential season of Lent," but the Romish church has permitted what are known as mid-Lent festivities, and such an occasion is now taken. What do these fellows think of the intelligence of Chicago people by attempting to stuff such fraud and hypocrisy down them!

—Elder Barlow is on his way to Willimantic, Ct., where he may be addressed until further notice.

The Morgan Testimonial.

RECEIPTS FOR WEEK ENDING MAR. 26.

D. Booth, J. Warfield, H. Gregory, H. Jenness, C. H. Boyden, $1 each.

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W. Thompson, 15c.

Edwin, Abbie, Arthur and Harry Harwood, 12½c each.

H. Washburn, C. Brewer, J. Bear, C. B. Kenedy, J. Lawson, O. W. Harrison, 10c each.

B. Riley, 6c.

D. G, Mrs. L. and G. B. Harrison, Mary Parks, 5c each.

Total, $13.00. Grand total, $508.57.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Representative Springer, of Illinois, contributes a very able paper on governmental control of the telegraph, to the current number of the North American Review. He contends that the only feasible plan by which telegraphic extortion can be put to an end is for the government to buy the lines and operate them. He argues the necessity of such action from these facts: "While the consolidated telegraph companies may have cost $25,000,000 for construction, yet it is believed by those best informed that their entire property can be reproduced with new material for not exceeding $20,000,000; but a nominal capital of $80,000,000 has been created, and dividends upon this enormous inflation will be exacted from the business of the country for all time to come."

Home Circle.

PRAYER.

BY MRS. GEO. O. NEEDHAM.

"Fervent prayer . . . availeth much."—Jas. 5:16.

Oh, prayer, strange prayer, the Christian's life,
His sword of might, his shield of strife,
His note of praise, his wail of pain,
Quick to relieve, strong to sustain:
How wonderful and rare
Thy blended grace, strange prayer!

Thy voice is heard where reason fails,
And over nature's laws prevails;
But Satan quails in mortal fear
When heaven and earth are brought so near:
How wonderful and rare
Thy blended grace, strange prayer!

Oh, prayer, what marvels hast thou not,
In every land and language, wrought!
The trust of childhood, prop of age,
All gifts to give thou dost engage:
How wonderful and rare
Thy blended grace, strange prayer.

Forever, then, my refuge be,
In every care that vexeth me;
So, like a fortress, peace shall hold
My heart in quietness untold;
How wonderful and rare
Thy blended grace, sweet prayer!
—The Watchword.

"I CANNOT GET AWAY FROM GOD."

Not many years since, a coachman was living in a gentleman's family near London. He had good wages, a kind master and a comfortable place, but there was one thing which troubled and annoyed him. It was that his old mother lived in a village close by, and from her he had constant visits. You may wonder that this was such a trouble to him, but the reason was that whenever she came she spoke to him about Christ and the salvation of his soul. "Mother," he at last said, "I can not stand this any longer. Unless you drop that subject altogether I shall give up my place and go out of your reach, when I shall hear no more of such cant." "My son," said his mother, "as long as I have a tongue I shall never cease to speak to you about the Lord, and to the Lord about you." The young coachman was as good as his word. He wrote to a friend in the highlands of Scotland and asked him to find him a place in that part of the world. He knew that his mother could not write and could not follow him, and though he was sorry to lose a good place he said to himself, "Anything for a quiet life." His friend soon got a place in a gentleman's stable, and he did not hide from his mother that he was glad and thankful to get out of her way.

You may think it was a pity she thus drove him to a distance. Would it not have been wiser to say less and thus not lose the opportunity of putting in a word in season? But she believed, in her simplicity, that she was to keep to the directions given her in the word of God; that she was to be instant, not in season only, but also out of season. And true it is that the foolishness of God is wiser than men.

The coachman was ordered to drive out the carriage and pair the first day after his arrival in Scotland. His master did not get into the carriage with the rest of the party, but said he meant to go on the box instead of the footman. "He wishes to see how I drive," thought the coachman, who was quite prepared to give satisfaction. Scarcely had they driven from the door when the master spoke to the coachman for the first time. He said, "Tell me if you are saved." Had the Lord come to the coachman direct from heaven it could scarcely have struck him with greater consternation. He simply felt terrified. "God has followed me to Scotland," he said to himself. "I could get away from my mother, but I can not get away from God." And at that moment he knew what Adam must have felt when he went to hide himself from the presence of God behind the trees of the garden. He could make no answer to his master, and scarcely could he drive the horses, for he trembled from head to foot.

His master went on to speak of Christ, and again he heard the old, old story, so often told him by his mother. But this time it sounded new. It had become a real thing to him. It did not seem then to be glad tidings of great joy, but a message of terror and condemnation. He felt that it was Christ, the Son of God, whom he had rejected and despised. He felt for the first time that he was a lost sinner. By the time the drive was over he was so ill from the terrible fear that had come upon him that he could do nothing else. For some days he could not leave his bed, but they were blessed days to him. His master came to speak to him, to read the word of God and to pray, and soon the love and grace of the Saviour he had rejected became a reality to him, as the terror of the Lord became at first. He saw there was mercy for the scoffer and despiser, and he saw that the blood of Christ is the answer before God even for such sin as his had been, and he now felt in his soul the sweetness of those blessed words: "We love him because he first loved us." He saw that Christ had borne his punishment and that he who had tried to harden his heart against God and against his own mother was now without spot or stain in the sight of God, who so loved him as to give for him his only Son. The first letter he wrote to his mother contained the joyful tidings; "God has followed me to Scotland and has saved my soul."

"Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me.—*Watchword.*

—The unusual severity of this winter has extended even to Eastern Turkey and Japan. In the latter the snow has been ten feet deep in the fields and fifteen on the hills. Help is being afforded the suffering poor in the former country.

PRINCE METTERNICH ON BIBLE READING.

I read every day one or two chapters of the Bible. I discover new beauties daily, and I prostrate myself before this admirable book. While at the age of twenty I found it difficult not to think the family of Lot unworthy to be saved, Noah unworthy to have lived, Saul a great criminal and David a terrible man. At twenty I tried to understand the Apocalypse; now I am sure that I never shall understand it. At the age of twenty a deep and long-continued research in the holy books made me an atheist after the fashion of Alembert and Lalande, or a Christian after that of Chateaubriand; now I believe and do not criticise. I have read too much and seen too much not to know that reading is not necessarily understanding; that it would be too bold in me to condemn what, through ignorance or insufficiency of knowledge, I comprehend so imperfectly. In a word, I believe, and dispute no longer. Accustomed to occupy myself with great moral questions, what have I not accomplished or allowed to be wrought out by the simple course of nature, before arriving at the point where the Pope and my cure beg me to accept from them the most portable edition of the Bible? Is it bold in me to take for certain that, of a thousand individuals chosen from the millions of men of which the people are composed, there will be found, owing to their intellectual faculties, their education or their age, few who have arrived at the point where I find myself?

THE GREAT PYRAMID.

Mr. C. Piazzi Smyth's whimseys concerning "Our Inheritance in the Great Pyramid" find small acceptance in the last number of the London Quarterly Review, the chief Wesleyan organ in England, which thus closes a long review of the work: "After a careful examination of the whole book, we are constrained to say that we have failed to find in the great pyramid any traces of astronomical knowledge except a tolerably accurate idea of orientation and a probable indication of the north pole and the vernal equinox in the direction of the passages; that we have failed to discover therein any metrical standards or any evidence whatever that its passages and chambers have any Messianic or prophetic meaning. In short, our readers must have been struck with the utter incongruity of the purposes for which the architect is said to have been inspired. He is credited with a divine insight into the future far exceeding that vouchsafed to prophets and apostles, with entire precision as to date, even up to the day of judgment itself. He is said to have known, before Abraham was born, all about the incarnation of the Son of God, the triumphs of the Gospel, the glories of the millennium, and the blessedness of heaven; and yet these grand themes, which have filled saints and angels with rapture from the beginning, left him as cold and as unmoved as the stones with which he wrought. In the so-called millennial chamber we find him squaring the circle with endless reiteration, marking out a pyramid inch, a sacred orbit, a pint measure, a pound weight, indicating the mean density of the earth in the granite leaf, and the astronomical problem of 'the three bodies' in the granite wainscot. Before passing through the judgment into heaven, he makes the saints bow down and pay homage to the number five, because it was one of his favorite measures, and in the king's chamber, which is the symbol of heaven, we find him again squaring circles, doubling the cube, showing the mean density of the earth, the temperature and barometric pressure of the atmosphere, and the number of cubic inches in a British quarter of wheat! If all this be true he was as incapable of rapture as Babbage's calculating machine, and as unconscious of the greatness and solemnity of the divine communications as a bird sitting on the telegraph wire is oblivious of the thrilling messages affecting the destiny of nations that are flashing beneath its feet. The only conclusion at which we can arrive is that Prof. Smyth's great pyramid theories are a great delusion."—*Good Literature.*

WORDS OF LIFE FOR EVERY DAY.

"If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

Thursday, March 31.—All men like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—Isa. 53: 7.

Friday, April 1.—To the Lord our God belong mercies and forgiveness, though we have rebelled against him.—Dan. 9:9.

Saturday, April 2.—O Lord to us belongeth confusion of face—because we have sinned against thee.—Dan. 9: 8.

Sabbath, April 3.—And Jesus said unto him, No man having put his hand to the plough, and looking back is fit for the kingdom of God. —Luke 9: 62.

Monday, April 4.—Rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy.—1 Pet. 4: 13.

Tuesday, April 5.—If any man suffer as a Christian, let him not be ashamed, but let him glorify God on this behalf.—1 Pet. 4: 16.

Wednesday, April 6.—Peace, peace to him that is far off and to him that is near, saith the Lord; and I will heal him.—Isa. 57: 19.

GOOD ADVICE.—Subscribe for the *Cynosure.*

Childrens' Corner.

Winter will not Last Forever.

Winter will not last forever;
Spring will soon come forth again,
And with flowers of every color
Deck the hillside and the plain;
Lambs again in fields be sporting,
Birds re-echo from each tree,
"Winter's gone! Its days are ended!
We are happy. We are free;"
Hedge and tree again be budding,
Again with leaves be covered o'er.
Winter will not last forever;
Brighter days are yet in store.

Sorrow will not last forever;
Brighter times will come again,
Joy our every grief succeeding,
As the sunshine after rain;
As the snow and ice in winter,
Melt at the approach of spring,
So will all our cares and trials,
Joy and peace and comfort bring.
When the heart is sad and drooping,
Think, though you be vexed and sore,
Sorrow can not last forever;
Brighter days are yet in store.

—Selected.

Bible Reading Emblems.

DISEASE.

The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it. Isa. 1:5, 6.

1. Disease endangers life. John 8:24.

2. Sin a hereditary disease. Psa. 51:5; Rom. 5:12.

3. Deceitful. Mat. 9:12; Jer. 17:9.

4. Loathsome. Psa. 38:3–7; Ezek. 20:43.

5. Widespread. 2 Chron. 6:29, 36.

6 Infectious. 1 Cor. 15:33.

7. Incurable by human means. Jer. 30:12–17.

The only remedy. 1 Tim. 1:15; 1 John 1:7.—*Notes for Bible Study.*

"Going Aloft," or How the Young Sailor was Promoted.

One evening not long since a number of us old shipmasters met at a social supper, and after the cloth was removed we commenced spinning yarns. Among our number was Captain Richard Sutter, and a finer man or better sailor never trod a deck. At length it came his turn to tell a story, or, what we preferred and what the rest of us had done, relate some incident or event in his own life.

"Well, boys," he said, as he rejected the bottle of wine which was at that moment passed to him for the first time, "I will give you a bit of the early part of my ocean life, and it is a very important bit, too, for upon it the whole of my subsequent manhood has been built."

We prepared to listen to Captain Sutter with most perfect attention, for he was not only an old seaman, but one of the most successful commanders in our mercantile marine. The story was as follows:

"I was a very young man when I first entered upon shipboard, and at the age of fourteen I considered myself quite a sailor. When I was eighteen I was shipped on board an East Indiaman for a long voyage. There were six of us on board of about the same age, and we had about the same duties to perform. The ship, the old Lady Dunlop, was a large one, and our crew was large in proportion, there being fifty-two, all told. We boys, as we were called, messed together, and in all other respects were separate from the rest of the crew, just as much as the officers are. Our captain was a noble-hearted, honorable man, kind and generous, but yet very strict. Of course, we youngsters found plenty of occasion to find fault with him, and very often were his decisions arraigned before our mess and decidedly condemned. In fact, we should have reversed many of his judgments if we had had the power; but as he was the commander and we only foremast hands, and boys at that, he had his own way, and the luminous decisions we came to were consequently of no avail and lost to the world.

"Now, we boys had learned, in the course of our travels, to drink our grog as well as any sailors. We could toss off a glass of rum and water with as much grace as any one, and we claimed the right to do so, and not only as a privilege, but as an honor to which a life upon the ocean entitled us. But even in this respect our captain pretended to differ from us. When we could get on shore we would invariably indulge in our cups, and not unfrequently would we come off or be brought off in a state anything but sober. I said we, but there was one of our number who could not be induced to touch a drop of anything intoxicating. His name was John Small, and he belonged to one of the towns of New Jersey.

"Now Jack Small not only refrained entirely from drinking himself, but he used sometimes to ask us to let the stuff alone. He gave that job up however, for we made such sport of him that he was glad to let us alone. But our captain had sharp eyes, and it was not long before he began to show Jack Small favors which he did not show to us. He would often take Jack ashore with him to spend the night, and such things as that, while we were kept on board the ship. Of course, this created a sort of envy on our part, and it ended in a sort of ill-will toward poor Jack.

"Now, in truth, Jack was one of the best fellows in the world. He was kind, obliging and honest, always ready to lend a helping hand in case of distress, and as true a friend as ever lived—only he would not drink with us, that was all. No, that was not all. He learned faster than we did, he was a better sailor, and had learned more of navigation. But this we tried to lay to the captain's paying him the most attention, though we knew better at the time, for we had the privilege of learning just as much as we had a mind to. The truth of the matter was, we five loved the idea of being old salts better than we did anything else, and we spent more time in watching for opportunities to have a spree than we did in learning to perfect ourselves in the profession we had chosen.

"It even got so at length that Jack Small was called upon to take the deck sometimes, when the officers were busy, and he used to work out the reckoning at noon as regularly as did the captain. Yet Jack was in our mess, and he was a constant eyesore. We saw that he was reaching rapidly ahead of us in every useful particular, and yet we would not open our eyes. We were envious of his good fortune, as we called it, and used to seize every opportunity to tease and run him. But he never got angry in return. He sometimes would laugh at us, and at others he would so feelingly chide us that we would remain silent for awhile.

"At length the idea entered our heads that Jack should drink with us. We talked the matter over in the mess when Jack was absent and we mutually pledged each other that we would make him drink at the first opportunity. After this determination was taken we treated Jack more kindly and he was happier than he had been for some time. Once more we laughed and joked with him in the mess, and he, in return, helped us in our navigation. We were on our homeward bound passage, by the way of Brazil, and our ship stopped at Rio Janeiro, where we were to remain a week or so. One pleasant morning we six youngsters received permission to go on shore and spend the whole day, and accordingly we rigged up in our best togs and were carried to the landing.

"Now was our chance, and we put our heads together to see how it should be done. Jack's first desire as soon as he got on shore, was to go up and examine the various things of interest in the city. He wanted to visit the churches and such like places, and to please him we agreed to go with him if he would go and take dinner with us. He agreed to this at once and we thought we had him sure. We planned that after dinner was eaten we should have some light sweet wine brought on, and that we would contrive to get rum enough into what he drank to upset him; for nothing on earth would please us more than to get Jack Small drunk, and carry him on board in that shape. Then we fancied that the captain's favoritism would be at an end, and that he would no longer look upon our rival with more preference than ourselves. We had the matter all arranged; and in the meantime we paid Jack all the attention in our power, so much so that he signified a willingness to go any where to please us, provided we did not go to any bad place.

"Dinner time came, and a most capital dinner we had. We had selected one of the best hotels, for the prices were no higher there than at places of lower repute, and, in fact not so high, for these low places fleece a sailor most unmercifully. The eatables were despatched with becoming gusto, and then the dishes were removed, and at a sign from me the wine was brought in.

"'Ah! what have you here?' asked Jack, betraying some uneasiness at the appearance of the glasses and bottles.

"'Only a little new wine,' I replied as carelessly as I could. 'Mere juice of the grape.'

"'But it's wine, nevertheless,' pursued he.

"'It isn't wine,' cried Sam Pratt, who was one of the hardest nuts old Neptune ever cracked.

"'No,' chimed in Tim Black, another of about the same stamp. 'It's only a little simple juice. Come, boys, fill up.'

"The glasses were accordingly filled, Sam Pratt performing that duty, and he took care that Jack's glass had a good quantity of sweetened rum in it.

"'No,' said Jack, as the glass was moved toward him; if you are going to commence thus, I will keep your company with water while you remain orderly, but I will not touch wine."

"This was spoken very mildly, and with a kind smile, but yet it was spoken firmly, and we could see that our plan was about being knocked in the head. We urged him to drink with us, only one glass if no more. We told him how innocent it was, and how happy his social glass would make us; but we could not move him.

"'Then let him go, cried Tim, who had already drank some. In fact, all of us but Jack had drank more or less during the forenoon. 'Let him go. We don't want the mean fellow with us!'

"'That's it,' added Sam, 'off he goes. If he's too good to drink with his shipmates, we don't want him.'

"'You misunderstand me,' added Jack, in a tone of pain. 'I'm not too good to drink with you, in the sense in which you take it. But I do not wish to drink at all.'

"'Too stingy, that's all,' said I, determined to make him drink if I could. But Jack looked at me so reproachfully as I said this, that I wished I had not spoken as I did.

"'If you wish to enjoy your wine, messmates,' said Small, at the same time rising from his chair, 'you can do so, but I beg you will excuse me. I will pay my share of the expenses for the dinner.'

"'And for your share of the wine,' said Tim,' 'for we ordered it for you.'

"'No,' returned Jack, 'I cannot pay for wine—'

"'*Mean!*' cried two or three at a breath.

"No, no, messmates, not mean. I will pay for the whole dinner—for every article you and I have had in the house, save the wine.'

"And as he spoke he rang the bell. He asked of the waiter who entered what the bill was for the company without the wine, and after the amount had been stated, he took out his purse to pay for it, when Sam Pratt, who was our acknowledged leader, caught his arm.

"'No, not so,' said Sam. 'You shall not pay for it, for we will not eat at the expense of one who will sneak out of a scrape in this way. We want nothing more to do with you, unless you will take a glass of wine with us.'

"'Very well,' said Jack; and as he spoke I could see that his lip quivered, and that he dared not speak more.

"He turned toward the door then, but before he could reach it, Tim Black ran and caught him, at the same time exclaiming:

"'Nay, old boy, you don't go off so. You've commenced, and now you've got to to stick it out.'

"This was the signal for us to commence again, and once more we tried to urge Jack to drink the wine; and when we found that urging would not to do, we commenced to abuse and scoff. We accused him of trying to step over us on board the ship, and of all other bad things of which we could think. For a while the poor fellow seemed inclined to let his anger get the upper hand; but at length he calmed himself, and stepping back to his chair, he said:

"'Shipmates, listen to me for a moment.'

[Concluded next week.]

—"Father, I am going to heaven. What shall I tell Jesus is the reason you won't love him?" asked a dying child of his sorrowing father.

The father burst into tears, for he did not love Jesus, and he knew not what to answer. In a few moments his child had fallen asleep in Christ, but the question weighed upon the father's heart, and by the blessing of God led him to repentance and faith in Christ.

Sabbath School.

LESSON II.—April 10, 1881.—THE GOOD SAMARITAN.

SCRIPTURE.—Luke 10: 25-37.

[From Pilgrim Commentary.]

NOTES.

"What shall I do," etc. That such a question should be asked our Lord, and a number of times was but natural. "In Greece the object of search is truth: in Israel it is salvation."—Godet.

"And he answered," etc. The lawyer first quotes the sum of the whole law, from Deut. 6:5. This the Jews were required to repeat every morning and evening, and also Deut. 11:13, both passages being written on their phylacteries. But his spiritual intelligence appears from the fact that he adds, instead of the latter passage: and thy neighbor as thyself, from Lev. 19:18. This shows that our Lord did not point to the lawyer's phylacteries.

"This do, and thou shalt live." "True in all cases: any one who can and does love God and his neighbor thus, has already begun to live, has an earnest of eternal life. The parable which follows is but an explanation of how much is meant by 'this.' But the next verse shows that the lawyer understood our Lord to imply that he had not thus done. As the failure is universal, the all-important question is, Who will enable us to do this? This question is not answered by the parable which follows. Like the Sermon on the Mount, it is an exposition of the law, and a preparation for the Gospel, but not the Gospel itself."—Popular Commentary.

"Who is my neighbor?" His object was to limit the meaning of the word "neighbor." As if he had said, "I have fulfilled the requirement of the law, if neighbor means my fellow Jew: do you interpret it differently?" This implies a conscience partially awakened, with some willingness to be instructed. But the leading motive was the desire to get out of the difficulty; a self-righteous motive, "to justify himself."

"He passed by on the other side." He saw the man, but did not stop to examine his condition. In thus doing he disobeyed the spirit, though not the letter, of the Mosaic law (Exod. 23: 4, 5; Deut. 22: 1-4; Isa. 58: 7). His motive may have been pride; for the Jewish priests forming a caste by themselves, would naturally cherish a proud feeling of superiority towards the common people (compare John 7: 49). But cowardice may have been combined with this; the misfortune of the previous traveler would make the priest think of probable danger to himself. The inhumanity is more striking, as he, too, was coming "down" from Jerusalem, where his chief religious duties were performed.

"Came and looked." He saw the man's need, which the priest had scarcely taken the trouble to do; so that his conduct in passing by on the other side was even more inhuman. The English word "beadle" fairly represents the Levite's office. A feeling of caste in the priesthood produces pride and inhumanity; but in inferior officials it is often still greater.

"Which—thinkest thou?" The lawyer is called upon to answer, in effect, his own question.

"Was neighbor." Literally, "has become neighbor." The question in this form takes the matter out of the reach of all previous circumstances of nationality and religion. The reply must be made on the ground of what had been done.

"Go, and do thou likewise." The parable taught that one really becomes the neighbor of another by active love, irrespective of differences in race or religion. So that the answer to the lawyer's question was in full this: The man to whom you ought to show mercy in order to become thus his neighbor, that man is your neighbor. The injunction, "Go, and do thou likewise," is without limitation. It teaches that all men are our neighbors, when we have learned that we should be merciful to all: compare chap. 6: 35, 36.

Religious Intelligence.

MISSIONS DIVORCED FROM LODGERY.

The Illinois State Christian Association at its annual convention, Nov. 20-22, 1878, appointed Bishop Milton Wright, Pres. J. Blanchard, Rev. J. B. Walker, D.D., Rev. J. M. Snyder, Amos W. Wheeler, A. H. Hiatt, M. D., E. B. Thompson, Eld. J. L. Barlow, Eld. J. F. Browne, Rev. Geo. R. Milton and E. L. Sheldon, M. D., a committee to carry into effect its action respecting church co-operation and missionary work separated from the false lodge worships. This committee adopted, Jan. 17, 1879, the following:

I. This committee shall be called and known as the Christian Commission for missions divorced from secret lodges and false worships, and from whatever organized or established evil obstructs the kingdom of Christ.

II. It shall elect the necessary executive officers, who shall hold office one year, or till their successors are chosen.

III. No Freemason or member of any secret order, or one whose practice and life plainly conflict with the precepts of Christ, shall be a member of this Commission, nor shall any such be accepted as missionaries under our supervision.

IV. This Commission will aid and assist as it may be able, good men, sound in the faith, who seem manifestly approved of God, who go as volunteer missionaries; and will encourage all donors who can do so, to send aid directly to missionaries whom they may desire to aid; and it recommends to all who receive such aid direct from the donors to report the same regularly through the CHRISTIAN CYNOSURE, for the sake of system, and the encouragement of others; the object and intent being to make, so far as possible, all Christians a committee of the whole for bringing the world to Christ.

V. But, whereas, the one who gives "two mites which make a farthing," could not pay a postal order; or, in many cases, judge of the fitness of missionaries or the value of missions, this Commission offers its aid to all who sympathize with the Associated Churches of Christ, in spreading the Gospel of Christ free from the idolatries which now corrupt the churches and curse the nations of the earth.

VI. It is the desire and intention of the Commission to act simply as receiving and disbursing agents; to assume no responsibilites, except in judging of and commending missionaries; to accumulate no debts; but to cultivate in ourselves and others associated with us an habitual dependence on God for means and guidance in the missionary work; and the expressed wish of donors will, in all cases, direct the application of funds given.

VII. Five members of the Commission shall constitute a quorum for business.

The following missionaries devoted to the proclamation of a pure Gospel are recommended for their support to all who follow Christ: Eli Tapley, Columbus, Miss., H. H. Hinman, Wheaton, Ill., and J. F. Galloway, Okahumpka, Fla. Funds may be sent direct to these brethren, the receipt being acknowledged in the Cynosure; or, if more convenient, send through the Cynosure office.

Since Jan. 1, 1881, there has been sent to: H. H. Hinman.....$177 90
Eli Tapley..... 25 00

Received at this office for Southern missions $2 from Josiah Shaw; for E. Tapley, $3 from J. M. Stevenson. Bro. Hinman reports $2 sent him by J. V. Norris.

—Prof. C. A. Blanchard returned from Kansas last week Tuesday, having experienced an interesting and profitable trip. Meetings were continued during the week he was there, and at the close a little company of believers united as a church of Jesus Christ.

—Prof. E. D. Bailey was at Wheaton last week. He is much encouraged with his work in La Salle county, and as the way opens he hopes to begin a similar work of evangelization in other neighborhoods.

—Rev. R. Theo. Cross, formerly of Oberlin College, has resigned his work at Colorado Springs, with the purpose to begin a new home missionary work in Denver. Bro. Cross was secretary of the first Worcester convention.

—The more than doubtful method taken by the Congregational church at Olney, Ill., to bring "outsiders" into meeting, was to induce five members of the town orchestra to come and bring their fiddles, bass viols and cornets, to interject between the portions of service such music as would please the ungodly and draw them also. It was the domineering power of Masonry in this church, which could not endure the faithful preaching of Rev. I. Brown, now of Dover, Ill., a few years ago.

—On the 6th of March, the Plymouth church, San Francisco, received 100 members, 80 of them by confession. A strange feature of the service was a bouquet of cala lilies, prepared as a present to the new members, one flower to each. We had hoped the "chromo" business was discontinued.

—The widow of glorious old John Brown, of Ossawatomie and Harper's Ferry, has lately removed to a mountain side overlooking the town of Saratoga, California, where she lives with two daughters and a son-in-law. All four of them lately united with the Congregational church of the place.

—Rev. Paul Feemster, of Pearlette, in Meade county, south-western Kansas, has organized two churches, which are provided with buildings, and to which he ministers. He was eager to join Bro. Hinman in his late trip through the Southern States, but the means for his expenses were not raised. It is possible that he may be able to spend five months next winter in this great work of Southern evangelization, for which his education and experience peculiarly fit him. Pray that more laborers may be sent into the vineyard.

—Elder R. Faurot, of St. Louis, Michigan, writes that he was expecting to start on a journey to Mississippi last Thursday, the 24th inst., in behalf of the mission of the Disciple church among the freedmen. He expects to be gone several months.

—Wm. Steel, a sketch of whose life is given in this number, was a thorough reformer, and plainly saw that the place for the Christian was Abraham's ground of separation from the idolatries of the nations. Therefore, when he found his minister disporting himself behind a Masonic apron, he disfellowshiped an evil which he could not stop, by leaving the church.

—Mr. Moody, during the second week in March, made several addresses and Bible readings on the relations of Christians to the world, separation, walking with God. The reports in the *Pacific*, which profess to be quite full, have no word from him on the great evil of fellowshiping the secret idolatries of the lodge, such as rang like a Sabbath bell in the ears of his audiences here and all through the East. We have no doubt that they were spoken and spoken faithfully, although the terribly demoralizing influences of the Pacific coast, which could make Grant and Hayes forget the Lord's day, might make even Mr. Moody falter, yet we believe he was true to the truth as God gives it to him to speak, but the testimony was suppressed from the report.

THE SOUTHERN TOUR.

SUMMARY OF BRO. HINMAN'S WORK.

DEAR BRO. K.—As you suggest, I send you a brief summary of my visit to the South.

I left here Oct. 7, and after spending about two weeks in Ohio, I visited successively the States of Kentucky, Tennessee, Mississippi, Louisiana, Alabama, Florida and Georgia.

I was permitted, in the good providence of God, to address the faculty and students of the following institutions of learning: Berea College, Kentucky; Fisk University, Nashville, Tennessee; Tougaloo University, Mississippi; Emerson Institute, Mobile, Alabama; Burrell Institute, Geneva Academy, and the Baptist Theological and Normal School, Selma, Alabama; Atlanta University and the Baptist Theological Seminary, Atlanta, Georgia.

I preached and lectured in the following churches: Camp Nelson, Kentucky; the United Presbyterian church, Dickson, Tennessee; M. E. church (South), Okalona, Mississippi; the Salem church, Cedar Grove Baptist church, Military chapel (M. E.), Brownlee chapel (M. E.). Pleasant Ridge Congregational church, all near Columbus, Mississippi; the Stone Street Baptist church, Mobile, Alabama; the African M. E. church, the Congregational church, the Reformed Presbyterian church, the "J. White" Baptist church, all at Selma, Alabama; the Baptist church of Marion, Alabama; Baptist church, Summerfield, Alabama; and the Baptist church of Tuscanugga, Florida.

The following places I was invited to visit and preach or lecture on the subject of secretism, but for various reasons was unable to do so? Straight University and Berea Presbyterian church, New Orleans, Louisiana; African M. E. church, Greenville, Alabama; and the United Presbyterian College, Knoxville, Tennessee. In most of the places that I visited I spoke several times, and at the Salem church, Mississippi, and the Congregational church, Selma, Alabama, I aided in a series of several meetings.

I was specially aided in my work by Rev. J. G. Fee and Pres. Fairchild, Berea, Kentucky; Pres. Cravath, of Fisk University; Rev. Eli Tapley and others, Columbus, Mississippi; Pres. G. S. Pope, Tougaloo University; Rev. O. D. Crawford, Mobile, Alabama; Rev. G. M. Elliott, Rev. G. B. Curtis, and Rev. H. Woodswall, Selma, Alabama; Rev. J. F. Galloway, Okahumpka, Florida; Rev. J. E. Roy, Pres. Ware, and Prof. Francis, Atlanta, Georgia. To most of these persons I am indebted for most generous hospitality, and to all I tender sincere thanks.

The entire expense connected with the journey was $202.99. The amount collected was $60 25, mostly in Ohio. The time occupied was 155 days.

I desire to express sincere thanks for the kindness of those who have contributed to the support of my family during my absence, as well as to my traveling expenses. I wish to call attention to the following points that have been established:

1. That the South is an open field, where the prosecution of our reform is not only practicable, but in many respects attended with much fewer difficulties than in the North, and that there is little or no danger of mob violence to any who go in a spirit of peace and use practical common sense in the presentation of the truth.

2. That the freedmen of the South, especially in the cities, are being rapidly drawn into the secret orders, to the great detriment of their material and spiritual interests.

3. That there is a decided reaction against secretism in some of the colored churches; that they gratefully accept the sympathy and moral support of the National Christian Association, and gladly welcome lecturers to their pulpits.

4. That the institutions of learning established by Northern benevolence and especially those of the American Missionary Association, are in sympathy with our reform, and that it is practicable to make these centers of moral and intellectual influence the sources from which shall emanate that pure religion that shall redeem the South from these twin evils, the spirit of caste, with all its anti-republican and disloyal tendencies, and the power of the lodge, with its false religion and moral contaminations.

5. That the South is at once the most needful, the most hopeful, and the most inviting missionary field, and that not only the general interests of morality and religion, but the unity and peace of the nation, alike demand that we prosecute earnestly our reform work in those States. Yours in Christ,

H. H. HINMAN.

LETTER FROM BRO. GALLOWAY.

OAKAHUMPKA, Fla., Mar. 11, 1881.

DEAR BRO. KELLOGG:—I suppose you are looking for a report of Bro. Hinman's work here. He got here early Monday morning, Feb. 14th. I had dug some orange trees to set out in my hammock, which occupied most of my time that day. Tuesday I rode around to let the people know there would be a lecture in our school-house that night. This was tolerably well attended considering the population and the general lack of interest in such things. The lecture was the best I ever heard. I think I must have felt like the Queen of Sheba while Bro. H. spoke, for I was perfectly astonished at the wonderful things I heard. Order was very good till the close of the lecture; then the Masons objected to having any more meetings in the school-house. They claimed that the house was built by Masons and could not be used for Anti-masonic purposes. But I claim that there are no Masonic nails in that house.

The next day I planted a little corn and Thursday Bro. H. and myself went in my cart to Tuskanugga, some ten miles from my place. Bro. Curry and I rode around and got a small audience together. Bro. H. gave a lecture and worked the Entered Apprentice degree. The next night the congregation was larger and he worked the Master Mason's degree. The people listened with rapt attention both nights. I feel that there was much good done. We came home Saturday. Bro. H. got his dinner and started on another journey of six miles where he lectured and worked the Entered Apprentice degree, to the perfect satisfaction of all present except one Mason who felt a little hurt. Bro. H. came home Sabbath morning and preached for me that evening at the house of a neighbor. Monday, Tuesday and Thursday nights we had meetings in my own house, no one forbidding, there being no Masonic property here. Monday night we had a sermon, Tuesday night Bro. H. lectured and went over Entered Apprentice and Master's degrees, though it was hard on him as he had been sick all day. He preached Thursday night and would have preached Sunday night if it had not rained so that the people could not get here. The brethren at Tuskanugga are still rejoicing over Bro. H.'s visit. There is a report here that I am to be prosecuted for slandering the Masonic order.

I feel that Bro. H.'s visit did me much good. I have consecrated myself and all that I have anew to the Lord and his work, and I have had great joy and peace in the Lord since. Yours in Christ,

J. F. GALLOWAY.

News of the Week.

—One of the incidents of last week's snow storm was the enforced detention of some 900 Canadian emigrants on their way to Manitoba. The company and their stuff and stock filled 91 cars.

—The *Inter-ocean* on Saturday last printed a 32-page paper in commemoration of its tenth anniversary. The entire edition contained 1 600,000 pages, equivalent to 112,000 volumes of 200 pages each; or the sheets being extended would reach 284 miles—from Chicago to Cincinnati—and being printed on both sides makes 568 miles of printing.

—The Chicago City Railway company has abandoned its intention of introducing the chain-cable system of propelling cars, finding the outlay too great.

—The Republicans have nominated Alderman John M. Clark for Mayor, and the Democrats have put up Mayor Harrison for re-election. The saloons all go for the latter, though the temperance voters are not pleased with Mr. Clark and threaten another nomination.

—Prominent politicians and Knight Templar Freemasons were present from all over the State at the silver wedding of J. C. Smith, the chief officer of the order for Illinois, which took place on Thursday last.

—It is said that the President has assured Gov. Murray of his determination to suppress polygamy at any cost. He has decided to reappoint Gen. Bane, an anti-Mormon, for receiver of public monies at Salt Lake City.

—The negro voters of Maryland held a State convention to insist upon a more equal division of Federal patronage, and appointed a committee to see the President about it.

—There are thirty-five cases of measles among the inmates of the Asylum for Feeble-Minded Children, Lincoln, Ill., and physicians estimate the patients in Logan county at five hundred.

—Major Kirby, of the internal revenue service, has had a bloody battle with the four Middleton brothers, whose illicit still is on the border of Virginia and Kentucky. Kirby had a posse of twenty citizens. Three of the Middletons were killed, and five of their men fatally injured. The revenue officer will renew the fight when sufficiently reinforced.

—The first passenger train from San Francisco over the new southern route reached Kansas City on time Wednesday morning.

—Another serious washout occurred Friday afternoon on the Union Pacific at North Bend, Neb., about twelve miles west of the old washout at Fremont. The track around the latter place was completed only the night before. All trains run by way of Lincoln at present. Later reports tell of great damage and probable loss of life on streams north of the Platte.

—After deliberating for twenty-four hours, the jury in the Kalloch case, at San Francisco, acquitted the accused of the murder of Charles de Young. The horses were detached from Kalloch's carriage and he was drawn three miles by the crowd. This was one of the clearest cases of murder; the result shows the power of Communism in San Francisco.

—The opera-house at Nice, France, took fire on Wednesday evening, caused by a gas explosion at the back of the stage, which set fire to the scenery. The flames spread with alarming rapidity, and soon enveloped the gas-meter. The supply of gas being cut off, the body of the house was soon plunged in darkness. The crowd pressed madly toward the limited means of exit. The audience was large, and in the panic hundreds were thrown down and trodden under foot. The number of dead is not known, but 85 bodies were buried on Friday.

—Parnell stated at a meeting in London that money is flowing from America to Ireland at the rate of £4,000 weekly. A National Land League for the instruction of the people of Great Britain on the evils of landlordism will be formed under the presidency of Justin McCarthy.

—The trial of the assassins of the Czar will commence on the 30th. The Nihilist prisoners will be charged with direct complicity in the murder of the Czar and other state crimes. Sophie Rieoffsky is believed to have carried the bomb which caused the death of the Czar.

—The Russian press urge that all Swiss be expelled from the empire; that diplomatic relations be severed, and that a prohibitory tariff against Swiss merchandise be instituted.

—The banquet at Madrid of seventy-six persons, given by the Abolitionists' Society to commemorate the eighth anniversary of the emancipation of twenty-two thousand slaves in Porto Rico, was attended by many liberal statesmen and senators and deputies from Cuba. In several toasts the kindest allusions to America and to the memory of Lincoln and John Brown were expressed.

—The police of Madrid have discovered a secret store of sixteen hundred rifles, outside the walls of the city.

—Every evening for six consecutive days Madrid has been kept in a state of alarm by explosions of petards. Some were fired in the busiest streets, others in the doors of churches and theatres, causing breakage of glass and some burns. No offenders have as yet been caught, though the police and detectives are trebled after dusk. It is supposed that the keepers of the gambling-houses have created this scare as a mark of their displeasure against the civil governor, who continues his active repression of gambling, seizing a house or two every day. Ladies hardly dare go out on foot in the evening.

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Temperance Notes.

—Some excellent temperance articles are prepared for succeeding numbers of the *Cynosure*. They are an argument for the Woman's Christian Temperance Unions on the influence and opposition of the lodge to their work and a sketch of the result in Kansas.

—On the 16th inst. the Arkansas State Senate by a vote of 15 to 12 defeated the prohibition amendment which passed the House recently by a vote of 66 to 17. There is considerable feeling about the matter.

—A different state of things exists in Tennessee. On the 19th a large number of bills were passed in the Legislature abolishing the charters of small towns. It is believed that by the end of the session the charters of not less than two hundred towns in the State will have been abolished, that what is known as the four-mile temperance law may go into effect. The law provides that no intoxicating liquor shall be sold within four miles of any chartered educational institution.

—Inspiriting letters from South Carolina tell of good work done by the temperance women of the Palmetto State, in doubling the price of license One of these says: "Our petition went to the Legislature wrapped in a small State flag of blue satin, with the palmetto and crescent handsomely embroidered upon it and underneath these words: 'It is the women of Carolina who ask protection for their homes and loved ones.' Everything was done to prevent an increase in the price of licenses. Lobbyists went up from Charleston, and money was freely spent, but public opinion is now thoroughly aroused in the State and all the plots against us failed." This is from a lady of high social position in Charleston who also says: "I have a large cotton claim of $50,000, and if I ever get it we will have prohibition in South Carolina. sure." Still another grand Southern woman writes: "I am getting sick of parties, and we are longing here for a combination of the best elements of both parties to form one purer and better than either—one not held together by *barrel hoops*." This sentiment from such a quarter is significant indeed —*Signal.*

"ALABAMA is rapidly becoming a bad State for liquor dealers, which means, among other things, that it is becoming a first-rate State to emigrate to." (Editorial.) "Petitions signed by almost every class of citizens, without regard to politics, race, color or previous condition, have gone up to the Legislature asking for the prohibition or regulation of the liquor traffic. The number of bills which that body have passed in the interest of temperance is almost beyond computation. There is scarcely a county in the State that has not its protected district—some church or school within five miles of which liquor cannot be sold—while sweeping prohibition bills have been passed for ten or fifteen counties. * * * The probability is that at the next election for members of the General Assembly the contest will not be strictly between Democrats and Republicans, but between the liquor and the anti-liquor men. The people are thoroughly aroused, and unless there is a counter revolution in public opinion before the next session of the General Assembly a prohibition law as stringent as that of Maine will be enacted for Alabama." (Correspondence from Tuscaloosa, Ala.)—*New York World.*

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Rye—No. 2		98
Bran per ton		12 50
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	11 50	15 00
Prairie	8 50	11 50
Lard per cwt		10 50
Mess pork per brl		15 45
Butter, medium to best		17 00
Cheese	7	14
Beans	1 70	2 20
Eggs	16	17
Potatoes, per bu	75	1 00
Seeds—Timothy	2 30	2 50
Clover	4 75	5 40
Flax		1 26
Broom corn	2½	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle choice	5 55	6 15
Good	5 15	5 40
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Winter	1 19	1 28
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Topics of the Time.

Dr. Crosby's remedy for Mormonism—"Dynamite it"—is having frequent trials by the Communists of Europe against the authorities. The frequency of these explosions in the streets of Madrid are probably the work of the gambling fraternity who have felt the heavy hand of law, but in their miserable attempts have succeeded only in scaring and enraging the people. "Europe," says the *Times*, of this city, "looks like a collection of big arsenals filled with shot and cannon, with bombs and petards, and immense magazines of powder and dynamite, and last, not least of those fearfully explosive materials called revolutionary parties and secret societies."

The crowned heads of Europe, while universally condemning the secret political societies, seem yet unwilling to move against them except in concert. Professor Martins, a well known writer on international law, writes urging international co-operation against conspiracy. He says that if Russia could seal up her territory against plots emanating from Paris, Geneva and London she could soon settle accounts with the Nihilists, and the Russian press asks that measures of reprisal be taken against Switzerland, where Nihilism and every other form of secret conspiracy seem to find an unmolested harbor. They demand that diplomatic relations be cut off, that the Swiss be expelled from Russia, and that Germany be encouraged to annex Switzerland. The English government, yielding to the pressure from the continent, has arrested the editor of a German Socialist paper printed in London, much to the disgust of many English journalists who take some pride in the traditional freedom of the press of that country. There is undoubtedly a point where this liberty may degenerate into license, and governments ought to have the right of protection, as well as individuals, who are measurably protected by laws against slander.

The political situation of our government just now is simply disgusting. The Senate sits day after day in worse than idleness. Being equally divided between the two parties and only controlled by the Republicans through the Vice President's vote, the Democrats are blocking the business of the government by fighting off a vote by which their opponents wish to get control of the petty offices of the body, as they have already of the committees. The sole policy of government for the time being is to pursue the policy best calculated to bring about a division in the Republican party. They need not be at so much trouble; the division is likely to come of itself. The influence of Conkling is supreme in the Senate committees, and by their machinery he has the President nearly at his mercy in the matter of appointments. Mr. Gar-

Dr. Laurie, a former missionary in Turkey, assures the ministers of Boston that unfermented wine has never been known in Syria. He claims that missionaries are unanimous in denying that there was ever any such thing as unintoxicating wine in Palestine, though the people do sometimes boil down the grape juice to a thick syrup, reducing its volume three-fourths, and this product does not ferment, but is never called "wine." That is grape juice is never honored with that name unless it is fermented and intoxicating. It is unfortunate for this and other missionaries who know so much and judge so confidently of past and present, that their investigations were not sometimes pushed a little further. A few days since, in conversation with an intelligent Christian Armenian, a member of the College church in Wheaton, he said that in his native place, a town near Tarsus, the birthplace of Paul, the hierarch of the Armenian church exercised great influence and would only permit the use of wine at weddings and on Christmas and Easter; that the wine then used was sweet and not intoxicating, being prepared from this very grape juice boiled down until it was, as he said, like molasses. The use of wine that had become even slightly sour was exceptional. The fullest confidence may be placed in this testimony, though the missionaries may think the natives deceived in calling *their* preparation of grape juice wine instead of restricting it to the alcoholic preparation.

---

field recognizes the two wings of the Republican party, which may well be compared to the Tories and Liberals of England, and in the appointments which are making most trouble made his own selections without cabinet consultation but with the aim to give both factions a representation. The offices he maintains are national, Conkling says that, so far as New York is concerned, they belong to the State, and more especially to his lordship. Blaine has also some part in the quarrel, though there is no proof that he has gone outside of his proper and subordinate position. If Conkling can get up so great a fight as to break up the Cabinet and drive him from it, he will get his Indian's revenge for the defeat of last May in the National Convention, and at the same time get his heel upon the neck of the President. In the midst of this disgraceful business, Stanley Mathews, whose nomination to a seat in the Supreme Court is before the Senate, justly concludes that in such a body no privilege is gained which is not bought or fought for, and goes to Washington to lobby for his confirmation. Truly it is with alarm that the American people should note that their court of last resort is so fallen into the hands of politicians. The lodge has dragged us farther on the road to the condition of Turkey than we may have imagined.

Masonic Hymn.

BY QUAKER BOY.

O God, how many are our fears!
How fast our foes increase!
Their number, how it multiplies,
So fatal to our peace.

We swore our secrets to conceal
And never to disclose;
But perjured villains still reveal
Those secrets to our foes.

Our vaunted light is tarnished, Lord,
We soon shall feel forlorn,
If thou permit that "Ichabod"
Should bring us into scorn.

Our hallowed signs and mysteries,
To all mankind now shown,
We may no more indulge in lies,
Nor utter "Mah-hah-bone."

Hell ne'er assisted mortal man,
Intent on guile and sin,
To form a more deceitful plan
To take the simple in.

Our leaders, like Ahithophel,
We thought were wondrous wise,
Revered above Immanuel,—
They now are crowned with lies.

Thus cunning schemes and artful plans
Full oft must "gang aglee,"
And skillful work of wicked hands
Bring woe and misery.

"*Solomon's Temple.*"

BY E. RONAYNE.

I have already requested the readers of the *Cynosure* to lend the papers containing these articles to their Masonic neighbors, for the reason that I know, from personal experience, that the Mosaic Scriptures are neither read nor studied, not only by the members of the Masonic fraternity, but even by the great majority of professing Christians. I know of no part of God's word, except the Gospel by John, that has afforded me more real pleasure and more spiritual enjoyment than have the first four books of the Bible. The more we study and understand the Mosaic account of God's people, the better we shall be able to understand the Gospel of Christ, as it is written, "Had ye believed Moses, ye would have believed me, for he wrote of me" (John 5: 46); and again, in Luke 24:27, "And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself;" and again, in Luke 16:29 30, "They have Moses and the prophets; let them hear them. If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."

There is one passage above all others, which furnishes the key for unlocking the glorious treasure-house of our gracious Father in his wonderful work of redemption.

Turn to 1 Cor. 10:11, and there we read as follows: "All these things happened unto them for types (see margin), and they are written for our admonition upon whom the ends of the age have come." Every incident which befell the children of Israel by God's appointment, every circumstance of their wonderful deliverance from the burning furnaces of Egyptian bondage, "happened unto them as types" of the still more glorious and wonderful deliverance effected for his church by the Lord Jesus Christ. Their cry of distress and helplessness, the deliverer sent, their being sheltered under the blood, gathered in communion and fellowship around the roasted lamb, the hasty departure, the passage of the Red Sea, the song of triumph (the new song in their mouth), the waters of Marah, the blessed experience of Elim, the giving of the manna, the smiting of the Rock, the fight with the Amalekites, the erection of the tabernacle and all the various circumstances connected with its construction and position in the camp, as well as its different wilderness journeyings, typified most minutely and accurately every single feature of Christian experience, and reveals, in a most blessed and consoling manner, the position of the believer in the Lord Jesus Christ. At some future time I may possibly direct attention to the various other types of the Mosaic Scriptures, but our main business for the present is with the Tabernacle and Temple, and to Jehovah's Tent I will now therefore once more call the reader's attention.

In our last paper we had a somewhat hasty review of the general appearance of the Tabernacle, its outer court, its coverings, compartments and contents, and so we shall now examine more in detail "the boards of the Tabernacle" and the lesson which they were destined to teach to us.

In Exod. 26: 15 we read, "And thou shalt make boards for the Tabernacle of shittim wood standing up. Ten cubits shall be the length of a board and a cubit and a half shall be the breadth of one board." In the further account given us of these boards in this same chapter, we learn that there were to be forty-eight in all, twenty each for the north and south sides and eight for the west side. In the east side of the Tabernacle as previously mentioned was the door, made of fine twined linen with the most beautiful embroidery of blue and purple and scarlet. This embroidered linen door was suspended from five pillars of shittim wood standing in sockets of brass. It is also related that each board stood upon two sockets of silver, and that every board as well as the pillars from which the door and vail were suspended was covered over with pure gold. (See Exod. 26: 15-37.)

Here then we have the position of the boards, the ribs of God's house, most accurately and most minutely set before us. Every board was of equal length and width, every board was covered over with pure gold, and every board stood upon "redemption money"—upon redemption ground, and was thereby completely and thoroughly separated from every defilement of the sand and earth of the desert throughout all the wilderness journey. The boards of the Tabernacle were in the wilderness but not of it, and while they formed the dwelling place of Jehovah, yet they were as thoroughly separated from all the entangling defilements of their wilderness journey as if they had never been seen above the ground.

But in order to prepare these boards for their intended position in God's house, let us carefully observe what was necessary to be done. They grew where nature placed them, and there only they were to be found. They were in their rude and natural state with all their roots deep down into the earth and deriving all their succor and nourishment therefrom. But the Spirit of God through Bazaleel and Aholiab (Exod. 31: 2-6) found the shittim wood in its natural state, laid the ax of God's word to its earthly roots, separated it thoroughly from all its earthly ties, and its uselessness, cut away from it every unnecessary impediment, prepared and fitted it for its glorious position in God's testimony tent, covered it over with pure gold so that nothing whatever of its natural origin and character could be seen, and finally set it "standing up" on redemption ground before Jehovah so that he might be enabled to take up his abode upon the earth and tabernacle among his redeemed people. And when all the boards were thus prepared and the wonderful tent of God was thus completed was it not called the "Tabernacle of the testimony"? (Exod. 38: 21; Num. 1: 50, 53; 9: 15, 10, 11, etc.) Yes, indeed, every board was completely separated to God from the outer world where it grew; every board stood upon redemption ground; every board was in the place of testimony; every board was covered over with pure gold; and all the boards thus situated (forty-eight in all) formed God's house. And this is precisely a type and a most beautiful type to us of what God's building is to-day and of the glorious standing of every believer in the Lord Jesus Christ.

The Tabernacle as a whole furnishes us with a most beautiful representation of the body of Christ—the church, as well as of Christ himself in his own proper person. This will be sufficiently apparent without any extended remarks by a mere reference to Rev. 21: 2, 3, where the glorious bride, the Lamb's wife, is described as descending to the earth with her conquering Lord and the "great voice out of heaven" proclaiming "Behold, the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them and be their God;" and again in Heb. 8: 1, 2 where the Holy Ghost, speaking of the Lord Jesus, says, "We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens a minister of holy things and of the true tabernacle which the Lord pitched and not man." But Bazaleel and Aholiab were co-laborers together with God in the construction of the Tabernacle of the Congregation, the tent of testimony; and so Paul writes "to the church of God which is at Corinth, to them that are sanctified in Christ Jesus called to be saints," saying to them in chapter 3: 9, "We are laborers together with God, ye are God's tillage, ye are God's building." And again in Eph. 2: 19-22, but more particularly the last verse where the apostle says, "In whom ye also are builded together for an habitation of God through the Spirit." God's building, or house, or habitation under the Mosaic economy was the Tabernacle and the Temple, but God's building, or house, or habitation during these "the times of the Gentiles" and from the day of Pentecost to the coming of the Lord is "the church of the living God, the pillar and the ground of truth," 1 Tim. 3: 15, and to which "the Lord is now adding daily such as are being saved." (Acts 2: 17.

Nihilism in Prophecy.

"And the fifth angel sounded, and I saw a star, fallen from heaven unto the earth, and unto him was given the key of the bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts [destroyers of human sustenance or property] upon the earth; and unto them was given power, as the scorpions of the earth have power [torturing venom]. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree [as literal locusts do, but only those men which have not the seal of God in their foreheads, which alone can secure against the agonizing terrors of universal conspiracy]. And to them it was given not that they should kill them [i. e., succeed in the annihilation of society], but that they [it] should be tormented five months [one hundred and fifty years]; and their torment was as the torment of a scorpion when he striketh a man. And in those days shall men seek death and shall not find it, and shall desire to die and death shall flee from them. [Prevalence of suicides, to be still further aggravated than now by intolerable insecurity in human affairs].

"And the shapes of the locusts were like unto horses prepared unto battle [secret military organization, drill and menace], and on their heads were as it were crowns like gold [tinsel crowns or pretended governments]. And their faces were as the faces of men [prophetic type of civilization or educated intelligence], and they had hair as the hair of women [much affected by social agitators and typical of their effeminate judgment], and their teeth were as the teeth of lions [symbolical of brutal ferocity], and they had breastplates as it were breastplates of iron, and the sound of their wings [mysterious and terrible bruit of their invisible movements] as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails [secret methods of terror, assassination, etc], and their power was to hurt men [society] five months [one hundred and fifty years].

"And they had a king over them, the angel of the bottomless pit, whose name, in the Hebrew tongue, is Abaddon [destruction, or Nihilism], but in the Greek tongue hath his name Apollyon [Destroyer, or Nihilist]."

The parallel passage from the prophecy of Joel gives additional as well as duplicate touches of description, that are strikingly characteristic of Nihilist warfare. Read the whole chapter (Joel 2), and observe how the exemption of the sealed is secured by repentance and supplication; the terrible foe is driven away into infamy for the sake of God's people, and ultimate restitution of the years that the locust hath eaten [or ravages of Nihilism] is promised as the answer to prayer.

On the supposition that the present spreading organization of atheistic lawlessness among the landless majority of mankind portends indeed that a century and a half of overrunning devastation or nihilism described in the above prophecies, it is impossible not to go further and foresee the military reorganization of the forces of society (as under Napoleon at the first French revolution) in conflict with the world-wide insurrection, as prefigured immediately after (Rev. 9:13), under the sixth trumpet, in the loosing of the four angels bound in the great river Euphrates, with their army of two hundred million horsemen. The numerical symbolism here employed is very significant, and whoever cares to study it may find that the number four indicates regularly, in prophecy, the whole, or four quarters of the earth; the transcendent decimals imply the whole force of men, but the number two, or half of four, prefixed, divides it; showing half of mankind arrayed in war as one army, necessarily against the other half. Further, the symbol of the bed of the Euphrates connects this tremendous and triumphant military organization of nations with the subsequent destruction of Babylon at the hands of the "ten horns" or kings, according to Rev. 17:16.

VIDI.

Statistics of Masonry.

BY A. W. HALL.

Coleman's Masonic Calendar, published by a member of the craft, gives, without doubt, the strength of the fraternity in the United States and Canada, and therefore becomes of considerable interest to the opposers of Freemasonry, as well as to the brotherhood. From it we glean the following statistics of Freemasonry in the United States: The Grand Lodge statistics for the year ending Jan. 1, 1879, embracing forty-three States and Territories, show a membership of 565 466. New York leads, having 78,913; Illinois follows with 39,388; Pennsylvania comes next, with 38,-238; Ohio, 29 296; Indiana, 28,101; Michigan, 27,055; Massachusetts, 26,214; Maine, 19,436; Iowa, 17,876. The total membership of these nine States is 281 297, about one-half of the entire strength of Masonry in the United States. We notice these are all Northern States. Take now the statistics of twelve Southern States, Alabama, 7,829; Arkansas, 8,291; Florida, 2 212; Georgia, 13,-195; Kentucky, 19 914; Louisiana, 6 034; Mississippi, 8,416; Missouri, 23,220; North Carolina, 11,710; South Carolina, 6,913; Tennessee, 17,911; Texas, 26,850, and we have the sum total, 142,495, one-fourth the entire membership, or about one-half the number comprised in only nine Northern States, which shows that the bulk of Masonry lies largely in the Northern States.

Again, the total membership of three Northern States, viz.: New York, Illinois and Pennsylvania, is 156,537, or over 14,000 more than in the twelve Southern States. This must show, as has been demonstrated by the recent labors of Bro. H. H. Hinman, that the South is not more the stronghold of Masonry than the North. I think the idea that the South is a hot-bed of Masonry, by these statistics is proved erroneous. If New York, Illinois and Pennsylvania have not proved themselves impregnable, why should we fear the Southern States?

Twenty-three States and Territories show 79 221 membership, while twelve Northern States, east of the Mississippi River, show a membership of 313 706. If we go back to the Anti-masonic excitement occasioned by the abduction and murder of Morgan, when Masonry was reduced to 5,000 members, and consider that in a period of forty years it has accumulated the astonishing number of 565,466 members, we are startled with its prosperity and increase. But has not the Lord put "a hook into his jaw?" We read the following from the calendar above quoted: "The suspensions within the last ten years aggregate the enormous amount of 150 000." Again, "Our report in 1869 shows that forty Grand Lodges returned over 50,000 initiates, against about 24,000 shown by our report of 1879 to be returned by fifty-three Grand Lodges." A falling off of nearly 26,-000 of annual initiates in ten years. Well does the calendar say: "We are digging a well near a running stream." He adds, "This decrease is about the same as last year." What is the cause of this great decrease? Surely something must be transpiring that is impeding its increase. Whatever the cause of the decline, the statistics show it to be increasing. The average annual suspensions for the last ten years, as above quoted, show that 23 664 were suspended and expelled, which is far above the average of the past ten years. The decrease for the year 1879 may be shown as follows: Initiates 24,000, which is the actual increase for the year, and is related to the decrease as follows: "Expelled, 874; suspended, 716; suspended for non-payment of dues, 22 054; died, 7,108; total decrease. 30,752, to which, if we add dismissions, 16,-774," we have 47,526, showing a decrease above the increase of about 24 000. The average increase of Masonry for the past forty years, as shown by their total membership, is 14,000, to which, if we add the actual decrease for the year, 24,000, we have a decline of 38,000, as compared with past prosperity. Their loss seems to be mostly confined to the last ten years, and here have we not the key to the cause of the decline? Was it not about this time that the more recent opposition set itself in order to make its efforts felt? To the work, brethren! God is moving against them. May we not lay claims as the instruments of his hands?—*Wesleyan.*

The Communistic, socialistic and Nihilistic elements in society are the same under all forms of government, the mob in the "sand lots," the burners of orphan asylums in New York, the *sans culotte* in Paris and the assassins in Russia. When the laws are abrogated, not by the organized rising against tyranny of a people led by the wise and patriotic, but by individuals impatient under inequalities only to be removed by the advance of civilization, desperate crimes and the obliteration of all distinctions and rights always occur.—*Christian Advocate.*

President Hayes is of the opinion that temperance will remain the rule at the White House. He said to a Cleveland *Herald* reporter: "The story goes that Mrs. Polk, who was a puritanical lady, did away with the ancient custom of dancing at the White House, and it had never been revived. An effort was made to have a ball at the White House for the entertainment of the prince of Wales, but President Buchanan said 'No. The matter has once been settled. Let it remain so.'"—*Instructor.*

Those who have a little and give nothing violate the Christian law just as truly as do those who have much and give little.

Temperance and the Secret Order Evil.

BY MRS. EZRA A. COOK.

A recent address on "The Curse of Chicago," (which has been printed and widely circulated) by Prof. Geo. E. Foster, illustrates in a vivid manner the old truth that "vices are gregarious; that they also sustain and encourage each other. Indeed, this fact is soon made apparent to all diligent workers in the temperance reform. It is notorious that political and moral corruption, defiance of law, falsehood, profanity, theft, Sabbath-breaking, sensuality, suicide and murder are intimately associated with saloons, liquor-selling and dram-drinking.

If it is true that temperance people are "thoroughly aroused," if we mean to use both the law and the Gospel in antagonizing the liquor trade, if we expect success in this work, we must seek for the hiding of its power. Why are our city officers so helpless in executing the laws "which public sentiment deems necessary to the preservation of imperiled interests"? Why is the temperance work virtually defeated in the legislatures of Ohio, Minnesota, Illinois, Arkansas and other States? Many different causes combine in producing these calamities. On the surface of things we find a reason in the low standard of morals which everywhere prevails.

And foremost among the subverters of morals we find the great secret order evil with Freemasonry at its head. Proofs that the secret orders of Europe are in conspiracy against all religion and government have been ably presented to the public by Prof. Robison and Michael de Gargano. And a similar tendency of these orders, though not so thoroughly matured as in Europe, in this country is apparent to all who give the subject careful, unprejudiced attention. The higher secret orders encourage the liquor traffic by admitting wholesale and retail liquor dealers into their intimate fellowship, by their frequent banquets and other seasons of refreshment, by bringing men promiscuously together, the bad with the better, at late hours of the night. Will not some friends of reform devise measures for obtaining accurate statistics of the names and occupations of Masons and Odd-fellows? From imperfect statistics of Masonic lodges in Dublin, Ireland, for the year 1876, there are found in the list of members the names of three distillers, twenty-four wine merchants, sixty-five solicitors and twenty-five justices of the peace. With such a large number of lawyers and justices of the peace to aid them in the courts and also a large number of professional men and tradesmen bound to maintain their interests whether right or wrong, does not the liquor business seem difficult to reach? The proportion of saloon keepers, lawyers, politicians and executive officers in English and American cities is probably greater than in Dublin.

In places where inquiry has been made it is generally found that members of these societies hold a majority of civil offices of honor and trust in our nation from the highest down to the country postmaster and justice of the peace; and when unrepentant criminals abolish crime and give just verdicts against themselves and their associates, then may we look to these secret society lawmakers and executives for the abolition of the manufacture and sale of intoxicating liquor and the enforcement of temperance laws. Then ladies may successfully ask from these masculine clubs the privilege of using their votes for the protection of their homes.

The Junior Warden in a Masonic lodge, it is true, is charged to see that "the brethren do not convert the purposes of refreshment into intemperance and excess," (*Morris' Dict., Art. Temperance*) and a noted Masonic author, Albert G. Mackey, in his dictionary, article "Temperance" writes: "The Mason who properly appreciates the secrets which he has solemnly promised never to reveal will not by yielding to the unrestrained call of appetite, permit reason and judgment to lose their seats and subject himself by the indulgence in habits of excess, to discover that which should be concealed, and thus merit and receive the scorn and detestation of his brethren."

This is the sort of temperance which is advocated by A. C. Hesing, a Freemason, and other prominent opposers of prohibitory and total abstinence efforts. These secret orders often put out of their fellowship habitual drunkards, on the same principles that the liquor saloons do, because they injure their reputation, have little or no money and are in constant need of aid.

The saloon keepers of Chicago knew whether Freemasons were temperance men or not and last August when those far advanced in their "beautiful system of morality" (to use their own words) visited our city, they decorated their places of resort accordingly. Speaking of the enormous amount of liquor sold to the Knights, the *Tribune* of August 22d, says: "One large establishment on Monroe street, sold an average of over $1 000 a day for four days, over the counter, and $1,500 in one day in the wholesale department to Templars. * * In fine, it is shown that an enormous amount of Crusader beverage was sold in Chicago during the week past. One prominent dealer estimated that a round million of dollars would not cover the amount spent for this alone."

An illustration of the dissipating tendency of Freemasonry is found in a recent issue of the New York *Weekly Witness* and was copied in

the *Cynosure* of March 17th. It is only one of a multitude that might be cited.

Evidences that Freemasonry and Odd-fellowship encourage the liquor traffic might be indefinitely multiplied. A Christian gentleman residing in Chicago, formerly an Odd-fellow, and acquainted with nearly all their lodges in the city, recently said: "Odd-fellows are, on an average, rougher and more intemperate than Masons. At the close of their meetings they are accustomed to retire in companies to saloons and spend the small hours of the night in jesting and drinking and card-playing, often entertaining each other with a rehearsal of their methods of accounting to their wives with a plea of important lodge work for their late return home."

Odd-fellowship, unintentionally, perhaps, yet none the less truly, is an advance guard to prepare men for the duplicity and sin of Freemasonry, though they have modified and modernized obligations. They exert so great an influence in American politics that even Chambers' Encyclopedia, an English publication, alludes to it.

The lesser secret orders are almost universally found to be modeled after and controlled by the greater. Even the Good Templars' order requires a Christless profession of faith of candidates before their initiation, and with its secret system of grips, passwords and ritual, educates our youth to despise and forsake the example of Christ, who ever spake openly to the world and in secret said nothing. By encouraging and patronizing the secret temperance orders, so for as our influence extends, we aid a powerful agent of the higher secret convivial orders. All these systems, in principle, and usually in practice, are enemies of the three God-ordained institutions, the family, the government and the Christian church. They oblige husbands to concealment from wives, parents from children, or children from parents, thus teaching that there are more sacred obligations than those which bind families to each other and to God.

They are a prolific source of injustice in the judicial and executive departments of government, and absolutely nu lify Christian fellowship in the church.

"We have initiated you into one secret this evening," said a company of Good Templars on leaving the lodge, to a neophyte, "and now we will initiate you into another." They took him to a saloon and compelled him to treat them.

"My boys were steady until they joined the Good Templars," said a father, "but after that we would wait until two o'clock in the morning for them to come home on lodge nights. They found very bad company in the lodge." A member of one of the West Side Chicago temperance orders has spoken of the fearful profanity of the members.

Scotch Willie, the educated prodigal, who was converted in the great tabernacle meetings in 1876, said publicly that, in his opinion, the temperance work in Scotland would be far more extensive and effectual were it not for the secret temperance orders.

Another gentleman from Scotland, now a deacon in one of our large churches, said that in Edinburg he was a city missionary, and in company with other Gospel workers he joined the Good Templars for the express purpose of reaching the young people connected with that order, and although he was elected chaplain and strenuous efforts were made to lead the members to Christ, it was all of no use; the prevailing sentiment and influence of the order was infidel. "In vain do they worship me teaching for doctrine the commandments of men."

Dr. Charles Jewett, famous for his long, self-denying, brave struggle with sin, writes, in his "Forty Years' Fight with the Drink Demon," pp. 152-3, as follows: "I have worked in good faith for years with and for Sons of Temperance and Good Templars, believing all the while that open societies would serve our purpose better, and that their re-establishment would be found to be a necessity before a triumph can be reached. I saw, however, that close organizations must have a trial, and a thorough one, before the earnest and excellent brethren working in and through them could be made to see the necessity of other forms. They have been tried for nearly twice the period during which we worked in open organizations, and for one, I think it time to look at the facts as they are, and instead of of an obstinate adherence to existing and partial methods only, see if some measures can not be devised for bringing our whole force into the field." Almost an entire chapter follows, containing a forcible argument against the secret temperance orders.

If prohibition succeeds the secret order evil must be effectually weakened or utterly overthrown. The deep and widespread opposition of intelligent Americans and foreigners to the secret orders, which is now to a considerable extent cowed or dormant, must be roused and utilized. So long as Masonry rules our churches or silences them on the subject of the secret order evil, manages our civil government and mutilates or destroys the helpful confidences of our homes, so long must we expect our efforts for "God and home and native land" to prove unavailing.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, April 7.—But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.—Isa. 57: 20, 21.

Friday, April 8.—The Lord shall be thine everlasting light, and the days of thy mourning shall be ended. —Isa. 60: 20.

Saturday, April 9.—It shall come to pass that before they call I will answer; and while they are yet speaking, I will hear.—Isa. 65: 24.

Sabbath, April 10.—Thou shalt love thy neighbor as thyself.—Lev. 19: 18.

Monday, April 11.—Behold, thy salvation cometh: behold, his reward is with him, and his work before him.—Isa. 62: 11.

Tuesday, April 12.—The Lord is nigh unto all them that call upon him, to all that call upon him in truth.—Psa. 145: 18.

Wednesday, April 13.—Let your conversation be without covetousness, and be content with such things as ye have: for he hath said I will never leave thee, nor forsake thee.—Heb. 13: 5.

Reform News.

Cedar County, Iowa.

To friends of reform in Cedar county, Iowa: The time for the anniversary of our county association is not far in the future. The first of June is the time. Due notice of the meeting will be given. Now let us, who are especially interested in the work in this county, interest ourselves to make the next meeting a grand success by making arrangements to attend ourselves and get as many others to attend as possible. We should have at least four features of the subject discussed: religious, social, legal and political. To do this we should have two day and two evening sessions; and, if we cannot secure one person for each topic, perhaps two speakers could handle the four subjects by combining them, uniting the first two together and the last the same. Remember there is "one thing needful" in carrying on these meetings; I suppose our friends will understand what is meant.

I wrote to the *Cynosure* some time since stating that we would not venture to have our third quarterly meeting on account of the blocked condition of the roads the first of this month. I do hope that every one of our friends in the county and vicinity will wake up to the importance of this work and talk up the matter to their neighbors and be on hand at the next meeting in Tipton.

John Dorcas.

Evangelizing in Minnesota.

Viola, Minn., Mar. 27, '81.

Bro. Thomas Lowe arrived here on the 15th and caused no little stir when his mission was known. The Town Hall was engaged for that week, except on one night, so he did not commence his work until the 21st.

There was a goodly number awaiting his arrival at the hall. When he commenced to arrange his machinery for exhibiting the one great evil of our land there was much noise made by the audience, and when he called for volunteers to officer the lodge some had an idea they could hoot him down, but instead of that they hooted enough up to act as officers, and then there seemed to be an inclination to laugh it off, and sure enough they did, in good earnest, to their own discomfiture. The second night they were more quiet.

Brother Lowe proved himself a good man for the place. He dealt out the truth to them right and left.

When the meeting closed the second night he received some of the usual lodge compliments, but a goodly number of friends were on his side.

Yours truly, Reporter.

Anti-masonic Blasts in Southwestern Iowa.

elder rathbun at college springs.

March 28, 1881.

Editor Cynosure: — We have again listened to the "degrees" and feel ourselves "raised." We have learned new love for the church and renewed hatred for the substitute.

Bro. Rathbun came among us with his genial Christian spirit to lecture, illustrate and enforce. He strengthened our already strong Anti-masonic sentiment. His arguments were simply unanswerable, his wit was always ready and his resources inexhaustable.

The first evening we had an Iowa blizzard accompanied with rain. These insured a small audience. On the second evening we listened to Bro. R.'s experience at the hands of his brother Masons, which roused our combativeness almost to the boiling point. Surely he has been preserved for a good purpose. May God keep him yet for many years.

The third evening an admission of ten cents was taken at the door. The working was all that could be desired and Anti-masonry has taken a step in advance. There is hardly any Masonic sentiment here so the results must be looked for in strengthening the weak and convincing the students, some of whom had never seen anything of the "handmaid."

We can heartily commend Bro. Rathbun as well qualified for the work he has in hand. Let us keep him at the business. H. Avery.

in clarinda.

On the evenings of March 17 and 18 Elder D. P. Rathbun publicly worked the first and third degrees of Masonry in Clarinda, the county seat of Page county, Iowa, an enterprising little city of about 2,500

inhabitants. This place is well down in lodgery, having a blue lodge, chapter and commandery, and corresponding minor secret orders. The churches and the lodge are living in open fellowship, the Odd-fellows' hall being in the upper story of one of the churches. There has been little open opposition to the encroachments of the lodge, although there are a few who refuse to bow the knee to Baal, and among these, as deserving of notice, is Rev. Perry, a Free Methodist brother, who on the last evening gave valuable testimony to the correctness of the expositions. The churches are favorable to secresy. We were frequently reminded, during our labors in adjacent parts of the county, that we would find the enemy here prepared to meet us. The large and commodious Opera Hall was obtained, and faithful posters caused graphic representations of "poor Hiram" to invite the people to come and see "how a man is made a Mason." The people took due notice and governed themselves accordingly, and although there was a church silver anniversary in operation both nights, where it was very easy for drooping and wounded spirits to find entertainment, we had large audiences. No one lost his jewel and the exercises passed off pleasantly and quietly, the people greatly wondering at the revelations; one lady quaintly remarking that Elder B. must have presented a graphic appearance when he was knocked into the blanket. Bro. R. called on the Masons present, in the name of God and truth, to deny the expositions if untrue, but none were found to reply, while Rev. Perry, a seceded Mason, testified: "All true and all correct."

On the streets the Masons give vent to their usual defamation and lies. Some were found to be very nervous. We called on his honor the mayor on the day of the first exposition, to confer about license, and were entertained most Masonically, he being a Knight Templar. We found him to be a nervous, excitable old man, and as soon as ascertaining our business, not having used the "gavel" sufficiently that morning "in fitting his mind as a living stone for that spiritual building," he gave way to his stony heart, and—he had "no confidence in such wretches. Money, money was the object in persecuting Masonry. You lie, you know you lie about Masonry, and you purpose to lie." He would not dirty his hands (those spotless hands) with such men. "No, you are purjured villains." He did not want them in his presence. He was greatly disturbed, and seemed to be in trembling and fear. We sympathized with him. He was in the presence of those whom he had sworn to despise. He remembered his obligations. He would be true to them. Cautiously he keeps his hand over his throat. No doubt, in his excitement, he saw the penalties of those nine degrees executed on himself, his "throat cut across, tongue torn out, left breast torn open, heart and vitals taken out," and the crows eating them, "body severed in twain and his bowels smoking in the midst, right ear smote off and his right hand struck off, tongue split from tip to root," then all this repeated over again, "breast torn open, heart taken out and rotting on the dunghill, skull smote off and brain exposed to the scorching rays of the meridian sun, house torn down, the timbers thereof set up and he hanged thereon, head struck off and placed on the highest spire in Christendom;" and then the skull from which he had drank double damnation—O man! no wonder he was excited to contemplate his body thus mangled and torn!—("O Masonry, thou art divine"). We sympathized with him, and as we remembered his penalties as given above, we had no desire to see him thus mutilated, and so, to avoid exposing him further and to save him from "taking on" so badly, we quietly withdrew. But the light has gone forth. Under God it will accomplish its mission. God is in it, and hell shall not prevail against it.

Yours for a further war,

A. W. Hall.

Public Sentiment in Dunkirk.

Dunkirk, O., Mar. 20, '81.

Editor Cynosure:—The State Convention closed after a three days' session, and for Dunkirk we had quite an exciting time. As for the accomplished good, each citizen has commissioned himself a judge.

The fearless Ronayne certainly is doing the cause justice, and of course treads the toes of every Mason, and woe to him that makes it known. This fact was plainly demonstrated here to the satisfaction of two or three. Mr. Ronayne took a candidate through the first three degrees of Masonry in as many evenings, and save the first, was not molested.

The few who pronounce him a fraud constitute the minor party, even of the Masonic order. Some of our citizens will leave their different lodges, peacefully if possible, if not, they will openly denounce the institutions as too bad for endurance.

There are some, of course, upon whom the power of secresy has such enormous influence it cannot easily be shaken off. We are aware of still another class who cannot take upon themselves the obligations of some secret order any too soon. To this class we would say, as one lodge said to one of its members, "Go! we can spare you!" Society can spare you if you must go with the light shining around you, as it does at this present age. If you knew yourself, if you knew the step you are taking, would you not hesitate?

If you be a worshiper of Christ, is not his love sufficient for you? Do you expect to find, within the walls of some lodge room, such comforting consolation? O go not where you cannot take Christ with you. Pay no man reverence. All the reverence within your heart you owe to God.

Can you hold the lodge between yourself and Christ? No! No! Not for such love can you afford this. You are now living out a different age. Do not show a lack of wisdom now. Harken to the voice of understanding.

To the members of this convention we would say, Work, and may your reward be as enduring as the end of time. J. P.

Ronayne in Seneca County, Ohio.

Melmore, O.

Dear Cynosure:—I trust you will be glad to hear what has been done here in answer to many prayers to the Father of our Lord and Saviour Jesus Christ, blessed be his name.

Bro. E. Ronayne reached this place on the 19th through much inconvenience, but not dismayed. He held a Gospel meeting in the Evangelical church on Sunday the 20th, and showed that Jesus Christ was the only name given under heaven whereby we can be saved, and if any climb up any other way they are thieves and robbers. He did good work for the Master, and may the power of the Holy Ghost nerve him with strength of body and mind to fulfil his mission.

On Monday Bro. R. held a Gospel meeting or Bible reading and showed the false worship of Masonry, that it is and always was false, and was originated in the Garden of Eden by the devil.

Tuesday the 22nd, Bro. R. worked the first degree to the astonishment of the incredulous. The inquiry was made, Is that the way our M. E. preacher receives his credentials to stand between the living and the dead?

There are many who are opposed to Masonry and all its offspring; but when the case comes to hand, when there is something to be done for the Master, they are afraid they will be hurt, or their popularity will be depreciated. They will say, "I pray thee have me excused." O shame! to speak thus to the only wise God our Saviour who has all power in heaven and earth, and before whom all must stand in the judgment of the great day.

March 23rd, all being ready and the candidate prepared for the third degree in Masonry the obligations and ceremonies were briefly given. Bro. R. proceeded and after knocking poor Hiram Abiff into the canvas he exclaimed. "Here goes the reverend to satisfy the rites and ceremonies of Masonry and ancient sun-worship!"

What good will result from Bro. Ronayne's work here time and eternity will only reveal; any way the craft are stirred up to a wonderful degree. Blessed be God.

Dr. A. Benham.

Correspondence.

Rhode Island Notes.

Providence, R. I.

Anchor Temple of Honor recently gave two Sunday concerts in this city, with the experience of a reformed rum-seller thrown in for moral effect; admittance ten cents. This bid for the popular worship of Baal upon the Lord's day is aimed directly at the Sunday evening worship of the churches, and every Christian member of the order must bear his share of the responsibility.

How little these secret temperance orders do for temperance compared with the labors of even one active Christian man! John Winnans, or "Happy Jack," as he is commonly called, did much good in Rhode Island during the year or so he was with us, holding public meetings in the public parks and streets, and laboring from house to house. He also did good service in distributing Anti-masonic tracts and books. He is the person many will remember who at one time turned a mob from attacking Elder Rathbun by running in the opposite direction crying, "Here he is! Here he is!" the mob following him pell-meli, and leaving Elder Rathbun in the hands of his friends. Happy Jack left here last fall for New York State, where we hope his labors are appreciated and fruitful.

The Woman's Christian Temperance Union is still doing earnest and effective work in this State, and as it is working in the name of Jesus good fruit must appear sooner or later. At a temperance meeting in Cedar Grove, under the auspices of this body, Bro. J. S. Perry, of Connecticut, lectured, winding up with a telling hit on Freemasonry as the ally of the liquor-traffic. A Freemason who was present at that meeting has since said that there should be no more temperance lectures given in that chapel such as was given lately, evidently referring to Bro. Perry's lecture. We expect to present Freemasonry in a larger dose to the same people at Cedar Grove when Elder Browne arrives.

A minister of this city, who, a year ago made the remark in my presence that all the men engaged in the Anti-masonic reform run in one little narrow rut, and their intellects were none of them over an inch and a quarter thick, has happily brought his own intellect down to the same gauge, *i. e.*, he has spoken against secret societies in his church to such effect that a member of his church arose immediately and told him he was engaged to preach the Gospel, not to run down secret societies, and another secret-society member responded "Amen." But nothing daunted by this, the minister introduced the subject of secret societies before the minister's meeting and denounced all such societies, supported only by one other minister. This affair has made a little stir, and secret society men are worried that ministers are

beginning to be faithful, fearing for their pet institutions.

Another minister to whom I gave a copy of the "Temple of Honor," on the following Sunday discoursed upon the joyful sound of the Gospel and in the course of his sermon said, "So the followers of the religions of the world to-day professing as they do to worship one God, yet do not worship the true God but a deity of their own conception, an imaginary deity, having no existence, and just as really an idol as if carved out of wood or stone, and being simply the outcome of their own ideas, in worshiping it they worship simply themselves." If he had only said, the religions of the various secret societies instead of "the religions of the world," the people would have known better what he meant, and he would have known better what secrecy means, by personal experience with it.

Rhode Island will contribute her mite to the Morgan Monument after the May meetings are off her hands.

I had almost sealed my letter before telling of our prohibitory contest, and perhaps my letter is long enough without further remarks. Suffice it to say the matter has been discussed before the legislature, and to-night a prohibitory caucus meets.

Yours in Christ,

ALBERT M. PAULL.

FREEMASONRY IN THE REBELLION.

PALMYRA, N. Y.

EDITOR CYNOSURE:—In a recent Rochester paper appeared an article first published in the Philadelphia *Weekly Times*, entitled "A Lottery of Death," in which is coolly related the following circumstance. I abridge somewhat but give the main facts as related.

On learning that seven rebel prisoners had been executed in the Union army, Colonel Mosby ordered that seven men should be drawn by lot from a squad of Union prisoners in his hands to be hung in retaliation. After the lot was drawn the officer in charge of the drawing stepped up to one of the men drawn and whispering, asked him if he were a Freemason. He answered that he was. A squad then marched them off a short distance when they were relieved by another squad of fifteen mounted men with orders to take them across the mountains near to Sheridan's camp and there hang them. They arrived at their destination the same night and there found a Captain Mountjoy with another batch of prisoners. The lieutenant told the captain that he had a Freemason in his squad and urged him to save his life. The captain interviewed the Mason and crossing the street returned with two of his prisoners as substitutes for the Mason, who was hastily transferred to another batch of prisoners who were sent into the Union lines. "The others met their fate."

Thus a man, who by the usages of war was condemned to death was saved from the gallows and two men in no way concerned in the drawing were deliberately sacrificed. Such diabolical proceedings ought to consign Freemasonry to eternal infamy. No doubt many such cases transpired which will never be made public, but this one was fully related evidently in the interest of the wicked institution.

W. H. PARKER.

OUR MAIL.

Andrew Hamilton, Knoxville, Ill., writes:

"We talked the matter over on the day of election and concluded it was our duty to vote our principles and leave the results with God. My prayer is that the few votes cast may be as an handful of corn in the earth upon the top of the mountains; the fruit thereof may shake like Lebanon."

W. H. Hitchcock, Montrose, Iowa, writes:

"Until secret societies are broken up and destroyed I shall have need of the Cynosure."

Two dollars are sent to renew the subscription of the Cynosure to the Earlham College Reading Room and Mr. Moore writes:

"The Cynosure is too good a paper to do without where we have so many young men and boys."

Mary Good, Millersburg, Dauphin county, Pa., writes:

"It seems to me people love darkness rather than light. I hope our people may open their eyes for right and truth before it is too late."

S. M. Shumway, Greenfield, Hancock county, Ind., writes:

"Our State seems sold to secret influence. God pity us. Oh! for light to save the rising generation."

W. M. Bowker, Herrickville, Bradford county, Pa., writes:

"With W. Post I think Batavia is just the place for the Morgan monument. I remember the Morgan excitement as though it was but yesterday. I expect to be a life long subscriber for our weekly welcome visitor, and a hundred families around us ought to take the Cynosure. What we want is a good wide awake lecturer to stir the people up. You lecturers traveling east and west please call at Herrickville. I do not know as there were but three American party votes cast and those raised quite an excitement."

R. D. Nichols, Jonesville, Hillsdale county, Mich., writes:

"Rob. Morris lectured here last evening. A lady prized the tract 'Young Men of America' so highly that she framed it. I would hardly miss Rev. H. H. Hinman's letters for the price of the Cynosure."

J. H. R. Hawk, Wilkesville, O., writes:

"The worshipers of Baal have the uppermost seats in the synagogues."

Wm. Dyke, Bulls Gap, Tenn., writes:

"The principles of the Cynosure are endorsed by the majority of the masses of the people. Keep the good fight going on and victory will be ours through God's help."

A. D. Low, Atlantic, Iowa, writes:

"I hope the Morgan monument will be placed nowhere but over the grave of Morgan. If it is intended for show, by all means put it on wheels so that it can follow the largest crowds."

W. W. Chapman, Sarpy Centre, Sarpy county, Neb., offers a correction to Mr. Geo. W. Halstead's suggestion that "The American party of the United States of America have erected this monument to the memory of William Morgan." He says:

"That is incorrect and untruthful. It is a movement of the people; and no party affair, nor sect. This whole matter was placed in the hands of a committee," etc.

This committee we hope is to meet this spring at Batavia.

F. L. Garrison, Fountain, Brookings county, D. T., writes:

"It is easier to keep new land free from weeds than it is to destroy them after they have scattered their seed and it has germinated and taken root. Therefore I am going to do something to prevent the seeding and propagating of secret societies in this new but rapidly developing country. I live in the midst of an intelligent and enterprising class of people, largely Christian; but find that some of them have come here impregnated with the accursed seeds of secretism."

M. W. Bicknell, Stanwix, Oneida county, N. Y., writes:

"As to the proper place for the monument, I am willing to leave it with the committee. I think the Lord will give them wisdom to put it in the right place."

Edward C. Sanders, Morgantown, Ind., writes:

"Secrecy is strong here and I am alone opposed to it. I shall still talk and pray for reform and perhaps we may yet succeed."

Jacob Rasors, Lockington, O., writes:

"I have enlisted for life in the Anti-masonic cause, or during the war."

J. O. Doesburg, Holland, Mich., says:

"I am pleased to see the good work being done by Bros. Lowe, Browne and many others, but especially by Bro. Hinman. May the Lord protect and bless them continually."

J. W. Cole, Philadelphia, N. Y., writes:

"I would like to see the platform of the American party in each issue of the paper. For the next few years we must labor for that party and its platform must come into favor. Keep it before the people. To be consistent we must cease to vote for secretists and cease to fellowship them in our churches."

O. W. Burch, Westfield, N. Y., writes:

"I am now nearly eighty years old, and have been anti-secret ever since the murder of Morgan. I like the sentiments of the Cynosure and pray for the success of the American party and the faithful workers in this holy cause."

James Andrews, Ridgeway, O., says he has voted thirteen times for President and last fall voted the American ticket.

J. L. Eddins, Mechanicsburg, Pa., writes:

"I think I am making some Anti masons here. I have been told that the Masons say I am a seceding Mason or have been kicked out of the lodge, or I would not know what I do about Masonry."

J. W. Margrave, Hiawatha, Kan., writes:

"I made myself obnoxious to a good many of the members of our church here because I positively refused to countenance or contribute to the support of a man as a supply because he was a Mason. He said he united with the fraternity because he could by so doing reach a class of men that he otherwise could not reach, not seeming to see that his declaration showed the fraternity to be outside of the ordinary means of grace. When asked why on the same grounds he did not join any band of robbers, horse thieves, etc., he had no reply ready."

Sabbath School.

LESSON III.—April 17, 1881.—THE PHARISEES REPROVED.

SCRIPTURE.—Luke 11: 37-47.

[From the Evangelical Repository.]

"He had not first washed before dinner." Our Lord Jesus usually conformed to the sinless customs of those around him. He went to the wedding at Cana. He ate with sinners and publicans. He worshiped in the synagogues, even though their rulers were not always upright, pure hearted men. But when he saw that mere customs were fettering men's souls as with an iron chain, he was certain to break over them, that he might also break the bonds and set the captives free. Should we not follow his example in this as well as in all other respects? The followers of Christ should always be courteous and polite. They should be true gentlemen and gentlewomen. But this does not require that we bind ourselves to the rules of Chesterfield. We owe it to our fellow men, at times to step through the mere whims and follies of fashion, that we may be the means of liberating those who are enslaved by her power.

"Did not he, that made that which is without, make that which is within also?" How often we forget this. We act over in the heart that which we would not dare perform in the life. Many a man goes on, for years it may be, in the practice of some sin—forgery for example. As long as his course is undiscovered, it seems to cause no throes of conscience. But the moment it is brought to light he sinks under the sense of sin, as we say. Yet the sin is no greater than before. He laments that he has thus dishonored God and his cause, yet he was sinning against God's honor all this time. Nay he does not mourn his sin nearly so much as the fact that it is brought to light. He does not fear the wrath of God nearly so much as the rage of his fellow-men. His reputation is blasted. Punishment, perhaps, awaits him. Therefore he is broken down. Remember that God looks into the heart and will one day bring all its secrets to the light.

[From Pilgrim Commentary.]

NOTES.

"A certain Pharisee;" or simply "a Pharisee." As already intimated, the Pharisees were the stricter sect among the Jews, not only scrupulously exact in their observance of the law, but adding to it the traditions of the elders. They advocated separatism, i. e., preserving the Jews as closely as possible from the influence of other nations. Theoretically they were more correct than their opponents the Sadducees; but they present one of the most common forms of religious error—an error all the more dangerous because usually linked with what is itself true. This form of error is that of outward legalism, traditionalism, and hence superstition, lifeless orthodoxy, and self-righteous hypocrisy.

"When the Pharisees saw it." That is, this unceremonious sitting down at meat. The accusation of the Pharisees, that he cast out demons through Beelzebub (comp. verses 15, 16, with Mat. 12:24; Mark. 3: 22), followed by his severe language in regard to the sin against the Holy Ghost, would prepare the way for a conflict as decided as that indicated in this lesson.

"Washed." Literally, "baptized;" i. e., ceremonially washed (Mat. 15:1-3; Mark 7:2-4). The washing was not, therefore, an act of cleanliness, such as civilized nations are in the habit of performing before eating, but a religious ceremonial. This use of the word "baptized" is of importance in the discussion of the mode of baptism.

"God had appointed for his people certain washings, that they might cultivate the sense of moral purity in his presence. And this is what the Pharisees have brought the rite to: multiplying its applications at their pleasure, they think themselves excused thereby from the duty of heart-purification. Was it possible to go more directly in opposition to the divine intention; to destroy the practice of the duty by their practices, the end by the means?"—Godet.

"Behold, all things are clean unto you." The spirit of love which lies back of such almsgiving transforms more than all external observances. The fact that the Pharisees were covetous gives point to the precept of this verse (see chap. 16:14). Since our Lord was in the house of a Pharisee, and reproving them, there is no warrant for misinterpreting this verse in such a way as to encourage the idea of purchasing salvation by our good works.

"The uppermost seats in the synagogue." Literally, "the chief seats." (Mat. 23:6

7). The chief seat was where the elders sat, nearest the reading-desk. It is no sin to be in such a place, but it is a sin to love to be in such a place for its own sake. Sometimes subtle Pharisaism shows itself in taking the lowest place.

"Greetings in the markets;" or, "the salutations in the market-places." The market-places were the most public localities, where the largest crowds assembled; and notice shown to any one in such places would magnify their importance.

"For ye are as graves [or, the tombs] which appear not." Passing over a tomb occasioned Levitical defilement (Num. 19: 16; comp. Ezek. 29:15); hence the latter part of the verse, "the men that walk over them are not aware of them," or "know it not," indicates that these hidden tombs occasioned defilement to those who did not suspect the danger. Thus the insiduousness of Pharisaism is brought out. The vain glory and hypocrisy exerted a contagious influence; for their hypocrisy and the praise they received from men made them appear as saints, while they really occasioned defilement to others like hidden graves. It should be noticed that the reference to the splendid sepulchres in Mat. 23:27, occurs in the discourse at Jerusalem, while this reference to the hidden graves was made, as we think, in some humble place in Galilee. The difference between the two allusions is a strong argument against the two discourses being identical.

"Ye lade men with burdens grievous to be borne." The Mosaic law was in itself a burden to one who did not obey it from love; but the lawyers, by their exposition of it, adding to it the traditions of the elders, had so multiplied its minute requirements as to make its observance a load which well-nigh crushed the people. Religion, which should give wings to men, was made an intolerable yoke (comp. Acts 15:16). These burdens were the result, not simply of additions to the law, but of so presenting the law itself as to make that which was right, since it was a command of God, virtually wrong from the way in which it was required.

"Ye yourselves touch not the burdens with one of your fingers." (Comp. Mat. 23:4.) It is not implied that they altogether failed in outwsrd observance of the law, but they doubtless contrived many ways to lighten the load for themselves, supposing that, so far as they were concerned, doing the law could be dispensed with by those who knew it so well. This characteristic is closely allied with the preceding one, for which the Pharisees were rebuked.

"For ye build the sepulchres [or tombs] of the prophets." The act of building the tombs is not condemned, but the spirit in which it was done. "Not the building of the sepulchres in and of itself, but the connection which they thereby proved themselves to have with the prophet-murdering race of old, is condemned by our Lord. Fathers and children together did only one work—the former killed the messengers of God, the latter buried them; the former incurred, the latter perpetuated, the damnable guilt of blood; and, while they apparently honored the prophets, they had towards God, who had sent them, the same enmity at heart as the murderers of the prophets." —Van Oosterzee. The context carries out the same thought, culminating in verse 51. (An additional thought occurs in verse 52.) Stier thus sets forth the idea of this part of the rebuke: "Instead of the penitent confession, 'We have sinned, we and our fathers,' this last and worst generation in vain protests against their participation in their fathers' guilt, which they are meanwhile developing to the utmost, and filling up its measure."

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The Beginning of Sumner's Congressional Career.

On the first day of September, 1851, Henry Clay spoke in the Senate for the last time, and General Cass presented the credentials of Charles Sumner, who had been elected by one of the coalitions between the anti-slavery men and the Democrats, which gave the latter the local offices in New York, Ohio and Massachusetts, and elected Seward, Chase and Sumner to the United States Senate. Soon after Mr. Sumner took his seat in the arena which had been made famous by the political champions of the North, the South and the West, Mr. Benton said to him with a patronizing air, "You have come upon the stage too late, sir. Not only have our great men passed away, but the great issues have been settled also. The last of these was the National Bank, and that has been overthrown forever. Nothing is left you, sir, but puny sectional questions and petty strifes about slavery and fugitive slave laws, involving no national interests."

Mr. Sumner had but two coadjutors in opposing slavery and in advocating freedom when he entered the Senate, and before he died he was the recognized leader of more than two-thirds of that body. He was denounced by a leading Whig newspaper of Boston when he left that city to take his seat as "an agitator," and he was refused a place on any committee of the Senate, as being "outside of any healthy political organization;" but he lived to exert a controlling influence in Massachusetts politics and to be chairman of the Senate committee on foreign affairs. He had learned from Judge Story the value of systematic industry, and while preparing long speeches on the questions before the Senate he also applied himself sedulously to the practical duties of a Senator, taking special pains to answer every letter addressed to him.—*Atlantic.*

Gen. J. B. Weaver, the late presidential candidate, is quoted thus on the new cabinet. There are some points worth marking:

"It is a very good cabinet, considering the circumstances. Of course, it was chosen with a view of reconciling the clans, and I don't believe that sort of patchwork will last very long. General Garfield will find it impossible to make the factions harmonize. The Republican party is advocating no great principle, and it naturally falls to quarreling within itself. Windom was chosen to keep him quiet on the monopoly question. He was an active, aggressive foe to monopolies in the Senate, and his report on transportation was the most severe blow that the monopolies of this country had ever received. His position in the cabinet will keep him still on that question.

Beer.

There are 2,269 breweries in this country, and they produced 12,800,700 barrels of beer last year. The average price of beer, ale, etc., is $8 a barrel, which makes a total of $102,406,300. We do not know how many five cent glasses of beer and froth there are in a barrel, but suppose there are enough to give 100 per cent profit to the retailers. At this estimate, the consumption of this alcoholic slop costs the American people $204,812,600 a year. Here is nearly a quarter of a billion dollars wasted by our people on an article they would be better every way without, which has no beneficial qualities to recommend it, and, to say the least of it, is simply a waste.

Martin Luther on Beer.—The man who first brewed beer was a pest from Germany. Food must be dear in all our land, for the horses eat up all our oats, and the peasants drink all our barley in the form of beer. I have survived the end of genuine beer, for it has now become small beer in every sense, and I have prayed to God that he might destroy the whole beer-brewing business, and the first beer brewer I have often cursed. There is enough barley destroyed in the breweries to feed all Germany.

Beer Drinking.—Richard Grant White has an article in the *Atlantic* that astonishes us by its startling statements. The subject is "Beer Drinking in England." It should be widely circulated, as a warning for our own land and a rebuke for the class of temperance men whose principles permit the use of beer. Its use among the laborers reduces their working time to four days of the week. It is not only ruinous to men and their families, but the aggregate industrial loss must be very great.

A steady, besotted drunkenness seems to be at the bottom of most of the distress and most of the crime of England. A clergyman told me that he felt utterly powerless before this vice, which was a constant quantity in the problem he was called upon to solve. The women are almost as bad as the men. The husband and wife get drunk together. They quarrel, they fight, and the children grow up with this before them. They are never really quite sober unless they are starving or ill. To many children, drunkenness comes unconsciously, like their mother tongue. They come out of the cloudland of infancy with the impression that drunkenness is one of the normal conditions of man, like hunger or like sleep.— *Telescope.*

Said General Oglethorpe to Wesley, "I never forgive." "Then I hope sir," said Wesley, "you never sin." Lord Bacon said, "He that cannot forgive others, breaks down the bridge over which he must pass himself."

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL. 7, 1881.

"Our Correspondents" are thus referred to by Mr. David Hinman, of Southington, Connecticut: "I wish to express the satisfaction I feel in receiving such means of education from the correspondents of this paper." We wish to endorse the writer's high estimate of our correspondents. The strength of writing is ever proportioned to the clearness and force of its principles, and those who embark in a great reform at first have nothing but pure principle to sustain them. Hence their articles affect the reader like a succession of agreeable shocks of electricity. We request every reader, who failed to do so, to read Elder Nathan Callender's "Rag of Popery," and "An Old Soldier's" "Victories of Prayer," in our last number. The first is the best article on Christmas we have seen for years; and the "Old Soldier" writes with the simplicity, power and genius of John Bunyan.

The National Christian Association.

The work of this organization seems destined to a speedy enlargement corresponding with its original conception. The Board of Directors at its recent meeting (see minutes in another column) "appointed Rev. H. H. Hinman as its duly authorized agent to prosecute the work of the N. C. A. in the Southern States, as the Lord shall open his way;" and pledged to him its "co-operation and support." The directors further resolved "to secure other competent agents as the funds will justify and the Board may approve;" and they further "urge the friends of the anti-secret reform" to give of their prayers and contributions to this "reform (work) in the South."

This forward movement of the N. C. A. supercedes and renders unnecessary the committee appointed by the Illinois State Association under which Mr. Hinman first went out. But the directors do not intend to disturb or interfere with those who are pushing the reform through their respective denominations. Elder Faurot (Disciple church) is now visiting the South in the interest of his denomination. He will "resist and remove" the lodge-leprosy to the utmost of his power. Such denominational work has always been given a cordial God-speed; and, in our great national meetings, where as many as nineteen denominations have met together, we shall still all be in fact, as one denomination is in name, "United Brethren in Christ."

The late action of the directors makes Mr. Stoddard and Mr. Phillips the secretary and treasurer of this new and national work. The churches at Wheaton, Tonica, Streater, Marengo, Crystal Lake and several incipient organizations started by Prof. E. D. Bailey, with perhaps some others in this vicinity, are ready to contribute regularly to this work, and the brethren at Lindenwood, Ill., and the church at College Springs, Iowa, have already sent contributions to this endeavor to spread over the United States a Christianity divorced from "the accursed things" of lodge-worships and lodge despotism. It will, we suppose, be the duty of the General Secretary to supervise this, as every other branch of the national work, and that Mr. Phillips will act as its treasurer, and that he will keep a separate account of and carefully report to the directors all monies contributed to this work of the N. C. A. If Mr. Stoddard's other duties will not allow him to visit all these churches in person, perhaps the directors could secure the aid of Prof. Bailey to aid him, to visit, hold meetings with, present the cause to, and take regular collections in all these churches.

Prof. Paul Feemster, of Kansas, formerly of Mississippi, is understood to be heart and soul in this work. Elder Barlow has gone to take charge of a similar movement and a nascent church in Connecticut, and a church has just been organized in south-eastern Kansas which is the offspring of this reform. Rev. E. Tapley, of Mississippi, and Rev. Joseph Galloway, in Florida, are already in full sympathy and co-operation with Mr. Hinman, who has appointments to meet with President Fairchild of Kentucky and the veteran John G. Fee, who wish him to visit the homes where the students of Berea College come from; and as all the brethren named above have been inured to frugal living and unpaid toil for reform, it wants only a little reasonable diligence, wise vigor and oversight to get the means to put and sustain all of the above named brethren, and others not named, into the field as an "army of the living God," whose movements will help to shake off the caste, color-line, and Satan-worships from the robes of American Christianity like dew drops from the mane of a roused lion.

Mr. Hinman is welcomed by a variety of churches, and there is no more need of this national movement colliding with sects and denominations, than there is that the Moody movement should do so, which befriends and is befriended by all Gospel churches.

It is well understood that every contributor to this cause may be his own missionary society, and send his or her donations direct by mail to such laborers and fields as they may choose. But, as a matter of convenience, small or large donations can be sent to the N. C. A. treasurer, or to the *Cynosure* office along with money sent for papers, tracts or books, as heretofore. Only let careful directions be given what money is intended for the national work, and for what particular workers, where the donors have any choice.

The founders of American institutions were accustomed, like the founders of Christianity, to "fastings often," and several writers in the *Cynosure* have lately been calling for a general fast and united prayer. It is hoped that the directors will heed these calls, and that, commensurate with this great work, "the Spirit may be poured upon us from on high."

As the way is now opened, it is to be hoped that the few hundred dollars already contributed to this national work will be but the few drops that precede the shower. For years the American Board of Commissioners for Foreign Missions was but a small affair, but Elias Cornelius became its secretary, and the work became national at once, and has dotted the earth all over with its stations and spiritual light-houses. May God direct the directors and make them adequate to the great work now opened and opening before them. Send donations.

The Bible in Schools.

I have just read in the *North American Review* the Romish Bishop B. J. McQuaid on "Religion in Schools," and the effect on my sensibilities takes me back to the time when haying in my father's meadow I stepped my naked foot on the body of a snake, which felt cold and squirmy and dangerous.

First, he cites certain denominational or sectarian resolutions advising their churches to educate their own children at their own expense. This is to justify Romish priests in their steady endeavor to educate the children of papists at the expense of the public, by dividing the public money.

Next, he designates the demand of priests of Rome to have and use the lion's share of the public school funds for their sectarian ends, as an effort "to arrange with their fellow-citizens a system of schools, securing universal education, without sacrificing essential principles," among which principles are genuflections and worship of the Virgin.

Then he lauds the attack of his priests on the public schools, by forbidding papists to send their children, and, with a strong array of figures, reckons the price of their sectarian schools, and the money paid for tuition, as *so much saved to non-Catholic tax payers.*

He lauds the papists, driven by their priests to pay these great sums and yet he lets slip the fact that "the great majority of (their) teachers are brothers and sisters of different religious orders;" *who receive no wages for their work.* This last fact he does not mention.

I was lately through a Romish school splendidly furnished with library and apparatus. I asked an Italian priest who conducted us, "Where does the money come from to purchase all these things?" "O," said he, "you know we have no salaries, but turn in all we earn." There were a hundred or two of Protestant children in the institution.

This priest had been there near fifty years. "Suppose" I asked, "the General of your order should command you to quit here, and start a mission among the Digger Indians on the head waters of the Columbia river?" "I should go at once," he replied.

I learned that in a girls' school the classes made up of the children of papists and Protestants were directed to kneel and to say prayers to the Virgin; but the Protestant girls, if they did not choose to kneel, were permitted to stand bolt upright while their classmates kneel on the floor by their side. These ceremonies, kneelings, crossings, etc, make what are called "Christian schools," none can be Christian without them.

Bishop McQuaid reproaches the public schools as "Christless and godless." Yet he admits that the Romanists have co-operated with infidels in putting out the Bible, where they are able to do so. He says:

"The uselessness of the Bible as a mere reading book was demonstrated long ago."

Again: "It is profound reverence for the Bible which induces Catholics to object to it in schools."

But we should copy the whole article, if we should copy what is objectionable. The issue tendered by this, as by all false religions, is: the priest versus Christ, and ceremonies against the atonement.

The New Market Mob.

"Tinged with complexion of its origin," seems to be the fate of New Hampshire. That State was colonized by Mason and Gorges with a set of adventurers, who, says a historian, "wished to become hereditary chiefs * * and to establish in America the very institutions from which emigrants to America were generally seeking to escape." (Grahame, p. 181) They mobbed each other until "wearied with internal disputes and divisions" they took refuge from themselves within the jurisdiction of Massachusetts. Human slavery lingered latest in New Hampshire of al the New England States. That State furnished the slaveholders with their President, Franklin Pierce. In the abolition struggle Isaac Hill held the State firm to that Democracy which was the bulwark of Southern slavery. "Atherton's gag" received its title from its author, who was a Democratic Congressman from New Hampshire. It was a law to prevent the free discussion of slavery. A Democratic justice of the peace seized Rev. Geo. Storrs by the collar, while on his knees at prayer, opening an abolition meeting, and dragged him from the school-house; and a posse of such disciples of Isaac Hill, in Caanan,

N. H., hitched their ox-teams to a two-story academy building which received colored students, and drew it some miles away into a tamarack swamp. And, while Vermont, across the Connecticut river (where old Judge Harrington said, "Nothing short of a bill of sale from the Almighty will take a man out of this court as a slave"), was voting solid against against annexing four new slave States out of the territory of Texas, New Hampshire cast out John P. Hale from the ruling party for voting against the annexation.

It would seem from the fact that miscreants enough still infest New Hampshire to mob Elders S. C. Kimball and J. F. Browne who were holding an anti-secret meeting there, that Isaac Hill's New Hampshire patriotism still gives that State "a tinge from the complexion of its origin" in spite of the descendants of the immortal Stark and the multitude of good men and patriots who inhabit it.

Questions Answered.

P. W. Lawrence, Moulton, O.—"I am interested very much in notes taken from Pilgrim Commentary, under the heading of Sabbath School. Where is it printed? What is the price of the work?"—The Commentary of the Pilgrim series of lesson helps for 1881 is published by the Congregational Publishing Society, Boston, for $1 25. The notes from which selections are made for our columns are prepared, on the New Testament lessons by Prof. M. B. Riddle of Hartford, and on the Old by Dr. John E. Todd of New Haven.

J. Dodds, Sylvania, Mo.—"I would be obliged to you if you would inform me as to whether the publishers of Chambers' Encyclopedia noticed in the *Cynosure* of Jan. 27th, are a reliable company, and is the $7 50 copy in small type a readable book, and is this a valuable encyclopedia?"—The American Book Exchange, which publishes this and other standard works, we believe entirely reliable. Mr. Alden, the manager, was formerly in business in this city, and from a limited acquaintance we regard him as a man of integrity and principle. The bills for advertising in the *Cynosure* are promptly paid. The fifteen volumes which are in use in this office are easily read, though the type is small and some of the volumes are poorly printed; the later printing of the company is improved. What we have said in previous notices of the value of the work we hardly need repeat. It is one of the most reliable, and in the new and enlarged edition we believe is the best for common use in the market.

C. C. Felt, Wilmington, Del.—"In what history, if any, can I find out what relation Luther, Wickliffe, Wesley and other great revivalists and reformers sustained to secret societies, or whether they belonged to or had any time for such institutions?" There is probably no such work published. The psychological argument is conclusive and cannot be controverted, that no real reformer of mankind could have anything to do with lodgery. In the time of Luther and Wickliffe there were no secret orders of any importance or wide-spread membership, the Knight Templars being suppressed and the Vehme-gericht, which probably existed along the Rhine in the time of Wickliffe being yet too remote for him. The Jesuits arose soon after the Lutheran Reformation began, but were its implacable enemies. The secret orders of those days were connected in fact with the Romish church, as those of the present day are one with it in nature, though outwardly hostile. In Wesley's diary occurs a single reference to secret orders in an observation on Freemasonry, which he calls an "amazing banter on mankind." Of Whitefield, Tennant, Edwards, Nettleton, Parks, Otterbein, Winebrenner, Cambpell, Finney, Marks, Knapp, Colver, Moody, Pentecost, Graves, Whittle, we know of no word on the subject but in condemnation. E. P. Hammond some years ago bore down on Freemasonry, and in Galesburg, Ill., the lodge opposed him so bitterly that he was almost driven from the place. He has since been so conciliatory as not to be without blame in his references to the orders. There are many other evangelists who might be named. To learn their views would require patient investigation of many biographies. No man who is filled with the Spirit of God can have anything but abhorrence for these secret systems, when he understands their nature.

—Bro. Hinman brought from Florida an enormous lemon 13 inches in its smallest circumference and 14½ in the greatest. It may be seen on the N. C. A. Secretary's desk.

—A private letter to Father Preston from Thurlow Weed says that the reports of the Philadelphia *Press* misrepresented his words about Morgan, who, though in the habit of drinking according to the universal custom of the day, was not a drunken man. Mr. Weed had only the slightest personal acquaintance with Morgan, and learned from others all he knew of his personal habits.

—We are glad to learn that there is a desire to keep Elder Browne or some other good Anti-masonic lecturer at Work in Massachusetts. J. Tanner and L. E. Lincoln pledge $25 each on condition that $1,000 are raised. The list is well opened. If Rhode Island desires to have a share in this work and to help pay the salary she is invited to do so. Let us hear from thirty or forty others on this subject.

—Friend Waldron's letter on the good work in Pleasant Prairie, Minn., by Bro. Lowe waits for another paper. Bro. Lowe left his place on Monday morning of last week and soon reached Wasioja. He had worked degrees every night of the previous week, at Viola, Rochester and Pleasant Prairie, with various experiences but all encouraging. At one place a man who made more professions than the angel Gabriel, claiming to be an Anti-mason, a preacher of the Gospel, and a person wholly sanctified, showed how little real grace he had by abusing Bro. Lowe with a wholly devilish spirit. His violent dealing only came down upon his own pate. He was backed by an old jack Mason who used disgraceful language to the ladies of the audience who were too late to escape his vileness. Masonry only having such supporters Bro. Lowe may count on an easy victory. Bro. Lowe expects to visit Northfield and Banks, Minn., before returning to Chicago.

—Except the Masonic and Odd-fellow works used in his lectures, all Elder Browne's books were stolen or destroyed by the New Market mob, and a large quantity of his tracts. He was not allowed to speak in Dover, where Alonzo H. Quint, Sublime Prince, and secretary of the Congregationalists, has been dwelling. March 28 he had a fair meeting in Strafford Center, last week he was at Barrington and Farmington, and a hall has been secured by prepayment in Rochester for Thursday and Friday of this week, when a meeting of the New Hampshire State Association will be held. Pray for the work in New England.

Bricks Fallen from the Wall.

—Silas M. Waite, the Freemason forger and bank defaulter of Brattleboro, Vt., has been for some time under arrest, and now he has got a physician to certify that he is in too poor health to be removed, and the trial will be delayed till another term of court.

—The erudite young man who manages the lodge department of the *Inter Ocean* claims that "there are no 'secret societies' now" since there is a "broad distinction between a secret society and a society possessing secrets;" and an organization which does not publish its time and place of meeting and objects is justly an object of suspicion. Profound and analytical! The lodges blazon the time, place and objects of their meetings and invite the public, but every one who wants to know about that object is sworn upon the threshold to keep the business secret. So that this philosopher counts that the mere concealment of time and place are the sole ground for which the orders can fall under just suspicion. What is done at their meetings is of no importance in his esteem!

—The Odd-fellows are boasting, as well as the Freemasons, of the activity and prosperity of their order in Washington city. It is ahead of other districts they claim which have five times the number of members.

—The Knights of Pythias also have lately held a grand parade in the same city, said to be fine beyond anything yet seen there in the lodge line.

—A deacon in the First Congregational church in Pittsfield, Mass., and superintendent of its Sabbath school considered it necessary for his complete preparation for these offices to take the 33d degree and become a 'Sovereign Grand Inspector General." Children are generally pleased with the fantasies of a clown, why should not a Masonic advantage be taken of the principle for popular effect in Sabbath-school work?

N. C. A. Board Meeting.

At the call of the chairman a meeting of the Board of Directors of the National Christian Association was held on Wednesday last at the office of the Association, 221 West Madison street, Chicago. There were present brethren Baker, Carpenter, Cook, Freeman, Hagerty, Hodge and Kellogg; also Mrs. E. A. Cook, H. H. Hinman and J. P. Stoddard; Mr. Carpenter in the chair. The Divine blessing was asked by Bro. Hinman. The business in brief was: the relinquishment of the mortgage on Bro. Hinman's place in Wheaton, the conditions of payment having been complied with; the transfer of papers securing invested funds, referred to the secretary; the renting of store and basement at an advance on last year, also the renting of the hall to a Welsh church for the year; a vote to pay the treasurer, W. I. Phillips, $40 for his services during the part of a year for which he is chosen, and to retain a box in the safety vault for security of papers.

A statement was made by Bro. Hinman of his Southern tour, which was received with great satisfaction. Whether the Association should take up the Southern work, and under what conditions, was discussed at much length. The following conclusion was at last reached:

Resolved, 1. That in the judgment of this Board an effectual door has been opened for the work of the N. C. A. among the freed people in the South and other unoccupied fields and that God in his providence is calling upon us to employ such men and means as we can secure for this work.

2. That this Board appoint Rev. H. H. Hinman as duly authorized agent to prosecute the work of the N. C. A. in the Southern States as the Lord shall open his way, and that we pledge to him our co-operation and support.

3. That the service of other competent agents be secured and that they be placed in the field as funds will justify and the Board may approve.

Resolved, That we urge the friends of the anti-secret reform to specially remember this work in their prayers and according to their ability contribute of their substance to carry on this reform in the South.

The finance committee was instructed to pay Bro. Hinman, if he should accept, $50, which would be needed in setting out for another tour.

Adjourned after prayer by Elder Freeman.

Home Circle.

The two Workers.

Two workers in the field
Toiled on from day to day,
Both had the same hard labor,
Both had the same small pay,
With the same blue sky above them,
The same green earth below,
One soul was full of love,
The other full of woe.

One leaped up with the light,
With the soaring of a lark;
One felt it ever night,
For his soul was ever dark;
One heart was hard as stone,
One heart was ever gay,
One worked with many a groan,
One whistled all the day.

One had a flower-clad cot,
Beside a merry mill,
Wife and children near the spot,
Made it sweeter, fairer still.
One a wretched hovel had,
Full of discord, dirt and din;
No wonder he seemed mad,
Wife and children starved within.

Still they worked in the same field,
Toiling on from day to day;
Both had the same hard labor,
Both had the same small pay.
But they worked not with one will;
The reason let me tell—
Lo! the one drank at the still,
And the other at the well.

—Selected.

The Color Line in Connecticut.

On the authority of *Appleton's Journal* the following singular and very exceptional difficulties were experienced by a young school teacher in a Connecticut town less than fifty years ago:

In the "History of Windham County, Connecticut," Miss Larned describes the treatment which Miss Prudence Crandall, a Quaker girl, received at the hands of the good people of the town of Canterbury, because her opinions of the rights of colored people could not be made to conform to those entertained by the rest of the community. Miss Crandall's offense began by the admission to her select school for young ladies of "a young colored woman, a church member, and unexceptionable but for her complexion and her consequent social disabilities." All her white pupils being withdrawn on this account, Miss Crandall converted her school into one "for young ladies and little misses of color;" but this the white people of Canterbury could not endure, and, after vainly trying to persuade her to remove it to some other locality, called a town-meeting to denounce it. The intrepid schoolmistress not paying due heed to this, a warrant was served upon one of the pupils from Providence, under an old pauper and vagrant law, "warning her out of town unless her maintenance was guaranteed; 'to be whipped on the naked body not exceeding ten stripes,' in default of satisfaction or departure." This too proving ineffective, the citizens appealed to the legislature for power to extirpate so pestilent an institution; and says Miss Larned:

"While waiting for legal power to break up the school, Canterbury did its best to make scholars and teacher uncomfortable. Non-intercourse and embargo acts were put in successful operation. Dealers in all sorts of wares and produce agreed to sell nothing to Miss Crandall, the stage driver declined to carry her pupils, and neighbors refused a pail of fresh water, even though they knew that their own sons had filled her well with stable refuse. Boys and rowdies were allowed unchecked, if not openly encouraged, to exercise their ingenuity in mischievous annoyance, throwing real stones and rotten eggs at the windows, and following the school with hoots and horns if it ventured to appear in the street. Not only was Miss Crandall herself assailed with threats of coming vengeance and ejection, but her father in the south part of the town was insulted and threatened."

When at length the desired law was obtained from the legislature, the news of its passage was welcomed in Canterbury "by the ringing of bells, the firing of cannon, and every demonstration of popular delight and triumph." Refusing to yield even then, Miss Crandall was thrown into jail, but on the last appeal succeeded in vindicating her resistance to the law which had been so obstreperously welcomed. So the citizens of Canterbury—doubtless "our best citizens"—were compelled to resort to other means of manifesting their disapproval. The old persecutions were revived and intensified; an attempt was made to burn down Miss Crandall's house; and, finally, in a night attack, the whole of the lower windows were dashed to pieces with iron bars. This last proved too much for the nerves of the inmates, and shortly afterward the school was given up, and Canterbury was once more at peace.

Rebuke Before All.

"They that sin," says the apostle, "rebuke before all, that others may fear." The strength of sin is often in its secrecy. Multitudes go on in courses of iniquity depending upon concealment. If they knew that they were to be called to account for their misdeeds they would stop them. They calculate first on not being detected, second on persuading and frightening any who may know their villainies to keep silence concerning them. So long as the facts justify these expectations, so long they are liable to continue in wrong ways; but when they learn that concealment is impossible, that publicity follows iniquity, and that they are to meet with well-deserved rebuke, which shall be open, and cover them with shame and disgrace, they very soon lose their appetite for sinful pleasures, and conclude that honesty and honor are preferable to sin and shame. The duty of plain and faithful rebuke is too much neglected. Both the church and the world need its influence, and those who fear God should be faithful in admonishing and warning men who go astray. They should "reprove, rebuke, exhort, with all long-suffering and teaching."—*The Christian.*

Dancing.

The Chief of Police of New York city, says that three-fourths of the abandoned girls in that city were ruined by dancing. Young ladies allow gentlemen privileges in dancing for which, if taken under any other circumstances, these gentlemen would be reported as improper persons. It requires neither brains, good morals, nor religion, to be a good dancer. It will not mix with religion any more than oil will mix with water.

As the love of the one increases, the love of the other decreases. How many distinguished Christians are eminent dancers? As certainly as the atmosphere around the thermometer at zero will freeze things, as certainly as the wind will drive the boat, so certainly will dancing freeze the religious sentiments out of the soul. It will drive its devotee away from the church; it is a wind that blows in that direction. In ancient times the sexes danced separately. Alcohol is the "spirit" of beverages. So sex is the spirit of the dance; take it away and let the sexes dance separately, and dancing would go out of fashion very soon.

Parlor dancing is dangerous. Tippling leads to drunkennesss, and parlor dancing leads to ungodly balls. Tippling and parlor dancing sow to the wind, and both reap the whirlwind. Put dancing in the crucible, apply the acids, weigh it, and the verdict of reason, morality and religion is, "Weighed in the balance and found wanting."—*Christian Statesman.*

The Home Rulers of the White House.

A Washington correspondent gives an eloquent and hearty word for the women who have lately made a reformation in our national capital and who are to maintain it, as they appeared on inauguration day:

"Our next sensation was the coming in of Mrs. Hayes, Mrs. Garfield and their friends. There is no denying it, Mrs. Hayes is the idol of Washington, the first lady of the Republic, and the most popular woman to-day in America. Admiration of her has never lost its sweetness in envy. Everything she does and everything she wears is admired. Not only her radiant look, but her plain, broad, Methodist bands of hair are praised by all. Her white hat and her white plume drew every eye, and filled every feminine heart—whether of man or woman—with a mild delight. 'The snow-white crest' of Henry of Navarre did not shine more conspicuously at Ivry, nor diffuse a milder radiance than gleamed from the white hat of Lucy Hayes on inauguration day.

"Mrs. Garfield and her children excited interest and curiosity, but Mother Garfield, as she sat in her aged repose and quietly enjoyed the honors of her illustrious boy, was felt by every filial son and every true mother, to be blessed among women this day."

Who are the Boers?

Two hundred years ago four ships sailed from Holland, carrying to regions that then lay at the uttermost bounds of the known world certain French Huguenots exiled by the Revocation of the Edict of Nantes. Those vessels carried altogether about one hundred and fifty men, women and children, all French citizens. Among them were many good names, names which little more than a century later were figuring high in that long roll of marshals and generals of France which the Revolution and its great soldier gave to fame. Hugo, Joubert, Jourdain, Retief, Arnold, de Villiers, Bertrand, Fouche, du Plessy, Serrurier, Victor, and many other names appear in the list of those who selected the distant Dutch colony of South Africa as their future home. These exiles brought to the little colony strength and mental power of a new kind. Fifty years later the French language had died out, the second and third generation had inter-married among the Dutch, and the all-conquering mother-tongue had had its usual triumph. But the one hundred and fifty French Huguenots made a mark upon the colonial community which has never been effaced from the national character. It was a Retief who led the "Great Trek" into the northern wilds. It was a de Marias who headed a few hundred followers against the hosts of the Matabelle King in 1837. It was a Cellier who read the service in the laager on the Black Umvolosi on the Sunday morning when the Zulu army, in that "chest and horn formation," so familiar to us years later, moved to the attack of the Dutch camp. It was a Joubert who covered the beaten wreck of the Boer "cammando" after the disaster on the White Umvolosi, and to-day another Joubert is the moving spirit in the Transvaal revolt. These French Huguenots, and the much larger number of Dutch employes of the old East India Company, were the ancestors of the people whom to-day we call Boers—a people slow to think, but not easily turned from their thought when once they have found it; slow to embark in any movement, but certain to follow it to its extreme end when it has once been begun. A homely, sober, virtuous, quiet, dull race of beings, as full of faith in God, and of fair dealing between man and man, as this world holds human samples of.—*Ex.*

Death is as the foreshadowing of life. We die that we may die no more.—*Hooker.*

Childrens' Corner.

Who is it?

A little maiden friend of mine
Can write and read and sew,
Can sweep and dust and make her bed,
As well as tie a bow.

She can warm her papa's slippers,
And bring his dressing-gown,
And help her mamma get a meal,
And never make a frown.

She studies well and carefully,
Is never late at school,
Remembers what her teachers say,
And never breaks a rule.

She is always neat and tidy,
Helps her brother be so, too;
But still there are some things, I've heard,
This maiden can not do.

She is never cross or ugly,
Never says what is not true.
I wonder, little maiden—
I wonder if it's you.

—Christian at Work.

"Going Aloft," or How the Young Sailor was Promoted.

[Concluded.]

"Silence gave consent, and in a moment more he resumed:

"'Since matters have come to this pass, I have resolved to tell you what I had meant to keep locked up in my own bosom.'

"We had always thought from Jack's manner that there was something peculiar connected with his early life, and we were all attention in a moment.

"'My story is but a short one,' he continued, 'and I can tell it in a very few words. From the time of my earliest childhood, I never knew what it was to have a happy home. My father was a drunkard! Once he had been a good man and a good husband, but rum ruined all his manhood and made a brute of him. I can remember how cold and cheerless was the first winter of my life to which memory leads my mind. We had no fire, no food, no clothes, no joy, no anything—nothing but misery and woe! My poor mother used to clasp me to her bosom to keep me warm, and once I remember when her very tears froze on her cheek. Oh! how mother prayed to God for her husband; and I, who could but just prattle, learned to pray, too. And I used to see that husband and father return to his home, and I remember how my poor mother cried and trembled.

"'When I grew older, I had to go out and beg for bread. All cold and shivering I waded through the deep snow with my clothes in tatters, and freezing feet almost bare. And I saw other children of my own age dressed warm and comfortable, and I knew they were happy, for they laughed and sang as they bounded along toward school. Those boys had sober fathers. I knew that their fathers were no better than mine had been once; for my mother had told me how noble my father could be, if the accursed demon rum were not in his way; but the fatal power was upon him, and though he often promised, and though he often tried, yet he could not escape.'

"'Time passed on, and I was eight years old, and those eight years had been years of such sorrow and suffering as I pray God I may never again experience. At length, one cold morning in the dead of winter, my father was not at home. He had not been home through the night. My mother sent me to the tavern to see if I could find him. I had gone half the way when I saw something in the snow by the side of the road. I stopped, and a shudder ran through me, for it looked like a human form. I went up to it, and turned the head over, and brushed the snow from the face. It was my father, and he was stiff and cold! I laid my hand upon his pale brow, and it was like solid marble. He was dead!'

'Poor Jack stopped a moment and wiped his eyes. Not one of us spoke for we had become too deeply moved. But he soon went on.

"'I went to the tavern and told the people there what I had found, and the landlord sent two of his men to carry the frozen body of my father home. O shipmates, I cannot tell you how my poor mother wept and groaned. She sank down upon her knees and clasped that icy corpse to her beating bosom, as though she would have given it life from the warmth of her own breast. She loved her husband through all his errors, and her love was all-powerful now. The two men went away and left the dead body still on the floor. My mother whispered to me to come and kneel by her side. I did so. 'My child,' she said to me, and the big tears were yet rolling down her cheeks, 'you know what has caused all this. This man was once as noble and happy and true as man can be—but oh, see how he has been stricken down! Promise me, my child, oh, promise me here, before God and your dead father and your broken-hearted mother, that you will never, never, never touch a single drop of the fatal poison that has wrought for us all this misery!'

"'O shipmates, I did promise, then and there, all my mother asked, and God knows that to this moment that promise has never been broken. My father was buried, and some good, kind neighbors helped us through the winter. When the next spring came I could work, and I earned something for my mother. At length I found a chance to ship and I did so, and every time I go home I have some money for my mother. Not for the wealth of the whole world would I break the pledge I gave my mother and my God on that dark, cold morning. And even had I made no such pledge, I would not touch the fatal cup, for I know that I have a fond, doting mother that would be made miserable by my dishonor, and I would rather die than bring more sorrow upon her head. Perhaps you have no mothers, and if you have, perhaps they do not look to you for support, for I know you too well to believe that either of you would ever bring down a loving mother's gray hairs in sorrow to the grave. That is all, shipmates. Let me go now, and you may enjoy yourselves alone, for I do not believe that you will again urge the wine cup upon me.'

"As Jack thus spoke he turned toward the door, but Tim Black stopped him.

"'Hold on, Jack,' cried Tim, wiping his eyes and starting from his chair. 'You shan't go alone. I have got a mother, and I love her as well as you love yours, and your mother shall not be happier than mine; for, by the love I bear her, I here pledge myself that she shall never have a drunken son. I will drink no more.'

"'Give us your hand, Tim,' cried Sam Pratt. 'I'll go with you.'

"I waited no more, but quickly starting from my chair I joined the other two, and ere long the whole five of us had joined with Jack Small in his noble life plan. We called for pen, ink and paper and made Jack draw up a pledge. He signed it first and we followed him, and when the deed was done I know we were far happier than we had been before for years. The wine upon the table was not touched, and the liquor we had drank during the forenoon was now all gone in its effects.

"Toward evening we returned to the ship. There was a frown upon captain's brow as we came over the side, for he had never known us to come off from a day's liberty sober. But when we all came over the side and reported ourselves to him his countenance changed. He could hardly give credit to the evidence of his own senses.

"'Look here, boys,' he said, after he had examined us thoroughly, 'what does this mean?'

"'Show him the paper,' whispered I.

"Jack had our pledge, and without speaking he handed it to the captain. He took it and read it, and his face changed its expression several times. At length I saw a tear start to his eye.

"'Boys,' he said, as he folded up the paper, 'let me keep this, and if you stick to your noble resolution you will never want a friend while I live.

"We let the captain keep the paper, and when he had put it in his pocket he came and took us each in turn by the hand. He was much affected, and I knew that the circumstance made him happy. From that day our prospects brightened. Jack Small no more had our envy, for he took hold and taught us in navigation, and we were proud of him. On the next voyage we all six rated as able seamen and received full wages, and we left not that noble-hearted captain until we left to become officers on board other ships.

"Jack Small is now one of the best masters in the world, and I believe that the rest of our party are still living, honored and respected men. Three years ago we all met, the whole six of us, and, by the help of him who came to save the lost by his blood and by his Spirit, not one of us had broken that pledge which we made in the hotel at Rio. Four of us were then commanders of good ships, one was a merchant in New York, and the other was just going out as American Consul to one of the Italian cities on the Mediterranean.

"You know now why I do not drink wine with you, and of course you will not urge it upon me nor take my refusal as a mark of coldness or disrespect.—*British Workman.*

Bible Reading Emblems.

DOVES.

Who are these that fly as a cloud, and as the doves to their window. Isa. 60:8.

1. The dove flies to its cot for refuge and rest. Gen. 8:9; Psa. 55: 6-8; 143:7.

2. The dove harmless. Mat. 10:16.

3. The dove gentle. Mat. 3:46; 2 Cor. 10:1.

4. The dove mourns. Isa. 38:14; Ezek. 7: 15.

5. The dove timid. Psa. 74:19.

6. The dove beautiful. Psa. 68: 13; Song of Sol. 2:14.

7. Doves, clean birds offered in sacrifice. Lev. 12:8; Rom. 12:1.—*Notes for Bible Study.*

Home and Farm.

It is a common household experience to find the caps of glass cans of fruit so firmly screwed on that they can not be removed by the hand. A cloth dipped in hot water and applied to the outside of the cap will cause it to expand, when it will come off without effort.

An English paper, the *Builder*, has the following. Our housekeeping readers can easily try the experiment: A correspondent states that he has made the simple discovery that hard waters are rendered very soft and pure, rivaling distilled water, by merely boiling a two-ounce vial in a kettleful of water. The carbonate of lime and any impurities will be found adhering to the vial. The water boils very much quicker at the same time. The knowledge of this fact will prove a boon to housewives and laundresses.

Every infant, up to its eighteenth month, should, in all seasons of the year, have its head protected by a light cap during the day and a heavier one during the night, and every child, up to its tenth year, should wear a nightcap during the fall, winter and spring months. Nine tenths of the ear-aches and of the attacks of croup and sore throat grow out of the neglect of this very simple precaution. The danger of an ear-ache is often underrated. "Of course, the ear-ache is a painful complaint, but children will outgrow it; they always do." Such expressions are made by those persons who do not know that four-fifths of our mutes have lost their hearing from ear-aches during their infancy. —*Dr. Rumbold's Hygiene of Catarrh.*

How Ill Health Begins.

There are many petty acts of commission and omission in the care that one should take of himself or herself, that are the result of forgetfulness, or, frequently, of carelessness, which are almost certain to originate a cold, the most conspicuous of which are sitting on a stone door-step in a cool evening to a late hour in the night; sitting up late on a cold night after the fire in the room has gone out, then going to bed with cold feet; getting out of bed during the night in bare feet and in night-dress to wait on a child that is sleeping in a cold room; making a fire in the morning of a cold day in an undressed condition; standing in an open doorway during cold and damp weather, with the head and shoulders insufficiently protected, to speak a *few* words to a friend who is (too slow in) taking his or her departure; stopping to speak to a friend on the sidewalk long enough to allow the feet to become cold and to experience a sensation of cold chills between the shoulders; making a call on a friend who receives company in a cold parlor, or in a parlor in which the fire is started on your entrance; receiving lessons or giving lessons on a piano in a cold room; seeing a friend out to the gate and then standing there until warned of the impropriety of the act by a sneeze or "cold streaks" coursing up and down the back. For the protection of those young patients who can not forego the pleasure of the "parting at the gate," I would recommend that their guardian should have a movable gate constructed and placed in a room adjoining the parlor. — *Dr. Rumbold's Hygiene of Catarrh.*

Religious Intelligence.

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Congregational Methodist, Maplewood, Mass.; Berea and Camp Nelson, Ky.

NOTE.—The above list is necessarily incomplete. We invite every reader of the Cynosure to become interested in sending information which shall help perfect it; and, above all, to have other churches, not now testifying against the lodge, take such action as shall put them wholly on God's side of this question.

The action of the National Christian Association in taking up the work in the South will render some change necessary in the report that has appeared regularly in this place. Those who have been sending to brethren Hinman, Tapley, Galloway or Zaraphonithes should continue to do so. Funds sent directly to them will be reported and a weekly summary will be continued if possible. The amounts sent in heretofore have been all paid over: to Bro. Hinman, $1 80; to Eli. Tapley, and J. F. Galloway $5 00 each. Therefore, through the mission committee, there has been paid to H. H. Hinman since January 1st $179.70, and to Eli Tapley $30.00, to J. F. Galloway $5.00.

TO THE PATRONS AND FRIENDS OF THE N. C. A.—Dear brethren: Having been appointed by the Board of Directors of the N. C. A. as agent and lecturer for the South, I propose to start to-day on my work, trusting that the directing hand of God that so kindly led me during my previous journey will still be with me. I propose to go to Kentucky, East Tennessee and perhaps Virginia. I ask your prayers that the Lord's blessing may rest upon my labors. H. H. HINMAN.

Chicago, April 4, 1881.

—On Tuesday of last week Mrs. De Pew left Wheaton for Williamstown, Mich., where she will hold a series of Gospel meetings with Bro. Bruce's church. The meetings at Wheaton were continued two weeks and were a season of great refreshing to members of the Wesleyan, Baptist and College churches who attended.

—Bro. J. T. Michael, who is ministering to the Free Methodist congregation of Washington city, had a glorious victory on the afternoon of Lord's day, March 27, in a street meeting in Alexandria, Va. He had a large and interested audience, who listened with the greatest eagerness while he spoke freely of the anti-Christian character of Freemasonry.

—Bro. Michael also writes that a member of the Washington church, T. F. Dolan, has for several weeks been laboring in Knoxville, Tenn. His efforts have been blessed of God in the conversion of two colored men who renounced the world, the flesh, and the devil and his church, the lodge, accepting Christ instead.

—Bro. Hinman stopped in this city on his way to Kentucky over the Sabbath, and in the afternoon met a number of colored brethren, who are desiring to unite as a Free Baptist church, and ministered to them in the Word. The meeting was held in the reading room of the Carpenter building.

—Bro. Eli Tapley has lately had five different kinds of posters, a quantity of each, printed, appealing in plain language to every reader to abjure the falsities of the lodge, and oppose to the infamous system the courage of Christian men. These he will post in conspicuous places about Columbus, Mississippi, where each will be a silent but eloquent preacher.

—Bro. Tapley also sends his thanks to the Sabbath schools which have lately sent him packages of papers for distribution among the colored schools. They will be very acceptable to the poor children.

A DESERVING AND NEEDY CHURCH.

WHEATON, Ill., Mar. 28, '81.

DEAR BRO. K.—I desire to say to the readers of the *Cynosure* that while in New Orleans I became acquainted with Rev. Christopher Hunt, an educated and talented colored Presbyterian minister and pastor of the Berea Presbyterian church of that city. He is in hearty sympathy with our reform and is doing what he can to enlighten the colored people of that city in reference to the dangers of secretism. He was warmly commended by Rev. W. S. Alexander, D. D, president of Straight University, in whose place he had preached one summer. His people worship in a hired hall which poorly accommodates them, and are anxious to erect a house of worship. If any one is able to aid in that object I commend it as one deserving of aid. Address Rev. Christopher Hunt, New Orleans, La.

H. H. HINMAN.

PURE TESTIMONY PREVAILING.

YATES CITY, Ill., Mar. 26, '81.

EDITOR CYNOSURE:—There has been a series of revival meetings going on here in the Methodist church for the last two or three weeks under the leadership of the Rev. Mr. Ellis. Everything was going along smoothly until a day or two ago when Mr. Ellis undertook to exhort my friend Alpaugh to come forward to the altar. Alpaugh declined doing so but told Mr. Ellis that he would like to have him come to his house and have a little talk with him there on the subject of religion. Mr. Ellis accepted the invitation. The first question that Alpaugh asked was, *Are you a Mason?* and on being assured by Ellis that he was not a Mason, but that he had learned from Ronayne and other seceding Masons what Masonry was and believed it to be a wicked institution, Alpaugh told him that if he expected to do any good with his preaching he must come out in his sermons against Masonry as well as against all other forms of wickedness. That evening Mr. E exhorted his hearers to thrust aside Masonry and everything else that stood in the way of their being consistent Christians. It appears that the trustees of the church (a majority of them being Masons) took offense at the remarks of Mr. Ellis and the next day locked the church against him, saying they had concluded that his preaching was doing more harm than good. The result was that Alpaugh and a few others hired a hall and told Mr. E. to go on with his meetings as long as he pleased. So he is still preaching to large and appreciative congregations.

Yours for free speech,

W. H. ROBINSON.

UNITED PRESBYTERIAN.

—Dr. Barr and Prof. Stewart are visiting the foreign missions of the church. After visiting all the stations of the India mission they had a farewell meeting of great interest, with all the members of the mission, at Gujranala, January 28th. On the 7th of February they were at Agra, and that evening would take the train on their return route to Allahabad, Benares and Calcutta.

—Prof. Stewart wrote on Feb. 7th to the secretary of the mission board his views of the work in India: "Considering everything, we think the work of our India mission is being efficiently done, and is very promising. Of course there are discouragements—the ignorance of the people, natural depravity, caste, multiplicity of languages, lack of Urdu literature, and above all, lack of missionaries and native helpers. But those in the field are patient, persevering laborers, and their success is superior to that of most missionary workers in India. The net increase during the past year is 31 communicants—more than ten per cent of the whole number at the beginning of the year. The audiences are large and attentive; the number of inquirers is larger than you would suppose. The different communities, indeed, seem to be fast losing hold of idolatry and superstition, and are turning toward the Gospel. I wish they had more help, both male and female."

REFORMED PRESBYTERIAN.

—For several years a number of Chinese have been attending Sabbath school at the Reformed Presbyterian church on Sandusky street, Allegheny. A strong friendship has grown up between them and the pastor, Rev. J. W. Sproull, and recently, when the infant daughter of the pastor died and was buried, the Chinamen hired carriages and attended the funeral services, where they showed every sign of sorrow at their friend's loss.

—Bro. G. M. Elliott writes from Selma, Alabama, Feb. 24, to the *Reformed Presbyterian*, respecting the progress of the new mission building:

"The work is progressing very well. The workmen are working on the mansard roof. The brick work is completed except topping one chimney, and that will be done to-morrow. The roof will be on shortly. It is to be of tin. The weather lately has been very favorable for work. The school is still crowded beyond comfort. The great question is, Where shall we find workers to teach all these pupils that are knocking at our door? There are many who have not applied, that are saving themselves for the next year. The school hereafter will be known as Knox Academy, West Selma, Alabama."

—The closing exercises of the session of the Theological Seminary were held in Allegheny City, Pa., March 15 and 16. The forenoons of both days were occupied in conducting examinations in the various studies which have been prosecuted during the session, and the afternoons and evenings in hearing and criticising discourses delivered by the students of the first, second and third years, in the Central Allegheny church. The Professors Sloane, Sproull and Willson made favorable reports of their work.

GENERAL.

—A Chinese Christian is preaching to his countrymen in Virginia City and trying to convert them, but they threaten to kill him unless he stops.

—Preparations on a liberal scale are being made for the International Sunday School Convention, which is to meet in Toronto, June 22. Delegates will be present from all nations of the earth.

—There have recently been discovered two genealogical tables at Tung Chow, China, which Mr. Crawford, missionary of the Baptist Board, identifies with the generations of Adam (Genesis 5) and the generations of the sons of Noah (Genesis 10).

—Mr. Robert Arthington of Leeds, England, has paid over to the American Missionary Association £3,000 to be applied for a new mission up the Nile. We believe this association is the only society in America that has actually received to its treasury a donation from this distinguished friend of African missions.

—The Boston City Missionary

Society has enlarged its work by appointing three new ministers. Twenty-one are now in the field. The past month 4,038 visits were made; 109 copies of the Scriptures and 10 848 religious papers distribu ted; 91 children gathered into Sabbath schools; 165 meetings held; 45 persons furnished with employment; relief given at 837 different times; and 797 garments given away.

—The *Living Church* remarks: "The Church of England has contributed, during the last nine years, for education, nearly $30 000,000 All other religious bodies in England have together contributed less than one-fourth that amount. At the same time, the work of church building and restoration has been carried forward with great liberality by the national church, and great sums have been contributed to missions and charities."

—The village of Bertolla, near Turin, in Italy, has renounced Romanism and accepted the Protestant faith. The Archbishop suspended the priest and closed the church against the 2 000 parishioners. The indignant villagers then invited the Evangelical ministers of Turin to come and expound the Word of God to them, which they have continued to do since early in January.

—Dr. John Hall, of New York, said, in a sermon preached lately: "The drift of society is to put the churches in competition with the theaters and the museums, and then the temptation of the minister is to put himself into competition with the actor, with the singer, with the museum lecturer. Talk of the sermon being interesting, of the childish efforts to make the music of the church compete with the music of the theater, why, the man who does so has not mastered the A B C of what makes us men. It is degrading. Let us sanctify the day of rest."

—Mr. King, in a recent letter from Liberia, writes that he has been selling copies of the Arabic Gospels to the Veys, who send in for them. The young men of this tribe are endeavoring to learn the Arabic language, although the Veys have a syllabic alphabet of their own invention. There are many Mohammedans throughout the country north of Liberia, whose influence is constantly extending. It is believed that the translations of the Bible into Arabic assures for it many readers among the disciples of Islam, and as these occupy the larger portion of Africa north of the tenth parallel of latitude, there is much to be hoped for by developments such as the one reported by Mr. King.—*Ex.*

News of the Week.

—The new government building in this city which has been in part occupied for some time but is yet incomplete, cost up to January 1, 1881, $5,616,517 87. This includes $1,250,000 paid for the block on which it stands. This shows how Uncle Sam's money goes.

—At present electric lamps of various makes are being used at the Grand Pacific, Palmer House and Sherman House; North and South Side Rolling Mills, the *Times* office and a number of business houses.

—The report of the Treasury Department on trichinæ will soon be ready for distribution. It will show that no country is without trichinæ of its own, and demonstrate the absurdity of the idea that the American variety is more harmful than the European.

—Justice Clifford, of the United States Supreme Court, has gone to his home in Portland, Maine. His recovery is considered hopeless, and it is believed his resignation is already written.

—The Northwestern railroad reports that some portions of the track in Redwood valley are buried beneath thirty-two feet of snow and ice. Up to the last great storm, $300 000 had been expended in relief operations, covering fifty-four days.

—Some prodigious snow-drifts have been encountered by the gangs of workmen now engaged in opening up the blockaded portions of the St. Paul and Sioux City line. Between Hospers and Sheldon they found a drift that was eight miles long and fifteen feet deep. The mass was frozen solid and had to be chopped into chunks and removed like ice.

—There are over one hundred railway stations within six miles of the city hall in Boston. Fares are about to be reduced to five cents within the municipal limits.

—General Grant and party passed through St. Louis on the way to Mexico last week. He is the president of a railroad corporation the lines of which are confined within the Mexican empire. The road is to be called the Oaxaca, and is to run from Anton Lizarado, a harbor on the Gulf of Mexico, fifteen miles south of Vera Cruz, to Hautaleo, on the Pacific, a distance of five hundred and three miles.

—A colony of fifty families from the region of Ottawa, Ill., left last week on two special trains, with stock and implements, to settle in Wilkin county, Minn.

—The annual debate on the woman suffrage question took place in the Massachusetts House on the 29th, and the advocates of the measure proved to be seventy six in number. The other side, however, mustered one hundred and twenty-two.

—A prohibitory liquor bill was defeated last week in the Massachusetts legislature, but one has been favorably reported in Rhode Island. The Connecticut House refused to approve a prohibitory amendment to the constitution, while the Pennsylvania assembly passed one on second reading.

—A bill has passed through the legislature of Tennessee declaring the forfeiture of the office of any sheriff who shall permit a prisoner to be taken from his custody and put to death by a mob. It also provides that no sheriff who is found guilty of this offense shall ever be eligible to any office of trust within the gift of the State.

—The upper Missouri region was last week flooded to a degree never before known. The river rose ten feet at Yankton, driving the inhabitants to the hills. At Vermillion the water was up to the second-story windows.

—Over 50 per cent. of the bridges have been washed away in Nebraska by the freshets, and numerous gristmills have been destroyed. Cattle, sheep, hogs, etc., have been drowned in large numbers in the Platte valley. As far as can be learned no persons were drowned except one woman and two children, west of Schuyler. Near by them was found the box of an emigrant wagon, and it is supposed they were part of an emigrant party, the rest of whom were also probably drowned.

—The Indians at Hoocheno, Alaska, recently burned at the stake two of their number for some crime.

—The criminal statute of Holland passed in 1869 abolished capital punishment. The law has now been revised by the Dutch chamber which confirmed the abolition legalized by the former statute by an almost unanimous vote.

—A fatal encounter took place between the people and police at Clogher, near Ballaghaderin, in the county Mayo, Ireland, on Saturday. A large body of police went to protect a process server in the service of ejectment writs. A crowd of country people made a fierce attack on the constabulary, who were ordered to fire upon them. The volley took fearful effect. Two rioters were killed and thirty-two wounded, four of whom are not expected so live. One policeman was killed and several severely injured by stones.

—A violent quarrel is reported to have broken out in the imperial family of Russia. The Grand Duke Constantine, being suspected of Nihilism, is to resign the post of grand admiral in favor of Alexis. He is said to have been refused permission to visit St. Petersburg after the assassination.

—Sophia Pietoffsky, one of the murderers of the Czar, is a daughter of a former provincial governor Her confession shows that only Jelahoff and herself knew of the time and place for the assassination, and she sent Roussakoff and his accomplice with the bombs to the stations assigned them.

—The latest ukase at St. Petersburg orders an election for two hundred and twenty-eight members of a temporary council to assist the commandant of the city. All landlords and independent tenants may vote. The late Czar had projected the extension of this plan to the whole empire.

—Rabbi Misrachi, a native of Persia, is collecting money among the Hebrews of New York with which to repair the tomb of Mordecai and Esther.

—The German population in the mountain districts of Bohemia are leaving for the United States in large colonies.

—The Boers have accepted the British terms and the war is at an end. All arms, munitions and other property captured by either side during hostilities are to be restored and Transvaal is to be granted independence, subject to conditions to be decided by a royal commission.

—The English railroads, as well as the Western roads in this country, have suffered woful effects during the winter from snow falls and blockades. An English journal, in an editorial, says that a single day's fall of the "frozen, watery vapor" sufficed to knock away a half of the six months' traffic increase of the Great Western, involving the company in so large a loss that it is equal to ½ or ¾ per cent divdend on the mass of its open stock, amounting to £16,000,000. It says further that the storm blocked the line at one hundred and forty-one points, buried fifty-one passenger and thirteen goods trains, and on the Weymouth section, where the storm was unusually severe, the company had to excavate one hundred and eleven miles of snow, varying from three to ten feet deep."

—Teheran, the capital of Persia and residence of the Shah, is outdoing the Empire city, New York, in the spirit of enterprise. A ministerial council, in which the Shah himself occupied the chair, resolved, on the 5th of February last, to hold a universal industrial exhibition at the city of Teheran, to be opened in March, 1883 Particulars are to be settled and published later.

The Morgan Testimonial.

RECEIPTS FOR WEEK ENDING APR. 2.

J. L. Buckwalter, G. Anderson, M. Ferrin, A. Crosby, $1 each.

W. M. Holt, 75c.

O. P. Barber, H. Bagg, H. Putnam, J. Brink, 50c each.

G. Ordeman, 37c.

D. Brown, 35c.

R. Angus, A. Alpaugh, W. A. Jaquette, M. Dieter, J. Lawrence, J. H. Chaplain, A. D. Olds, A. Clapp, J. B. Benedict, 25c each.

M. Benedict, 20c.

M. Wright, 11c.

S. Boyer, A. S. Hammond, C. Thatcher, L. C. Nessell, A. Shaw, M. Ferry, E. M. Connell, R. Seekins, 10c each.

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State Lecturers.

Indiana, S. L. Cook of Albion; assistant, J. T. Hobson, Leesville.
Iowa, S. E. Starry of Clarence.
Missouri, M. N. Butler of Albany.
New Hampshire, L. D. Bryant of New Market.
New York, L. N. Stratton of Syracuse and A. F. Curry of Almond.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Menomonie, Wis.
J. P. Richards, Bowensburg, Ill.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, 194 Adelphi St., Brooklyn, N. Y.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 805 H St., N. E. Washington, D. C.
H. H. Hinman, Wheaton, Ill.
W. M. Givens, Center Point, Ind
Joel H. Austin, Denmark, Iowa.
Prof. S. C. Kimball, New Market, N. H
Elder L. H. Bufkins, Scranton, Iowa.
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IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Various Topics.

A German philosopher has sought to determine by experiment the amount of carbolic acid exhaled from the lungs. He finds an adult man to exhale twelve grammes per hour when in repose; twenty-four grammes per hour when in active exercise. From the lungs of a tippler in repose but seven grammes were thrown out, and eleven grammes when in exercise.

A lake, so long as it is not frozen, is a reservoir of heat, which tempers the cold winter. Dr. Forel calculates that the heat evolved from the Lake of Geneva during five days of extreme cold in December was equal to that produced by the combustion of 1,250,000 tons of coal. The sky having been generally covered with clouds during those five days, most of the heat must have been retained in the lower atmosphere, and no doubt served to mitigate, for that region, the cold that was so severe elsewhere.

The Largest City in the World.—London, according to a paper in the Cornhill, is spread over about seventy square miles. There is one death every six minutes and one birth every four. The growth of the population is at the rate of 72,000 a year, or 205 each day. The total length of streets in London is about 7,000 miles; there are built every year about 9,000 new houses, by which the length of the streets is increased by twenty-eight miles. In the gaols there is an average of 75,000 prisoners. The foreign residents of London number about 100,000; but 37 per cent of the whole population were born out of the city.

Coal of the Future.—What shall we do when the coal is exhausted? In a paper on the anthracite coal-fields of Pennsylvania Mr. P. O. Sheafer estimated the production of that kind of coal in 1820, when anthracite mining was begun at 365 tons; it is now 20,000,000 tons per annum. Only one-third of the coal goes into market; the other two-thirds are wasted, being lost in the mines and in preparation. The maximum product is estimated at about 50,000,000 tons per annum, and, at the present rate of increase, this limit will be reached in the year 1900. At that rate the anthracite coal-fields would be exhausted in 186 years, say in the year 2065. Then we must have recourse to our bituminous coal-fields, whose area reaches the enormous extent of 200,000 square miles, or four hundred times the area of the anthracite. The competition between the several anthracite coal companies, and between them and the producers of bituminous coal, will always keep the price moderate. Mr. Sheafer doubted if Great Britain could much increase the present enormous product of 136,000,000 tons, but at her present rate of increase she will have exhausted her coal at about the time when our anthracite resources are at an end. When the coal is exhausted perhaps some means of using petroleum will be devised.

The Bonham *News*, a Texas paper, says it costs in that State, over $1,000 on an average, to arrest, try, convict, sentence and hold a criminal in the penitentiary for three years, and only about $75 to educate a person so that he can not only take care of himself, but can earn a surplus which goes to enrich the State. Education pays; ignorance costs.

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C W Allen, R Angus, E W Andrews, H Avery, A Alpaugh, A C Anderson, W Arpus, L A Buyham, G Burnett, L Bassett, I L Buchwalter, S Barrett, N B Britten, D Brown, A Cleveland, M V Clute, S D Cowles, A Cowley, J O Doesburg, J Dagger, L Doty, M S Drury, G Eley, J Frazier, S Fry, M Ferrin, W Gray, J Garn, P A Hatch, M W Holt, G W Holmes, A S Hammond, E L Harris, R Johnson, E Jones, H L Kellogg, L B Lathrop, T Lowe, W D Lowery, A L Lampea, W Milligan, W S May, W H Minton, P Nicklas & Bro, S E Orvis, L Prentice, L Prevard, Pub Aid Fund, S A Pratt, J H Potter, D Riggs, I Ranney, D A Richards, Sub News Co, J Scott, J Schouten, J G Scott, L N Stratton, H Taylor, C D Trumbull, A Whitson, J Wright, D W Wakefield, H Woolf, S D Webster, B Washburn, E B Webster, S D Webster, W S Wisely, F M Waldron, G Yant.

TICKET EXPENSES.

Geo. M. Smith sends $1 00, contributed by four friends, for political tickets with a request for a statement as to how the account stands.

The total expense, including postage, was	$196 39
Total receipt to Apr. 1881	174 99
Balance wanted	$21 50

Our confidence in the patriotism of the readers of the *Cynosure* in this matter has not been misplaced and we presume the amount needed to balance this account will soon be received.

MARKET REPORTS.

CHICAGO, April 4, 1881.

GRAIN—Wheat—No. 2	1 00½	1 03¼
No. 3	93	95½
Rejected		83
Winter		1 08
Corn—No. 2	38½	39½
Rejected		38
Oats—No. 2	30¾	35¾
Rye—No. 2	99	1 03
Bran per ton	11 00	11 90
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	11 50	15 00
Prairie	8 50	11 50
Lard per cwt		10 55
Mess pork per brl	13 25	15 50
Butter, medium to best	14	30
Cheese	7	14
Beans	1 70	2 20
Eggs		15
Potatoes, per bu	75	1 00
Seeds—Timothy	2 40	2 50
Clover	4 40	5 00
Flax		1 26
Broom corn	2½	7
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle choice	5 40	6 25
Good	5 15	5 30
Medium	4 75	5 10
Common	2 80	4 70
Hogs	4 50	6 40
Sheep	3 50	5 60

New York Market.

Flour	$3 75	8 00
Wheat—Spring		1 18
Winter	1 10	1 30
Corn	51½	59
Oats	45	50
Lard		10 97
Mess pork	15 00	16 25
Butter	10	29
Cheese	10	13
Eggs		17½
Wool	14	48

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CHICAGO, THURSDAY, APRIL 14, 1881.

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Topics of the Time.

After nearly six month's labor on the Pacific coast, Mr. Moody and his co-laborer, Sankey, left San Francisco on Friday last for the East, purposing to spend last Lord's day in Los Angeles in southern California, the next in Denver, and the last in the month in Chicago. At the closing meeting, on Thursday of last week, $82,000 was raised to pay off the indebtedness of the Young Men's Christian Association and put it upon a better basis for work. To attempt a particular estimate of results would be impracticable. Of the multitude who may have been brought to a change of heart and life through this effort, about a thousand have become identified with some Christian church. But the greatest result by far seems to be the general influence upon a community devoted to the accumulation of wealth and the enjoyment of the pleasures it can buy, of the introduction of a new theme, a different pursuit and object of life, the reasonableness of whose claims the evangelists have faithfully and effectually urged.

Several years ago two Freshmen of Syracuse University were assaulted by members of the Sophomore class and subjected to gross insult. The latter were arrested and brought before the police justice and after much delay the assailed parties were persuaded by the faculty to withdraw their suit. The same faculty, as a further influence to good fellowship and honorable conduct among the students, allow several secret societies full play in the institution. To these fraternities the Syracuse dailies have been lately charging numerous escapades and midnight forays on signs, sidewalks and other property. During the evening of March 21st a member of the Freshman class named Tipple was seized upon the street, bound, gagged and carried off in a carriage. After driving several miles he was taken out, tied to a tree and grossly outraged. His captors finally left him bound, but he finally released himself and got back to Syracuse. Lashed out of their indifference by the press the University authorities arrested the offenders and put the case in the hands of the civil authorities, but through some lodge management the young villains were wholly acquitted and danced a jubilee over the result, which they well understand means that they are to have immunity in their nefarious sport. Like to this was the Leggett tragedy at Cornell in 1872 when members of the faculty joined with the secret orders in thwarting legal investigation. Institutions where such practices are allowed or winked at cannot possibly add greatly to the stock of public morals, though large classes of scholarly roughs issue from their halls.

President Garfield has not yet yielded to Conklingism in the matter of the custom house appointment of New York, and the champion of Senatorial State sovereignty is using extraordinary efforts to defeat the appointment of Robinson or cause its withdrawal. It is generally believed that he has caused a great petition, signed by thousands of the bankers, importers and prominent business men of New York, to be sent to the President, asking that General Merritt be retained as a most efficient officer. The point of this will appear when it is remembered how Conkling fought Mr. Hayes and counted him almost a mortal enemy when he removed General Arthur from the collectorship, for inefficiency and political misuse of the office, and gave it to Merritt. The President is yet firm, but the pressure to sacrifice his convictions upon the altar of compromise is great. If he maintains his ground and the nomination is confirmed it will be a Waterloo for Conkling.

The condition of the Senate is also Conkling's work, although it is equally a disgrace to both parties alike. Many of the members are pairing off and going home, and the dead-lock, if not soon broken, will revive the extra session plan, which it is believed Secretary Blaine wants as much as ever. If the homeward stampede continues, however, a compromise will quickly be concluded, since the "game is not worth the candle." The petty offices of the Senate would go into the hands of the Republicans in December anyhow, and this disgusting squabble for a few months' pay has neither principle nor policy to uphold it. Two years ago when the Democrats turned out the Republican employes and put in the present functionaries, Conkling maintained with other Republican Senators that the "usage and propriety of the Senate had decided that those places ought not to be put in a political raffle and made rewards for party service." But with our modern politician, of whatever name, principles change with opportunities, with the one exception, that "to the victor belongs the spoil," and they hold to this line with a tenacity that would claim the admiration of an Achilles.

All last week the Missouri river from far into Dakota was at its highest, and every commercial point was suffering more or less severely. Communication with Yankton was cut off for days, and smaller towns below were nearly swept out of existence. The greatest loss will probably be at Omaha where the river on Saturday was four miles wide. Embankments were swept away, the smelting works and Union Pacific shops were flooded and a vast amount of property was under water. The next day Council Bluffs was cut off by the flood which extended two miles back and on several of the railroads trains could not reach the city. Transfer between the two cities had to be made in part by boat. At St. Louis the flood is nearly at its highest and grave apprehensions were felt on Monday of further rise. But the district of south-eastern Dakota has thus far suffered most. The drouth and grasshopper plague of years past, the snows of last winter and now the floods are enough to test the endurance of the bravest settler.

Training in Perjury.

BY ALEXANDER THOMSON.

For some time previous to the writing of this article there has been a prosecution of certain parties living at Wheaton, Ill., for violating the State law by selling intoxicating liquors. One of these trials I attended, and heard from reliable authority the substance of others. In each case ample proof was produced to show that the law had been violated, but in no case could a decision for the people be secured. In each case the jury failed to agree.

Now we will not say that these men, sworn to decide according to the law and the evidence, were perjured; for that we cannot surely know. But when we reflect on the fact that some of these men sought the means of intoxication while on the jury, and burlesqued the religion of that God in whose name they had sworn to give an impartial decision, we need not be surprised if the oath to them was no more than a solemn mockery.

While reflecting on these matters I was led to think of the fact, now so apparent, that the masses had lost that sacred respect for an appeal to God which has heretofore constituted our bulwark of justice, and been the means by which the concealed criminal was brought to light.

The Covenanters and Puritans valued their word as the stamp of their manhood, and the solemn appeal to the justice of the heart-searching God, was often to them an end of all strife. To-day a man's word is often like a thistle-down in the wind, and his oath of not much greater stability. It is said that even the Chinese pagan reveres his own form of oath, and tells the truth while the blood flows. But to-day, in Christian America, it must be confessed there are multitudes whom no oath can bind, no appeal to things present or things to come, to heaven or hell, can cause them to speak the truth or do right between man and man, further than their own selfish interests shall prompt.

What is the cause?

First, the utter flippancy with which the irreligious servants of the government administer the civil oath. When the writer took the oath that made him a citizen of these United States, with such rapid utterance was it administered, that the only words distinctly heard were "Queen of Great Britain and Ire-

land." Had I not known the nature of the oath I might have considered myself sworn to the government of her Majesty. This flippant way of administering an oath, must be degenerating in its effects, and I have often thought a simple affirmative, with an adequate penalty for violation, would answer all purposes and prevent very much shocking profanity.

But there is another and a deeper reason for the profanity of the times—the oaths of the lodge. In these lodges men do what they do nowhere else, promise to take and keep solemn oaths, the nature of which they do not know. They take these oaths in a condition, and surrounded by circumstances unfavorable to clear, calm thought, swearing a few words at a time in such a manner that no intellect, however clear, could fully grasp their import. When to this is joined the fact that they see men constantly breaking these oaths, and yet in full favor of their brethren, need we wonder that men assume them as easily as they do a new hat to be as easily cast off when they have served their purpose.

The one fatal point in the character of Charles I., and which more than any other crime of that unhappy prince plunged his nation into trouble and brought his own head to the block, was his utter want of candor. We say proudly that each American citizen is a king; under the training of the secret lodge in its arbitrary conceptions and utter contempt for all solemn obligations he is likely to prove a second edition of Charles I.

Wheaton, Ill.

Look to the History of it.

Masonry deals much in history. One chief branch of its business is to *manufacture* history, and it does this both for itself and for its opponents. Its historians agree with no other historians, neither do they agree with themselves. They make Masonry ancient by clothing it in the rags of old paganism and tacking to these patches once flaunted by the Druids and Rosicrucians. Of course it is ancient. They make it honorable by claiming as its patrons distinguished men, who, like Washington, or perchance Garfield, may have been entrapped in a lodge once or twice, but soon became more conspicuous by their absence from the lodge than by their attendance. In truth, Masonic history is made to order—made to suit the occasion, and is not half as reliable as respectable fiction. Hence a good and wise man, who had been a Mason, said: "Masonry is a lie all over."

Masonry does its best to make history for Anti-masonry. It strives to give its own coloring to the facts of Anti-masonic history, and not without some success. This is seen, not only in the aspersions it casts on the Anti-masons, but in the way it perverts and misrepresents their sayings, writings and doings. It goes to the extent of tampering with publishers and falsifying records to accomplish its malignant work. The thousand and one lies about Morgan, his works and travels, after everybody knew that he had been foully murdered, illustrated its facility in making history. It showed the same aptness in starting and in oft repeating the calumny that Morgan was a drunkard. Masons even now are quoting Thurlow Weed, an old Anti-mason, to prove this charge against Morgan. But the writer of this is able to expose the infamy of this attempt. Knowing the facility with which Masonic interviewers discolor and misrepresent the words of those with whom they converse, the writer inquired of Mr. Weed if he had been correctly reported, in the same letter quoting the language of Samuel D. Greene, in the "Broken Seal," in regard to Morgan's drinking habits. Mr. Weed's answer, under date of March 23, 1881, is in the following words:

"The Philadelphia interviewer had no authority from me for saying that Morgan was a drunkard. He lived nearly a year in Rochester and was known and remembered as a man that drank more than was profitable or proper. The Masons called him a drunkard, but there was nothing in his habits to justify such an epithet. . . Mr. Greene's description of Morgan's convivial habits accords with what I learned from Morgan's Rochester friends at the time he resided there."

It was a period in which hard drinking was almost universal, and the rule by which Masons now make Morgan to have been a drunkard would also make drunkards of two-thirds of the men of that generation, not excepting many ministers of the Gospel.

It is the fault of Anti-masons that they have not manifested, not a disposition to copy the methods of Masons touching their history, but something of their zeal in regard to it. Had there been a proper interest in the matter there would not have been left so many unsettled problems for the generations following the murder of Morgan. There has been a disgraceful remissness on the part of Anti-masons where there should have been an anxious determination to sift and settle questions which have been left too much the sport of falsification and misrepresentation by our enemies. It is the fault of the Anti-masons of New York that there is left us no more complete history of the abduction and murder of Morgan; that we have no better history of Anti-masonry than that in Randall's History of New York and the short articles in Appleton and Johnston's encyclopedias; and that we have no biography of Morgan worthy of the name. The facts of Morgan's life were within the reach of the men of 1826, but few are preserved except that he was born about 1776, lived and was married in Richmond, Va., held a captain's commission in the war of 1812, and fought under Jackson at the battle of New Orleans. I would not discountenance the idea of a monument over his grave in Batavia if one can stand there without suffering from Masonic vandalism; but I would more highly prize a complete biographical sketch of the man who suffered Masonic martyrdom in 1826.

As for the chapter in Randall's History on Anti-masonry, it is the best written chapter in the work and is mainly correct, but it fails to do justice to Southwick and the seceding Masons. It was probably furnished by Mr. Seward, and is colored by his views as to the expediency of making the Anti-masonic party a permanent one. He and his coadjutors had, in 1833, come to regard Masonry as virtually dead, not leaving a sufficient basis for a permanent organization in opposition to it.

The Philadelphia interviewer to whom Mr. Weed refers above speaks of another question in which there is an important discrepancy among our Anti-masonic writers. It relates to the night on which Morgan was drowned. The generally received testimony has pointed to the 19th of September, 1826. The report of the Lewiston committee and Giddins' narrative seem to favor this time. But these documents appeared at an early day in the controversy, the former in the winter after the murder. It was to be expected that time and investigation would shed further light on the subject. But time and events have shed no further light on it, unless it has come in the confessions of John Whitney to Thurlow Weed, and these require us to believe that Morgan was put away on the night of the 14th of said month—the night of the installation at Lewiston. Whitney confessed to Weed at Albany in 1831 in the presence of S. B. Jewett, of Clarkston, and Samuel Barton, of Lewiston, and repeated the confession in Chicago in 1860, that after the company at the supper table had become inflamed by wine and speeches, and after the chaplin, Rev. F. H. Cummings, had given as a toast—"The enemies of Masonry, may they find a grave six feet deep, six feet wide, and six feet due east and west," which all understood to point to the prisoner at Niagara, Col. King called out of the room said Whitney, Richard Howard, one Chubbock, and one Garside, telling them (falsely) that he had a commission from Gov. Clinton for them to execute, and that these five proceeded to Ft. Niagara the same night and did the work. Weed says that Whitney, whom he well knew, made this confession to him, after the death of all who participated with him in the work, and with the injunction not to publish it until after his own death, and that it was done with such evident seriousness and evidence of penitence, that he could not doubt its truth. This would dispose of the story of Valance, who confesses that he was one of the three persons who did the fatal job. I believe Weed's opportunities to get at the facts have been better than those of any man living; and as for Valance, whoever he may be, I have always discredited his narrative. It is artfully drawn up, and calculated to impress the reader with the conviction of its truthfulness, but one intimately acquainted with the facts of Morgan's confinement at Fort Niagara detects in it the marks of a spurious confession.

At all events, let Anti-masons look to their own history, and not suffer Masons to entail their falsehoods, uncontradicted, upon all posterity.

G. W. H.

The Lodge Anti-Christ Revealed.

In Brown's Self-interpreting Bible are found these reflections on Rev. 13:

"Satan and his instruments will turn themselves into very different forms, that their abominable projects may the more easily succeed. The meekness of the lamb and fury of a leopard, lion, bear and dragon are united to pervert and ruin the church. By the most horrid blasphemies, pretended or magical wonders, uncontrolled authority, and dreadful severity they promote their unrighteous cause; and marvelous is their success and extensive their power. By allurements or terrors, multitudes are deluded into the grossest absurdities and most damnable doctrines and practices. None but those chosen by God and redeemed by Christ are secured from it. These indeed are often distressed by wars, persecutions and martyrdoms, but cannot be fully perverted or finally ruined."

Freemasonry is not named in the preceding quotation, but our readers will appreciate its application to the secret orders.

If Fleming and Brown are right, as many believe, then surely the time is so near when the combined power of these anti-Christs shall be exercised that it is reasonable to conclude that many are in existence already, working according to their principles, and growing. What organizations then do we find which at the present time most perfectly agree with the descriptions of these old divines?

Besides "ancient" Masonry, old Popery and the Asiatic religions, may not our America also have her name associated with some future renowned anti-Christ, such as Spiritualism and Mormonism and some other "isms" yet to be developed into new and strange fraternities, which shall multiply and captivate, charm and "insinuate" and become popular over "the whole world."

Senex.

He who can take advice is sometimes superior to him who can give it.

Letter from Greece.

ANDROS, Greece, through
SYRA, March 10, 1881.

DEAR BRO. K.—You remember when years ago we were both sitting at the dinner table of Pres. Blanchard, a letter came for me from Greece, from my neighbor and schoolmate and the priest of the church of which I used to be a member. I had a discussion with this priest, and when he had nothing with which to prove his arguments he said that I will go to hell. He is our neighbor now, and when we came he and others said that the devil brought us here. But lately he got very sick and thought that he might die. As it might take two or three days to bring the doctor from the city, I being near, he thought to call me. I treated him the best that I could and he soon recovered. Now he talks to others and before me that the Lord brought us.

In regard to the other priest, he thought last year that we do not believe in anything; but now it seems that he has changed his views His wife and children got sick and I treated them, and it seems that he thinks a great deal of me now. The other day we had them invited to tea and we spent a very pleasant evening.

Many got sick this year, and with the blessing of God we helped them a great deal, and they feel very differently toward us. Mr. and Mrs. S. V. White, of Brooklyn, New York, sent us money with which to buy medicine and instruments; and so we have been able to give both visits and medicines free, and they feel it all the more. Perhaps we never told you that if these people call a doctor from the city of Andros they must pay him ten or fifteen dollars for his visit only, and buy the medicine of him at a high price beside. Very few of them can afford to bring a doctor.

We call a few of the people together at our house from time to time and sing, with our organ, English and Greek hymns, and in the intervals talk with them on the Bible and religious subjects.

Whenever and wherever we meet them we talk with them, and in this way we do our preaching and they listen, and especially when we talk with them about observing the Sabbath they confess that we are right, for all the business of the government is done on the Sabbath, and the people sell the products of their farms, butcher and do most anything. In regard to intoxication, the women bless me, for they see the evil effects of it every day.

They have something new to talk about since the birth of our baby. They are very anxious to know when and how we will baptize her. Because we do not baptize our child in the Greek church there is some doubt whether we really are Christians, and they say if we are Christians we ought to baptize her. According to the belief of the Greek church she will be lost if she dies unbaptized, and so our mother feels very bad when she is sick.

My mother was very hard against us in the beginning, and we had no peace in the house, for we had all the time discussions and troubles in regard to our religion. She cursed the American people very often that they took away her son's religion and gave him such a bad religion that he does not kiss the pictures or make the cross. Mother is a little better now.

Last Sunday there was a dance and many put on masks. They do so at this time every year, and they do many evil and immoral things, which ought to make good people blush and hide their faces for shame. I used to attend them before I was converted, and remember what evil things they did. Some men put on women's clothes and some women put on men's clothes. At the dinner table last Sunday I said that the putting on of masks and all the performances connected with them are from the evil one, and that whoever goes and looks at such things does wrong. Then I asked the little niece what she would do, and she said that she would stay at home. Also mother said, "Let us hear to God," and she stayed also. In the evening she and the little girl stayed with us at family worship, which we had in Greek. Mother had just asked me how she herself should pray.

During the day several called to see us and asked us to go to the dance, and we told them that such things are wrong and against the law of God.

There is a man in one of the prisons of Greece who was put there some time ago because he differs a little from the doctrines of the Greek church. Outside of the prison is written: "There is no repentance in hell or justice in Greece." This will show you that there is no freedom of religion in Greece. This man is a strong Anti-mason.

We were very sorry when we read the news of the death of Mr. Cook in the *Cynosure*. All the family and friends have our deepest sympathy in their bereavement, and we can only say that after he had finished his work on earth he went to his rest in heaven.

We have had a great deal of rain this winter. The weather has not been so cold, and we have not had snow, as we had last winter; but it has been very damp, and there is much more sickness than last year. In and about the city of Andros the rivers destroyed houses, gardens, walls, and did a great deal of damage in general, to the amount of more than $20,000, which is a great deal of money for a small island to lose.

A. D. ZARAPHONITHES.

Man never deceives himself so much as when he attempts to deceive God.

Secret Societies in their Relation to Young Men.

ADDRESS OF PRES. H. A. THOMPSON AT THE OHIO CONVENTION.

The class of social organizations known as secret societies are yearly recruited from the ranks of the young men of the nation. If we can cut off this supply, such organizations must of necessity die out. Are these recruits obtained because these young men are unsuspecting and easily allured by designing men into unions which in their calmer moments they would refuse to enter, or is there something in the facilities furnished by such organizations that meet a want of their natures which cannot so well be met in any other way? In other words, are the legitimate wants and aspirations of young men met in the best way by such institutions? If this can be maintained in the affirmative, then we must modify our opinions of such bodies and withhold our reproaches from those who enter, because they can thereby perfect their being and fit themselves for life. If on the other hand we can fairly show that not only are such orders not necessary, but that they hinder young men and others who seek in legitimate ways to do good for themselves and to bless their race, then we can consistently and persistently raise the cry of alarm and urge our young men everywhere to keep themselves from such entangling alliances.

The first society which meets the earnest, wide-awake young men of the nation, and which in many respects is supposed to be one of the least objectionable, is the college fraternity. A college community is in some particulars a community by itself. A student when he enters it and begins his preparation for life, comes into communion with others of like age and purpose. The position which he shall take in his classes, the estimation in which he shall be held should all be determined by the work that he performs and the character he bears. The influence of public opinion, if it be legitimate, should govern in this community as it does in the affairs of every day life. In other words a young man wants to learn as soon as he can that in a well organized condition of society each man, sooner or later receives what he deserves.

A college fraternity may be organized for one or two or more purposes. Just for *mere sport*, as are some of those where hazing has been practiced. More advanced students for what they call sport, may arrange to tempt unsuspecting young persons, who have but little knowledge of the ways of the world, into such an organization with the understanding that good shall come to them. He presumes that these elder students, who perhaps are members of his own church, associated in the same literary society, are well-meaning young men and he enters. He is in only to find that he has been betrayed by professed friends, his sense of honor outraged, he made the butt of ill-mannered associates, compelled to submit to the most cruel indignities and at times his life endangered. Certainly it is not necessary to waste time before an intelligent audience in seeking to convince them that such conduct is in the highest sense disgraceful, deserving of the condemnation of all good people and the severe penalties of civil law. The college which allows such societies within its limits, is unworthy the patronage of a Christian people.....

If for the purpose of securing college honors by pushing their own members, simply because they are members and irrespective of the general good of the society or college, then another wrong has been done the members of the college. Each member should receive the honor to which he is entitled by his honest worth, and not by any tricks of trade, or efforts of pledged associates to boost him into positions which he cannot fill. Our political life is cursed with such disloyalty to-day. Our legislative halls contain men who are sent there, not because of ability, nor because of interest in the welfare of the State, but because they helped to put some other man in place last year; it is now their turn and so by this process of bargain and sale, dishonest men, incompetent men, fourth-rate men are representing us—rather are misrepresenting us—in State and nation, and I am not sure but much of this skill in managing rings and manipulating caucuses and playing fast and loose with misguided constituents has been learned in part during their career in college.....

There is another class of societies which present themselves to the young men who *remain at home*. These are organizations which profess to labor in the interests of moral reform. Those before my mind are such as seek to save the drunkard and promote the cause of temperance. The purpose is a good one and I am not prepared to say that good results have not been accomplished by such means. The question to be settled is, could not the same good have been as well done by different means? I find no place for any such method in the life of the Master, who was in every respect the model reformer. The everlasting truths which are the foundation of all goodness were proclaimed publicly upon the housetops. The wrong and misrule which were everywhere prevailing was rebuked just as publicly. The men who were commissioned by him to save others were to proclaim his Gospel to all creatures, and what they heard him preach they were to publish to the world. He had no patent process by which to save a fallen race. The wise and the ignorant, the rich and the poor, the high and the low came to him upon the same terms and were healed in the sam

way. What a farce to think of Christ organizing an oath-bound association, admitting members by a solemn pledge, in a secluded room, in some lonely place, with sentinels outside and inside to protect from the vulgar gaze, in order to help men to a purer life; to induce them to reform and forget their past misdeeds and begin anew. If this is the best method of saving men, why did he not adopt it instead of, or make it a part of the Christian church, which he himself instituted.

What is true of societies organized for the promotion of temperance is true of all others founded for the assistance of any moral reform. Society, as at present organized, does not need them. Allured by the glitter of secrecy, men enter them, but when this wear off, they tire and leave, unless a strong moral conviction is present to drive them forward, and in this case they are better without them. Men universally suspect any means of reform which cannot be carried on without the guise of secrecy. Put your plans before the world. Press them upon men's consciences and they will respond. You thus show you have confidence in your own means and confidently appeal to the judgment of well-disposed men. Your field is the world. Men need to know your aims. If men cannot be reached and the reform necessary be carried on after the plan of Him who was the way, then it is useless to attempt any patent process of salvation.

One of the meanest despotisms which has been discovered, and which has the hardihood to pass itself off as the friend of the laboring man, is the trades union. In most of our cities men are bound together in the bonds of a secret brotherhood, compelled to pay for the support of the order, and then are subject to the authority of the one who is in control whenever he may see fit to exercise it. We saw the terrible power of these organizations when our railroads were torn up, our property destroyed, human life endangered and business in a general stagnation. Scarcely a week, during certain seasons of the year, when police or soldiers are not called upon in some part of the State to quell the mobs which originate from these orders. Put each man face to face with the great law of supply and demand, face to face with the incentives which God has put before men to induce them to put forth energy. Let each man know that it is God's law that all wages imply some service rendered, and that the amount of wages must be, and in the long run will be in proportion to the kind of work done. Take off all the handicaps and let each man make the best of himself in the race of life. If he falls by the way, he must be cared for as are other incompetents, by the help of his more favored brethren. But the strong arm of the law, enforced by a vigorous public opinion, must be brought to bear against any organizations which will thus dishonor and degrade the laborer and threaten the peace of society. Such orders are the remnants of the despotisms of the old world; are utterly un-American in their nature and tendency, and the sooner the nation is rid of them the better.

The societies thus far considered are those which are usually looked upon as the least objectionable. Many of them profess to seek good results. So far as the results sought are good, I believe they can all be realized by other and better methods. If the ends sought are not good, then no one has any right to connect himself with them. But there are other organizations, much more objectionable, because, in my judgment, the ends sought are not proper. While claiming to be benevolent, they are usually the most selfish. Usually the first falsehood which a man is guilty of in connection with them is when he solemnly asserts that he asks admittance from no selfish consideration. This is the main, if not indeed the only motive which prompts to entrance. If not this, what is it? Does he enter as a home missionary, in order to bless others? Is he therefore to sacrifice himself that others may enjoy the blessing which such orders bring? No, he is there for the purpose of self-aggrandizement.

Frequently these organizations, in an indirect way, proffer a man material aid. They will care for him when sick, will bury him when he dies, will look after his family, if he should leave one—promises which are more frequently broken than kept. If traveling and needing help, the order will see that he does not suffer, will aid him in business if he needs it, in short, will stand by him when needing help; in consideration of which he pays more money into their treasury than he ever gets out; puts himself into sworn fellowship with men with whom there can be no possible affinity; solemnly swears to aid, protect and defend when he should know he cannot keep his pledge without a sacrifice of honor. He takes the most solemn, and in some cases the most barbarous oaths to keep secret whatever may be communicated to him, however wicked it may be, and does all this and a score of things which I have neither time nor space to name, under the threat of having the most barbarous penalties visited upon him if he should in any manner reveal the startling secrets which have been communicated to him, but which have been known to all intelligent people for more than a quarter of a century. Does he pay dearly for his whistle, or does he get the worth of his money?

If these associations brought men together on a moral basis, other minor matters could be ignored. Ignoring the most vital consideration, it associates those who have little in common. The profane man and the one who fears God, the infidel and the Christian, the libertine and the lover of purity — all grades and classes are united in the most sacred bonds. If a man is influenced by his intimate companions, such associations must have a leveling process which will bring down the man of pure thoughts and a virtuous life to a nearer equality with his vicious brethren. So far as vigor and energy are concerned, it takes away from a young man the incentives to labor which God has thrown around him, and tends to induce a dependence on one's neighbors, debases instead of strengthening his self-reliance, while his mental sinews become flabby, instead of strong and muscular. He measures his moral growth by the opinions of those about him, and succeeds in business matters to the extent he is upheld by others. The men with whom he associates have claims which he cannot ignore. His time, his money, his energies are given to things that bring no profit to him and as little good, perhaps, to others.

The higher orders (and henceforth I speak particularly of Masonry) have more glitter and glare to them, make larger promises to young men, and hence have more attractions for them. The young man who listens to the song of the siren, sing she ever so sweetly, and enters, makes a sad blunder; and having once entered and learned the error of his ways, if he have not the moral courage to come out and renounce it and keep his associates from the same snare, which is laid for their feet, he is an arrant coward, who deserves the pity of honest and brave men.

I once knew a young man who had almost finished his college course. A friend with whom he was intimate stated to him that in the business in which he proposed to enter he would find many men who were Masons; that many of the best men in the community had connection with the order, even many preachers belonged to it; he could make more money and become more influential if a member of this order; would always have friends wherever he went. So he argued and the young man listened. He finally concluded to apply for membership. He was a Christian man and knew something of the obligations of Christianty. He was elected. He stated to the officer, as do all candidates, that he took this step from no selfish consideration, and like all the others, without meaning to do so, he uttered a downright falsehood. What other motive could ever prompt one to enter such a place? The whole system is one of selfishness. He was undressed and dressed after the manner prescribed by King Solomon of old, "the founder of this ancient order;" but who was not a man skilled in matters of taste. With a rope about his neck he made the usual circuit. He was informed that what he was asked to do or promise would not interfere with his duty to his family, his country, or his God. From that moment forward every step he took interfered with each of these duties. He took the oath and promised to forever keep secret all that should be given him that night and ever after; a most terrible oath, it afterwards seemed to him, accompanied with the most hideous penalties. He went to his bed that night full of strange thoughts. He was seeking information; looking for strange revelations to follow such an oath, but it had not come. What does all this mean? Have all these aged and grown men about him passed through this same tomfoolery? Is this all that is given for his time and money? The next day a member of the lodge met the boy and comforted him by telling him that the important thing was yet to come. He had seen but the beginning, but it would all be clear in the end. Thus misguided, he concluded to take another step; the same absurd performance was repeated; the same horrid oaths and blasphemous penalties; the same loss of respect for himself and for others. Soon after this he obtained a copy of "Finney on Masonry" and also Bernard's "Light on Masonry." His eyes were opened. For a few dimes he had obtained all he had been taught in the lodge with much additional knowledge. He supposed he was learning wonderful secrets which would be of great advantage to him personally and which he had promised to keep under the most fearful penalties; now he sees them all revealed for the sum of $1.25. (Any of you who desire the same information can secure it from Ezra A. Cook, of Chicago, for 25 cents.) His soul revolted at the deception which had been practiced upon him, and he was saved the remarkable experience of decomposing for fourteen days and being resurrected on the five points of fellowship.

Said President Finney after passing through a similar experience: "On reflection and examination I found I had been grossly deceived and imposed upon. I had been led to suppose that there were some very important secrets to be communicated to me. But in this respect I found myself entirely disappointed. Indeed, I came to the deliberate conclusion, and could not avoid doing so, that my oaths had been procured by fraud and misrepresentation, and that the institution was in no respect what I had been previously informed that it was. And as I have had the means of examining it more thoroughly it has become more and more irresistibly plain to my convictions that the institution is highly dangerous to the state and in every way injurious to the church of Christ."

I hold that it is the duty of every man to believe on the Lord Jesus Christ and to connect himself with some branch of the Christian church as soon as opportunity presents itself. He is to make choice of God's service as the work of life; of his law as the guide of life and do nothing that could interfere with such choice. He must refrain from all alliances that will in any manner hinder his devotion to the one who demands the best use of all his powers. If he is uncertain as to any course of life, any act, he must bring all to the test and determine his duty in the light of his own best judgment and the written word.

When it is proposed to a Christian young man to ally himself to the Masonic order what shall he do and how determine what is duty?

First of all, let him examine Masonry as presented by its own writers. In Webb's Monitor of Freemasonry on page 7 he will find these words: "Masonry is a system teaching symbolically piety, morality, science, charity and self-discipline." He may not understand why an order which teaches morality and piety should dread to be examined, or why it closes its doors against the larger portion of mankind and especially against those most needing help. He reads further in Webb's Monitor page 231: "The Master of the lodge is its priest and the director of its religious ceremonies. Masonry in many features is a religious as well as a moral institution." Says Mackey in Jurisprudence, page 95: "The truth is that Masonry is undoubtedly a religious institution, its religion being of that universal kind in which all men agree." And further in the Lexicon of Freemasonry, page 404, he says: "The religion then of Masonry is pure theism on which the different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge." If this be true what becomes of his Christ while the professed minister of the Gospel is bowing at the shrine of Masonry?

Masonry is a religion as confessed by its own writers. Proof is abundant. What is the religion it teaches?

Says Mackey, page 215, "Manual of the Lodge:" "Though in ancient times Masons were charged in every country to be of the religion of that country or nation whatever it was, it is now thought more expedient only to oblige them to that religion in which all men agree." This sure-

ly cannot be Christianity, but must be a religion peculiar to Masonry.

Says Morris in "Webb's Monitor" page 285: "The ten commandments or their equivalent [in the Bible they have no equivalents] embrace the gist of the Masonic religion.

The despotism of this false religious system is seen in the following from Webb's Monitor: "The first duty of the reader of this synopsis is to obey the edicts of his Grand Lodge, right or wrong. His very existence as a Mason hangs upon obedience to the powers immediately set above him. The one unpardonable crime in a Mason is contumacy or disobedience." In the "Digest of Masonic Law" by Geo. Wingate Chase, page 207, you will read, "The Jews, the Chinese, the Turks, each reject the New Testament or the Old or both and yet we see no good reasons why they should not be made Masons. In fact Blue Lodge Masonry has nothing whatever to do with the Bible; it is not founded upon the Bible. If it was, it would not be Masonry."

What will such a broad, despotic, unscriptural religion do for a man? When dressed or undressed ready for initiation, Mackey says of him (Manual, page 21), "Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the new birth has been completely accomplished." Same, page 35: "The speculative Mason is engaged in the construction of a spiritual temple in his heart pure and spotless." And all this is to be done by himself without any reference to the work of Christ, or the influence of the Holy Spirit, and independent of the plan of salvation which God has provided.

I have no time to give other authorities. Masonry is a system of religion; a system of false religion; a gross hypocrisy. It professes to purify men's natures, cleanse their hearts, make them fit to introduce them to the rest prepared for God's people. It does all this without a Bible, for in its teachings it mutilates and perverts the Scriptures. The unsuspecting have little idea to what extent this is done. It claims to use the Bible as a symbol and not as authority. It purposely ignores the work of the Christ who came to seek and save the lost. It has no need of the Holy Ghost. Its only God is the supreme architect of the universe, whoever that may be.

I do not know how an institution under guise of morality could be organized, which in its nature would be better adapted to hinder the progress of Christianity than this. To all intents and purposes it is a rival. A man who is an earnest, honest, intelligent Mason cannot possibly be an earnest, honest intelligent Christian. They seem to be directly opposed to each other. Much more readily could one be an ardent sympathizer with the beer element of the country and an honest temperance man! Who can tell how much the church to-day is suffering from the presence of these professed friends yet secret opposers in her midst. How much of the coldness and deadness which is everywhere prevalent is due to this idolatrous worship which is allowed if not indeed encouraged within her very borders?

The whole spirit of Masonry judged from its own mouth is anti-Christian and idolatrous. If not this then there can be but one other supposition made. If all these teachings and lectures and oaths and penalties and signs and symbols and grips do not mean what they say then they mean nothing. It is simply a species of nonsense; an organization in which men while away an hour and amuse each other. It is a simple burlesque on a large scale designed to deceive the unsuspecting. The whole paraphernalia, with all its particulars is a huge joke, to amuse grown men when tired with the business cares of the week. The men who so carefully planned it and the men who have entered it meant nothing by it! Can any sane man believe this? If this be true, then an intelligent young man has no business here. A man has no right to swear such oaths in fun nor take part in other apparently serious matters in such a spirit, for loose language soon leads to loose morals.

There can be no such explanation of Masonry as this. Even its advocates would turn away from it. And yet there is but one other supposition. I wish indeed it were all joke; on the contrary, it is real earnest. The penalties are to be enforced wherever possible. Its far-reaching purposes are to be carried out. Masonry to me, if I judge it by its teachings—and how else shall I do—is a shrewd, well devised scheme to bind men's consciences, to pervert their judgments, to lead them away from God and persuade them that an external moral life—yea, less than this, that an adherence to the principles of the system is sufficient to meet all the requirements of the Divine will.

Believing this to be its teaching and most likely its intent, what place is there within its halls for a man who wishes to love God and obey him? If its influence be in every sense injurious, how can I as a teacher of youth do otherwise than earnestly advise and entreat all young men who value their own good, the good of their country and the good of the church, to forever keep themselves from such entangling alliance, and to do all they can to counteract its baneful teachings? God has left nothing undone but has provided for all the wants of man's spiritual nature in institutions of his own. Let a man worship no God but the triune God and he shall have the consolations of the divine truth and the presence of the divine Spirit with him to guide him in the right way, and in the world to come life everlasting.

—Rev. T. B. McCormick of Indiana writes to set us right on the underground railroad. There was, he says, an organization in Eastern Ohio, with headquarters at Zanesville which had some features of a secret society. Levi Coffin, the Quaker "president" of the road, objected thoroughly to the methods of the Zanesville society.

We have scarcely ceased getting news of an earthquake destroying a city on the island of Ischia, in the Bay of Naples, with great loss of life, when the island of Chios, near Smyrna, on the east side of the Ægean Sea, is shaken, its cities and villages destroyed, five thousand, or one eighth of its inhabitants perishing, and the rest left homeless, while successive shocks completed the work of devastation. Assistance is being rendered by foreign representatives and Greece, but the utmost that can be done will but partially relieve the suffering.

Reform News.

The New Market Riot.

BY AN EYE WITNESS.

It may interest and instruct the readers of the *Christian Cynosure* to read an account of the New Market riot which occurred Monday night March 21, A.D. 1881. The town hall had been engaged for two evenings, March 21, 22, and the public had been notified that Elder J. F. Browne, New England agent of the National Christian Association, would lecture on secret societies. Monday evening the hall was filled and Elder Browne read from the words of our Lord Jesus Christ as recorded in the New Testament. By invitation of the lecturer Elder S. C. Kimball offered prayer. Elder Browne then gave his lecture, which was in great part made up of extracts from the speeches and writings of George Washington, Chief Justice John Marshall, John Quincy Adams, Daniel Webster, Wm. H. Seward, Wendell Phillips, President Finney, Rev. Dr. Nathaniel Colver and other distinguished Anti-masons, and extracts read from the standard authors on Freemasonry and Odd-fellowship, inviting members of those fraternities to examine the books and verify the quotations.

The body of the audience was quiet during the lecture and seemed much interested. A number of young men in the back part of the hall began to make a disturbance by stamping and hissing soon after the meeting commenced, but Elder Browne exhibited great firmness and held them in check for awhile. As the disturbance became unendurable the lecturer called on two gentlemen to go to the back part of the hall and identify the disturbers. The disorder then ceased, and the lecturer closed his remarks with the usual benediction at about nine o'clock. The peaceable part of the audience immediately retired, except a very few friends, who tarried to escort the lecturer to his home.

Then the riot began. Elder Browne and Elder Kimball were the only avowed Anti-masons present. The rioters numbered about 150 and the uproar was similar to that at Ephesus 1800 years ago, and to that in Music Hall, Boston, one year ago. Elders Browne and Kimball were grossly insulted, repeatedly assaulted and furiously threatened. Repeated efforts were made to extinguish the lights. After awhile a few friends, attracted to the hall by the uproar, came upon the platform and urged Elder Browne to leave his baggage and seek to escape, assuring him that his property would be safe in the hall. The advice was declined. Two gentlemen, members of the Masonic fraternity, then offered to take his baggage to an ante-room of the hall to be locked up for safe-keeping. Elder Browne consented and gave up his two less valuable valises filled with Anti-masonic books and tracts. One of them was snatched from the bearer and destroyed amid yells of triumph. The other was locked up, but found next morning by a boatman in Lamprey river, valise and contents utterly ruined. Another gentleman begged for the other valise, but Bro. Browne refused to give it up. In the meantime one of the selectmen had been sent for and had arrived. He, the chairman of the board, told the rioters that if they would disperse and let the lecturer go in peace, he should not have the hall for the next evening nor at any future time. Elders Browne and Kimball with his twelve-year-old son, attended by a friendly escort then retired from the hall amid some noise and threats, but with no further violence. Elder Browne exhibited great courage and prudence, and did honor to that body of Christian men which he very ably represents. He was insulted, assaulted, and plundered of about $50 worth of property. His patient and heroic endurance of abuse was worthy of the days of the apostles. It cannot be possible that such lawless behavior will commend the secret fraternities to the Christian public. Still less will it be possible to sink any considerable part of Anti-masonic literature in Lamprey river. Brute force can never stop the progress of truth. Jehovah turns the wrath of man to his praise.

Lowe's Snow Plow Going through the Lodge Drifts of Minnesota.

GERMAN M. E. CHURCH, ROCHESTER, MAR. 23 AND 24.

CASCADE, Minn.

EDITOR CYNOSURE: Evening came and so did the people to see and hear that which Masons are sworn to conceal and never reveal. The first evening's lecture passed off quietly and with a manifest interest, as Bro. Lowe assisted by Bro. Ball of Iowa, worked the Entered Apprentice degree, proving its false origin and religion by the Holy Bible and its heathen origin and religion by the standard works of the order, which was proof sufficient to convince any one that had an ear to hear.

The second night brought more people together, and when Hiram was brought in prepared in due and ancient form, it was evident that some felt uneasy and were longing for fresh air; or it might have been that they desired some quiet nook where they might shed a tear over the death of their dear friend and not make a public expression of their grief, which would have been well enough had they not slammed the door with such force as to jar the house. They also tied a rope across the doorstep in such a way as to trip the people when they came out, but it was discovered and taken off in time to prevent mischief.

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Correspondence.

Separation.

As the question of separating from a corrupt church is now receiving some attention in the *Cynosure* by different correspondents, allow me a few thoughts on the subject.

If I have valid reason to hope that I, by staying in a backsliding and corrupted church, may help to reform and save that church, it would be my duty to stay in it as long as I could see progress in the right direction. In such case it would be my duty actively and persistently to urge the subject of reform on all suitable occasions where I have a right to be heard, in the spirit of the Master. Guided by my own moral sense, I must judge for myself where and when I must speak and act. No adherent to the wrongs or apologist for them, will invite me to oppose said wrongs nor think well of me for so doing so long as he supports sin, even by inactivity and silence.

It could not be my duty to remain in a church in which false worship, of the worst type, is countenanced in three-fourths of the clergy and half the membership, *only as a protestant* to rebuke and reprove; and not then only as the battle turns in favor of the right. Allow me to say to that excellent brother P. who proposes to stay in the M. E. church in hope of reforming it, that probably he will not need to separate formally by his own act from the people of his choice. If he "has no fellowship with the unfruitful works of darkness but rather reproves them," the separation will very soon follow. His separation may not be as tragic as that of John the Baptist, Stephen, and Jesus himself from the Jewish church; but if this brother does his duty in his church he will as surely find the way out of the M. E. church as Martin Luther did out of the Romish church, unless that church shall face about and cast out the Masonic anti-Christ, which is hardly probable. The writer of this article has never left the Baptist people and never intends to, but he has for twelve years borne persistent testimony against the lodge, and the consequence is much as we expected, that now we have only a nominal connection with the Baptist people, the Baptist churches having, with very few honorable exceptions, receded from their position, held forty years ago, on the lodge question. I have a name with a church which, twelve years ago, took right ground, excluding by vote all secret orders from fellowship. A moral tempest was the result of this action. Nobly did the little band stem the storm for years, but we are sad to say that we fear that the church now is far less than formerly a "testifying" church. It continues to hold its ground, I think, against the lodge, so far as to disfellowship secret societies at the Lord's table, but continues to affiliate with it in the Association, which is largely controlled by lodge men. God says "have *no* fellowship with the unfruitful works of darkness." In separating myself from lodge fellowship I am compelled to a separation from the great body of the Baptists. But it is their act by separating from God in failing to testify against the false religion of the lodge.

I am now in harmony with the Baptist people as they were forty years ago. No denomination of Christian people is "the church of the first born whose names are written in heaven," and he who stays in a hopelessly corrupt church in order to reform it, will be in danger of alienation from the real and invisible body of Christ—the real and true church. Fellowship with incurable evils means too much for a child of God to afford. It means contamination and guilt — moral contagion. I cannot settle this question for another, and say how far he must go and where he must limit his fellowship, but I *must* settle it before God for myself, or rather submit to the righteous decision of God as already settled. See Psa. 1:1.

NATHAN CALLENDER.

Membership in a Lodge-loving Church.

ELY, Iowa.

After acknowledging the lodge idolatry in the M. E. church, Bro. S. Pilkinton puts in a plea for the agitation of the subject in said church. Now, brother, please try it, and you will know more about Freemasonry. Are you not aware that your church officials are secretly sworn to forever conceal and never reveal the deeds of that idolatrous institution. As you have quoted Scripture in justification of remaining in a corrupt organization, what does the Saviour mean when he asks how can two walk together unless they be agreed? And again, "If the blind lead the blind they shall both fall into the ditch." Let me quote Paul in 1 Corinthians 5; "I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolators; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such a one no not to eat."

And now, Bro. Pilkinton, let us hear from you again when you and others are so successful in excluding idolatry from the M. E. church.

JASON C. BARTHOLOMEW.

H. Stemiller, Mormontown, Pa., writes: "The good cause is moving forward here."

Our Mail.

E. L. Dilley, Spencerville, Ind., writes: "I read the Cynosure with interest and delight.

Mrs. M. A. Hitchcock, Denton, Mich., writes:

"When Morgan revealed Masonry I remember well my grandfather was well pleased, and told me all about the degrees up to Master Mason, as he had been a Mason."

A. M. Chappell puts the case forcibly thus:

"There is nothing in Masonry that demands anything but the contempt of an honest man, much less of a Christian gentleman. What honest, sensible man is there who wants to obtain favor or help from others which he as a man does not merit? What possible claim to goodness can any system lay that refuses to be investigated? How can a Christian or Christian minister unite with an oath-bound brotherhood, the majority of whom are professedly opposed to Christianity? Where does he obtain permission to unequally yoke himself with unbelievers? Where does he learn that light hath communion with darkness, that Christ hath concord with Belial or that he that believeth hath part with an infidel? Or by what authority does he practically teach, who as a Christian minister joins the lodge, that a Christian is not required to separate himself from the world? Let every candid Christian weigh these questions and feel assured that the conclusion will be that Masonry is from below and that Christians are bound to oppose it."

True, every word. And when Christians learn the power that there is with God and man in this separation from the world, and then only, will the cause of Christ make fitting progress. And if the separation calls for severe self-denial, so much the better, and so much greater will be the blessing for him or her who makes it. See Luke 26: 27 with references.

Bro. Frederick Brouse, Fremont, Ind., writes:

"I have ever been opposed to secret societies, rum and tobacco. I read my Cynosures and give them to my Sabbath-school. They go from one to another till worn out."

One of the most encouraging features of this reform is that so many of its friends make clean work against all evils. If we only do this in a spirit of love for those who are ensnared, just so sure as God's word is true he will bless our efforts with abundant success.

From Wm. Parkis, Goodrich, Mich., comes the following:

"I lived six miles from Batavia at the time the Masons carried off Morgan, and for a long time after we would not let a Freemason have the office of pathmaster in our town, nor even any other office."

If more Anti-masons would take the same course now we could soon be free of lodge domination in politics.

Mrs. D. R. Kier, Sedgwick, Kan., says of the Cynosure:

"Not a week but there is something in the paper to praise the Lord for. Let us praise him for what he has done, and still look for greater blessings."

We are glad to know that the Lord is making the Cynosure an instrument of good. Pray for it, that it may have more readers and may be kept perfectly faithful to the Lord Jesus and his cause.

Bro. A. D. Carter, Deersville, O., writes: "There were three American party votes cast in this (Franklin) township which were thrown out."

Friends who see the Cynosure every week would doubtless be surprised to know that many who would hail the paper with joy are ignorant of the fact that the Cynosure is published. We quote a few words from a letter recently received from New York:

"I read in the Morning Star that you publish the Cynosure. I have not seen a copy in a year; supposed it was suppressed. Please send a specimen."

Friends, do not grow weary in circulating the Cynosure.

Rev. John Thompson, Sabetha, Nemaha county, Kan., sends a club of ten the result of three weeks' work and writes:

"O how I wish we could have a lecture here in Sabetha by some able man that could open up the whole subject to the people. I think if we could have such lectures as Bro. Browne delivered in North Cedar, Jackson county, at our last State convention, it would be attended with great good. If we could have help from some quarter to get Elder Browne or E. Ronayne to come and give us a course of lectures; after that I think we would be able to stand on our own feet, and probably to help others who are in our present weak condition."

D. Booth, Shortsville, Ontario county, N. Y., sends $4.60 for the Morgan monument and promises $8.00 to be paid when the monument is completed. All whose subscriptions he remits are in favor of having the monument erected over Morgan's tomb at Batavia, Genesee county, N. Y.

F. R. Hill, Wilbur, Oregon, writes:

"Your light has been seen in Oregon through the Cynosure. The church is beginning to move out on the line. It is high time for Christians of every name and order to step to the front. You may set me down for $2.50 towards the Morgan monument which is destined to be the emancipation proclamation to a people endangered by this idolatrous lodge of sun worshipers. The monument question strikes me as one of great importance."

N. P. Eddy, Sheffield, Ill., writes:

"I lived in the State of New York when Morgan was killed and was in Orleans county, where they took him along. I was then twenty-two years old and at two town meetings the next spring they turned all the Masons out of office. I think the monument should be placed by the side of Morgan's grave at Batavia. I have been an Anti-mason ever since they murdered Morgan. I have always been anti-slavery ever since I can remember and ever been anti-tobacco and for quite a number of years I have been anti-tea and coffee. Have been a strict temperance man for nearly fifty years. My prayer is that Masonry may soon come down and Christ's kingdom be built up more fully through the whole earth."

H. Nash, Monmouth, Warren county, Ill., writes:

"They reported three Anti-masonic votes in this county. I feel that I did my duty in voting as I did. And I intend to stand by it. I will see what can be done to procure a lecturer. I think much good could be done in that way as many are getting their eyes open on the subject."

Sabbath School.

LESSON IV.—April 24, 1881.—COVETOUSNESS.

SCRIPTURE.—Luke 12: 13-21.

GOLDEN TEXT.—Luke 12: 15.

[From Notes for Bible Study.]

HOME READINGS.

Luke 12: 13-21; Josh. 7: 19-26; 2 Ki. 5: 20-27; Acts 5: 1-11; Ex. 32: 1-8; 1 Tim. 6: 17-21; Luke 12: 13-21.

PARALLELS.

Job 27: 8; Psalms 37: 16; 39: 6; 49: 16-20; 52: 7; Prov. 11: 4; 15: 16; Eccl. 11: 9; Jer. 17: 11; Mat. 6: 19-21; 13: 22; Phil. 4: 6; 1 Tim. 6: 6-19; James 2: 5; 4: 13-15; 5: 1-5.

Analysis.—What was the occasion of this address? v. 13. Why did Jesus refuse advice? v. 14; John 18: 36. Why does Christ warn against covetousness? 1 Tim. 6: 10. What more important than earthly riches? Luke 10: 41, 42. What character in the Old Testament fits this picture? 1 Sam. 25. What is the end for which most are living? v. 19; Prov. 18: 11. What is God's name for the sinner? v. 20. How is his folly shown? What is the meaning of the term "rich" here? v. 21. What is the fate of the rich man? Job 27: 19-22. How should we use riches? v. 33; Mat. 6: 19, 20. How can we lay up treasure in heaven? Prov. 19: 7; Luke 16: 9; 1 Tim. 6: 17-19.

Guilt of Covetousness.—Why sinful?

Ex. 20: 17; Eph. 5: 3-5. What is the first recorded instance? Gen. 3: 5, 6. What the result? Rom. 5: 12. What rebuke is given? Hab. 2: 9; Rom. 7: 7. What does Christ say of it? Luke 12: 15. In what connection is this sin ranked? 1 Cor. 6: 10.

Forms of Covetousness.—How wide is the command against it? Deut. 5: 21; Acts 20: 33. Is wishing for a different state of life wrong? Heb. 13: 5. Is anxious care for the future right? Phil. 4: 6. Do the thoughts of the heart in discontent fall under this sin? Mat. 15: 19. Is murmuring against one's lot a form of this sin? 1 Cor. 10: 5, 6.

Remedy for this Sin.—How can it be cleansed? 1 John 1: 7. How avoid anxious care? 1 Pet. 5: 7. Avoid companionship with covetous, 1 Cor. 5: 11. What will prevent covetous habits? Mat. 19: 21.

LESSONS.

1. The spirit of covetousness is overcome by being filled with the Spirit of God. Eph. 5: 18.

2. Covetousness, which is idolatry, is overcome by seeking first the kingdom of heaven and the righteousness of God.

3. Covetousness separates from God—unfits for heaven—and leads to eternal death.

4. Covetousness is the inspiring motive to unbelief; and unbelief exalts the creature above the Creator.

5. Covetousness thus is the grand obstacle to the salvation of sinners. They love to please themselves more than God.

6. Covetousness is universal. The Old Testament is filled with denunciations of it; the New Testament repeats it, and urges all saints to resist and avoid it.

7. Covetousness, the seeking for self, obstructs the progress of Christ's kingdom, and keeps the world united in opposition to it.

8. What now prevents your salvation? your sanctification?

Words of Life for Every Day.

If ye abide in me, and my words bide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, April 14.—So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. Heb. 13: 6.

Friday, April 15.—Israel shall be saved in the Lord with an everlasting salvation. Isa. 45: 17.

Saturday, April 16.—The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. Isa. 54: 10.

Sabbath, April 17.—But do not ye after their works; for they say and do not. Mat. 23: 3.

Monday, April 18.—Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. Rom. 4: 25.

Tuesday, April 19.—He will fulfil the desire of them that fear him: he also will hear their cry, and will save them. Psa. 145: 19.

Wednesday, April 20.—I will hear what God the Lord will speak; for he will speak peace unto his people, and to his saints. Psa. 85: 8.

One text well studied is of more value than a whole book of the Bible hurriedly run over. But where one stops to think, a score hurry from place to place like a gold prospector who picks up a pebble anywhere and everywhere, but never sinks a shaft to reach the rich veins that lie deep in the bowels of the earth.

Thurlow Weed's Statement.

The following is from the report of Mr. Weed's interview in Philadelphia, which has been so widely printed during the past month:

"The facts were about these: Morgan was a drunken stonemason and a member of the order of Freemasons. With the help of a country printer he printed an expose of the first three degrees of Masonry, and was about exposing the Royal Arch degree when the Masons determined to put a stop to it. Morgan had come to me—I was in the newspaper business in Rochester at the time—to print his book, but he wanted me to take an oath of secrecy before I began the work, and I would not do so. The Masons had Morgan arrested on a trumped up charge of petit larceny and lodged in jail. They then made arrangements to carry him off. A party of them, including Gillis, Nicholas G. Cheeseborough (whose daughter called on me not half an hour ago), and James Whitney and others, went to the jail, and, after considerable parleying with the jailer's wife, they prevailed on her to give Morgan up. The idea of the Masons was simply to get Morgan away from the bad company he was in, in which case the Masons believed he would give up his design of exposing the secrets of the order. They proposed to buy him a farm in Canada and turn him from his evil ways generally. The plan was now changed to provide for Morgan by sending him away from civilization in the employ of the Northwestern Fur Company. There were several meetings of the lodge and chapter at Niagara on the subject, but many Masons refused to have anything to do with the scheme. Then the matter became imperative. Something had to be done, and at once.

"It was found to be dangerous to recede or go on. After Morgan had been a prisoner in the magazine for three or four days there was a large meeting of Masons to install an encampment in a Canadian town near by. Prominent men were present, including members of the New York legislature, and the evening ended with a grand supper, at which excited speeches were made by several prominent members of the order in the case of Morgan. At last the chaplain was called on for a toast, and he gave the following: 'The enemies of our order—may they find a grave six feet deep, six feet long, and six feet due east and west.' This contained a hidden significance, and Col. King, who was at the table, called four gentlemen outside, and, a carriage being called, they were driven to Fort Niagara, where they arrived at 4 o'clock in the morning. Morgan was called up, and was told that they had made arrangements for his welfare—bought him a farm, etc. He went with them and they took a boat and rowed out four miles into Lake Ontario. Here they wound a rope loaded with sinkers around Morgan and threw him overboard. A man at the fort, whom I afterward looked up in a moment, saw the boat leave with six men and return with but five. Of course all these facts were denied, and the world said the committee that investigated the matter were politicians and were moved by interests other than those of discovering the truth.

"Just as I was leaving Chicago at the close of the proceedings of the convention which nominated Mr. Lincoln, I was mortified and even much disgusted at the defeat of Mr. Seward, and was sending my baggage to the depot. Col. John Whitney, one of the five men who took Morgan out in the boat, came to me and said, 'I want to swear to what I told you about the Morgan matter, and if you survive me I want you to publish it.' I promised to write out the statement, which contained substantially the facts I have given you, and intended to do so, but the campaign came on, the war broke out, and I was sent to Europe by Mr. Lincoln and I neglected it. While in London I wrote to Whitney asking him to go to E. B. Williams and let him write the statement. When I got back home that letter was returned to me from the dead letter office, and Whitney had died a week before it should have reached him. I was always sorry that I did not write out the statement in Chicago."

Obituary.

Died at Darien, Wis., on the 29th of March, after months of intense suffering, G. I. Vanderhoof, in the 82nd year of his age. The deceased was born in Wells, Montgomery county, N. Y.; was afterward a resident of Deerfield, near Utica, where at the age of twenty, he was hopefully converted and united with the Baptist church, in which connection he remained till his death. He came to Wisconsin in 1850 and immediately identified himself with Christian people, earnestly advocating the cause of Christ in general, and the work of philanthropic reform in particular, including anti-slavery, temperance, and opposition to oath-bound secrecy. A man of warm, generous impulses, no appeal for the relief of human suffering, so long as he had means, fell on his ear in vain. But his good deeds were never urged as a ground of acceptance. Of him it can be truly said, "He trusted in Christ." H.

John McCulloch, a former highly respected citizen of Wooster, Ohio, died Feb. 20, at the house of his son-in-law, in New Sharon, Iowa, aged 75 years. In early life he united with the Baptist church at Wooster and for forty-one years, until the close of life, he was a zealous and active member, holding the office of deacon nearly the whole time. For the last two or three years his eyesight had failed him, and thus he could not read his Bible, but greatly delighted in hearing it read and in conversing on what he had for many years learned of its truths. He was calm and resigned, ready and willing to depart and be with Christ, dying as he had lived, in the triumphs of a living faith. Bro. McCullough was a true friend of Christian reform, and of course a strong opposer of the lodge. Since the first issue of the *Cynosure* he has been a subscriber and an interested reader. May God raise up some young man who shall take his place in the army of truth.

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL. 14, 1881.

The articles in this number occasioned by a Philadelphian's report of an interview with Thurlow Weed will be read with deep interest. We dissent from the views of G. W. H., who blames the Anti-masons of 1826-31 for not verifying and writing out the facts concerning Morgan's life and death. They did all that they could. But Seward, Fillmore, Granger and other leaders were politicians, and as Masonry feigned dead, or "played possum," as the phrase went, all the political leaders except Thaddeus Stevens were for dropping Masonry as a dead issue. John C. Spencer, the attorney for the State, threw up his appointment in disgust, investigation ceased, and the lodge triumphed over the laws and government of the country. The facts of the horrible tragedy not before established by the courts have slowly leaked out since in such confessions as Whitney made to Weed.

Edward McPherson, long clerk of the House of Representatives, has had a biography of Thaddeus Stevens written some ten or fifteen years. When asked why it did not appear he has assigned his ill health as the cause of the delay. It is hoped that no worse cause is suppressing the life of the man who led our House of Representatives during the war of the rebellion.

The issue tendered by Morgan Anti-masonry was simply and solely political. The issue of the National Christian Association is primarily religious — the worship of Christ against all false religions, the atonement against ceremonies of human invention. The Anti-masons of fifty years ago did not know that Masonry was idolatry, Baalism: and a political organization cannot cure a religious evil. Christ can.

It is time that "hifalutin" and "blizzard" were inserted in Webster. No words now in the dictionaries so well describe the staple articles in the Chicago *Voice of Masonry*. Take the following for hifalutin: "The clouds may gather, the darkness thicken, and the storm beat upon her walls; but the genius of Masonry will ride high over all, bearing foremost and uppermost that great light which is the anchor of our hopes both sure and steadfast."

Only think of a "light which is an anchor," borne aloft above both clouds and storms!

But when the *Voice* blows on the *Cynosure* it is a perfect blizzard; thus: "We are pronounced dangerous to society. * * * Excommunicated by Cynosurians, and read out of government by dead politicians." But he assures us that Masonry "will continue to live until the sun and moon are blotted from the blue arch of heaven, and the death angel has gathered the last sheaf into the garners above."

Sinless Amusements.—"Give us cards and dancing, or find something better."—*Liberal Religionist.*

"Diversions, properly so-called, have no foundation either in reason or religion. They are the offspring of a corrupt heart, and nourished by a vicious example. God requires duties and nothing but duties; and the duties which he requires are so various and so well adapted to our present state, that in the performing of them we may find all the relaxation of body and mind which either require."—*Parks' Memoir of Emmons.*

The doctrine of Dr. Emmons, cited above, was the doctrine of the Puritans, which was, and is still, hated and scouted by religious worldlings. But if the word "duties" be taken in its true comprehensive sense, as in all things following the example of Christ, the sentiment of Emmons is neither bigoted or monastic. A stroll in the woods, or taking an infant child in one's arms is relaxation in the received sense; but Christ went into "a desert place" to "rest awhile;" and he took little children "in his arms" on different occasions; and, if they cried, doubtless did what he could to amuse and quiet them.

Outer Gyrations.

The *Religious Telescope* feels already the outer gyrations of the conference whirlpool at Lisbon, Iowa, May 12th next; and the auspices are favorable. "A Layman," in that paper for March 30th, is permitted to tell some home truths about Masons and their attorneys in the Brethren church, and argues that Garfield might as well hope to make his a Republican administration with Jeff. Davis and Wade Hampton in his cabinet, as the Brethren church to maintain itself against the lodge with Freemasons and lodge abettors in its pulpits.

The word of God to the Brethren leaders is the same as it was to Moses and Aaron in like circumstances, viz., "Speak unto the children of Israel *that they go forward.*" True, the Red Sea is not yet opened before them, and the way in advance looks dark; but to stand still is to fall into the hands of the Egyptians. The Hebrew leaders had to wet their feet (Joshua 3: 13) before the waters of Jordan were divided. But "as soon as the feet of the priests that bear the ark were dipped in the brim of the water," then Jordan opened and "all the people went over on dry land!"

The great want of the Brethren church now, is such leaders as Israel had then. The Brethren bishops are good men, but they are not now Otterbeins, Newcomers and Boehms. Glossbrenner and Weaver believe that the anti-secrecy law cannot be enforced in the eastern conferences. They even say that the sainted Edwards had to change and lower his standard when he went to Baltimore. If the bishops would preach against the anti-Christ of the lodge and the presiding elders would follow them; if even seven out of ten of the preachers would preach as some do now, and as all do on the subject of temperance, lodgery would vanish from the churches and all the people would go over this Jordan on dry land. But the men appointed to bear the ark before God's people are afraid the church will be rent, and it surely will be rent unless the leaders "speak to the children of Israel that they go forward." Next to Weaver and Glossbrenner are Dixon, Castle and Wright, who loathe and hate the lodge and attend anti-secret meetings and speak out against it. But even these men *do not wet their feet.* They do not treat Masons as they would a new society which should be got up *de novo*, swearing as Masons swear, and worshiping without Christ or the Holy Ghost, as lodges worship. They all stand guard over that broken law. Observing their leaders, the great body of the preachers keep step with them. Where have the great and overwhelming majority in the Brethren churches, held one frank, fearless, outspoken convention for Christ, as their opponents held their nullification convention at Dayton for the lodge. The children of this world are "wise in their generation," wiser than the children of light. And Christ stands waiting and pleading, "Who will rise up for me against the evil doers? Who will stand up against the workers of iniquity?" and, like the patriarch Jacob, when famine was pressing, he asks, "Why do ye look one upon another?" If the Hebrew leaders had waited till "all the people" or even all the leaders had got their feet wet before any of them were willing to step in, God's ancient church would have died in the desert. The bishops fear to get too far in advance of the church, the presiding elders copy the bishops, and every aspiring young preacher who hopes to be either elder or bishop covers his file leader. The only out-spoken, determined men are men like Warner of Virginia who feel strong in the friendship of the world represented by the lodge. The only way to escape this blockade is, for each one to deny himself and take up his cross and go up, as God's people did at Jericho, each entering the gap before him without waiting for leaders. Let each take on his soul the whole responsibility of this holy cause. Call a reform convention to meet at Lisbon the day before the conference opens. Agree to ask Bishop Wright to preach, before the conference rises, on the divorce of the false and Christless worships from the church, and, above all, appoint a commission of three or five Brethren like Halleck Floyd, Hurless, Allwood and Pres. Thompson (expense borne by the church) to report to the bishop and elders of each conference the number of secretists in that body. And remember that "*This kind goeth not out but by prayer and fasting.*" In 1831, the Synod of Cincinnati appointed a day of fasting and prayer for divorcing the church from slavery. There are no slaves here now!

—Bro. Lowe returned from Minnesota on Friday last, and on Saturday took the train for his home in Holland, Michigan, from which he has been four months absent. After so severe a winter's experience he seems in good health, and has the satisfaction of knowing that God has been with him. When he left Minnesota, the farmers in Rice and adjacent counties were plowing and sowing, while in Wisconsin and northern Illinois the grasp of winter is heavy upon field and flower.

—Elder Browne writes of good meetings in Farmington and Barnstead Center. The State convention opened on the 7th in Rochester, a central point northwest of Portsmouth. On Sabbath last an appointment was made for Strafford Bow Lake; after that Gardner, Me., is to be visited, and then back to Worcester, Providence and Connecticut. Elder Browne finds New Hampshire a hard field and is much worn with the work but trusts in God for help.

—After Bro. Lowe left Baraboo, Wisconsin, Prof. J. Wood and others went on with their organization of a county society. Sixty names were secured to a call and the court house was opened for the meeting, which was well attended and was addressed by Bro. Wood. The following officers were elected: J. W. Wood, President; Charles Cowles, Wallace Porter, G. W. Waterbury and Riley Wilder, Vice Presidents; J. B. Crawford, Treasurer; L. F. Halsted, Secretary. Seventy-five members were enrolled by subscribing to the constitution and by laws, and R. J. Wood was nominated for the office of county judge.

—A host of friends will regret to learn that President S. B. Allen has resigned his place in Westfield College. The reports mention only very briefly that the executive committee reluctantly accepted the resignation, but he will remain till the close of the collegiate year, when a strong effort will be made to yet retain his services with the institution with whose prosperity and usefulness he has been so long identified. His position has led to some conflicts with the enemies of the United Brethren church in its position against the lodge, but he has always been the firm and honorable advocate for Christian principles against false worships.

—The winter "deadlock" is broken. Reviving nature suggests renewed activity for the *Cynosure* and every department of reform work

Forward, March.

The intense political interest during the last Presidential campaign was in some respects a hindrance to our work. Many staunch friends felt that they must ignore Masonry at the ballot-box for once, and their resolve to vote for an advanced Freemason had its effect upon their efforts. Some prudent ones even feared to have the lodge shown up in their immediate locality, lest support should thereby be diverted from their "coming man," and the country lost by his failure to reach the "White House." This agony is over. The field before us is now clear for the coming fall and winter campaign, and it is time for the workers to wheel into line for a forward movement greatly in advance of anything yet attempted. Bro. J. F. Browne is doing solid work in New England. Bro. H. H. Hinman, always "a terror to evil doers and a praise to them that do well," has returned South. Both these brethren are under commission of the N. C. A. Bro. Lowe has been building breastworks and establishing outposts in Wisconsin and Minnesota this winter. Bro. Rathbun made bold dashes and won valuable trophies in Indiana and New York early in the season and then returned to Iowa, where he keeps the flag flying. Bro. Starry roused the angry lion in northern Iowa and drove him from the field. The redoubtable Ronayne is sweeping down upon the foe and hewing him with the sword of the Spirit, as Samuel dealt with the uncircumcized Agag. President Blanchard is steadily regaining health, and his words have the old ring and inspiration as they are passed along the lines. Fathers Preston, Green, Leuty, Varney and a host of veterans live to pray and labor as they have strength. The *Cynosure* force has been strengthened. Bro. E. A. Cook, the indefatigable worker, keeps his eye on the "sly craft," and when any change occurs in "ritualistic work" it is correctly given to the public from his press almost before the country lodges get their "authorized copies." The National Christian Association has sent out not less than half a million pages of tracts, and distributed near one hundred and fifty thousand circulars during eight months past. Bro. Hinman has been the honored instrument in opening up a broad field in the South, which he reports "ripe and ready for the harvest." Anti-masonic libraries have already been sent to some of the colleges in this newly opened field, and others will follow as soon as funds will justify. New allies have been gained, and never before has there been such freedom of thought and utterance upon this dark subject as at the present time.

What is now needed is to push forward the divisions of our grand forces. Each State should begin at once to make arrangements for a fall and winter meeting. Wisconsin has usually led the van. The old hero, Bro. Barlow, is laying deep and broad foundations in his new field. You will miss him at "roll call," and whenever the fight is hot in Wisconsin. Who shall be his successor in office and look after the State meeting and work? I nominate J. W. Wood, of Baraboo. Who says "Aye?"

What do you say, friends? Shall we begin with Wisconsin and take the States as near in order as can be arranged? Would it not be well this year to form a kind of "presiding elder's district" and have a degree worker and helper appointed for a certain number of States conveniently located?

What do you think of it and what have you to suggest? Let us hear from you.

I intend next week to say something of finances and plans for visiting churches that will give our cause a hearing. The leading editorial in last week's *Cynosure* contains very many valuable suggestions. It will repay you for a second reading.

J. P. Stoddard.

The Morgan Testimonial.

RECEIPTS FOR WEEK ENDING APR. 9.

H. S. Limbocker and others $3.

C. Shank, M. E. Null, J. H. Null, J. Hall, H. C. Underwood, S. C. Dodd, J. S. Rice, C. Hutchins, 50c each.

John H. Wolfe, Mrs. J. K. Pierson, B. Borton, Jr., S. Gray, N. McLaury, D. Menge, 25c each.

Perrie Harwood, Robbie Harwood 12½c each.

H. Wolfe, 10c.

O. S. Brown, N. W. Switzer, H. L. Carpenter, 5c each.

Total, $9.00. Grand total, $528.40.

Notices.

The Yolo County Christian Association opposed to secret societies will hold its second annual meeting on Thursday and Friday, 28th and 29th days of April in the hall at Plainfield, seven miles south and west from Woodland. Rev. D. Shuck of the United Brethren in Christ is solicited to deliver an address on the evening of the 28th, and Rev. D. A. Richards, the Wesleyan Methodist missionary from Michigan, on the evening of the 29th. The business of the association will be transacted during the day of the 29th.

The friends of the reform in the State, are earnestly requested to attend that we may determine as to time and place for a State convention to organize a State Association. "The Triennial Conclave" is to be in California in three years. We have no time to lose.

Persons coming to attend the Association will find teams at the depot at Woodland in evening of 27th, 9 o'clock train; also noon train on 28th.

Otis Smith, Pres.

Rhode Island.

The second annual Rhode Island Anti-masonic convention will meet in Howard Hall, Providence, Friday, April 29, 1881. A forenoon prayer and conference meeting at 10:30 o'clock; afternoon lecture at 2:30 o'clock; evening lecture at 8 o'clock. Rev. J. F. Browne will deliver lectures on Freemasonry and kindred societies, under the auspices of the National Christian Association. Admitance free to all. Ladies are especially invited.

Rev. M. S. McCord,
Vice-Pres. for R. I.

Continued from 5th page.

It is enough to say that the Masonic Blue Lodge is public property in Rochester, and much good has and will come from it although the ministers are all tongue-tied. Fear rests upon nearly all. Like dumb dogs they cannot bark.

There are some who have their eyes open to this great evil, and can plainly see that the power of these secret lodges stands directly in the way of their Christian and civil liberty.

AT PLEASANT PRAIRIE SCHOOL-HOUSE.

After the meeting closed in Rochester I brought Bro. Lowe to my place. The roads being bad, we did not get home till 1:30 A.M. There is, here on Pleasant Prairie, a large brick school-house, which was built with the understanding by the community that it should be used for all kinds of public meetings, although no writings were made to this effect. It has not been closed, however, since it was built until now. It was used for a grange hall so long as that young wolf devoured the morals of the young. And many a time has the teacher had to clean out chicken bones, bits of bread, pie and cake, quids of tobacco and other filth that was profusely scattered over the house after a grange feast. For they "sat down to eat and drink and rose up to play." It was also used for meetings of the sons and daughters of the beer-keg, for they used it freely while that institution was running here.

But when we arrived at the house on the 26th we found it locked by order and the help of a Mason, who was not a member of the board, assisted by Mason No. 2 and a granger and United Workman, and that in the face of the taxpayers of the district. Thus the spirit of the secret lodges said to this people, We rule you. But the house was opened and Bro. Lowe worked the first degree of Masonry without any further trouble, except that Mason No. 2 lost his jewel and kept up a continuous, wild and rambling talk, occasionally seasoned with blasphemy and "that's a lie;" his own wife and young daughter and neighbors' wives and children being present. Except for this the lecture passed off quietly and all present were interested and pleased, yet disgusted to see what our ministers go through with in this den of iniquity. The next evening the house was not locked and there was a large number present. Bro. Lowe told the people that he had been a worshipful master of three different lodges in Michigan and showed his Grand Lodge reports to prove it. All honest and truth-loving people believe him. Still he was called an impostor, a deceiver and a liar, and that from a source that was not expected. How strange it is that some professed Christians will allow an evil spirit to take possession of their hearts for the friendship of a few worldly men. Mason No. 2 was also very abusive this evening and made a grand exhibition of the spirit of the lodge devil. He received much help from the Pleasant Prairie Sabbath-school superintendent and music teacher, an old man of gray hairs, yet a confirmed skeptic in regard to the teachings of spiritual Christianity. But the scales are failing from the eyes of a great many in this part of the country.

Sabbath evening I listened to a sermon on "hobbies." Anti-masons are riding a hobby. They have one idea; make their best friends mad at them; love to make a disturbance. When the preacher closed this tirade one of his dear friends stamped his feet for a cheer. Too bad! the people did not respond. Tuesday evening they made a donation and dance for him. He said he was sorry for the dance, but carried off the spoils to his home. F. M. Waldron.

Come Over and Help Us.

Radical Christian Office,
Kelvin, Ont., April 1, 1881.

Dear Editor:—Could not something be done to enlighten the people of Canada on the horrid works of Freemasonry? This fair Dominion is cursed through and through with secret societies, but more especially with Freemasonry. What is worse, the most fearful darkness in respect to these evils reigns from one end of the land to the other. Ministers, teachers, editors, farmers and men of every class are saying they "know nothing about Masonry," while the devil is laughing in his sleeves. I am acquainted with the leading religious and secular newspapers, magazines and other publications of Canada, but *I never saw an article in any of them against Masonry.* O horrible! No one seems to have moral courage to expose the abominations of the "house of darkness," and souls are being dragged down to perdition by this Christless system. My very soul groans underneath the burden. O! is there some consecrated soul or souls (I care not what denomination of Christians you belong to) who will help me to scatter light and awaken thought respecting this giant evil? Any person who wishes to render aid in this work and can send me tracts, papers, pamphlets, etc., for free distribution, will have my most hearty thanks. My own paper, the *Radical Christian*, is strongly opposed to secret societies, and is scattered through the Dominion as extensively as possible. Any one who will send a dollar shall have 100 copies of the paper for circulation among those asking for light on this reform movement. Will the readers of the *Cynosure* help me? God bless you. Amen.

For Jesus. Albert Sims.

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Home Circle.

A Christian's Prayer.

My God, in me thy mighty power exert,
Enlighten, comfort, sanctify my heart,
Sweeten my temper and subdue my will,
Make me like Jesus; with thy Spirit fill.
I want to live on earth a life of faith
I want to credit all the Bible saith,
I want to imitate my Saviour's life,
Avoiding slightness, gloom and sinful strife.
I want to bring poor sinners to thy throne,
I want to love and honor Christ alone,
I want to feel thy Spirit's inward power,
And stand prepared for death's important hour,
I want a meek, a gentle, quiet frame,
A heart that glows with love to Jesus' name,
I want a living sacrifice to be,
To him who died a sacrifice for me,
I want to do whatever God requires,
I want my heart to burn with pure desires,
I want to be what Christ my Lord commands,
And leave myself, my all, in his dear hands.
O Lord, pour out thy Spirit on my soul,
My will, my temper and my tongue control.
Lead me through life to glorify thy grace,
And, after death, to see thee face to face.
—Intelligencer.

The Skeptical Shoemaker.

"I have read," said the shoemaker, "a good deal about the heathen gods, and I believe the account of Christ is taken from some of the heathen writings."

"Will you abide by your own decision on two questions that I will put to you?" said the Bible-reader. "If so, I will freely do the same. I will abide by your own answers; by doing so we shall save much time, and arrive more quickly at the truth."

"Well," said he, "out with it, and let us see if I can answer; there are few things but that I can say something about."

"Well, my friend," replied the reader, "my first question is, suppose all men were Christians, according to the account given to us in the Gospels concerning Christ, what would be the state of society?"

He remained silent for some time in deep thought, and then was constrained to say, "Well, if all men were really Christians in practice as well as in theory, of course we should be a happy brotherhood indeed."

"I promised you," said the reader, "that I would abide by your answer; will you do the same?"

"Oh yes," he readily replied; "no man can deny the goodness of the system in practice, but now for the other question; perhaps I shall get on better with that. You have a chalk this time against me."

"Well, my next question is this: Suppose all men were infidels—what then would be the state of London and of the world?"

He seemed still more perplexed, and remained a long time silent, the reader doing the same. At length he said, "You have certainly beaten me, for I never before saw the two effects upon society. I now see that where the Christian builds up, the infidel is pulling down. I thank you; I shall think of what has passed this afternoon."

The sequel was that he was fully persuaded in his own mind to give up all his infidel companions and follow the Lord Jesus Christ. But the change did not stop here. When first the reader called, he had to sit on an old, dirty chair, with a number of half-starved children sitting in their rags around him, neglected and uncared for; now they have removed to a better home in a cleaner street. Within all is cheerful and happy. The father, no longer faithless, delights in the company of his wife and children, all of whom are neatly dressed; and his chief happiness is to read and speak to them of things which belong to their everlasting peace.—*Exchange.*

Self-Sacrifice.

Self-sacrifice is as the root of all the blossoms of goodness that have survived the wreck of paradise. There never was a heart but had gleams of it. Shining at times in some royal natures, diffusive as the light of day without clouds, there is yet no life so dark and clouded but it sends a golden shaft through some opening rift. To be great hearted, for the love we bear to our Master, and in imitation of him, is the ideal of Christianity, for it is the religion of him whose life and death were self-sacrifice. If we are to follow we must, like him, bear a cross. It has been so from the beginning. Call the dead roll of the world's worthies—its prophets, apostles, martyrs and saints, the great teachers of mankind, the architects of our liberties, the heroes of civilization, the ministering angels who have blessed the poor, the sick, the helpless. Has not the measure of their goodness been that of self denial? They have suffered that others might suffer less, they have died for the truth that others might live, they have defended human rights by enduring unspeakable wrong. Is not heaven itself to be reached through death? The blessed One entered not into his glory until he had been crucified. The leaders of mankind have had to tread a blackened and scorched path of suffering, and we enter into their labors without their sorrows. White robes of earthly saintship, like those of heaven, are only gained through much tribulation. Everything good costs self-denial.—*Geikie.*

A Saw-Mill Discussion.

You remember I told you what Deacon Thresher said about prohibition. He denied that prohibition was an interference with the rights of the liquor sellers. He said it was simply protecting the rights of the community at large against liquor sellers, whose policy is to get rich at the expense of other people.

When he had got through the dry goods drummer turned on him thus: "Well, Deacon, you are more than half right, I will admit. However, I am not so bad at heart as you might infer from what I have said. I admit it is rather grinding on you to pay the damages brought on by a saloon you hate. A saloon is a curse to the neighborhood where it is. I will concede that frankly.

"But now, Deacon, I have a blunt thing to say. It is all very well. If everybody were like you there would soon be a big storm over the saloons. But they are not like you, and there's the difference. So you won't effect anything. It will end in talk. Now I'll tell you why. It is because the great bulk of the community don't take any interest in the question one way or the other. Their *vis inertia*, as the schoolmaster here would call it, or their power to sit still hard, as I should say, is something tremendous. The liquor sellers know that as well as the temperance people, and they take advantage of it.

"The facts are here. I can set them forth best by an actual case in point. A few years ago I was out in Ohio collecting bills. I made my headquarters in a town called L. The new temperance excitement began. The women took the matter in hand and soon things became lively. There were in the town about three thousand people in all. It was soon found that there were two contending camps and a great body of neutrals.

"I. The crusaders' camp: This consisted of from forty to fifty determined women. They were backed up by from twelve to twenty out-and-out temperance men. This constituted their military force.

"II. The liquor-sellers' camp: This consisted of four or five saloon keepers, one or two distillers, and three or four respectable druggists, who sold liquor on the sly as a medicine. Then there was quite a number, perhaps thirty or forty, old soakers, and one or two hundred, nobody knows how many, moderate drinkers, who dared avow themselves friends of liquor-selling, and talked about their *rights*, as they called them.

"III. Then, there was a mass of men and women, well, say from twelve to fifteen hundred, making due allowance for young people, who were indifferent. This class was composed of very nice and respectable people—the very best people of the place. There were Christians among them, too. Presbyterian elders, Baptist deacons, Methodist class-leaders, and even preachers. They seemed not to care much which way the thing went. They were lazy, some of them, or indifferent, or sticklers for propriety, or had their own private interest to care for.

"Now you will think that the hand-to-hand struggle was between the crusaders and the liquor-sellers. It was not so. The crusaders began on the saloons. But the contest ended over the neutral class. The crusaders saw that they must acquire a large increment from that class in order to mould public opinion, in order to put liquor-selling down. The liquor-sellers understood just as well that *their* policy consisted in keeping the neutral party quiet until the storm blew over. They didn't expect to get the neutral party to come out and take their side; they only wanted them to sit still hard, and not get excited.

"I know whereof I affirm. I was at the town hotel at the time. In the midst of the stir, the saloon-keepers had a private meeting at ten o'clock at night. I went in company with my landlord. The question before them was, how to defeat the crusaders. At first, the opinion ran in favor of a counter attack. Some were in favor of openly opposing and abusing the crusaders, and for making it so disagreeable for delicate and high-minded women when they came around that they would be glad to get away. At length, however, an old beer-slinger (I know him well) opened his mind on the subject. He is a sort of Ahithophel among the saloon-keepers, and has a great deal of cunning wrapped up in his old surtout. 'No,' said he, 'that will never do. If you insult the women, or show the least disrespect to them, you will only win for them sympathy and friends. Their husbands and brothers won't stand it. You will get half the town about your ears, and your saloons will be blown sky-high. Our true policy is to treat them civilly and let them alone. Say nothing discourteous whatever to them. They can't do anything unless they get more help. Let our business be to prevent their getting it. Let us work in the middle class and keep them quiet as far as we can. Let us put ourselves on our best behavior, and go around everywhere among the stores and shops and make friends. Let us say that we know liquor has been abused by some, but we don't intend to sell to persons who abuse it, or to minors. A lot of stuff of that class will go a great ways with the people who don't care much anyway how the thing goes. We will keep the neutrals quiet until the blow is over, and then,' said he with a leer, 'we'll balance the books.'

"The advice of this old Boniface was accepted. After that the saloon-keepers put on their best bib and tucker, and went up and down the streets hob-nobbing to everybody, going in the various stores and shops, making little purchases here and there, and hinting vaguely about indefinite purchases to be made in the future. It was astonishing what a good set of men they were, and how anxious they were that liquor should be used and not abused.

"Now," continued the dry goods man, after a pause, "the whole thing was mean and sneaky from beginning to end, and I felt mean in being in such a crowd that night. I almost felt like turning crusader myself. It would have been money in my pocket if I had. But that's neither here nor there. The point is here. They succeeded. They influenced quite a number of leading citizens and some church members, not indeed to help them openly, but

to take the position that the crusaders were a little too extravagant. This was all they wanted. The crusaders were soon exhausted and had to give up the struggle for want of public opinion to back them, and so, Deacon, you will find it wherever the same thing is tried again."

The Deacon's head gave a melancholy sort of diagonal nod, but whether of assent or dissent I could not tell.—*National Baptist, Philadelphia.*

Childrens' Corner.

True Love.

"How much I love you, mother dear!"
A little prattler said;
"I love you in the morning bright,
And when I go to bed.

"I love you when I'm near to you,
And when I'm far away;
I love you when I am at work,
And when I am at play."

And then she shyly, sweetly raised
Her lovely eyes of blue,
"I love you when you love me best,
And when you scold me, too."

The mother kissed her darling child
And stooped, a tear to hide;
"My precious one, I love you most
When I am forced to chide.

"I could not let my darling child
In sin and folly go;
And this is why I sometimes chide—
Because I love you so."

God Knows Best.

"Papa," said Charley Brown to his father, "you say God takes care of us. Why doesn't he give me a new pair of shoes? These will hardly stay on my feet."

"My dear boy," said Mr. Brown, "it looks hard, I know. But God will help me to get your shoes just as soon as it is good for you; I know he will."

Charley was silent, but he doubted God's care. Two days afterward, about supper time, he rushed into his father's house trembling and weeping, and with one of his feet entirely bare. He threw himself into his father's arms and it was several moments before he could speak. He had been walking on the railroad track. His foot got stuck fast in a frog of the track when a train was coming. He tugged and tugged at it in vain until the train was right upon him. Then he made a frantic effort, which tore his old shoe to pieces and liberated him from his perilous situation. He barely escaped with his life.

When he recovered his senses he found his new shoes under him in his father's lap. "Papa," he said, "I will never, never doubt God again."—*Selected.*

A Funeral Procession of Ants.

One day a little boy of mine about four years old, being tired of play, threw himself down on a grassy mound to rest. Shortly after I was startled by a sudden scream. My instant thought was that some serpent had stung him. I flew in horror to the child, but was at once reassured on seeing him covered with soldier ants, on whose nest he had laid himself down. Numbers of the ants were still clinging to him with their forceps and continuing to sting the boy. My maid at once assisted me in killing them. At length about twenty were thrown dead on the ground. We then carried the boy indoors. In about half an hour afterward I returned to the same spot, when I saw a large number of ants surrounding the dead ones. I determined to watch their proceedings. I followed four or five that started from the rest toward the hillock, a short distance off, in which was the ants' nest. This they entered, and in about five minutes they reappeared, followed by others. All fell in rank, walking regularly and slowly, two by two, until they arrived at the spot where lay the dead bodies of the soldier ants. In a few minutes two of the ants advanced and took up the dead body of one of their comrades; then two others, and so on until all were ready to march. First walked two ants bearing a body, then two without a burden, then two others with another dead ant, and so on until the line was extended to about forty pairs.

And the procession moved slowly onward, followed by an irregular body of about two hundred ants. Occasionally the two laden ants stopped and, laying down the dead ant, it was taken up by the two walking unburdened behind them, and thus, by occasionally relieving each other, they arrived at a sandy spot near the sea. The body of the ants now commenced digging with their jaws holes in the ground, into each of which a dead ant was laid, when they now labored on till they had filled up the ants' graves. This did not quite finish the remarkable circumstances attending this funeral of the ants. Some six or seven of the ants had attempted to run off without performing their share of the task of digging, when they were at once killed upon the spot. A single grave was quickly dug and they were all dropped into it.—*Frank Buckland.*

Save the Pieces.

A story is told of the eccentric Stephen Girard, that he once tested the quality of a boy who applied for a situation by giving him a match that would light at both ends and ordering him to light it. The boy struck the match and after it had burned about half its length threw it away. Girard dismissed him because he did not save the other end for future use. The boy's failure to notice that the match was a double-ended one was natural enough, considering how matches are generally made, but haste and heedlessness (a habit of careless observation) are responsible for a great part of the waste of property in the world.

Said one of the most successful merchants of Cleveland, Ohio, a day or two since, to a lad who was opening a parcel: "Young man, untie those strings; don't cut them."

It was the first remark he had made to a new employe. It was the first lesson the lad had to learn, and it involved the principles of success or failure in business career. Pointing to a well dressed man behind the counter he said:

"There is a man who always whips out his scissors and cuts the strings of the packages in three or four places. He is a good salesman, but will never be anything more. I presume he lives from hand to mouth, and I presume is more or less in debt. The trouble with him is that he was never taught to save.

"I told the boy just how to untie the string, not so much for the value of the string as to teach him that everything is to be saved and nothing wasted. If the idea can be firmly impressed upon the mind of a beginner in life that nothing was made to be wasted, you have laid the foundation of success."—*Ex.*

What a Shoemaker Did by Study.

Most of our readers have heard of "the learned blacksmith" (Elihu Burrit), but "the learned shomaker," though not nearly so famous, was in his way quite as remarkable a man.

Charles C. Frost, a learned shoemaker, recently died at Battleboro, Vermont, aged seventy-four years. He received a common school education, and learned his father's trade. Suffering from dyspepsia, he was advised to walk one hour every morning and evening in pursuit of the field study of botany of which he was very fond.

He sent to London for a standard work on botany, and on its arrival discovered that it was written in Latin, a language of which he was ignorant. He bought a Latin grammar, and in six months could read his new book as easily as if it were written in English. In the same manner he mastered French and German, and his scientific studies soon caused him to be widely known to savans.

He received the degree of A. M. from Dartmouth and Middlebury Colleges. He devoted a part of every day (Sabbath excepted) to the study of the languages and sciences, and at the time of his death was well versed in geology, mineralogy, entomology, zoology, conchology, meteorology and botany, especially the latter, to which he devoted his particular attention; and in the department of cryptogams he became a leading authority.—*Youth's Companion.*

Abraham Lincoln was once called upon to address some young people. He responded to the call, but said he would not attempt to give them an address, but rather a short sermon. The sermon was as follows: "Don't swear, don't gamble, don't lie, don't cheat, don't steal, don't drink, don't smoke, don't chew; love God and man and be happy." Young men of character are in demand. Young men without character are not wanted by business men and others in need of assistants.

Home and Farm.

Grape Culture.

Some one may ask why the vine needs so much attention, and may point to the apple and the pear that need but comparatively little pruning, to the peach, requiring still less, and the plum and the cherry that are quite impatient of the knife. The reply is that the character of the vine is such that it demands this care. A vine left to itself rapidly extends its branches in every direction; it produces its fruit on the wood of the same season's growth, and on that only; consequently, in a very few years, with no pruning a vine would consist of long, straggling branches, extending a hundred feet more or less, and bearing a little fruit on the new shoots at its extremities. As this is a state of things impossible to allow in cultivation, the gardener's art seeks to confine the vine in a small compass, and to obtain the greatest amount of fruit possible in the space occupied. To successfully accomplish the achievment here proposed, due regard must be had to the natural demands of the plant, and every operation must conform to the laws that govern it. As already noticed, the fruit grows only on the new wood, consequently, the end to be attained is the annual growth of new wood confined to a definite, limited space. A great variety of methods of pruning have been practiced, all with the same end in view, and with varying success, according to the faithfulness with which these methods adhere to the natural principles controlling the vine's growth. The directions now to be given are entirely practical, have been thoroughly tested, and their observance will ensure full crops of well-matured fruit, under ordinary conditions.

When transplanting is done in the spring, the tops should be cut back to three eyes; but, if in the fall, the vine may be left entire, and early in the spring all but the three lower buds rubbed off. When there is no longer any uncertainty about the growth of at least one eye, the others may be rubbed off, and preferably the lower should be left. The aim now is to obtain the growth of a single strong shoot. A stake should be driven down beside it to which to tie it, from time to time, as it grows; and at the end of the season there will be an upright plant, or, in vineyard parlance, a single cane, from two to four feet high, according to the strength of the young vine, the condition of the soil, and the character of the weather. In the spring of the following year, if the cane is a strong one, it is to be cut down to the three lowest eyes at the base, but if a weak one, it should be pruned to two eyes; in either case, one of these eyes is left for precaution, as in the first, two shoots only are allowed to continue their growth, the other one being rubbed off when it is certain they are sound, and in the other only one allowed to grow. These shoots are to be kept tied up in an erect position as they grow, and at the end of the second summer the vine will consist of one or two strong canes. The following spring a two-year-old single cane should be pruned precisely as directed for a strong cane the year previous, raising two canes from its base. The two cane vine, if strong, may be expected to produce a little fruit this season; if not strong, the canes should be cut down to single eyes and two strong canes reared.

Supposing the vine with two canes to be a strong one, the third year it may be pruned as will be soon explained. The canes are now to be laid down in a horizontal position, extending in opposite directions from the main stem. The shoots in this position are no longer called canes, but arms. Here it will be observed there are six buds on the upper side of each arm; from each of these buds will grow an upright shoot or cane. A strong-growing vine will form its buds about six inches apart, which is a proper distance for the uprights, or canes, to stand; when the buds are closer every other one can be saved and the others rubbed off, as in this case, in which the lower ones are to be removed; what is wanted is that the canes shall stand from six to eight inches apart. All the length of cane beyond that required for the six buds should be cut off before they are made to assume their positions as arms. The young canes, as they grow from each arm, will set fruit, and two bunches this season may be allowed to each one.—*Vick's Monthly.*

Religious Intelligence.

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis strect, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

NOTE.—The above list is necessarily incomplete. We invite every reader of the Cynosure to become interested in sending information which shall help perfect it; and, above all, to have other churches, not now testifying against the lodge, take such action as shall put them wholly on God's side of this question.

—Correspondents will please note Elder Austin's removal to Lima, Indiana, where he is now laboring with a testifying church, whose name is added to the list of "Churches against Lodgery."

—Rev. A. J. Chittenden, having engaged in pastoral work with the two churches in and near Lindenwood, Ill., and desiring to give his labors more fully to them has closed his engagement at Wheaton College. William H. Fischer, brother of Prof. H. A. Fischer, takes his place, having given up theological studies at Yale to do so.

—Our correspondent, "Quaker Boy," has prepared a brief statement for the *Christian Worker* of Ohio, which was lately read in a monthly meeting in northern Iowa.

—Mrs. H. L. Hastings, wife of the editor of the *Christian*, Boston, returned home on the 25th ult., from a missionary journey in the West. The meetings in western Arkansas were blessed with a number of conversions. Turning northward into Iowa the snow blockade of highway and railway prevented any meetings.

—Elder J. F. Browne expects to remove permanently to Kentucky in the fall. He will probably settle at Camp Nelson.

—Rev. J. A. Richards writes to the *Wesleyan* of a revival at Chapman, Kansas, during which thirty members were received into the church. He was led to improve the opportunity here and at another point to speak openly against the sin of Masonry, and realized that a blessing attended the truth. Rev. J. W. McIntosh also reports a good work at Topeka where twenty-five were received. The trade unions were a sore stumbling block here. The brother thinks the discipline too strict for members of these orders. Not, brother, if they receive Christ as their all in all.

NO COMPROMISE.

Why should there be a compromose by the Christian with the world? Why should the Christian fellowship the unfruitful works of darkness? They may not without becoming partakers of their evil deeds. But may they not for once just approve of them so far as to listen to their preaching,—"To whom we gave place by subjection no not for an hour." (Gal. 2:5.)

The time past having wrought the will of the Gentiles, let it suffice. Or having pleased men, or given way to their smooth words, being sometimes deceived by those whom the god of this world hath blinded their eyes. But now purposing no more to be like children carried about by the cunning slight of men's fair speech, whereby they deceive the unwary, and captivate them, making even those who were clean escaped from those who live in error to bid God speed to secret workers of iniquity either by a sinful silence or by subjection.

THE SPELL BROKEN.

Who'll stand by his colors, who is on the Lord's side?

The Baptist church at Lima, Indiana, has decided by an almost unanimous vote not to let an Odd-fellow preach to them and for them.

E. A. Russell is an Odd-fellow, who declared that he had not renounced it and did not intend to; he is also believed to be a Freemason. He is the State Sunday-school missionary and financial agent for Baptists in Indiana. He came here to preach and raise money, but the church had no use for him. He received the prompt and apostolic rebuke of a peremptory refusal by the Lima Baptists to let him play the hypocrite from their pulpit by preaching the Gospel of Jesus Christ while in secret he preached salvation by works of darkness.

The Lima Baptist church has had a rule disfellowshiping members of secret societies, almost since its organization, I think since 1848; and yet several Masonic ministers have been its pastors, and worshiped at rival altars, while the ways of Zion languished because her priests were gone into idolatry.

Some of those Masonic ministers have lied, denying being Masons and afterward admitting it; and still they went on, and are recognized as Christian. But the cloud is lifted, and the sun again shines upon the Lima Baptist church. It has had grace given it to break the spell. It has quite recently received to its membership seven, and others await baptism. It has settled by a unanimous vote as its pastor Elder Joel H. Austin, well known to readers of the *Cynosure*. This church has a fine meeting house and a very desirable new parsonage, and Elder Austin will be cared for. This church, discouraged by the past, has been without a pastor for the last year, but is coming up to the help of the Lord against the powers of Baal worship, and you may place it among the testifying Baptist churches. COM.

LETTERS FROM THE SOUTH RESUMED.

BEREA, Ky., Apr. 7, 1881.

DEAR BRO. KELLOGG:—I left Chicago Apr. 4, at 8 P. M. and 8 A. M. was in Cincinnati. I had just time to get to the Cincinnati Southern depot and take passage for Lexington, Ky., at which point I took the stage for Richmond and Berea. Our stage route was through the heart of the Blue Grass region. Nowhere south of the Ohio have I seen such fine mansions, fine herds of cattle, and so many indications of wealth. We passed large fields of hemp which is now being broken and prepared for market. The Kentucky river with high, perpendicular limestone bluffs is an object of interest. The late Congress made an appropriation for the construction of thirteen locks which will make it navigable for some 250 miles and add greatly to the value of the timber and coal that abound near its head waters. Whether this was truly a national work and whether it was not merely a sop to the Kentucky democracy is another question. At Berea I met a most kind reception from from Rev. J. G. Fee and Pres. Fairchild. The College is prospering, the religious interest is good, and much is being done to build up churches that are opposed to caste and secretism in the regions round about. I attended an excellent prayer meeting last night and am invited to lecture to night. From here I expect to go to Camp Nelson and perhaps some other points in the State.

Yours in Christ,
H. H. HINMAN.

GERMAN BAPTISTS AND MASONRY.

At a church meeting of the Spring Creek congregation, Kosciusko county, Indiana, I asked for a letter of membership, but was refused on account of an article written by me and published in the *Cynosure* for February, 1881. They claimed that I did wrong in publishing said artitle, because I intimated that the whole church had thrown her influence in favor of the "Beast." I confessed at this meeting that I had reference to those members only who voted for the tabling of the queries opposed to Masonry, which were presented to the church in February, 1881. I asked them whether they were willing to vote that every Mason who would become a member of the church should give up his Masonic oath. They would not do this, but decided by vote that such Masons were under no obligation to keep such oath. This of course gives the Mason the privilege of doing just as he pleases, yet they claim they are not in favor of Masonry. I made several propositions, but none were accepted, hence a committee was called to settle the difficulty. Some members who stood, as one, in opposition to the queries above named claimed that the reason they voted against these queries was because Annual Conference had said all that is necessary on this subject. I agreed that if those present who voted against the queries would now decide by vote that this was their reason for thus voting I would comply with their request, which was to publish in the *Cynosure* that I had misrepresented the church. I stated before the committee that one of the members of the church said that we should not oppose Masonry too much, because a worse thing than Masonry might get into the church. He also said that he used to think that Masonry was a bad thing, but he did not think so any more. I stated that I had a witness present to prove it, but my witness was not called upon. I also stated that another member of the church said that Masons take no such oaths as those revealed by Morgan, Ronayne, etc., because Masons had told him so. I told the committee that I had no witness to prove this. This member, however, frankly acknowledged that he did say so. I then showed the committee that this member was more willing to take the testimony of Masons than of those who risked their lives for the sake of exposing this monstrous evil. Notwithstanding all this the committee asked me to acknowledge that I did wrong in stating through the *Cynosure* that the church had thrown her influence in favor of the "Beast," etc., and to promise to do so no more. With this request I complied. They also asked me to grant the church the privilege of publishing an article written by that member who had said Masons take no such oaths. I also complied with this. The members of the church,

however, who, having fully indorsed the decision of the committee, went back on the decision which they indorsed and asked me to sign the above mentioned article before they would have it published. Although the committee, who claimed they were laboring for my good, which I do not like to doubt, exchanged a part of their decision for this request of the members who were opposing me. Such is Masonry.

The committee, instead of making a decision as to whether the acknowledgment was sufficient, allowed my opponents to decide the matter. I am sorry that I used the word congregation instead of saying that it was a majority of the congregation, but I can not any more affiliate with the church unless she acknowledge that these advocates of Masonry shall never more speak a word in favor of Masonry, either by vote, word or action, or that she will no longer fellowship them. Brethren of the German Baptist church, please remember that "here is wisdom:" "Let him that hath understanding count the number of the beast." E. UMBAUGH.

BISHOP MCNAMARA MOBBED.

On Friday evening, April 1st, Bishop J. V. McNamara, of the Independent Catholic church, began what he hoped would be a series of meetings in Music Hall, Hartford, Conn. A mixed crowd of men and boys filled the hall and showed a turbulent spirit by hisses and other demonstrations during the sermon by an ex-priest De Klus of Newark, N. J. At its close the riot broke out. Five policemen were present and put a few rioters out but could do but little. Finally the Bishop himself came to their help and ejected all the disturbers. "Then," says the Hartford *Post*, "began a wild scene outside--a complete mob. They broke down the doors, hurled stones through the windows, smashed the large gas lamps at the entrance, howled, yelled, and made a perfect pandemonium, regardless of the police, and seemed to enjoy their own way just as if there were no police force. Yet such a time, manifestly, if ever, is *the* time when the police are expected to do the duty for which they are paid. A few vigorous and really 'in earnest' demonstrations on their part, backed by their clubs and their authority, would have had a marked effect on that riotous mob. As it was they kept up the rioting, and when McNamara and his wife appeared coming out of the building, they were greeted with imprecations not fit for ears polite. The Bishop exclaimed, 'You are only giving me a good advertisement!' The police escorted the preacher and his wife down Main toward Asylum street, followed by a great crowd of yelling men and boys, throwing stones and other missiles. At the Trumbull street corner, on Asylum street, the Bishop was hit by a bottle, and other missiles followed him up the hotel steps when he entered the Allyn House." These demonstrations of ignorant Romanists will give the reform church an introduction in Hartford which a week of meetings could not have effected.

News of the Week.

—The city elections last week resulted in the re-election of Harrison for mayor, candidate of the Democrats and the slums, by some 6,000 majority. In St. Louis the Republican candidate was elected by 13,000 majority. A Democrat was elected in Cincinnati.

—On Friday morning the *Times* published before 5 o'clock a telegram telling of the result of a university boat race on the Thames in England, The race came off between 8 and 9 o'clock the same morning.

—The conductors and drivers of all the West Side street car lines struck for an advance of 20 per cent. in their wages, last week. After two days the company yielded to the demand. The public generally sympathized with the strikers.

—The Michigan Central road brought to Chicago last week over twelve hundred more Canadian emigrants. They had twenty-five cars of freight with them and about forty cars to follow. A few went to Kansas and the others left for Minnesota, Dakota and Manitoba.

—The Chicago, Burlington and Quincy railway, it is said paid out $660,000 for clearing its tracks of snow during the winter between Creston and Red Oak, including all the branches except the Red Oak branch.

—Postmaster-General James has effected a total saving in the expenses of the Postoffice Department of $223,019 as compared with the expenses of the previous month. Of this saving $157,765 was made in the star-route service, $55,725 in steamboat services, and $7,529 in mail messengers.

—It is said that the financial plan agreed upon between Secretary Windom and the New York bankers at the recent conference in New York in regard to the maturing 6 and 5 per cent. bonds is as follows: The bankers, who hold $60,000,000 worth of the 6s and $150,000,000 worth of the 5s, are to voluntarily accept a lower rate of interest, between three and three and a half per cent, on these bonds from the time of their maturity until canceled under a refunding bill which will be passed at the next session of Congress. As regards the four and a half per cents which are to be issued it is proposed to sell them at such a price as will make the interest on them 3 3 10 per cent. Individual holders of the high-interest-bearing bonds will have to enter into the same arrangement as the bankers, or their bonds will be called in and canceled.

—At the almshouse near Allentown, Pa., John Gyumber, a Hungarian, has slept for fifty-seven days, it not being possible to wake him by an electric shock or the firing of a revolver, and he having to be fed with a spoon. On Friday he recovered his full respiration and opened his eyes.

—A company has been organized to construct a ship canal through Florida from the Atlantic Ocean to the Gulf of Mexico. The capital of the company is $30,000,000.

—Edware Seve, consul general of Belgium at Philadelphia, who has lately investigated the pork scare in the western cities, expresses the opinion that no diseased meats were shipped from Chicago, Cincinnati or St. Louis.

—Private advices, dated April 7, state that the country between Yankton and Elk Point, Dakota, is so completely overflowed and the ice is running so heavily that no one has ventured to cross with a yawl. At Vermillion the whole village is swept away, and the water came within one foot of the top of box cars in that place. The boats are all so badly smashed up that none can be got ready in less than six weeks. The Fontenelle is sunk. The Meade is out on the prairie opposite Yankton Agency, and the Peninah is on top of a pile of ice on the railroad track below Yankton. At Yankton the water rose so rapidly in the night that in the morning the side of the warehouse was crushed in, and the corn is under water. There has been no communication with Brule for two weeks. A man started down about the 18th of March, but he has neither come to hand nor has he telegraphed since he left Crow Creek. At that date he wrote: "I don't think we have a hoof or horn left. The cattle which escaped freezing have all been drowned. You can have no conception of the scene on this river. It is literally a ruin, worse than grasshoppers and drouth a hundred fold."

—A cordon of ten thousand Turkish troops has been drawn around the Pauran district in Syria, in consequence of a conflict between the Druses and neighboring Mohammedans.

—The Russian Grand Duke Nicholas Constantinovitch was arrested Tuesday night in the village of Sublienv, on the railway to Moscow, and interred in a castle belonging to his father, the Grand duke Constantine, brother of the late Czar, near St. Petersburg, on suspicion of being concerned in political intrigues in favor of his father. It is not known whether the latter was privy to the intrigues.

—In the House of Commons Thursday Gladstone made the budget statement. He said the gross revenue of the past financial year was £84,041,000, which showed the considerable increase of £1,341,000 over the estimate. He said the expenditure last year was £88,108,000, which was £714,000 less than the estimate; surplus of revenue over expenditure, £933,000. He proposed to pay off £60,000,000 in twenty-five years. Gladstone estimates the expenditure for the year just commenced at £84,705,000, and the revenue at £85,900,000, which would leave a surplus of £1,285,000.

—The *Star and Herald*, of Panama, says: "A war of races has broken out in the valley of the Canete, where more than two thousand Chinamen have been barbarously murdered by negroes and Cholos. On one plantation six hundred inoffensive men were murdered in cold blood. All cane fields, sugar-houses, machinery, etc., have been burned, and property to the value of millions wrecked. All foreigners have fled the valley, one of the most fertile and productive in Peru. Some of them have been killed. The work of murder and plunder is still going on. It is feared the adjacent valley of the Chinca will suffer next. Chilians refuse to send troops to quell the disturbance.

—A telegram from St. Petersburg mentions a report that the Czar has received from the Nihilist committee a printed proclamation, dated March 22, offering to lay down their arms in return, among other things, for a constitution and amnesty for all revolutionists. On the other hand, engineers are continuing the search for mines in the purlieus of the Annitchkoff palace, and another mine is spoken of as having been discovered leading from the admiralty to Soltykoff, the entrance to the winter palace.

—The Guadalquiver river in Spain has inundated four square miles of Seville and forty miles of the country at its mouth. Thirty thousand persons are in want of provisions in the flooded districts. The damage is estimated at £200,000.

—Gladstone introduced the long-expected land bill in Parliament on Thursday last in a two hours' speech which was loudly cheered. The bill has received 22 amendments in the cabinet and as presented is considered as an honest effort to remove the rent troubles of Ireland by even Parnell and the Irish press. The Marquis of Argyle, the largest landowner in the cabinet, resigned because of difference of opinion on the land bill.

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Temperance Notes.

LICENSE A LOSING BUSINESS.

New York has about ten thousand liquor saloons, and these call for a "standing army" of police. At the close of the quarter ending June 30, 1880, the force numbered, all told, 2,535 men. Nor is this standing army of two and a half regiments of police an idle one. It appears from the official quarterly reports of the Police Commissioners that for the year ending June 30, 1880, there were 69 428 arrests. Of these 19,102 were women; 50,326 were men. Of this large number there were classified under the three heads, among the causes of arrest, "intoxication," "intoxication and disorderly conduct" and "disorderly conduct," nearly all, it may fairly be assumed, having their origin in strong drink, 43,570. Many others under the various heads of offences may with equal fairness be ascribed to alcohol as the primary cause of the various crimes committed. Beside these there was the enormous number of 120,084 persons, men and women, provided with lodgings in the station houses. Add to these the thousands of paupers and the sick and insane, in the city's almshouses, hospitals and asylums, and some conception may be realized of the extent and costliness of the infamous business of the liquor shops

Mr. John G. Richardson, the great linen manufacturer of Bessbrook, Ireland, writes from Belfast to the London *News* that the greatest need of Ireland is a change in the licensing laws. In this year of famine over fifty millions of dollars have been spent on drink in that down-trodden country, and those districts which are most clamorous against the landlords and the rents are the largest consumers. Another correspondent of the same metropolitan journal, a representative of the paper, and no fanatical teetotaler, suggests the notoriously frequent grogshop as a potent factor in the general distress of Cahirciveen. He says, "I am told that the duty on the spirits sold in this cheerful townlet exceeds the whole annual value of the barony of Iveragh." In the city of Cork more than half the shops are retail drink shops, whose annual income is figured at one million of dollars.

This state of things may profitably be compared with that of the few temperance years Ireland enjoyed after Father Mathew's ministrations had purified the country, and with that of the famine years 1809, '10, '13 and '14, when the distilleries were stopped and trade in woolens, cottons and iron rated from twenty to fifty per cent higher than during the following years of plenty, with free trade in whisky. A greater evil than oppressive landlords is Ireland's curse.—*Signal.*

A correspondent of one of our leading journals writes from London as follows: "I saw recently twenty women standing at a bar, all drinking. I have seen drunken women clinging to lamp posts, and one lying drunk at full length in Hyde Park. The half-holiday system which prevails quite generally is proving a curse. To obtain Saturday afternoon for recreation the working people begin labor at six o'clock, an hour earlier than Americans. So great is the debauch on Saturday and Sunday that few works are started in full till Tuesday morning.—*Signal.*

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The past winter has been unusually severe and the roads generally blockaded in many parts of the country. But now the milder breezes of spring begin to dry the roads and invite people out of their winter retreats. Let us all remember to do what we can for the circulation of the *Cynosure*.

H. M. Woodford sends ten subscriptions for a year each and later seven more, four of which were collected by John Stratton, who writes: "Think I shall be able to get more subscribers as the spring advances."

David Horning sends five subscriptions for a year each and thinks he can make the club ten.

F. R. Hill and Mrs. Cardwell each send three for a year each.

Mr. and Mrs. E. A. Rowley send five subscriptions for three months each.

Several send two subscriptions for one year each.

N. B. Britten: "I will try to get up a club."

"I am fully with you in this blessed reform." J. S. Yaukey.

Sam'l S. Horine will try to make up a club for the *Cynosure*.

Keep the ball rolling.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING April 9, 1881: A Acker, J Ackart, H M Beaty, J H Brockman, B Borton, Jr, J Baker, J C Bartholomew, I Bancroft, Susan Cardwell, J Cassidy, J Craig, R Cole, L Darbee, J D Elliott, W Elliott, B C Elrod, P W Faintor, T A Fait, B Fuller, M V Gundy, D W Gi fillan, W J Gardner, A Gilbert, S Gray, A B Gardner, L Hayden, F R Hill, T Hudson, J Hepburn, W F Hillman, A W Hall, W Hamlyn, D Horning, H S Limbocker, C W Loney, J M Lemmon, H McLaughlin, N Marker, G H Mabbott, W T Moffat, S Newton, D Owens, J K Pierson, J Packard, S Pratt, E A Rowley, W H Reed, Sub News Co, J Stratton, B F Smith, J P Shattuck, J H Jones, H Sheldon, J W Tewinkle, E Tapley, A J Turner, M S Wood, S Wait, J Wagner, H M Woodford.

Books and Tracts sent during the week ending April 9 1881.

By Express.

J W Smith.

By Mail.

T A Fait, J H Wolfe, A M Beaty, C T Rankin, H Cring, L Rhone, C Chalmey, Rosa M Gorham, H D Ruffin, A Hartzell, A J Loudenback, H S Hesselpoth, A S Hammond, E Elliott, J F Ruggles, S C Dodd, Viola Keenley, J S Rice, G K Atkinson, C F LeGrand, J K Glassford, J Wagner, A Webb, H H Smith, S W Wright, S Strause, L Straten, T J Boyer, B F Smith, C W Loney, E Randall, C H Yeaton, P N Lathrop, J Wells, Adams Bros, J C Bartholomew, A S Patridge, R B Gardner, D Horning, I N Froman, W A Mansfield, W N Wirt, Junot D Buxton, Otis Smith, J C Barrickman, H M Woodford.

Donations to Tract Fund.

Rev R B Gardner, 30c.

MARKET REPORTS.

CHICAGO, April 11, 1881.

GRAIN—Wheat—No. 2		99¾
No. 3		91⅛
Rejected		83
Winter		1 02½
Corn—No. 2		43
Rejected		39
Oats—No. 2		31¼
Rye—No. 2	99	1 08
Bran per ton	10 50	11 50
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	12 00	16 00
Prairie	7 50	13 50
Lard per cwt		10 90
Mess pork per brl	13 25	15 50
Butter, medium to best	14	30
Cheese	7	14
Beans	1 70	2 20
Eggs		15
Potatoes, per bu	75	1 00
Seeds—Timothy	2 40	2 50
Clover	4 40	5 00
Flax		1 26
Broom corn	3	9
Hides—Green to dry flint	6	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle extra	5 60	6 50
Good	5 25	5 50
Medium	4 95	5 20
Common	2 30	4 80
Hogs	4 75	6 40
Sheep	4 50	6 00

New York Market.

Flour	$3 75	8 00
Wheat—Spring		1 18
Winter	1 10	1 30
Corn	51½	59
Oats	45	50
Lard		10 97
Mess pork	15 00	16 25
Butter	10	29
Cheese	10	12
Eggs		18
Wool	14	46

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Topics of the Time.

President Garfield has made unofficial requests of Republican members to break the dead-lock in the Senate and attend to the business for which that body was convened. For more than six weeks that grave body has been a disgrace to the American name. Several treaties and hundreds of appointments are waiting for its decision and the almost universal disapproval of the country is having its effect; it may be expected that an executive session will be held this week. The method of procedure day after day has been: a motion to go into executive session from the Democrats; voted down by a Republican majority of one, or by Mr. Arthur's vote breaking a tie; then a motion to proceed to election of officers of the Senate; defeated by a Democratic talk, lasting all day. The Republicans have made the excuse that they must stand by Senator Mahone, of Virginia, whose vote has made their number equal to their opponents, and who wants some offices for his friends. The more important reason, undoubtedly, lies back of this, that so long as Conkling could prevent an executive session there was some hope of defeating the appointment of a political foe as collector of New York. The latest estimates are that the appointments will be taken up and Robertson confirmed as collector, while the nomination of Chandler as solicitor general, which has caused some feeling in the cabinet, will be lost, and and that of Stanley Mathews for the Supreme Bench will possibly be lost. .

The most hopeful feature of the recent grand temperance triumph in Kansas is that it is not the result of a spasmodic burst of enthusiasm. In the year 1871 Dr. Charles Jewett wrote that he considered the temperance sentiment stronger, pervading society more generally, in Kansas than in any State he had visited west of the great Lakes excepting Iowa. In 1867 a bill was passed by an overwhelming majority in both branches of the State Legislature providing that no license should be granted to any individual to sell intoxicating liquors within the State until the party applying for license should present to the proper authorities a petition for the same, signed by a majority of the adult citizens, both male and female, of his district, or if in a city, in the ward in which he proposed to engage in the business. "Thus to the young State of Kansas belongs the honor of having first accorded to woman, the greatest sufferer from the liquor system, a potential voice in reference to its continuance or suppression."

Ex President Hayes, in reply to a letter from a Minnesota editor, has given his position emphatically on the temperance question. Just as he was retiring from office the daily press overran with insinuations of his insincerity as a temperance man. The tippling reporters took this method of revenge upon an administration which had made their vices disreputable. Though all good people discredited these falsehoods, they will yet be glad to read a plain statement from Mr. Hayes himself: "With reference to the matter to which you call my attention, I have only this to say: When I became President I was fully convinced that whatever might be the case in other countries and with other people, in our climate and with the excitable, nervous temperament of our people, the habitual use of intoxicating drinks was not safe. I regarded the danger of the habit as especially great in political and official life. It seemed to me that to exclude liquors from the White House would be wise and useful as an example, and would be approved by good people generally. The suggestion was particularly agreeable to Mrs. Hayes. She had been a total abstinence woman from childhood. We had never used liquors in our own home, and it was determined to continue our home custom in this respect in our official residence in Washington, as we had done at Columbus. I was not a total abstainer when I became President, but the discussion which arose over the change at the executive mansion soon satisfied me that there was no halfway house in this matter. During the greater part of my term, at least during the last three years, I have been, in practice, as in theory, a consistent total abstinence man, and shall continue to be so. All statements, including the one you send me, inconsistent with the foregoing, are untrue and without foundation."

Farmers in some parts of southern Minnesota and Dakota are busily putting in their spring wheat this week, expecting an abundant harvest, while lands in Wisconsin and northern Illinois and Iowa are under water or snow. The Missouri river floods have rendered thousands homeless and the governor of Dakota and prominent citizens of Sioux City are appealing to the country for help. The cabinet has authorized the war department to render temporary assistance with tents and rations. There have been numerous instances of remarkable escape and of personal heroism, but it is believed that few lives have been lost. At Mayville a hundred and thirty people were imprisoned by water and ice two weeks. At another point a party of men worked eight days to rescue a party likewise shut up. Bad as have been our distresses portions of southern Europe have been more severely visited both in loss of life and of property.

The second act in the late Nihilist tragedy has passed and a few of the actors or accomplices in the assassination of the Czar have been hung. The end is not yet. The very earth and air about St. Petersburg seem to have joined the conspiracy. The city is in a state of practical siege, and all who pass in or out must identify themselves. Fresh plots are constantly coming to light, and secret presses are scattering their incendiary literature. What these secret conspirators hope to gain is not so certain. A constitutional government, even a republic, would not satisfy them; their creed asks for the destruction of all government, all religion, all social or natural ties, and so far as they can they carry out these abominable principles. The end of such a system would be literal hell on earth where every man would be clutching his neighbor's throat.

The premature announcement of the publication of the revised New Testament has aroused the interest of Bible students and the curiosity of all classes. The postponement of a few weeks instead of a few months may also be found to be unadvisable. Dr. Angus, one of the English committee, says that the final revision sent over to this country was not agreed to in all particulars by the American committee, who reported back some changes which they were agreed should be made. The English committee he says will print these dissenting conclusions in the back part of their book. This determination unpleasantly confirms the charge that the American committee is only a tail to the British kite; but this is the least of the troubles that will arise from such an arrangement, since it will only help to introduce confusion in our ideas of Gospel teaching. If it is possible for our wise men to agree on anything better than the old version let time be given them to do so. Let the work be so thoroughly done that no one will care to begin a new translation while the English language is spoken.

In connection with frequent advertisements of the revised New Testament that have appeared in the last week, it is impossible not to turn back to the struggles of Wm. Tyndale and others who gave almost or quite their lives and fortunes to the work of printing and circulating the Word of God in England. There is a sense in which the seeming desire to turn every possible penny in selling off the first edition is as much to be deplored as the bitter hostility which Wickliffe and Tyndale had to evade or overcome. The booksellers only reflect the eagerness everywhere shown to see the new book, which is rather begotten of curiosity than devotion. Were this demand an index of an actual desire for the "sincere milk of the Word," it would be one of the most hopeful signs of the times.

Freemasonry and Buddhism.

BY REV. H. H. HINMAN.

It is doubtless the sincere belief of many Freemasons and Odd-fellows that the morality taught by their systems, and especially as inculcated in Masonic lectures, is well calculated to make men moral and to promote the general happiness of mankind. The mistake is in assuming that abstract morality, independent of Christianity as its incentive, ever made men truly moral, or ever developed even a tolerable social condition among men.

We may take Buddhism as an illustration. This is the religion of three hundred millions of people. As a system, it is remarkable for its inculcation of pure morality and its freedom from those monstrosities that characterize the religions of India and Africa. The following quotations from the "Ten Great Religions," by James Freeman Clarke, will show how moral and temperate a Buddhist would be if he lived up to all that his system teaches: "The eight steps by which salvation, i. e., absorption into the Deity, is to be obtained, are:

1. Right belief.
2. Right application of that faith to life.
3. Right utterance, or perfect truth.
4. Right motives.
5. Right occupation, or outward life that is pure.
6. Right obedience, or faithful observance of duty.
7. Right memory, or a proper recollection of past conduct.
8. Right meditation, or keeping the mind fixed on permanent truth.

To these precepts are added ten commandments:

Do not kill.
Do not steal.
Do not commit adultery.
Do not lie.
Do not become intoxicated.
Take no solid food after noon.
Do not visit dances or theaters.
Use no ornaments.
Use no luxurious beds.
Accept neither gold nor silver.

Surely there is nothing taught in Masonic philosophy that is superior to this. Masons and Odd-fellows are wont to say that if they lived up to all that is taught in their system, they would be all that man can be in this life. With equal sincerity might the Buddhist say the same, and in neither case would it be true.

Buddhism has never developed a tolerable government nor a decent social system, and it never can, for all its appeals are to selfishness, and no selfish considerations ever did or ever can make men truly moral. And though men had the purest external morality, if they were still selfish, if they had not been *born again*, and by faith in Christ become practically benevolent, they would still be at enmity with God. The fatal defect, both in Freemasonry and Buddhism, is that they fail to recognize Christ as the pattern and the love of Christ as the incentive to all true morality. Freemasonry has in it more that is shocking to the unperverted moral sense, and less that is instructive, than Buddhism; and like that system, it has no Christ. Some men may be tolerably moral in spite of their Masonry, but the practical tendency is to corrupt society and lead men away from God.

Berea, Ky.

A Pastor's Dilemma.

BY WOODRUFF POST.

For a few past months the *Northern Christian Advocate* has been impressing its readers occasionally with the thought that Freemasonry is rather indigestible, is nauseous to its stomach. Some imagine it is feeling something like Jonah's fish. After carrying its disagreeable load so long, it longs to vomit it up. The "mightiful lodge of unbiased, superincumbent chin-waggers" wagged their heads and used their chins against the paper last conference, for it had given them that sarcastic title, and had martialed them before the grand beer interests as leaders in that drunken cause. But let us now listen to the "puzzled" pastor referred to in the *Advocate*, who is anxious to procure attendance at church of certain delinquents, the "can't-find-time" and diffident members. He says:

"And the question, How can we find time for these over-driven brethren to meet with us, and how can this diffidence be overcome and these latent forces be drawn out and utilized for the church, has troubled us for months, by day and by night. And now we fancy we have the solution. We grant that it is more a discovery than an invention, and it came to us in this wise:

"Once on a time a Grand Lodge officer of one of the influential orders of the day was announced to be in a neighboring town, a dozen miles away, on a certain evening, for the purpose of explaining the unwritten work of the order and conferring degrees upon all members of subordinate lodges. It was the very busiest time of the year, thermometer below zero—nevertheless a large delegation from the lodge in this town was off to get the instructions proffered and the coveted degrees, among whom was a number of our can't-find-the-time brethren.

"This incident set me to thinking. Then, about this time a wealthy and influential member of a sister church gave a party, and to this a few of our diffident members, those too diffident to speak of their Christian experience in a social meeting, were invited. 'And there was music and dancing,' and it so overcame the diffidence of these Methodists that they could lead in the dance, "call," or do any other conspicuous thing.

"Need I tell the solution of my questions? It is this: Once a month announce that at the close of the Thursday evening prayer meeting a Grand Lodge officer will unfold the unwritten work and confer degrees, and these can't-find-time brethren will be there. For the week-night class, say that after a few moments spent in testimony for the Master, an hour or so will be given to tripping the light fantastic toe, and so these diffident ones will be brought to the front and into active service.

Alas! alas! We must die before we can see much of the glory which our discovery must bring to the church, but we hope to be held in grateful remembrance for discovering that which the Wesleys and the great and good of past generations never dreamed of.

" 'A word to the wise is sufficient,' so our bishops will add two more studies to our conference course, one on 'fellowship,' 'odd and even,' and one on 'light steps,' and our young men will prepare to keep pace with the progress of the age and the 'good time coming.' "

"Straws show which way the wind blows," and "Truth is mighty and shall prevail." "The race (however) is not to the swift, nor the battle to the strong."

Burlesque the bishops! Well, perhaps a number of them would be glad to so "add" if General Conference should so order, judging by their conduct. Either something as bad, if not worse, is looked for, or else a general smash-up reform before many years. Hope the good *Northern* will load up with something heavier. Squibs enrage an enemy when stricken in the face, but heavy artillery makes their heels fly and puts them *hors du combat*.

A Parable.

A vast and costly monument is erected, towering further toward heaven than any before it, costing more than any can compute. More than one hundred years it has defied the raging elements, for it is founded on bed rock.

In the course of time there sprang up men who thought the building might be greatly improved by changing the foundation from rock to quicksand. These were enthusiastic admirers of the structure, and with silver tongues lauded the building. There were men who greatly admired these advocates of the foundation of sand, because they were such zealous friends of the monument, though these latter did not exactly indorse the change in the foundation. Such, however, was the great eloquence of these men of the new departure that the others gave them the "right hand of fellowship" and most ardently bade them God speed in their eloquent pleadings in behalf of the perpetuity and glory of the building. Though changing the foundation might prove fatal to the grand fabric, and though solemnly warned against such change by an ancient book, which these men ridicule and despise, yet since they are sound on the main question (?) you see it would be bigotry to disfellowship them on the score of a change so non-essential as that proposed. What liberal-minded man would think of disputing over a bit of sand? Why, sand is only pulverized rock, and what is the difference?

So these admirers of the men of the sandy foundation greatly praised the great-souled men who could meet them so cordially on the sand. Will Nehemiah have the face to refuse to meet Sanballat and his company down on the sandy plain of Ono, and there hold a love-feast? Hear, ye men of the rock theory, of God and the Bible in government, and buy you a sand cart of Col. I—— & Co., and so establish our glorious republic on the broad foundation of infidelity. N. C.

Church Amusements.

Paul, in 1 Cor. 10:7, warns Christians against mingling sport with their worship, citing the ways of those ancient Israelitish idolaters as examples to be shunned. "The people sat down to eat and drink and rose up to play." Our religious papers are loaded with laments over the dearth of revivals, while the secular papers teem with glowing accounts of church festivals, parties and neck-tie sociables, interspersed with grab bags, guess cakes, guess polls, amateur theatricals and "lots of fun." The average pastor occupies about the place of Aaron, ashamed of the folly and sin of the church, and yet, by his presence and co-operation, sanctioning all. Aaron sought to throw the blame on the people, but God held him responsible, as it is written: "For Aaron had made them naked unto their shame, among their enemies." When the room of prayer is profaned by such wickedness, can we reasonably expect a revival spirit in the prayer meetings? But the shout is: "We are social beings, and must provide amusement for the young." We are social beings, but it by no means follows that we must turn the church of God into a play house. There is no approved example in the Bible, no countenance by our Lord or any prophet or apostle, for such amusements as are now patronized by the professed church in the house of God. There are, no doubt, other hindrances to revival, but this one is enough to ruin the church if it is not removed by repentance and reform.—*Christian Witness.*

In order to grow in grace we must be much alone. It is not in society—even Christian society—that the soul grows most vigorous. In a single quiet hour of prayer it will often make more progress than in days of company with others. It is in the desert that the dew falls freshest and the air is the purest.

Half Christian Funerals.

I came very near writing "Half Heathen Funerals," but as we claim to be a Christian people, half Christian suits better. The nearer we get to eternity, the more distinctly do the inner facts of the soul become manifest. It is a very delicate subject to criticise funerals, and the devil goes on hiding his subtlety right behind this very delicacy of the matter. The devil loves to take delicate and sacred things and weave them into a fine drapery to conceal his devices. God makes me say and write some plain things. I wish he could find a wiser mouth-piece, but his will be done. Others may think just the same things, but not speak them out. * * * *

Another very un-Christian-like thing at many professedly Christian funerals is the rigmarole and ceremonies of secular secret societies, that have no more propriety at a professed Christian's funeral than the turnout of a fire company. Often at professedly Christian funerals these secular, worldly, earth-bound orders of human device are allowed to take rank with, or even outrank the church of Jesus Christ. What an insult to Jesus and what a prostitution of the church to put it on a level with the secular abominations of ungodly men. To go to a Christian funeral, it may be in a church, and see a platoon of men, many of whom are ungodly, drinking, swearing or voluptuous sinners, around the body of a departed Christian, with banners and badges and long poles and ribbons, swords and stars, and then to see a so-called chaplain, who may be a child of the devil, reading a hifalutin poetic effusion over a *Christian's* corpse, from which the dear name of the Christian's Saviour has been deliberately left out. O shame on such vile abominations! And sometimes over the dead bodies of Christian preachers this diddling heathenism is perpetrated. And then, as if this soul-sickening Christless scene were not enough to wound the blessed Jesus and disgust the angels, there is often the encouragement of a brass band, almost invariably played by men steeped in lager beer.

O Christianity, how art thou fallen! Only think of such Satanic pomp and Christless machinery going on over the dead bodies of Moses, Elisha, John the Baptist, Stephen and Paul. How revolting the idea! If sinners when they die want to celebrate their entrance into everlasting torment by such secular performances, let them do it; for a pompous brass band funeral is the last vain display that a sinner can make in time or eternity. But any man who claims to be a Christian ought to be a Christian all the way through, in death, funeral and everything. Every Christian ought to have sense enough and piety enough to reject all this stuff, and postpone his pomp to the resurrection of the just. If we are really the children of the God of heaven, then, in the name of our God, let us live, die and be buried like the followers of Jesus, and eschew everything that is Christless from our lives and our funerals. You may think I am radical, but five minutes after you are dead and get one peep into eternity, you will see that I was not half radical enough."—*Rev. Geo. D. Watson.*

Temperance Legislation in Kansas.

Two years ago, in his first message to the Legislature of Kansas, Governor St. John made use of the following language in reference to the subject of temperance, which may be considered as the initial words of the great temperance campaign:

"If if could be fully accomplished, I am clearly of the opinion that no greater blessing could be conferred by you upon the people of this State than to absolutely and forever prohibit the manufacture, importation and sale of intoxicating liquors as a beverage. But many people insist that a prohibitory law could not, or at least would not, be enforced, and that any law that can not be, or is not enforced, is worse than no law at all.

"I have too much faith in the people of Kansas to believe that any law intended to, and the effect of which would be to promote the moral, physical and mental condition of mankind, would not be rigidly enforced. Yet, desiring the passage of no law in relation to the enforcement of which there could be any doubt, and with a view to the adoption of such measures only as will be backed up and enforced by the moral sentiment of our people, I respectfully call your attention to the first section of what is commonly known as the dram-shop act, which reads as follows:

Then follows the section of the dram-shop act, and his recommendations concerning it.

The attention of the Legislature being called to the matter, they did not take the action that was recommended, but set on foot another matter which has since become famous, and concerning which, this year, in his message, the Governor made the following statement:

"At the last session of the Legislature, by a unanimous vote in the Senate and two-thirds of the members of the House of Representatives, a proposition to amend the constitution, adding to article fifteen, section ten, which reads as follows: 'The manufacture and sale of intoxicating liquors shall be forever prohibited in this State, except for medical, scientific and mechanical purposes,' was submitted to the electors of the State for adoption or rejection, at the general election held on the second day of November last. On this proposition 176,606 voters rendered their verdict at the ballot-box, of whom 92,302 voted for, and 84,404 against, resulting in the adoption of the amendment by a majority of 7,998."

This was accomplished as the result of the most persistently-fought campaign the State has seen since the defeat of slavery; and although the opponents worked unceasingly, but quietly, so as not to attract attention, they were beaten, and beaten fairly. It is true that those who voted for the amendment were not the majority of the voters of the State. This is accounted for partly through indifference and partly through carelessness in the preparation of their ballots; but a clear majority of nearly 8,000 votes from the men alone of the State who did vote, was so decisive that it could not be misunderstood.

It now remained to enforce the constitutional provision by legislation. This was stated by some to be impossible—that no law could be framed that would be enforced or that could be enforced. We all felt the gravity of the case and awaited with some anxiety the assembling of the Legislature. Much depended on its character, but little could be told by any one man as to the constituents before they came together; but all felt like echoing the words with which Governor St. John closes, in his message, what he has to say on the subject: "Let it not be said that any evil exists in our midst the power of which is greater than the people." These words are worthy to be inscribed in gold, and are appropriate to every Commonwealth in the nation.

In the Senate two bills were introduced and referred to an appropriate committee. This committee prepared a new bill and substituted it for the original. (At least one other bill was introduced, but it failed to get a showing, owing to its pale complexion.) This bill passed the Senate by a vote of 32 to 7.

In the House five bills were introduced and referred, and the House committee did as the Senate committee had done—they prepared a new bill as substitute for all the bills in their hands. Some two or three bills were offered subsequently, but they did not take hold. When the Senate bill reached the House it was accepted as a substitute for all that were before them, and passed by a vote of 100 to 23.

The debate on the bill was worthy of the name. It was undoubtedly the ablest debate heard in the Legislature for years. Men actually made speeches, and good speeches too, not mere harangues. And it was, with one exception, conducted in a gentlemanly manner. Several of the speeches were worthy of being delivered before an abler audience than the Legislature.

It was alleged that the provisions of the bill would prohibit the use of wine in the churches in the administration of the Lord's Supper. It was amusing to see what concern filled the minds of the opponents of the bill lest this should occur—concern exhibited by men who have not been within a hundred yards of a communion table, with religious intent, for years, and who were never suspected to be so deeply interested in the welfare of the church. It is almost equally amusing to note that our Romish brethren have protested against the bill, and for the same reason, when it is well known that they do not get any of the wine as it is now administered.

The section which is most likely to give trouble to the church, if any does, is section 16, which I give here in full:

"Sec. 16. Every person, who shall, directly or indirectly, keep or maintain, by himself or by associating or combining with others, or who shall in any manner aid, assist or abet in keeping or maintaining any club-room or other place in which intoxicating liquor is kept for the purpose of use, gift, barter or sale as a beverage, or for distribution or division among the members of any club or association by any means whatever; and every person who shall use, barter, sell or give away, or assist or abet another in bartering, selling or giving away any intoxicating liquors so received or kept, shall be deemed guilty of a misdemeanor and upon conviction thereof shall be punished by a fine of not less than one hundred dollars, or by imprisonment in the county jail not less than thirty days or more than six months."

Inasmuch as nearly all our churches are incorporated, they become associations with a defined object, and the State knows them only as associations. That they are associations within the meaning of the law no one pretends, but spiteful persons may have an opportunity to make trouble, especially if fermented wine should be used. But if it should for the present be a hardship on the church I have not found one who is unwilling to bear the hardship for the general good.

A case had been made and taken to the Supreme Court to test the constitutionality of the amendment, and was argued before that court by some of the ablest men in the State. The court took the matter under consideration for what seemed a long time, and when the decision was rendered it was with the concurrence of the whole court. The effect of this decision was to take the last standing ground from the opponents of the law, and there is no doubt the issue has helped the cause more than if there had been no technical question raised, for now it is certain that the law is all right. The saloonists are acting largely on this judgment, and many of them are leaving the State as fast as they can close out their stock and dispose of their property. They would rather go to Missouri and sell whisky than stay in Kansas if compelled to make an honest living. My judgment is that the 1st of May, when the law goes into effect, will show in the most cases that the enemy has fled without a battle.

These are the main points of our legislation on this subject during the last two years. It now remains for us, bravely, fearlessly, consistently and persistently, to carry out our own law, and all the people will say, Amen. Millions are rejoicing in our success, and will be encouraged to move in the same direction. It seems impossible to me that the power of that God, in whose hands are the hearts of men, can be ignored here. The prayers of God's children, both within and without the State, for wisdom and prudence must have been heard. In no other way can the disappearance of difficulties and the unity and harmony that prevailed between men who were strangers to each other, and often of conflicting interests, be accounted for. They certainly are not in accordance with the nature of things, nor is such a result in harmony with the observation of men. In the future we may look

on this, as we now look on many things in our past history, as the direct answer to prayer, and why may we not now? The work has been accepted as done in good faith, and it is the claim of the suffering and the oppressed. Why should not Divine Providence favor such a cause and mould the hearts of men to do his will, even though it may be to the wrath of man? The only weak thing I can see in it is the amount of religious liberalism that is in the movement; but if liberalism can be temperate, why cannot liberalism and orthodoxy work hand in hand for abstinence produced by law? Unless the sequel proves a failure and a delusion, I shall hold this to be a signal display of divine power in answer to the prayers of the godly and the cries of the suffering. —*Rev. J. A. Nelson in the United Presbyterian.*

Political.

Mr. Halstead tells an anecdote of Lincoln which contains a hint for office hunters: "During Lincoln's time there was a great row over the post office in Dayton, Ohio. Two Hotspurs were in the field. Petition after petition, in favor of one or the other poured in upon the President, and delegation after delegation hastened to Washington to argue the case. Mr. Lincoln was a long-suffering man, but his patience gave out at last. He could not determine that one applicant was in the slightest degree more competent or more patriotic or better supported than the other. Finally, after being bored by a fresh delegation, he said to his secretary, 'This matter has got to end somewhere. Bring a pair of scales.' The scales were brought. 'Now put in all the petitions and letters in favor of one man and see how much they weigh, and then weigh the other fellow's pile.' It was found that one bundle was three-quarters of a pound heavier than the other. 'Make out an appointment at once for the man who has the heaviest papers,' said Mr. Lincoln, and it was done."

Rev. Halleck Floyd writes from the Indiana Legislature, April 8, as follows: "Joint resolutions have just passed the House and Senate, providing for submitting to the people propositions to amend the constitution so as to provide for prohibition and universal suffrage. The prohibition amendment provides against the manufacture and sale of intoxicating liquors, except for medicinal, mechanical, scientific, and wines for sacramental purposes. The woman's suffrage amendment provides for the full and complete enfranchisement of women on the same conditions, and to the same extent that men enjoy this right. This will give the Republican party strength in the State, I believe. It is certainly a step in the right direction."—*Telescope.*

Reform News.

—Bro. Ronayne's last meetings in southeastern Michigan were closed March 30th at Whiteford Center, Monroe county, in the Wesleyan church. The house was packed night after night, many coming from a considerable distance and others an hour before time to secure a seat. The churches of the place seemed to be in an unfortunate condition, some of them tamely submitting to the domination of one or two Masons. The next appointments were Athens and Alexandria, Ohio. The meetings in the latter place were to have been held on Tuesday, Wednesday and Thursday of last week.

—Dr. S. V. Martinitz, of Northfield, Minnesota, writes in glowing words of Mr. Lowe's lectures in that place, expressing an earnest sympathy in his work. The excellent demonstration, bold speech and self-control in carrying on the responses of the ritual awakened feelings of admiration and astonishment. The Doctor expresses his regret that Mr. Lowe had not a better support upon the stage, and hopes that the blessing of the Heavenly Father and of the Lord Jesus may be upon him wherever he may be laboring.

—Elder Bartlett writes from Barnstead of the lectures in that village. The lodge made every effort to prevent a hearing, but its labor was in vain. Its advocates could bark but not bite as God was with his truth. "Two more powerful and effectual lectures I never heard. A squad of Masons and Odd-fellows came from Pittsfield, making their boast that they would wind this lecture up, but it was thought by people of common sense who heard, that they got wound up themselves. They went home with drooping feathers. The Lord was with Bro. Browne and I can testify with many others that secrecy received a powerful shock in this place."

The New Hampshire Christian Association.

The fifth annual meeting of the New Hampshire Christian Association was held in McDuffee Hall, Rochester, April 7 and 8. After a season of prayer and the reading of letters, the following officers were chosen for the ensuing year:

PRESIDENT, Benjamin M. Mason, Esq., of Moultonboro.

VICE-PRESIDENTS: Eld. S. P. Fernald, Carroll county; Dea. S. B. Gray, Strafford county; Rev. E. G. Cogswell, Rockingham county; Dea. F. S. Wood, Cheshire county; Prof. J. K. Lord, Grafton county; Eld. J. H. Bartlett, Belknap county; A. H. Brown, Esq., Merrimack county; Moses Sawyer, Hillsboro county; Eld. J. H. F. Varney, Sullivan county; Eld. John B. Deering, Coos County.

SECRETARY: S. C. Kimball.

TREASURER: Dea. E. Smith.

LECTURER: L. D. Bryant.

EXECUTIVE COM.: Eld. J. G. Smith, B. M. Mason, Esq., Dea. E. Smith, Dea. Moses Pierce, S. C. Kimball.

Elder J. G. Smith, Elder J. F. Browne and Deacon Moses Pierce were chosen a committee to publish a true account of the New Market riot.

Resolutions were adopted commending the *Christian Cynosure*, the *Christian Witness*, and the recent lecture work of Elder Browne in New Hampshire, and pledging continued efforts to carry forward the work of the Association. Able lectures were given to large audiences Thursday and Friday evenings by Elder J. F. Browne.

S. C. KIMBALL, *Sec.*

The New Hampshire Work.

We borrow from the *Christian Witness* the following account of Elder Browne's work after the New Market riot:

Dover, March 24 and 25, locked out of American Hall by trustees, although the hall had been engaged two weeks previous. Fears were expressed that the secret fraternities would create another riot and break the costly mirrors, Center Stafford, March 28, and Barrington, March 29, profitable meetings. At Center Barnstead the lodge champions attempted a Dover lockout, but Elder J. N. Bartlett had the key and some courage, and good meetings were held April 4 and 5. At Farmington, successful meetings were held March 31 and April 2. The campaign closed at Rochester, April 7 and 8, with two of the most glorious Anti-masonic meetings ever held in New Hampshire. The desperate and lawless attempt of the lodge champions at New Market to prevent Elder Browne from lecturing in the State, served only to extend the fame of the lecturer and call public attention to his work. Surely God turns the wrath of man to his praise.

Southeastern Michigan.

BLISSFIELD, Mich.

EDITOR CYNOSURE: — We have great reason to thank God for the glorious results and for the fruit that has since sprung up out of the meetings that we had here in Blissfield during the week that Bro. Ronayne was with us. Masonry is sinking out of sight. It is nearly crushed out. Some of the Masons are selling out and leaving for other parts of the country. Others are very uneasy. They cannot hold up their heads, and the best of all is the revival still goes on and men and women are being born again.

I am just back from attending the meetings held near Whiteford Center, in the Wesleyan church. Bro. Ronayne was met at Ottawa Lake on the 26th ult. by Bro. Corwin, who, I must say, is a real pilgrim for God, who has stood here nearly all alone for twelve years, testifying for the saving power of Jesus.

Bro. Ronayne commenced to work the first degree of Masonry on the evening of March 28. The church was filled full of people, eagerly waiting to hear and see. The devil showed his cloven foot through the fraternity and jack Masons, and he even got control over some of the professed followers of Jesus. What a shame that this latter class should try to keep Bro. Ronayne out of the church! They were willing he should lecture, but "O no! the degrees must not be worked." Thanks be to God, he gave his children the victory and the house was opened. The second degree was worked to a full and overflowing house. There were many Masons present throughout the entire meetings. One came a long distance to ask Bro. Ronayne questions, but during the entire meetings they were silent, although they were invited and dared to speak for themselves.

Bro. Ronayne said, "Give Freemasonry to everybody, and it will fall to the ground, the meanest, the dirtiest, the wickedest thing ever brought out by the devil.

The third degree was worked before a large audience, although the night was dark and stormy. The god of Masonry has received its very death blow in Monroe county. Bro. Ronayne goes to Hathaway's school house, five miles south-east. My prayer is, May God bless him.

D. G. JEFFERY.

After the Battle.

BLANCHARD, Iowa, April 7, '81.

EDITOR CYNOSURE:—Elder Rathbun's bombardment of Masonry here has stirred our community to its center. It was amazing that an order claiming to be such a charitable brotherhood could show such venomous and revengeful feelings. They had every opportunity, while Bro. R. was here, of making a defense, for he begged and plead with them to deny any part of his exposition. He offered to debate with them this question: *Resolved*, that Masonry is a false religion, because it denies Jesus Christ and the divine authority of the Scriptures, and is therefore sworn infidelity. But, true to their natural instinct, the order had not a word to say in defense while Bro. R. was here, except to call him, across the street, "Horse thief! Horse thief!" But when he was well out of our community they wheeled their old worn-out batteries into line and seemed to darken the heavens with the most slanderous abuse.

In the absence of our local editor they stole into the Blanchard paper with the vilest attack upon Bro. R. and myself, with startling head lines like this: "Mystic Art; More about the Grand Hippodromic Can-Can; Friday Retires after the First Round; Blood, Pus and Hair Cover the Church Floor; The Wrathbone of Contention Troweled in by His Satanic Majesty!" The writer was ashamed to sign his name, but it is generally supposed to be a quack doctor who has taken three degrees in the lodge here, but has not yet

learned the Masonic art of being silent when his order is assailed. The article is a marvelous tissue of lies and misrepresentations, illustrating the educating influence of Masonry to graduate men as liars. As a sample of the ammunition used in this attack, as well as that which appeared in other local papers, we send the following: "Why the Hibernian came we know not, except to put in his inguinal region the hard-earned shekels of our people by charging the small admission of ten cents." "We are not a Mason, (?) neither is Rathbun; we have never been a Mason, neither has Rathbun ever been one. He carefully failed to tell us in what town he was made a Mason, and the number of the lodge." Again, "The man's appearance is certainly not in his favor. Aside from a beautiful blossom on his proboscis and a peculiar red and swollen condition of the eyes, giving them a kind of felonious squint," etc. Again this enraged doctor says: "This thing of one man or a set of men of questionable character coming among us and feloniously attacking, without cause, an institution whose intent and purpose is honorable, and through several centuries has borne the closest scrutiny, it is, to say the least, damnable."

Again he says: "What have we, as a people, done that we must have a superficialty here that does not even exercise the right of a free negro. If he has been a Mason and is now revealing that which he swore and called on God to witness he would not reveal, he is a villain of the deepest dye."

Again: "This man is the agent of Blanchard, of Wheaton, Ill., who stole five thousand dollars from the College of that town and tried to lay it on his dead mother-in-law." Again. "Such war dances will only make Masonry stronger, and will injure the church and all parties engaged in them."

Another paper published as an editorial that Bro. R. had probably made an effort to become a Mason, but was blackballed, etc. All the efforts that have ever been made to expose Masonry have only strengthened the order and proved the exposers knaves and fools."

Here is another gem, from the Burlington Junction *Post*, and copied also by the Clarinda *Herald*, as its sentiments: "Rathbun, the Antimasonic lecturer, was in Blanchard last week, and as a result there were six applicants for membership in the Masonic fraternity on Saturday night. 'Tis ever thus."

Now, Mr. Editor, we send you these fragments of the enemy's shells, after the battle, just to show you what brave men they are to fight. But, mark you, these shells were thrown after Bro. Rathbun was clear out of sight. O what an honorable fraternity it is! The editor of the Clarinda *Herald* announced last week that a defense of Masonry would be published in this week's issue. We are waiting anxiously to see what can be said in behalf of the institution.

Bro. Rathbun's expositions on the evenings of March 17 and 18, in the Opera Hall, Clarinda, before large audiences, were the most effective of all our meetings. There is no stronger hold of Masonry in the State, and the town was convulsed to its center. Large illustrated bills were thoroughly posted over the town, on buildings and fences, by the most adhesive paste, mixed with Spalding's glue, where doubtless many of them will remain all summer, to remind the citizens of the death of their Grand Master, Hiram Abiff. M. A. GAULT.

NORTHFIELD, MINNESOTA.

The visit of Bro. Lowe to this place, April 5 and 6, through the management of brethren Mullenix and Stegner, will not be without its effect in Rice county. The *Journal* of that place sketches the first meeting so fairly that our correspondent in Northfield thinks he cannot do better, and herewith we have it:

FREEMASONRY EXPOSED.

This is what was done on Tuesday and last evening at Lockwood's opera house by Mr. Lowe, of Michigan, an old time free and accepted Mason. We can speak only of his Tuesday evening's performance, as we go to press Wednesday afternoon or evening. We heard him about two hours on the first evening.

His postulate was that Freemasonry is a wicked institution; a plant not of the heavenly Father's planting, and therefore must be rooted up. Explained himself and his relations to the institution. He had been a Mason sixteen years, and was regarded as a bright Mason. He had much experience, having had much to do in organizing lodges, etc. But the conviction seized him that Masonry was wrong, a bad institution, and that it was not only his duty to quit it, but to sound the note of alarm to others who have been deluded, disrobed of manhood and befooled generally as be had been. Nothing would give him greater pleasure than to take every Mason by the hand and lead him out of this idolatrous institution.

He had been a deacon in the Congregational church for years, and he desired the Divine benediction upon his labors in this field of reform; and he requested that some one in the audience would lead in prayer. After a little suspense, Bro. Baker responded; after which he proceeded with his explanations. When his conscience began to trouble him, he told his wife he couldn't walk with Christ and be a Mason; and this occurred after he had been elected master three years in succession. Told how he felt after the announcement at one of these elections, when every vote was cast for him, and twenty-five cents with every vote. Such an exhibition of their confidence and fraternity brought tears to his eyes. His wife wanted him to leave quietly if he was decided on the subject. (Probably she thought of the fate of some of his illustrious predecessors.—ED.)

We could fill columns of the *Journal* if we had the time and space, with notes of Mr. Lowe's narration and unfoldings of the mysteries of what he characterizes as this paganism; but we must stop with a few words more.

The Bible, said he, in the lodge is used as a symbol, just as is used the compass and the square. Every man who joins the fraternity goes in in such a way as would shame a Digger Indian.

This was illustrated by the process of leading a hoodwinked candidate for admission through the various ridiculous processes of initiation. He is born again at the point of a sharp instrument which is significant of death to traitors and perjurers.

He went through with the various processes of opening a lodge. Mr. Lowe appears to be a candid, sincere and good sort of man, but careless both in rhetoric and grammar; but nevertheless makes himself clearly understood.

Correspondence.

THE SECOND SOUTHERN TOUR.

Bro. Hinman has gone to his Southern work. As he left the office of the National Christian Association my eyes followed him down the stairs, and to me it was a sight far more regal than bannered processions escorting General Grant through our streets, or the triumphal arches or pompous columns of sabered mimics of royalty, after whom the eager crowds wandered in the wake of Knights Templar. Inspired by a moral heroism born of deep convictions, he leaves his happy home, foregoes the interchange of neighborly amenities, and with a cheerful smile and a hearty "God bless you," turns to face a bleak, uncertain future.

I felt a new inspiration to pray more earnestly than ever before for this brother, and felt that it would be a great privilege to aid in cheering him on in his work and in bringing comfort to him and his loved ones at home by contributing for this purpose as the Lord gives me ability. I hope that many will join and that by the prayers and contributions of our united forces he will be sustained to do a great work and kept to return in safety to his family and friends in God's own time.

J. P. STODDARD.

SABBATH MASONIC DESECRATION.

CANAL DOVER, O.

One of the greatest examples of religious idolatry ever known to this town was witnessed by our people on Sunday, April 3. We have a strong Catholic church here, but it was never known to display such a silly, idolatrous and blasphemous performance as took place in one of the Protestant churches and in the Protestant cemetery. What I refer to was nothing more nor less than a Masonic funeral. A Master Mason died on the first, and was Masonically buried on the day named.

The funeral took place in the Lutheran church, and the funeral sermon was delivered by the Lutheran pastor, who, I am most happy to note, is no Mason, and while he is silent on the subject, I am very sure is at heart strongly opposed to the system. In his prayer and discourse he acquitted himself quite manly, for although surrounded by Masons, decked out with all their heathenish paraphernalia, he never once referred to them or their "grand" system. I am pretty sure he displeased the craft by not speaking a word of praise for them. At the close of his discourse the Worshipful Master gave his three raps with the gavel, which, of course, brought all the "lamb skins" to their feet, when the Methodist minister of this place led off in the ceremonies. All the solemn mockeries belonging to such a scene were carried out with this minister at the head, assisted by the Worshipful Master. The evergreens had to bear their part of the sacrifice, for each one of the brethren had his twig stuck in a button hole, and which was thrown into the grave. The roll of the lodge was prominently exhibited in the hands of the Worshipful Master, and, according to custom, thrown into the grave after the coffin was lowered. The roll is very essential to the deceased brother's admittance to the Grand Lodge above. Oh, what blasphemy and sacrilege. Can it be that near the close of the nineteenth century there can be found in civilized America a set of men, with a professed minister of Christ as a leader, that will be guilty of such a performance? It is a sad thought that such a question must be answered in the affirmative.

Among that company of Masons there was not a half dozen who even profess to be Christians. All but about four are never seen inside of a church, except on such occasions. The great majority of them are avowed disbelievers of the Christian religion. And that Methodist preacher publicly calling them "brethren," and as he would end some Scripture quotation, they all in their pretended solemnity crying out, "So mote it be." I would like to know how any one knowing the true character of Masonry and understanding the meaning of all its sacrilegious ceremonies could attend a Masonic funeral and feel solemn. The writer felt indignant at the partakers of the evil, and pitied the people for their ignorance of such wickedness. The masses stand in awe before this display of heathen pageantry and think it a wonderfully mysterious thing. What a sad thought that their eyes are so slowly opened.

I am encouraged by the fact that

some of our best citizens who are not strongly Anti-masonic became disgusted with the whole affair, and the conduct of the M. E. minister is severely condemned. May God hasten the day when every Masonic minister will be hissed from the sacred desk.

The morning after the blasphemous ceremonies I met this minister and in shaking hands with him I gave him the Master Mason's grip. He opened his eyes very much and looked quite surprised. I had "Freemasonry Illustrated" under my arm and he asked me what it was. I gave it to him, but a glance at the title was enough for him, and he handed it back and walked away remarking that we knew but little about it outside the lodge.

One of the craft here—one who saw Mr. Ronayne work the Entered Apprentice degree—was not out with the gang. I asked him the next day why it was. He said he did not mix with such a crowd, he was above meeting on a level with such characters as made up that crowd. I admired his position. But while he, although a non-professor, was ashamed of such company and such wicked performances, the minister aforesaid delights to call them "brethren."

I think I can assure the readers of the *Cynosure* and the noble people in our reform that this late display of the "handmaid" will work to our good and prevent men from joining this "unfruitful work of darkness." I pray that the good work will go on. C. W. Core.

Our Mail.

H. Cain, Shibley's Point, Adair county, Mo., writes:

"I am battling with the secret powers of darkness and spiritual wickedness in high places. Many of my Baptist brothers are members of the secret orders where the name of Christ cannot enter. I am commanded to follow Christ and have no fellowship with the unfruitful works of darkness but to withdraw from every brother that walks disorderly. I have declared non-fellowship to all secret order men and organizations."

A. C. Reed, West Salem, O., writes:

"My mind is fixed in reference to secretism. Nothing good about it. Let me have light and liberty."

At Three Rivers, Mich, there are Knight Templars and Freemasons, Knights of Pythias, Good Templars, Oddfellows, Knights of Honor, the grange, the Brothers of Charity and the Order of Chosen Friends. So writes William Machemer.

Mrs. Irene Stoddard, Galva, Ill., writes:

"It seems to me the Morgan monument ought to stand over the place where the body of the man was laid whose life was taken for exposing a fraud. A substantial monument with the facts inscribed upon it would be likely to attract the notice of the passer by and probably would not be destroyed."

J. Vetch, West Bend, Wis., writes:

"I got acquainted with many lodgemen, but have yet to see one who is an active church member."

T. B. Galloway, Pittsburgh, Carroll county, Ind., writes:

"There are a good many Anti-masons here but they do not like to spend money for the Cynosure but some of them will spend from thirty to forty dollars a year for tobacco. If we could only get some man to come here and work the three degrees in Masonry it would do more to strengthen our cause and induce us to organize than anything else."

Israel Gable, Stewardstown, Pa., asks:

"Why not appoint a committee and decide the question as to where the monument shall be placed at once? Then the friends of the cause who are friendly to the undertaking will know just what they will be paying their money for. I would greatly prefer the city of Washington, our national capital, because there you show it to the world at large. There the inhabitants of the world will see it for ages to come. To put it in Washington I would give ten dollars to one anywhere else. I consider it an undertaking for the benefit of the whole world. It is true we could not raise it as high as the Washington monument will be, but David was not as high in stature as Goliath yet he slew his man. So with the monument, if God will direct, this great Goliath, Freemasonry, must lose its head."

There is a committee on the monument composed of J. A. Conant, E. B. Palmer, H. T. Cheever, David McFall and J. P. Stoddard. This committee has not yet been able to meet and decide the question but we hope they will be able to do so this spring. In the meantime every one has an opportunity to express an opinion on this subject; the committee can read all these opinions and thus be aided in adopting the wisest possible measures when they meet.

A. S. Boyd, Boomer, Minn., writes:

"Our country is eaten up with secrecy."

N. S. Coleman, Sabetha, Kan., writes:

"A worthy man, who is a Mason, for the crime of becoming poor on account of sickness is left to suffer want until he is obliged to receive help from the county. Several well-to-do Masons being appealed to on his behalf refused to give anything, one of them saying, 'Let him go to the poor-house.' I am determined to do all I can for the overthrow of secret societies."

D. B. Heckert, Ogden Center, Mich., writes:

"I think the cause is gaining ground. The people are not satisfied with the present arrangement."

Wm. Coner, Jackson, Mich., writes:

"I feel it my duty to pay at least as much a year for this cause as the price of one paper, and I do not see how a Christian who looks on Freemasonry as an evil, as it surely is, can justify himself in not taking the Christian Cynosure."

J. W. Raynor, Montrose, Pa., wishes to know if Bro. Turney will tell through the Cynosure what Anti-masonic books may be found in the Congressional library? He writes:

"I wish our lecturers like Barlow and others would publish synopses of lectures, or better, lectures in full. I think some building or publishing fund, or some perpetual work of benevolence would be a better memorial than any stone monument."

Sanford Ward, Adams, Jefferson county, N. Y., writes:

"I hope the sum required for Morgan's monument will be raised the coming summer. I think it should stand at Morgan's grave."

Bro. M. L. Worcester, Kingston, Ill., writes:

"Is it not a fact that Masons occupy the same relation to the truth of the abduction and murder of Capt. Morgan that the Jews do in respect to the killing of Jesus, who with the purest motives revealed to the human family that living for self makes a generation of vipers? May God help us all to understand the motive power that moves us!"

Amen! And if that motive power is not right may he help us to get it right—the motive power of a heart-deep, Holy Ghost religion that will cleanse all the lodgery and affiliation with sin out of us! How many want this?

James R. Townley, writes from Chili, O., that he lived near the scene of the Morgan murder about a year before the occurrence, and that some unknown friend lately sent him the only copy of the Cynosure he had ever seen. He says of it:

"It embodies all my sentiments on secret societies, and I wish it free access to every household in the United States, and that it may crush out and smother that monster enemy of all righteousness from civil society."

In our opinion this will never be done until the enormous power of the press which God has placed in the hands of the Christian people of America is taken hold of and used as it ought to be used. To push the reform we must push the Cynosure subscription list, till the truth penetrates every lodge-darkened corner of our land.

Bro. D. G. Jeffery writes from Blissfield, Mich., enclosing money for the monument fund and wishing more tracts, those previously distributed having produced quite a stir in the community. Scatter the tracts and remember the tract fund.

Sabbath School.

LESSON V.—May 1, 1881.—LOST AND FOUND.

SCRIPTURE.—Luke 15: 1-10.

[From Pilgrim Commentary.]

NOTES.

"Sinners" were those leading an abandoned life. It is here intimated that the mass of this class were attracted to his teaching, for the time being, at least. "Were drawing near" indicates that this was taking place when what follows occurred. It might, however, suggest that these classes were in the habit of coming to hear him.

"And eateth with them." Social intercourse was in those days a decisive act of fellowship. These two verses taken by themselves might be regarded as a sketch of what was of quite common occurrence in the latter part of the life of our Lord; but a particular occasion is evidently referred to in what follows. The murmur of the Pharisees really casts a doubt upon the character of Jesus. His reception of sinners they would construe into sympathy with sin; but their murmur was not so strange. That holiness is consistent with love for sinners, is the mystery made known in the Gospel; what drew these classes to our Lord was the fact that though "holy, harmless, undefiled, separate from sinners," he had in his righteousness none of that pride and contempt which the Pharisees manifested, but a love that manifested itself in every way save in sympathy with sin. It should be borne in mind, that, because Jesus was himself the Saviour of sinners, he could venture on doing what might be dangerous for those still liable to great temptation from contact with sinners.

"What man of you." The word "man" is significant: if every man will act thus, much more will God seek the lost. (Comp. the similar parable in Mat. 18: 2-14.) On the earlier occasion, the figure conveyed a lesson to the disciples respecting their duty as shepherds to the little ones of Christ's kingdom; here, however, it sets forth the mercy of the great Shepherd, and is designed to rebuke the Pharisees. The preciousness of the one sheep is emphasized in Matthew, the love and care of the shepherd in the present discourse.

"And when he cometh home." This is not to be interpreted too strictly, although it has its beautiful significance: it does not mean brought personally to heaven, which is our home, but that the lost sinner is brought into a state of safety, which gives the ground for joy in heaven (v. 7). If "the ninety and nine" refers to the Jews, with their covenant privileges, then "by this touch, Jesus undoubtedly gives us to understand, that the sinners whom he has come to save are transported by him into an order of things superior to that of the theocracy to which they belonged, into the communion of heaven represented by the shepherd's house (v. 7)."—Godet.

"I say unto you." Notice the majesty of this declaration in the presence of the murmuring Pharisees. On his own authority (comp. John 3: 11, 12), he tells what occurs in heaven.

"More than over ninety and nine just persons, which need no repentance." We may understand that the ninety and nine represent those who think themselves righteous, and so find here a rebuke of the self-righteous Pharisees, or those who are already of the flock, that is, the Jews who are faithful in a measure to their covenant privileges. Under the circumstances, the ninely and nine represent the Pharisees, and our Lord shows to them why he received sinners, leaving them, as it were. "The law had done a part of its work for them, keeping them from gross positive transgression of its enactments, and thus they needed not, like the publicans and sinners, repentance on account of such; but it had not done another part of its work—it had not brought them, as God intended it should, to a conviction of sin; it had not prepared them to receive Christ, and gladly to embrace his salvation. The publicans and sinners, though by another path, had come to him; and he now declares that there was more real ground of joy over one of these, who were now entering into the inner sanctuary of faith, than over ninety and nine of themselves who lingered at the legal vestibule, refusing to go farther in."—Trench. Even this view implies that the phrases "just persons" and "no repentance" are not to be taken in the absolute sense; and, further, that the abandoned sinner who comes to Christ has a higher position than the faithful Jew. Observe how our Lord identifies himself with God in treating of all these acts of grace.

"Lose one piece." "The anxiety of the woman to find her lost piece of money certainly does not proceed from a feeling of pity: it is self-interest which leads her to act. She had painfully earned it, and had kept it in reserve for some important purpose: it is a real loss to her. Here is divine love portrayed from an entirely different side. The sinner is not only, in the eyes of God, a suffering being, like the sheep on whom he takes pity: he is a precious being, created in his image, to whom he has assigned a part in the accomplishment of his plans. A lost man is a blank in his treasury. Is not this side of divine love, rightly understood, still more striking than the preceding?"—Godet.

"Sweep the house." As Bengel says, "not without dust." "The house in which the lost piece still remained represents the church, for the parable (like the other two) referred originally to the Jewish people. The woman represents the Spirit of God working in the church. The lighting of the candle, etc., represent the Spirit illuminating the word, stirring up the dust of worldliness, which conceals the sinner's outer worth, and then so applying the truth that he is found. Others, with less reason, find in the successive steps a reference to the activity of the preacher, the elders, and the whole church. The wider application, in which the whole world may be regarded as searched by the Spirit, and all men as stamped with the image of God, is certainly allowable."—Popular Commentary.

"In the presence of the angels of God." This is most naturally explained as referring directly to the joy of the angels themselves. "What grandeur belongs to the picture of this humble rejoicing which the poor woman celebrates with her neighbors, when it becomes the transparency through which we get a glimpse of God himself, rejoicing with his elect and his angels over the salvation of a sinner, even the chief!"—Godet.

Subscribe for the *Cynosure*.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, April 21.—Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure.—Phil. 2: 12, 13.

Friday, April 22.—They that are whole have no need of the physician, but they that are sick. I came not to call the righteous but sinners to repentance.—Mark 2: 17.

Saturday, April 23.—Let us hold fast the profession of our faith without wavering; for he is faithful that promised.—Heb. 10: 23.

Sabbath, April 24.—Take heed, and beware of covetousness.—Luke 12: 15.

Monday, April 25. — He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.—Isa. 53: 5.

Tuesday, April 26.—Who his own self bare our sins in his own body on the tree, that we, being dead to sins should live unto righteousness.—1 Peter 2: 21.

Wednesday, April 27.—It is good for me that I have been afflicted, that I might learn thy statutes.—Psa. 119: 71.

OBITUARY.

Gideon Preston, of Syracuse, N. Y., died at his residence August 8, 1880, aged seventy-three years and six days. His disease was of the stomach and the general decay of age.

Deacon Proston was for many years a member of the Baptist church, of a quiet village in Chenango county, N. Y., and was long one of the deacons of the same. He was a Christian from early childhood and never relaxed his hold on the great principles of high honor and integrity which he adopted in his youth. When blessed with the things of this world sufficiently to have means with which to accommodate others who were in greater need, he absolutely and invariably refused to take any higher rate of interest than that allowed by law. In the principles of Christian reform Gideon Preston was a true and guileless Israelite, who, with a heroism which knew no retraction nor discouragement, went straight forward to duty, like Gideon of old, as though death itself would be as welcome to the taste as a meal. He lived as he died, and passed away in great peace and faith, to the joys of the spirit land.

He leaves one son, and other friends to mourn their loss. Rev. L. N. Stratton, at his request, attended the funeral.

Ann S. Preston, wife of Gideon Preston, was born in Georgetown, Madison county, N. Y., and died at her residence in Syracuse, N. Y., January 28, 1881, of paralysis, aged sixty-eight years, seven months and fourteen days.

She had been united for thirty-three years of her life, with Gideon Preston in the happy relation of wife, and about six months only served to separate them in the spirit world. She had been a faithful mother, a good neighbor, an affectionate sympathizer with the afflicted, and a devoted Christian. The opposition felt by her husband to the ways of darkness always had her sympathy and assistance. She had lived most of her life in Chenango county, but for four years, with her husband, she had been a resident of Syracuse. She leaves one son, and a large circle of friends, to mourn their loss. Rev. L. N. Stratton was called upon and officiated at her funeral. S.

Rev. Woodruff Post writes that the Methodist society at Warren's Corners, N. Y., has suffered great loss of late in the death of Mrs. Anson Eastman and her daughter, Mrs. Budd. Bro. Eastman, he says, is now a lonely traveler in this wilderness. He leans on Jesus and expects to meet his loved ones gone before to the presence of their Lord.

Temperance Notes.

TOBACCO.

If tobacco produces no effect that will induce the novice to continue its use; if it must have a habitual consumer on whom to produce its exhilaration by annulling its secondary effects; if it must depress the system to relieve nerves that it has irritated; calm and satisfy a mind that it has made restless and unsatisfied; drives away a loneliness that its previous use has occasioned, is not this positive proof that this narcotic relieves its victims from nothing save from its own effects. It also as plainly proves that until the victim is suffering from the effects of tobacco, it produces no exhilaration, it has no relieving virtue. Does the victim smoke or chew, because he is restless, mentally or physically? Tobacco caused this restlessness, the relief of which he calls exhilaration. Does he smoke or chew because he has a headache? Tobacco gives rise to the congestion that resulted in the headache, the relief of which he calls exhilaration. Does he smoke or chew because his throat is dry? Tobacco occasioned the dryness, and so on with every unpleasant sensation from which he asks tobacco to relieve him.

There is no doubt in my mind but that tobacco perpetrates most successfully, both a deception and a fraud on every one of its victims, by causing them to believe that its effects are exhilarating, when, in fact, this so-called exhilaration is in reality but the sensation of relief from secondary effects and a hallucination, which is slowly, imperceptibly brought on by the narcotic and perverting effects of tobacco on the sympathetic nerves. My own personal experience aids me in coming to this conclusion.—*Dr. Rumbold's Hygiene of Catarrh.*

The Hon. Neal Dow, writing of the tobacco habit, says:

"There is absolutely no gratification whatever coming from the use of tobacco, except this, it relieves the victim from the misery which attacks him from the lack of it. Many years ago I saw a lunatic who had become so accustomed to a billet of wood that had been chained to one of his legs when he was troublesome and dangerous, that afterward, when he was quiet and harmless, he could not be easy without that 'clog,' and always carried it about with him on his shoulder, though the chain was no longer fastened to him. The tobacco slave reminds me of that poor lunatic; he carries about with him his offensive burden, by which he often makes himself odious to the persons whom he annoys with the stench of his presence. The tobacco slave is like him; he can not dispense with his 'smoke' or his 'chew' without suffering from the want of it. Why does he not remain at home, then, until his craving for tobacco should be satisfied for the time, so as not to annoy others with the stench of it? One reason is that he cannot afford to sacrifice so much time as this would require, and another reason is the tobacco slave soon becomes indifferent to the comforts or the rights of others. He poisons the air that others must breathe, and if 'they don't like it let them move away!' The tobacco slave always comes to that; his moral sense is lost or dulled."

Home and Farm.

Pigs and Babies.

It is a pity that babies have no market value.

For some years the agricultural department has been trying to impress upon the Western hog raisers the need of more carefully guarding against contagious diseases among swine, and to prove the need of such care the department has taken pains to gather much statistical information with regard to the losses entailed by hog cholera and other swinish diseases.

Last year there died in this city nearly fifteen thousand children under five years of age—human pigs, so to speak. To make the comparison strictly fair, it would be necessary to take the deaths of children under twelve or fifteen years of age. The percentage, however, is excessive enough when we take five years as the limit; and the fact that no one except the bereaved parent pays much attention to these unreasonable losses shows how unfortunate it is for the babies that they have no commercial value.

We do not pitch upon the infant mortality of New York for illustration because the figures are relatively excessive here, but simply because they are handy. In some years thirty per cent of the deaths in this city are of children in their first year, and ten per cent more die in their second year. If the life of pigs, or lambs, or colts, or calves, was anything like as precarious, the newspapers would be full of discussions of causes and of means of prevention.

The terrible and needless loss of life among children is not confined to our cities. The mortality is excessive throughout the country. The ignorance of people with regard to the proper care and feeding of children is simply appalling, and the indifference commonly manifested with respect to the spread of infectious diseases among children, especially in rural districts, is not unfrequently murderous. A man living in a healthy country will take no discredit to himself, will rather think himself a proper subject for sympathetic commiseration, when he confesses that he has buried five out of six children, or eight out of ten. If he were to have no better "luck" with his colts and calves, his neighbors would probably organize, for the benefit of his stock, a local society for the prevention of cruelty to animals.

Ignorance is criminal when it is associated with an assumption of duty requiring knowledge and leads to loss of life. For example, when a man who lacks the knowledge essential to the right management of an engine pretends to be an engineer, and through incompetence brings on an explosion in which some one is killed.

The assumption of parental duties without an effort to discover the proper care of infancy, now the usual custom among us, is as likely to be fatal as to undertake ignorantly the care of a steam engine, and we trust the time will come when it will be popularly recognized as quite as criminal. That good time for babies would not have been delayed until now if they had been, like pigs, a factor of commerce.—*Scientific American.*

Interest the Boys.

Encourage the boys to set out a few strawberries, raspberries, blackberries, currants, grapes, fruit trees, etc., allowing them a certain portion of time to care for them, and they will repay you by supplying your tables with the delicious fruits which will be far more healthy than so much greasy (and many times diseased) pork.

You will find they will interest themselves in the growing of such and will soon more than supply the table. Tell the boys they can take the balance to market or sell to the neighbors and have what they get for them. They will soon, with this privilege, increase the plants and increase their revenue, and thus save you very much that you would have to hand out to them, mother and girls. One acre of strawberries, raspberries and blackberries, properly grown (according to instructions in our "Small Fruit Instructor"), will give a family all they can use and bring in a revenue to the boys of $200 to $300 per year. As they begin on a small scale, they will go on interesting themselves more and more in the business, and as new channels are opening every day for the use of fruits, they will soon make that their specialty.

Thousands of bushels of fruit that go to waste now, the wife, sons and daughters can run through the evaporator, or can, and thus put them in a condition for disposal at good paying prices.

Eastern farmers, with their small farms, must soon turn their attention to something beside grain producing, as they cannot compete with the great West and Southwest, and therefore we advise encouraging the boys to grow fruit to supply this great prairie community, as well as supplying their own markets. Try it, boys. Set out a small bed the coming spring and get your hand in, and you will find the more you work at it the better you will like it.

Mothers, encourage your sons. Fathers, don't say no if you wish to hold your boys on the farm.—*Purdy's Fruit Recorder.*

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL. 21, 1881.

If any of our readers have failed to read through President Thompson's address before the Ohio (Dunkirk) meeting, we beg they will turn to the last number and read it thoroughly. It is a specimen of beautiful English, creditable to himself and his college and worthy of the cause. There should be a copy put into the hand of every member of the Lisbon Conference. We presume Messrs. Stoddard and Cook would cheerfully furnish them, but it would be far better to come from United Brethren; say if the *Telescope* should print it and distribute it on the floor of Conference.

We rejoice to see that Secretary Stoddard is girding himself to carry out boldly the action of the National Board of Directors by visiting and providing for regular contributions from friendly churches for the Hinman work in the South. Judge Tourgee is pushing our Federal Congress to educate the illiterate voters of the country, as a question of life or death to the Republic. And, with about one-third of the United States population, the South has two-thirds of the illiteracy. But all the educational efforts, by the religious denominations and societies, the Peabody fund included, will not save us, by making us a homogeneous people, unless the color-line is wiped out of the church and the school house. Educated hate is the worst kind of hate; and the Hinman movement is the only thing that will obliterate that. RAISE FUNDS AND SEND MEN to his aid.

"*Bricks without Straw.*"

I have just finished reading this volume. I took it up, after others had read it, as I did "The Fool's Errand," having no time to give to works of fiction, as such. "The Fool's Errand" is a wonderful book, but "Bricks without Straw" is vastly its superior. The writer (Judge Tourgee) in these two books, particularly by the last, has grappled with the grand problem forced on the country by the fall of slavery, with an earnestness, and handles it with a power which must make every American patriot's heart quiver while he reads. The *novel* part of the book evinces a resplendent genius. His characters, though slightly overdrawn, perhaps, yet, like those of Bunyan and Walter Scott, will live and move and have a being while the memory of the reader lasts. But when he comes upon the political philosophy for which his book is evidently written, he writes with the earnestness of a man pleading for his life. His masterly analysis of American character, North and South; his historic accuracy; impartial justice between slaveholding and non-slaveholding society; and his remedy proposed for disasters already accrued, and dangers yet impending from the curse and blight of the fallen slave-power, show the writer as superior to ordinary minds in legal and political lore, and political sagacity, as his genius excels others in the delicate pencilings of the affections in the realm of the heart.

It is to be hoped God has raised up this writer to make his mind a pivot on which the destiny of free government is to turn. And as Uncle Tom's Cabin turned the popular heart against slavery, so this writer may make our country homogeneous by Americanizing the South.

The Lisbon Conference.

The *Telescope* of April 13 has a long, calm, dignified and sound editorial on the duty of the next General Conference (Lisbon, Iowa, May 12) toward the secret orders, from which we extract the following:

"The legislation of the next General Conference ought to calmly take into consideration the condition of those parts of the church where the former laws on secret societies have been disregarded. The General Conference ought to seek by wise and prudent legislation to secure consistent harmony in the church. It ought, as we believe, to allow and provide for a more thorough effort upon the part of the preachers and the church to reclaim and recover from the lodge those who are connected with it. It ought to be no less clear and plain in its methods of expelling men from the church who belong to the lodge, and who after all godly effort to restore them prefer the lodge to the church of Christ than the laws providing for the treatment of other offenses. It ought to place this responsibility more largely with the membership of the church. The Discipline ought to prescribe more closely the duties of church officers, from class-leaders and upward, touching this matter, so that the law should be uniformly observed."

We beg the editor-in-chief of the *Telescope* (Rev. J. W. Hott), who, we suppose, is the writer of the article, to permit an outsider to make a few friendly suggestions on this *locus vexatissamus* of his church, and the duty and wisdom of his General Conference.

1. The practical wisdom and power of his article is in these words: "It ought to be no less clear and plain in its methods of expelling men from the church who belong to the lodge, and who, after all godly effort to restore them, prefer the lodge to the church of Christ, than in case of other offences." This do, and the church lives.

2. It will be vain and nugatory to leave the execution of the law to the bishops, presiding elders, class-leaders and preachers of a lodge-infected annual conference. The lodge-leprous members in the churches of that conference will defy them, slander them, diminish their support, and their conference will back them.

3. Whereas, if a commission of wise and worthy brethren, representing the whole church, are sent to deal with and abate the lodge evil, the whole denomination, which is opposed to the evil by an overwhelming majority, will back and sustain its commission, the church will maintain its unity, and the erring brethren will be reclaimed if reclamation is possible.

4. The case is in strict analogy to the civil status, where local laws and administration are defied, and the General Government has to intervene. Your local courts can and will do nothing. Commanding them to abate the lodge evil is to command cripples to walk.

5. The preliminary labor required by Christ has been had. For years the *Telescope* has entreated, and the General Conference remonstrated and legislated, and things have reached that state where words lose all force and meaning if not followed by corresponding action.

6. The Masons in the Brethren churches are of two kinds, viz: Those who hate the lodge but fear its vengeance if they renounce it, and those who love its darkness because their deeds are evil. The first of these classes, viz, those who hate the lodge, pray in secret for the cleansing of the church, and will not oppose discipline. The lodge-lovers will despise any further entreaty. They know they are amenable to discipline, and the more prompt, calm and decided the measures, the more they will respect them.

7. No *trial* is needed where the facts are confessed. The court has then nothing to do but to enter up judgment. All your commissioners have to do is to ask those accused or suspected whether they belong to the lodge. They will ordinarily confess it. If not, their silence is contumacy, and contumacy is confession.

8. Excommunication is not persecution, but loving discipline. It saved the incestuous Corinthian, and, if prompt and decided, it will save every true child of God who has been swindled and sworn into "the man-traps of Satan."

The very clouds of heaven above Lisbon, Iowa, on the 12th of May next will be bending with the weight of angels over the members of your General Conference, and though inaudible by outward ears, a shout of "Glory to God in the highest" will follow right action there.

—The great attraction in Chicago last Sunday was a great floral show. This was distributed among Presbyterian, Methodist, Jesuit, Congregational, Swedenborgian, Universalist, Freemason, Episcopalian, Lutheran, etc., who severally contested for excellence in display. This does not deserve to be called religious news, although in a sense it is. It is a fact worth remarking that while these sects are bitterly at variance on the question of salvation through Christ, the offering of blood, yet distinctions fade when faith degenerates to a superstition and worship to an offering of flowers. It is the old story of Cain and Abel, the altar covered with fruits of the earth and the altar sprinkled with blood.

—Bro. Ronayne returned on Saturday night well worn out with his continuous labor of the past five weeks. The last meeting was at Alexandria, Ohio; the final meeting at Sylvania, in the same State, which was to have been held this week, was given up.

—Bro. Miller, of Missouri, went over into Ringgold county, Iowa, lately and gave two lectures in the school house at Shawler. He was well received. The friends in that neighborhood are favored with pastors who preach for God, and not for popularity or pelf.

—President and Mrs. Blanchard left home on Friday last for a visit with Mr. and Mrs. Pettengill and other friends in Peoria. They will also stop in Galesburg before returning. The *Cynosure* readers may expect a letter or two during the absence of their editor.

—As one good result of Bro. Lowe's work in Viola, Minnesota, the friends there are asking that the State Convention may be held with them. It is a just measure of good work that friends want more of it.

—Bro. Hinman spoke in Berea, Kentucky, on Friday and Saturday evenings, April 8th and 9th. Both evenings were stormy but he had fair audiences. On the following Sabbath he preached twice to full congregations. On the 12th he went to Camp Nelson, Rev. John G. Fee having preceded him from Berea. Here he was to speak on the evenings of Thursday and Friday last, going back to Berea and from that place out into the mountains of Jackson county, where Mr. Fee has another colored church and school after the Gospel pattern followed at Berea. Bro. Hinman may stay all the month in Kentucky if work opens. He is suffering much from neuralgia on account of the cold and damp weather. Let the prayers of all our readers go with him in this great work.

—Presidential patronage is becoming as great a temptation to our colleges as large endowments and salaries. Garfield and Hayes are among the trustees of the new institution at Cleveland, which is the old Western Reserve College of Hudson, O., reorganized. The President is going to speak at the Williams commencement, and Blaine, his prime minister, has been engaged at Westminster.

—Mr. Seguin, pastor of the French Evangelical church in New York, whose terse and terrible indictment against popery refuses to be called by any name which would be understood as connecting him with the Romish church. His motto is: "No vicar of Christ on earth but the Holy Spirit; no head of the church but Christ whose body is in heaven and his divine presence everywhere (Eph. 1:22, 23); no way, or road, or pathway to heaven but Jesus."

The Secret Empire.

Garfield's Commandery—Easter Dances—Albert Pike eating Paschal Lamb—Penitent Masons March into Church in full Feather—Papal Ceremonies Sanctioned and Practiced by Templar Masons.

—"Raconteur," the special Washington correspondent of the Chicago *Tribune*, who is reported to be Ben Perley Poore, who has been in the business for more than a generation and is a "Sublime Prince of the Royal Secret" in Masonic parlance, writes as follows in the *Tribune* of April 6th: "Columbia Commandery of Knights Templar, to which President Garfield belongs, propose to give a grand promenade concert on the night of Easter Monday. The Scottish Rite Masons will eat their Paschal lamb on the night of Maunday Thursday, with the venerable Albert Pike at the head of the table and Dr. Mackey, the Masonic writer, at the foot. Lafayette Lodge, No. 19, will give a supper on Thursday evening which will be attended by the prominent members of the "mystic tie" hereabouts. Some of the Freemasons are preparing to give a warm welcome to a Boston commandery which is expected to pass through here soon on its way to Richmond."

The next week he sent the following: "The penitential season has been well kept here, but all will rejoice at the advent of Easter. The Masonic fraternity will join in the observance of the penitential season. The members of the higher degrees of the Scottish rite will meet on Maunday Thursday night at the banquet-table of Evangelist Chapter of Rose Croix, and eat the paschal lamb. On Good Friday the commanderies of Knights Templar will attend divine service in full uniform, and on the night of Easter Monday Columbia Commandery No. 2 will give a promenade concert, which is to be attended by its most distinguished *frater*, Sir Knight James A. Garfield."

—The lodge department of the *Inter-ocean* of Saturday last adds another item to the indictment against the Masonic system showing that it openly identifies itself with the Romish ceremonies: "Throughout the whole of the United States, wherever Knights Templar are stationed, the peculiarly solemn holydays of the Catholic church, occurring yesterday (Good Friday), and to-morrow, Easter day, will be observed by appropriate religious services either at the asylum or the nearest parish church. Nearly all the commanderies in the State will parade to-morrow and attend divine service or appropriate worship in their asylums. This is in accordance with the general order of the R. E. Grand Commander, Sir J. C. Smith, published a few weeks ago. In Chicago, Saint Bernard Commandery will be the only one which will parade for the Easter devoirs. Eminent Sir John D. M. Carr, E. C., has given notice that the commandery shall assemble at their asylum on Kinzie street at 2:30 P. M. The address will be made by the Rev. Sir H. W. Thomas, D.D., Prelate of St. Bernard. Other Chicago commanderies will not parade, Holy Thursday (Feast of the Ascension of our Lord), being their 'day of obligation.'"

—A dispatch from Syracuse, N. Y., says that in the trial of the four University students for assault upon a member of the Freshman class, "upwards of twenty witnesses were sworn and the testimony was greatly at variance. There is no doubt that there was perjury on both sides. Some of the witnesses have disappeared, fearing arrest, and one for the defense, the hackman who drove the carriage in which the freshman was carried off, was obliged to return to the stand and modify his evidence. The general public opinion was that the prisoners were guilty, but there were wide differences regarding the practice of punishing a college prank in a criminal court."

State Convention Project.

Permit me to redeem the pledge made in the last issue of the *Cynosure*. The States presenting the most encouraging field of labor are where work has already been done. Bro. Hinman should be sustained in the field to which he is evidently called of God, and his labors should be supplemented by such additional help as can be secured. For the Northern States I would recommend the following plan:

That the territory be divided into five districts as follows:

1. Iowa, Missouri, Kansas and Nebraska.

2. Wisconsin, Michigan, Illinois and Indiana.

3. New York, Vermont, New Hampshire and Maine.

4. Ohio, Pennsylvania, Kentucky and West Virginia.

5. Massachusetts, Connecticut, Rhode Island and New Jersey.

That five competent men be selected, one for each of these districts, to labor for one month in each State and to hold during the month a State meeting for the transaction of such business as may be deemed necessary.

That such agent be allowed one hundred dollars per month for salary and expenses, or in that proportion for the work actually done and reported to the secretaries of the N. C. A. and of the State organization, or such person as may be named in the State where labor is performed.

That one half this amount (viz. $50 per month each, total $1,000) be paid by the N. C. A. and a like sum by the States.

This plan, if adopted, would not obviate the necessity of local and State workers, but it would reduce the expenses of travel, assure the attendance of an experienced man at each meeting, and divide the burden equally among those benefited. Our State meetings have sometimes been less efficient than they might have been with more thorough arrangement. This plan would give ample time to prepare and the agent would of course arrange his preliminary appointments with reference to the annual gathering. The financial or executive committee in each State organized would have the matter of raising funds in charge, and where no organization exists interested parties could act as volunteers in the matter. It might be that in some States it would be neighborly to help their less fortunate friends across the line, as for instance Ohio and Kentucky, Pennsylvania and West Virginia, but all details of that nature could be adjusted.

As to the men, they must be: (1) Thoroughly Christian; (2) competent for this particular work; (3) unsectarian in any exclusively denominational sense; (4) able to "endure hardness, as good soldiers of Jesus Christ."

Such men can I think be found who are in sympathy with that catholicity of spirit which in our work knows no sect or denomination or party save only that meeting upon the broad platform of *true believers* —"One is your Master, even Christ, and all ye are brethren."

For the present ours is largely a work of education. If we push this faithfully, emancipation and reconstruction will come in their order. Judge Tourgee attributes many of the barbarities which followed in the readjustment of society after the war to strong prejudices engendered by a long course of training of the dominant class, under the old system of master and slave, and strongly intimated that it would have been better to have educated both whites and blacks before attempting to coerce the one and commission the other to meet on a plane of political equality. One class of our people has largely been enslaved by the lodge power, often without realizing the source of their oppression. Another class has been trained under its influence until, as mimic "masters, princes, kings and sovereigns," they rival the autocrat of a Southern plantation in the palmiest days of slavery. Discussion on the rostrum and through the press made the North ABOLITION when the crisis came. It took years, in the face of scorn, injustice and mob violence, but it was done nevertheless. The minority, who held to the "sum of villainies" and shut their eyes to the truth were overborne, and the enlightened prevailed. It may take years to effect a like change of sentiment in the nation and the church in regard to the "secret empire." The people must of necessity first be educated until a majority see the evil, and then when the crisis comes the persistent minority will be overcome, and the institution of Freemasonry become as odious as the institution of negro slavery to every true patriot and Christian in the land.

Let us redouble our diligence; send out lecturers; distribute tracts; circulate the *Cynosure;* and push on the work of education, hoping that we who live may see the day of emancipation, and participate in its blessings as we have shared in labors to secure it. J. P. STODDARD.

Reform Work in the South.

A letter from Bro. Hinman written at Camp Nelson, Ky., came on Monday as the present number was receiving its finishing touches. He is suffering severely with neuralgia and the disorder does not seem to abate. We have heard of but $10 being given to this work since the N. C. A. took it up; this was handed Bro. Hinman by Pres. Blanchard just before he started for Kentucky. Friends should not cease their efforts in this direction, which during the year past have been truly praiseworthy. Bro. Phillips, the N. C. A. treasurer, will accurately obey your wishes regarding the destination of any funds for this branch of the work; and if more convenient to send through this office do so.

The Morgan Testimonial.

RECEIPTS FOR WEEK ENDING APR. 16.

D. Molyneux, Mrs. A. Hull, M. H. Sl Truesdell, $1 each.

Mrs. Shaw, Sarah T. Reed, 25c each.

J. B. Blair, 10c.

Total, $3 60. Grand total, $532.00.

—The famous anti-Jewish petition was sent to Prince Bismarck April 13. It consists of twenty-six volumes, comprising 14 000 sheets, with 255,000 signatures, including those of noblemen, retired generals and officials. The petition has been going about the empire for signatures for six months past, and aims at imposing restrictions on the immigration of Jews into Germany, and excluding them from certain walks of activity altogether. But the objects of the petition are hopeless, in view of the utterance of the government that it does not intend to permit the existing laws respecting the Jews to be repealed or altered.

Notices.

THE YOLO COUNTY CHRISTIAN ASSOCIATION opposed to secret societies will hold its second annual meeting on Thursday and Friday, 28th and 29th days of April in the hall at Plainfield, seven miles south and west from Woodland. Rev. D. Shuck of the United Brethren in Christ is solicited to deliver an address on the evening of the 28th, and Rev. D. A. Richards, the Wesleyan Methodist missionary from Michigan, on the evening of the 29th. The business of the association will be transacted during the day of the 29th.

The friends of the reform in the State, are earnestly requested to attend that we may determine as to time and place for a State convention to organize a State Association. "The Triennial Conclave" is to be in California in three years. We have no time to lose.

Persons coming to attend the Association will find teams at the depot at Woodland in evening of 27th, 9 o'clock train; also noon train on 28th.

OTIS SMITH, Pres.

Rhode Island.

The second annual Rhode Island Antimasonic convention will meet in Howard Hall, Providence, Friday, April 29, 1881. A forenoon prayer and conference meeting at 10:30 o'clock; afternoon lecture at 2:30 o'clock; evening lecture at 8 o'clock. Rev. J. F. Browne will deliver lectures on Freemasonry and kindred societies, under the auspices of the National Christian Association. Admittance free to all. Ladies are especially invited.

REV. M. S. McCORD,
Vice-Pres. for R. I.

Home Circle.

Fashionable Barbarity.

The author of "Camps of the Caribbees," while in the Caribbean woods, "unexpectedly beheld a vision of loveliness seldom vouchsafed to the dwellers of the icy North. Close at hand, within two feet of me, sat a tiny humming bird on a downy nest. Fearlessly it glanced at me with its bright black eyes, and curiously it followed by every motion with its shapely little head. A buzzing of wings attracted my attention, and I beheld the mate of the one on the nest, darting at me with unmistakable fury, his glittering crest erected and anger shooting from his eyes. Verily, had his diminutive body been in proportion to his heart, I should have been destroyed. Satisfied that he could not drive me away by darting at my eyes, he rested a moment on a twig near the nest, where he was at once joined by his mate, who endeavored by caresses to soothe his ruffled temper and to assure him that my intention toward them was not evil. Touched to the heart by this exhibition of trust and love, I would not have harmed these little innocents for a fortune. Exposed for a moment were two tiny eggs, white as snow and small as seed pearl."

Now look about you in church and ask what that charming lady with the humming bird in her hat would have done had she been there. She would have caught the little brooding mother bird and have choked it to death. She would have taken advantage of the chivalry and heroism of the little husband to catch him as he charged down upon her and wring his soldierly neck. Then she would have robbed the nest, blown the specks of gold out of the pearly eggs, skinned the two little birds, and put the whole on her hat. No, she could not be such a savage as that, you may say. But she has, and worse! She has paid a savage Carib or Brazilian not only for doing so, but also for skinning the birds *alive*, for that is exactly what they do in order to preserve and enhance the brilliancy of the plumage. Don't be too hard upon her. She has not seen it in this light before. We will warrant that she will buy no more humming birds for her hat.—*Sel.*

[From "Vignettes of Travel."]

Cathedral Architecture.

The glory of York—as it is one of the glories of England—is its great cathedral or minster; and it is the object chiefest worthy of study in the place. It is indeed a very good specimen with which to begin the study of the English cathedrals. These noble cathedrals of England, spread over all the land, are one of the finest and strongest impressions of the kingdom on the stranger. They are so grand, so beautiful, so living, like breathing hearts of stone, that seeing them one feels at once as if he had never seen a church before. They seem not of this world, but of some other world; higher and better houses not made with hands, but born of an art and a conception beyond our modern powers.

But when one reflects what they are and what they mean, they start a singularly involved problem, and the cold judgment inclines against them. They are the product of and represent that dreary and profitless stretch of English history from the Norman conquest to the Reformation—five wretched centuries of want, and ignorance and human suffering and stagnation. They are the outcome, and with a few castles and splendid abbeys, the whole outcome, of the five hundred years in which England was a province of the modern Roman Empire, the people and kings of England ruled over by cardinal princes—the ecclesiastical proconsuls of Rome. During this period all the other countries of Europe were similar provinces, and these wonderful cathedrals went up in all of them. You recognize at once the essential idea of them, the grand conception, the spirit of the work, as you meet them again in France and Germany and North Italy. The cathedral stands out everywhere as the dominant idea of that period and the symbol of its power. This idea in the different development of our day is lost, and you cannot reproduce those old cathedrals now. It has been tried, but with inevitable failure. No study or imitation of the old proportions will fashion a building like unto those which yet speak of this dead age. You may get something which is like the form, but it is not the living form; it is a corpse. The soul has forever fled.

Now what is painful to think of in relation to these lovely cathedrals is this: These magnificent buildings, that seem almost to glow with faith and beauty, drank the life-blood of England. During the period of their building England was almost stationary. There was no social advance and no social hope. There were no homes in England as we know them now. There was no freedom as we know it now, little of comfort, and nothing of progress. From A. D. 1100 to A. D. 1400, the population of England advanced but ten per cent. a century, less than one-tenth of one per cent. a year. For the people there was no wealth, no education, no trade or commerce. There was deficient food, shelter and clothing, and in consequence, continuous disease and epidemic. There was chronic war. It was a time of plague, pestilence and famine, of battle and murder, and of sudden death. There was no science, there was no art save in the direction of ecclesiastical architecture and adornment.

Yet it was the same England, with the same people, soil, climate and resources, as to-day. But one-fourth of the adult population of that time are computed to have been priests, monks, nuns, and their hangers-on and attendants, non-productive persons and uneconomical burden on the other three-fourths, whose productive powers were still further lessened by the long list of saints' days, and a heavy drain for military purposes. This is the England of these beautiful abbeys and venerable priories and stately cathedrals. All over England these buildings are a magnificent demonstration of organized ecclesiastical power and wonderful flowering of esthetic force, but it has all been at the cost and sacrifice of the common people, whose "bodies are the temples of the living God." For them the silent, gray cathedrals meant intellectual and civil starvation, social degradation, physical ill health and the shortening of life.

Calhoun's Dream.

[The following remarkable incident is published by request. The letter appears to be genuine. Calhoun died on the 31st of March after the occurrence here described took place.—Ed.]

The Washington correspondent of the *Quaker City*, published at Philadelphia, communicates the following curious account of a recent remarkable dream of Mr. Calhoun:

WASHINGTON, D. C., Jan. 12, 1850.

MR. EDITOR:—The other morning at the breakfast table, our friend, the Hon. John C. Calhonn, seemed very much troubled and out of spirits. You know he is altogether a venerable man, with a hard, stern, Scotch-Irish face, softened in its expression around the mouth by a sort of sad smile which wins the hearts of all who converse with him. His hair is snow white; he is tall, thin and angular. He reminds you very much of "Old Hickory." That he is honest no one doubts. He has sacrificed to his fatalism the brightest hopes of political advancement; has offered upon the shrine of that iron necessity which he worships, all that can excite ambition, even the presidency of the United States. But to my story. The other morning at the breakfast table where I, an unobserved spectator, happened to be present, Calhoun was observed to gaze frequently at his right hand and brush it with his left, in a nervous hurried manner. He did this so often that it excited attention. At length one of the persons composing the breakfast party (his name I think is Toombs, and he is a member of Congress from Georgia) took upon himself to ask the occasion of Mr. Calhoun's disquietude.

"Does your hand pain you?" he asked.

To this Calhoun replied in rather a flurried manner, "Pshaw! it is nothing; only a dream which I had last night, and which makes me see perpetually a large black spot like an ink blot upon the back of my right hand. An optical delusion, I suppose."

Of course these words excited the curiosity of the company, but no one ventured to beg the details of this singular dream, until Toombs asked quietly, "What was your dream like?"

"I'm not very superstitious about dreams, but sometimes they have a good deal of truth in them. But this was such a peculiarly absurd dream," said Mr. Calhoun, again brushing the back of his hand. "However, if it does not intrude too much upon the time of our friends, I will relate it." Of course the company were profuse in their professions of anxiety to know all about the dream. In his singularly sweet voice Mr. Calhoun related it.

"At a late hour last night, as I was sitting in my room engaged in writing I was astonished at the entrance of a visitor, who entered and without a word took a seat opposite me at my table. This surprised me as I had given particular orders to the servant that I should on no account be disturbed. The manner in which the intruder entered, so perfectly self-possessed, taking his seat opposite me without a word, as though my room and all within it belonged to him, excited in me as much surprise as indignation. As I raised my head to look into his features over the top of my shaded lamp, I discovered that he was wrapped in a thin cloak which effectually concealed his face and features from my view. And as I raised my head he spoke, 'What are you writing, Senator from South Carolina?' I did not think of his impertinence at first, but answered him involuntarily, 'I am writing a plan for the dissolution of the American Union.' (You know, gentlemen, that I am expected to produce a plan of dissolution in the event of certain contingencies.) To this the intruder replied in the coolest manner possible, 'Senator from South Carolina, will you allow me to look at your right hand.' He rose; the cloak fell and I beheld his face. Gentlemen, the sight of that face struck me like a thunder-clap. It was the face of a dead man whom extraordinary events have called back to life; the features were those of George Washington. Yes, gentlemen, the intruder was none other than George Washington. He was dressed in the Revolutionary costume, such as you see preserved in the Patent Office."

Here Mr. Calhoun paused, apparently much agitated. His agitation I need not tell you, was shared by all the company. Toombs at length interrupted the embarrassing pause. "Well, well, what was the issue of this scene?"

Mr. Calhoun resumed: "This intruder, I have said, rose and asked to look at my right hand. As though I had not the power to refuse

I extended it. The truth is I felt a strange chill pervade me at his touch; he grasped my hand and held it near the light, thus affording me full time to examine every feature of his face. It was the face of Washington. Gentlemen, I shuddered, as I beheld the horrible dead-alive look of that visage. After holding my hand for a moment he looked at me steadily and said in a quiet way, 'And with this right hand, Senator from Carolina, you would sign your name to a paper declaring the Union dissolved.' I answered in the affirmative. 'Yes,' said I, 'if a certain contingency arises I will sign my name to the Declaration of Dissolution.' But at that moment a black blotch appeared on the back of my hand, an inky blotch which I seem to see even now. 'What is that?' cried I, alarmed, I know not why, at the blotch upon my hand. 'That,' said he, dropping my hand, '*that* is the mark by which Benedict Arnold is known in the next world.' He said no more gentlemen, but drew from beneath his cloak an object which he placed upon the table; placed it upon the very table on which I was writing. That object, gentlemen, was a skeleton. 'There,' said he, are the bones of Isaac Hayne, who was hung in Charleston by the British. He gave his life in order to establish the Union. When you put your name to a declaration of dissolution, why, you may as well have the bones of Isaac Hayne before you. He was a South Carolinian and so are you. But there was no blotch upon his right hand.'

"With these words the intruder left the room. I started back from the contact with the dead man's bones and awoke. Overworn by labor I had fallen asleep and been dreaming. Was it not a singular dream?"

All the company answered in the affirmative. Toombs muttered, "Singular, very singular," at the same time looking rather curiously at the back of his right hand, and Mr. Calhoun, placing his head between his hands, seemed buried in thought.

Bible Reading Emblems.

THE EAGLE.

But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles.—Isa. 40: 31.

1. The eagle the king of birds.—Ezek. 17: 3.

2. Has powerful wings.—2 Cor. 5: 7.

3. Soars very high.—Phil. 3: 20.

4. Lives to a great age.—Psa. 103: 5.

5. Is very strong.—Psa. 84: 7.

6. Taught to fly by the parent bird.—Deut. 32: 11, 12; Ex. 19: 4.—*Notes for Bible Study.*

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Childrens' Corner.

First Time at Church.

A grave, sweet wonder in thy baby face,
And look of mingled dignity and grace,
Such as a painter hand might love to trace.

A pair of trusting, innocent blue eyes,
That higher than the stained glass window rise,
Into the fair and cloudless summer skies.

The people round her sing, "Above the sky
There's rest for little children when they die."
To her—thus gazing up—that rest seems nigh.

The organ peals; she must not look around,
Although with wonderment her pulses bound.
The place whereon she stands is holy ground.

The sermon over and the blessing said,
She bows, as "mother" does, her golden head,
And thinks of little sister, who is dead.

She knows that now she dwells above the sky,
Where holy children enter when they die,
And prays God take her there, too, by and by.

Pet, may he keep you in the faith alway,
And bring you to that home for which you pray,
Where all shall have their child-hearts back one day!

—Chambers' Journal.

Well Begun.

FROM A YOUNG NEW HAMPSHIRE REPORTER

East Barrington, N. H.,
April 4, 1881.

Editor Cynosure:—I am a little boy not nine years old, but I want to write a short piece for the *Cynosure*, which my father takes, and he prizes it very highly. He would rather read his paper when he gets a new one than to eat his victuals. He is very much opposed to all secret societies, and says he believes that I shall live to see them put down, if he does not. I was very glad when I heard that Elder Browne was coming to New Hampshire to lecture, and to this town, for he used to come to my father's before he went West, and I liked him very much. I said, if he came here, I must go if I had to walk to the meeting-house, it being three miles and the going bad.

But we all went to the lecture. There was a full congregation, for the place, considering the bad traveling. Good attention was paid. There were many anxious to hear, and we should have had a good time if it had not been for half a dozen rowdies that favored the lodge, who came to make a noise and break up the meeting. They talked out loud, very much to the annoyance of those who wanted to hear. After being spoken to they went out. Some of them slammed the door hard after them. They hooted and howled around the house, and some of them did other mischief; for when my father went to get his team he found the horse unhitched from the carriage, standing in the shafts, and a large rock in the back part of the wagon—as much as one man could handle. But the rock did not look near so bad as their actions in and around the house did. I think it bad to treat a minister so mean as they treated Elder Browne.

I have made up my mind that when I am a man I will never belong to any secret lodge. I hope to go into no place that I cannot go with my eyes open and my clothes on. Yours truly,

Lewis Malvern Pierce.

Let me Pray First.

A sweet and intelligent little girl was passing quietly through the streets of a certain town a short time since, when she came to a spot where several idle boys were amusing themselves by the dangerous practice of throwing stones. Not observing her, one of the boys by accident threw a stone towards her, and struck her a cruel blow in the eye.

She was carried home in great agony. The doctor was sent for, and a very painful operation was declared necessary. When the time came, and the surgeon had taken out his instruments, she lay in her father's arms, and he asked her if she was ready for the doctor to do what he could to cure her eye.

"No, father, not yet," she replied.

"What do you wish us to wait for, my child?"

"I want to kneel in your lap, and pray to Jesus first," she answered.

And then kneeling, she prayed a few minutes, and afterwards submitted to the operation with all the patience of a strong woman.

How beautiful this little girl appears under these trying circumstances! Surely Jesus heard the prayer made in that hour; and he will hear every child that calls upon his name. Even pain can be endured when we ask Jesus to help us bear it.—*London Christian.*

Heroes of the Shop.

Brave deeds are done in shops and forges. A few days ago, in the American Iron Works at Pittsburg, an iron-roller, named Robert Moore, had a white-hot ring of iron thrown by accident over his head and down on his shoulders.

With wonderful nerve he took hold with a pair of tongs of a piece of iron protruding from one side of the fiery circle and seized the other side of the ring with his naked hand. The ring was a pretty tight fit, there being not quite an inch and a half to spare as it passed over his nose.

The man had the fortitude to lift the hot iron slowly and carefully over his head, without touching any part of it.

His face was badly scorched, and his hand was burnt to the bone; but he never flinched. When the iron band was cold, he put it back on his neck, and found it just two inches larger round than his head.

Some years ago, a German laborer in the Fort Pitt cannon foundry at Pittsburg had some melted iron poured accidentally into one of his shoes.

He was carrying at the time one side of a vessel filled with liquid iron. If he had dropped it he would have endangered the lives of his comrades and set fire to the building. If he had set it down, he would have spoiled the casting of a gun weighing one hundred and thirty tons.

The man walked steadily to the pit into which the molten iron was to be poured, and did not let go the handle of the vessel till his duty was done. He had that melted iron in his shoe about one minute and a half. It did not take him as long to get his shoe off, but who can imagine the torture and the length to him of that minute and a half?

A fine young fellow in the same smoky city of Pittsburg had his hand terribly lacerated by the machine he was in charge of. He felt that he was about to faint, and had only strength to say one thing to the foreman who caught him in his arms:

"Don't let anything be said of this to my wife."

For every splendid act of heroism done on the battlefield, a hundred are done in shops, and quarries, and on the storm-tossed ocean.—*Youth's Companion.*

Contrary Billy.

Billy was a pedler's horse. Every day he drew a large wagon along the country roads. This large wagon was loaded with tin and brooms. It was a heavy load to draw. He stopped at all the houses so that his master could sell the brooms and tins. One day after he had trotted along several miles, Billy stopped where there was no house in sight.

"Go along!" said his master.

"I won't," said Billy.

This is the way Billy said "I won't." He set his fore feet out. He laid back his ears and shook his head.

His master got out of the wagon and patted him on the neck.

Billy would not stir.

He moved all the harness a little here and there, and patted him more.

Billy would not stir.

He talked to him in a very pleasant tone.

But Billy would not stir.

What was to be done?

The pedler wished to sell his brooms and tins and go home to supper. But he could not do this if Billy refused to do his part. He went to the back of the wagon. A gentleman who passed by thought he was going to whip the horse with some heavy thing. Instead the pedler took a pail from the wagon. There was some meal in this pail. He showed this to Billy, then he walked on and set the pail down.

Billy could see the pail.

Pretty soon Billy lifted his ears. He looked very good-natured. He went forward to the pail.

Then his master let him eat the meal. Then he put the pail back in the wagon, and Billy trotted off briskly with his load.

The meal was better for Billy than the whip.—*Little Folks' Reader.*

Literary Notes and Notices.

The University presses of England, the official printers of the revised New Testament, have consented to issue for the American market very low-priced editions. Each copy will bear the certificate of the revisers as a guarantee of its correctness. The cheapest edition will be in nonpareil type, 32mo, and will be retailed at 15 cents, paper bound, and 20 cents, cloth bound. The next cheapest edition will be in brevier type, and will be sold at 50 cents, cloth bound. The books will be beautifully printed, as are all the Bibles of the University presses. May 17 has been fixed on as the day of issue in both countries. These cheap editions will be sold by I. K. Funk & Co., New York.

—The same publishers will issue, about the same time, a "Companion to the Revised Testament," by Dr. Roberts, a member of the English revision committee, explaining the reasons for the changes made from the authorized version, and to which will be added, by a member of the American committee, an explanation of the appendix to the revised Testament, the force of which explanation will appear from a note on the first page. It must be said, in addition, that the greater proportion of the emendations were adopted by the English committee. In order to obtain these books immediately after the date of publication, orders should be sent early.

—The list of expositions issued by the *Cynosure* publisher displays an energy which the friends of the reform are not slow to appreciate. A new illustrated ritual has just been placed upon his list, of the United Sons of Industry. The pamphlet is tastefully printed and will be sent to any address for 15 cents. A complete review is prepared for our next issue.

—The popularity of Thomas Carlyle and of his biographer, Froude, has started a great sale in this country for the volume of "Reminiscences" just published. Two New York houses are in heavy competition with cheap editions in paper; but without competing with any one, the American Book Exchange has issued the same work at almost the same price, in a much superior and more permanent form. It can be had of them by writing to New York, or of any one of their 2,000 agents scattered through the country, for 30 cents and postage.

—*Vick's Illustrated Monthly* is still the most beautiful of the floral publications. The chromo of Chinese Wisteria in the April number sets one longing for Spring to hasten her tardy coming. Articles on grape and raspberry culture and Bermuda plants are of particular interest and value. James Vick, Rochester, N. Y.

—We have also received from A. M. Purdy, Palmyra, N. Y., a copy of his "Fruit Recorder and Cottage Gardener" which he sends free to all who apply. We have found this a very valuable number and have marked half a score of good things in it. The paper is monthly at $1 a year.

—The "Illustrated Scientific News" for April has illustrations and a sketch of the wonderful steam yacht, Livadia, built on the Clyde for the late Czar; also Prof. Secchi's solar photographic apparatus, with six distinct views of the sun taken by this instrument; engravings of the boats and apparatus used on Lake Geneva for determining the velocity of sound in water; a new machine for decorating enameled surfaces; engravings of several curious animals and objects in natural history, and an elaborately illustrated article on Bee Culture. Published by Munn & Co., 37 Park Row, New York.

—The April numbers of the "Young Scientist," New York, and of "Roberts' Miscellany," Rochester, N. Y., have excellences which will commend them to thousands of young readers. Entertainment and instruction are combined in each, though differently.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

—The *Christian Secretary*, Hartford, April 6, has the following note on the late disgraceful mob in that city which attempted to break up Bishop McNamara's meeting: "Bishop McNamara, of New York city, after the mob on Friday night did not venture to speak in Music Hall on Saturday night. His is a crusade against the priesthood of the Roman Catholic church, and in the interest of the Independent Catholic church. He addresses himself chiefly to Irish citizens and especially to Irish Catholics, exhorting them to cast aside the errors and trammels of the Italian church and go to the Bible instead of to the Pope for their guide. He counts it a shame that the Irish should be subject to the Italian, whose principal employment in this country is rag-picking, and organ-grinding with a monkey show, as their spiritual guide. He deals some vigorous blows and sharp Irish witticisms against the practices and impositions of the Catholic priests in this country. His audiences are largely Irish Catholics, and he very properly urges upon them more manliness and independence in thought and practice in spiritual things—more conscientiousness and more of a feeling of individual responsibility for their souls' welfare, and to spurn the confessional of the priest and confess alone to God. His instructions are thoroughly evangelical. He evidently earnestly desires the elevation in character and Christian independence of his Irish countrymen. It is hoped he may be successful and accomplish much good."

—Miss Fannie C. Townsley has engaged to preach for the Baptist church in Wheaton during the rest of this year, giving up for the present her work as an evangelist which has been quite successful in New York and New England.

Wesleyan.

—The wife of Rev. N. Wardner lately was prostrated by two paralytic strokes which have seriously affected one side of her body and almost deprived her of the use of her limbs on that side.

—While Mrs. DePew was at Wheaton she was presented with a "Teacher's Bible" by her friends in the place. As she was at the time confined to her room by sickness the gift had an added value for its expression of sympathy.

—The spring conferences, beginning with the Syracuse meeting, which was held at Prattville, N. Y., April 6, will be closed by May 15.

—Rev. James Spear, for ten years a resident of Sandy Lake, Pa., has removed to Windsor Mills, Ohio. The *News* says of him: "During his stay here he labored amid many discouragements, and against open and secret opposition to the truth, as a faithful follower of the Master. His daily example, upright life, and consistent testimony for temperance, anti-secrecy, national and social reform, will be remembered long years hence. To his untiring efforts the Wesleyan Methodists of our town and vicinity owe the neat and commodious church in which they worship."

Free Methodist.

—Two weeks ago Philip C. Hanna and two other brethren opened a meeting in the East School-house, in Wheaton, which has been vacant since the erection of a large, new school building a few years since. This house is to be altered into a convenient meeting place. The meetings, which have been continued, have been owned of God in the conversion of several who have heretofore resisted the influence of the Gospel.

—The *Free Methodist* of last week calls the attention of the holiness journals to the principles and claims of the religion of Freemasonry in a convincing editorial.

—Bro. E. F. Ward, who has gone to preach Christ in India, sends an interesting letter to the *Free Methodist*. He is now with Mr. Sibley, of the Elichpoor faith mission. Bro. Ward went to India depending on God's promise to give him food and clothing while he labored for souls. Any funds sent to the *Free Methodist* office for him will reach its destination. We are sorry to see that he is not satisfied to leave his work in this shape, but hopes to begin a "Free Methodist Faith Mission" in India. He was welcomed on his arrival by one missionary in the name of "free missions and Methodism," but this was a sorry example for one who has been sent by *Christ* to preach to "every creature." That name is enough.

United Brethren.

—Rev. William Dillon, President of the Ohio State Association and well known as lecturer and preacher in that State lately closed his seventh debate victoriously. Six of his encounters were with Universalists, the last with S. H. Bashor, editor of the *Gospel Preacher* (Dunker) of Ashland, Ohio.

Rev. John V. Potts, author of "Christian Co-operation," has lately removed from North Robinson, O., to Decatur, Ill., where he takes pastoral charge of the Centenary church.

—There are forty-six conferences in this denomination who elect 135 delegates to the General Conference. These with the five bishops meet at Lisbon, Iowa, May 12th. The Board of Missions meets in the same place on the previous day. Bishop Castle delivers the annual address before the last named body.

—A daughter of Rev. N. E. Gardner of the Rock River conference is said to be gifted with rare elocutionary talent. She has given several successful public readings though but fifteen years of age.

—In the revival work, C. R. Paddock, of West Newton, O., reports in the *Telescope* that 20 have united with the church, and the conversions were more numerous. At Halem, O., 74 additions are reported; at Gilboa, Ind., Bro, W. N. Coffman reports 96 additions during the winter; at Cedar Creek, Mich., C. B. Sherk writes of 30 conversions; at Plainfield, Ind., Rev. S. Mills, of Westfield, Ill., assisted in a revival which brought 40 into the church; at Mill Creek, Mich., 52 were enrolled. These cases are part of the report in last *Telescope*.

—The Pennsylvania conference meeting last month, asks the General Conference to amend the discipline so as to deal with members who sign petitions for license, or rent buildings to saloonists as for other immoralities, yet some of the leading men of this conference do not want the lodge dealt with on the same ground.

—The same conference devotes considerable space to a condemnation of the *Young Reformer*, of Chambersburg, Pa., a paper that has exhibited an excellent spirit and which has been faithful to truth and righteousness, rebuking sin in high and low places. If this severe judgment of a pro-secrecy conference shall call attention more widely to the *Reformer* and secure it a wider circulation among the humble Christians of Pennsylvania, as it deserves,

it will be another verification of God's Word.

—Rev. W. N. Coffman believes that the memorial to General Conference from the Upper Wabash conference, asking for modification of the law against the lodge, would not have been passed had it not been introduced at the last moment and discussion cut short.

FRIENDS.

—Stanley Pumphrey, an eminent evangelist, who has been active in past years in attending yearly meetings in this country, is dead. He was buried March 21st in Sheffield, England.

—The *Christian Worker* reports revivals in Spring Valley, O., in which 75 were reclaimed or converted; in Sabina, O, where Nathan and Esther Frame labored a short time 70 persons were brought to Christ; also in Lick Branch and Chester, O.

CONGREGATIONAL.

—The Iowa Congregational Association meeting in Denmark, Iowa, in 1869, June 3, adopted the following:

Resolved, That in the judgment of this Association the church of Christ together with its legitimate institutions affords ample scope for all talents and means of the members of the church and abundant ground of joy and consolation, both for the life that now is and for that which is to come, independent of and separate from all secret organizations. We would therefore affectionately and earnestly dissuade all our ministers and members from joining such societies, and we advise such as have been, unfortunately, either before or since their profession of Christ drawn into these societies to withdraw from them in such manner as their own consciences may dictate.

—At a recent meeting of the Congregational ministers of this city and vicinity, Rev. W. B. Williams read an essay on the "Christian College vs. the State University," in which he forcibly argued that facts proved that the influence of the latter has been on the whole opposed to Christianity.

—Mary P. Wright, daughter of S G. Wright, an old and well known home missionary, formerly of Illinois, now in Kansas, expects to sail for Turkey in August as a missionary.

—Dr. J. W. Healy, formerly of the Tabernacle church of this city, then of Straight University, New Orleans, and later, of Milwaukee, has gone to San Francisco, where he is supplying the pulpit lately vacated by Dr. A. L. Stone.

UNITED PRESBYTERIAN.

—Rev. W. M. Richie has a call to Marshalltown, Iowa, which it is believed he will accept.

—Dr. William Wishart formerly of Mansfield, Ohio, was installed as pastor at Hayesville in the same State last month.

—The closing exercises of the Xenia Theological Seminary were lately held. The examinations were conducted by Dr. W. H. French of Cincinnati, Pres. McMichael of Monmouth and Rev. J. H. Buchanan. There have been 37 students in attendance, 15 of whom are in the third year. Two of the graduates go to foreign fields and one to the freedmen. D. S. Lytle and wife are destined for India and R. E. Lackey for Egypt.

—Hon. J. G. Blaine, Secretary of State, has promised to speak at the Commencement of Westminster College at New Wilmington, Pa., next June.

—Since the 1st of February 40 persons have joined the U. P. church of San Francisco, under the pastoral care of Rev. M. M. Gibson, a graduate of Westminster College. The accessions will reach 60 by the next communion.

GENERAL.

—The church of Scotland is greatly agitated over the report of its commission to investigate the administration of its mission near Lake Nyassa, Africa. This report shows that the missionaries have been exercising civil and criminal jurisdiction, in the course of which one man was executed for murder, and several were most atrociously flogged. One man who was severely whipped proved to be entirely innocent of the theft charged, and another, for stealing a chest of tea, received 275 lashes, and died before morning. All the missionaries have been recalled, and the matter is to come before Parliament.

—The famous old building known as Surrey Chapel, London, by the lapse of the lease has just reverted to the freeholders, and will soon be a thing of the past. It was opened as a free church by the Rev. Rowland Hill on June 8, 1783 He continued to minister in it during fifty years, and died at the age of eighty-eight in the parsonage adjoining. He was frequently assisted by eminent clergymen both of the Established and Nonconformist churches — Venn, Berridge, and Thomas Scott being among the former; Jay, and James Parsons among the latter. The worship was a modified form of the Anglican liturgy. Surrey Chapel was never identified with any denomination, but was a sort of neutral ground for all Christians. Rowland Hill's body was interred under the pulpit. Lord Hill, his nephew, then Commander-in-Chief, was chief mourner. After an interval of four years the Rev. James Sherman was appointed the minister. He was followed after seventeen years by the Rev. Newman Hall, who has been the pastor nearly twenty-seven years. Mr. Hall's congregation built a new church some years since in anticipation of the enforced removal. Of late the building has been used by the Primitive Methodists.—*Baptist Weekly.*

News of the Week.

—Street car travel in Cincinnati was practically suspended last week. About 800 conductors, drivers and hostlers are on the strike. No cars running except a few driven by policemen. Four or five cars were ditched by the strikers.

—It was five months ago last Tuesday that the river froze over at Aurora, Ill., and the ice is still 20 inches thick.

—The flood at Rock Island, Ill, assumed alarming proportions last week. The fires at the water works were quenched, the jail cellars filled, and the street cars ceased to run.

—A dispatch from Yankton, Dakota, on the 12th, says the overflowed waters of the Missouri are gradually subsiding, though the ice is piled to a height of ten to thirty feet along the banks and on the bars and bottoms. Yankton is filling with refugees from the low lands, and the people are doing their best to care for them. Outside help is needed, as the resources of the citizens are not adequate to the demand. Thousands of people are rendered homeless and all they possessed has been swept away. Nearly all the stock on the low lands, hundreds of thousands of head, is drowned and the farmhouses and villages submerged or floating about in the water.

—Information was received last week at military headquarters from General Terry of the great suffering and destitution in the settlements along the Missouri river from the floods. The Fort Pierre settlement, Pierre City and the neighborhoods of Forts Sully and Randall, and Yankton and Vermillion, in Dakota Territory, have received the most terrible visitations. Investigation shows that at a low estimate fully 8 000 people are in need of relief in these localities, while there are 5,000 more at other points along the river, from which no reports have been received. There are 8 000 people in dire distress for the want of food, clothing and shelter, and rations for thirty to sixty days will be required for their subsistence. The flood has destroyed and swept away their little all. A rough estimate distributes the destitute as follows: Yankton, 2 500; Vermillion, 1 300; Randall, 1,200; Sully, 1,000; Fort Pierre and Pierre City, 2,000.

—The memorial services at the grave of Abraham Lincoln, in Springfield, began at 7:22 A M, last Friday, corresponding to the moment of his death sixteen years ago. About 500 persons were present, and the ceremony was of a very impressive character. President Sturtevant, of the Illinois University, delivered the principal address, and was followed by General Thomas and the Rev. Mr. Affick.

—The Hon. Wm. Means, Cincinnati's new mayor, gave a proclamation Friday to the effect that the police are directed to enforce the Stubbs bill, stopping Sunday theatricals, and will enforce the laws generally regulating the sale of liquors The proclamation is moderate, but firm in tone.

—A correspondent has been investigating the temperance and anti-temperance petitions now before the Illinois Legislature, and he finds that the temperance people have a majority of 7,074 voters, and a grand total of 19,361 petitioners.

—General Grant and Senor Romero have arrived at the City of Mexico. The dispatch says the movements of the former are regarded with apprehension, and that the latter is in bad odor with the President.

—A mysterious disease has appeared among the Chinamen employed on the Canada Pacific road in British Columbia. It takes the form of a sudden swelling of the legs, from which point the vital parts are reached in ten minutes. More than one hundred have been stricken in this manner.

—Dr. W. Morley Punshon, the distinguished Wesleyan minister of England, died at Brixton on Thursday. His book of sermons had a wide circulation on this side of the Atlantic, and he has preached in our large cities.

—The remains of Rowland Hill have been removed from Surrey Chapel, London, to Dr. Newman Hall's church, and deposited at the foot of the tower erected to commemorate the abolition of slavery.

—The Spanish conspirators are still throwing their petards. A large one exploded at the door of the church of Santa Maria, in Madrid, while the building was full of worshipers, but fortunately nobody was injured.

—All the Nihilists condemned for complicity in the murder of the Czar of Russia, except the woman Helfmann, were hanged in the presence of an immense concourse of spectators, on Friday, at 9 A.M There was no disturbance. Roussakoff fainted at the last moment.

—A number of Nihilists on Wednesday attacked the troops guarding the prison in which the condemned Nihilists were detained. Twenty Nihilists were captured with bombs in their hands.

—Earthquake shocks of considerable violence began again last week in Scio. Barely twenty houses remain habitable in the whole island. Forty-five villages have been destroyed and the population in many localities has absolutely disappeared.

—A correspondent telegraphs: I have now visited or obtained information regarding nearly all the villages in the southern half of the island, and I believe the number killed for all the villages in question does not much exceed 1,000, and is perhaps less.

—An attempt, March 22, in the House of Commons, to restrict the importation of live cattle, owing to the prevalence of the foot and mouth disease, was defeated.

—A letter from St. Petersburg announces that the revolutionists have issued a manifesto demanding universal suffrage and freedom of speech, press, conscience, and election, and declaring if this programme is adopted the executive committee will dissolve and no violence will be used against any form of government thus sanctioned.

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In the Comptroller of the Currency's report of Nov. 27, 1880, page 48, he says that for a continuous period of five years, about one-seventh of the whole number of banks in operation have not paid dividends, and that nearly one-tenth of the total capital has been unremunerative—that the average dividends by all the National Banks in existence was six and one-fourth per annum, for the year 1879.

The White House was first built in 1792, at a cost of $339,000. It was not occupied until 1800 It was rebuilt in 1818. Its porticos were not finished until 1829. Altogether, it is computed to have cost for building, rebuilding and furnishing about $1,700,000. The whole structure has a frontage of 170 feet and a depth of 68 feet, and its vestibule is 50x40 feet. The garden and park which inclose the mansion occupy twenty acres. The cabinet-room, 40x30 feet, is on the second floor. The White House was modeled after the palace of the Duke of Leicester.

An electric light of 100,000 candle power has just been successfully tested at the Brush Works in Cleveland, O. This light is fifty times the magnitude of an ordinary electric lamp, such as is used for street lighting purposes, and is the largest light ever produced by human hands. It was built to order for use in the British navy, and is intended to be used in night attacks, and to scan the sea for the approach of torpedoes. With the aid of an ordinary reflector, it is estimated that a beam of light so powerful will be produced that a person fifteen miles distant could see to read by it.

General Henry Boynton, of Augusta, Me., United States claim agent, has recently secured a pension for Ward A. Knox, for almost total blindness, caused by a cannon ball, in the battle in front of Petersburg, passing close to his face. The shot did not touch the soldier, but the wind of the shell affected his eyes disastrously. On full investigation these facts were fully proved, not only by the testimony of comrades who were there with him, but also by corroborative statements made by the assistant surgeon of his regiment, Dr. A. R. Lincoln, who was on the field and gave his professional attention to the case at the time of its occurrence.

Herren Behm and Wagner, in the last edition of their book on the population of the earth, estimate the entire population of the inhabited globe at 1,456,000,000 persons. Europe, without counting Iceland and Nova Zambla, is believed to have 315,929,000 inhabitants on an area of 176 349.9 German square miles; or at the rate of 1,791 persons to the German square mile; Asia is put down as having 843,707,000 inhabitants, on 809,478 square miles—that is, 1,031 persons to the square mile; Africa as having 205 679,000 inhabitants on 543,187 square miles, or 378 persons to the square mile; America as having 95,495,500 on 697,138.5 square miles, or 137 to the square mile; Australasia as having 4,031,000 on 162,602 square miles, that is 24 persons to the square mile; the arctic regions are assumed to have 82 000 inhabitants on 82,091 square miles, or about 1 person to every square mile. The sum total, as observed, is 1,455,-923,500 persons on 2 470 903.4 square miles, or at the rate of 589 persons to the German square mile. The German empire comprises 9,815 6 square miles, with a population (in 1878) of 44,210,948 persons.

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W. H. Layton, Mount Ayr, Iowa, sends thirteen subscriptions for a year each and one for four months.

Mrs. Louisa H. Hull sends eight subscriptions for a year each. With one previously sent, this makes the club nine, and we are notified that the tenth name is coming.

A. G. McKeown, Blanchard, Iowa, assisted by Rev. M. A. Gault and T. Reid, sends seven subscriptions for a year each.

L. P. Poole makes out a club of twelve for this year by adding six names to others already sent.

S. Carrington sends six subscriptions for one year each.

H. M. Woodford, J. N. Norris and S. Waite each send three subscriptions for one year each. Three persons send two for a year each.

H. G. Witham writes, "I will go to work immediately to get up a club. I think I can send you a club of ten, at least."

M. A. Gault: "We will continue our efforts for the circulation of the *Cynosure*."

Let us keep in mind the great importance of an enlarged circulation of the *Cynosure* and keep at work extending its circulation.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING April 16, 1881: J Ackinson, M M Ames, F A Armstrong, S Blanchard, J F Browne, T K Bufkin, J H Borton, J B Blair, G Colwell, J B Crall, E H Collins, S E Clark, P Crandall, J Carrington, E Dolph, M E Daniels, A Eastman, N P Eddy, M Fowler, C G Fait, J H Foke, H Gardner, E Grinnell, D Horner, S C Hollister, J H Hunting, S Hawthorne, L Hull, I S Hickman, H J Kumler, W H Layton, B Maloney, J A Manning, W Miller, A G McKeown, A Martin, Rob't Morris, D Molynax, J N Norris, D Nelson, J M Oxley, W Patterson, I Pennock, E Peck, S Pinkerton, G S Peck, S A Pratt, S P Pool, J V Potts, Z T Petty, H Rowley, S H Read, J E Rose, Sub News Co., H Stevens, A F Spaulding, J J Torrence, E Trumbull, Sarah T Read, H M Woodford, S Waite, M N Woodford.

Books and Tracts sent during the week ending April 16, 1881.

By Express.

I H Jones, P Phelps, jr., J O Doesburg, C Conkling, Zeph. Graves, Conrad Stegner.

By Mail.

H Grothenen jr, A Gray, J G Smith, H E McElroy, H G Witham, M Fowler, W Whitehurst, J C Stebbins, J Critchfield, C P Robinson, H S Jones, J H Hunting, S Waite, Mrs M M Ames, J H Fake, J D Able, I Flagg, H C Griswold, J R Spencer, E H Collins, G Janorin, D Nelson, W W White, W E Hebberd, T G Bauer, W S Thompson, I J Rager, A G Anderson, J A Hadcock, J J Sheriffs, L Biederman, T M Watson, C W Allen, W W White, J W Chapman, J Carrington, J J Noble, J B Blair, H B Stiles, E Trumbull, Thos Medland, W G Drake M D, G K Atkinson, S Smith, I P Fluke.

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No. 3	93	97
Rejected		76¼
Winter		1 12¼
Corn—No. 2		42½
Rejected		41
Oats—No. 2		34
Rye—No. 2		1 20
Bran per ton	10 50	11 50
Flour—Winter	5 75	6 00
Spring	2 50	7 75
Hay—Timothy	12 00	16 00
Prairie	7 50	13 50
Lard per cwt		11 25
Mess pork per brl		17 75
Butter, medium to best	16	23
Cheese	7	14
Beans	1 70	2 20
Eggs		15
Potatoes, per bu	60	1 10
Seeds—Timothy	2 40	2 60
Clover	4 30	5 00
Flax		1 17
Broom corn	3	9
Hides—Green to dry flint	6	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle extra	5 60	6 50
Good	5 25	5 50
Medium	4 95	5 20
Common	2 80	4 80
Hogs	5 00	6 50
Sheep	4 25	6 10

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Flour	$3 75	8 00
Wheat—Spring	1 16	1 19
Winter	1 17	1 28½
Corn	51½	59
Oats	45	48
Lard		11 40
Mess pork	16 25	17 75
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Cheese	10	13
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Topics of the Time.

The strike epidemic has again reached us. The easy victory of the men on one street car line in this city was the brick that set the row falling. The other two lines had to follow the first; and in Cincinnati, Cleveland, Boston and St. Louis the street railway employes have been encouraged to demand more money, but with varying success. In Chicago the drivers and conductors were encouraged by the public who took good-naturedly the inconveniences of a few days. In St. Louis the discouragement has reached the dimensions of riot and violence with a daily growing obstinacy on either side. In Chicago the iron-moulders and freight hands in several railway depots have struck, and in other cities the epidemic is extending to numerous trades. The philosophy of strikes lies near the surface. Leaving out the element of chronic discontent and communism, which has always to be considered in our great cities, a rise in rents and in the provision markets cuts away seriously from the wages of the hand-to-mouth day laborer, and he must have more pay or scant his children's bread. Or a rise in the price of manufactured articles brings in a golden tide of which the workmen covet a share. A prudent employer foreseeth the evil of strikes and hideth himself by taking care to regard the interests of his men as his own and anticipating in some way the pressure of their neccessities.

It is a noticeable statement that comes from the town of Sterling, on the Rock river and North-western railway main line, in this State, that for twenty-two days this winter it has been without a mail. This shows, in a word, how severe the past season has been upon ordinary business, through piling snow and swelling floods. Last week the streams rising in Wisconsin bore through northern Illinois their full share of terror and disaster. Costly bridges at Rock Island, Sterling, Elgin and other points have been swept away, causing great delay and loss to business, and even to life. The Missouri River rose again on Friday and Saturday until at Omaha it was twenty-three feet and eight inches above low water mark. All the buildings and manufactories on the Omaha levee were flooded and Council Bluffs was half submerged. Passengers to the West were tediously transferred by boat through streets, and thousands of people were driven from their homes. Floods as high may have been known before, but since the country has been filled up to the river banks, of course the damage and danger has increased, and will continue to do so as the demands of business require greater risks and economy.

Our American lovers of beer must be taken aback at the measure prepared under Bismarck's own eye now before the German parliament. Two of the most important articles of this bill provide that when a man is found drunk in any public place to the scandal of good people he shall be fined a hundred marks ($26) and be imprisoned for not more than two weeks. If he is an old case, or has previously been convicted of the same offense within three years he may be imprisoned on a bread and water fare. If a man while drunk commits a crime, he is to be punished by the same law as if sober, only a sentence of death or imprisonment for life may be cut down to a year's confinement, and in less severe sentences, to one half time. If these measures can be entertained and passed (as they probably will be) the rage for "sumptuary laws" will have seized upon the capitol of Gambrinus itself. We should surely consider our Congress in a hopeful way if measures of like character could be proposed and passed by it. The most that the temperance advocates have yet asked is a committee of inquiry.

So long as the word from the Senate is, "All quiet on the Potomac," the devil may give attention to other quarters, and so we read that between forty and fifty Mormon missionaries have started for the United Kingdom for more women. These coarse-natured men are well taught in the arts of Jesuitism. Like communists, who turn laborers for the moment so they may reach the ear of labor and stir up a strike, these Mormons will become miners or anything else so they may more subtly and successfully pour their doctrines of lust and superstition upon willing ears. It is reported that 75,000 Mormons are foreigners and that the "Book of Mormon," which Cannon says "contains the doctrines of the church and is esteemed as the Word of God," is translated into the French, German, Italian, Danish, Polynesian and Welsh languages. The celebrated Miles case, which was the Mormon sensation a year or more ago, has been turned back from the Supreme court on the ground that the testimony of the second wife was taken in the case. The law prevents the testimony of the first wife, which would be conclusive, and the "saints," while rejoicing in their apparent victory, are yet not without trembling, since this matter may provoke an act to allow the testimony of the first wife, and thus give a grip to the law which now seems powerless to convict the polygamist.

Not allowed to wait for what, to him, was the turn of the wheel of fortune, Benjamin Disraeli, Lord Beaconsfield, breathed his last on Tuesday morning of last week at the age of 77. His genius made him a public man at 22, and raised him from a humble Jew, who had renounced his nation's faith, to be twice prime minister of Great Britain. In 1873, when Gladstone, to whom Ireland is indebted for every sincere attempt at reform of late years, was defeated in the Irish University reform, Beaconsfield was for the second time at the head of English affairs. An administration, which his flatterers called "brilliant," and which neglected affairs at home in order to increase British influence abroad, closed with great unpopularity a year ago, and Gladstone, the old antagonist, returned to power as the man of the people. He was a man of expedients, as in an early speech he laid down this platform: "A statesman is the creature of his age, the child of circumstance, the creature of his times;" and in following this theory his administration left to England wars in Afghan and South Africa, increased debts, secret but profitless treaties, and an Irish revolt. It gained for Victoria the title of Empress and changed the name of a new state wrung from the Turk.

The Secret Empire.

—Tuesday, April 26th, was Oddfellow glorification day.

—John Val Valkenburg, Oddfellow "Grand Master" for Iowa has also an important office in the "Supreme Lodge" of Knights of Pythias and has written for the latter a manual and text-book.

—President Garfield lately attended a convention of the Knights of Pythias in Baltimore. The nation pays him $50,000 per year but not to betray its highest interests by playing tail to the lodge kite.

—The Odd-fellow "Grand Sire" lives in Atlanta, Georgia, where but 100 members of the order are reported in four lodges; in Manchester, the metropolis of New Hampshire, there are 1070, and the lodges of that State average 125 members each.

—The *Independent Statesman* says that Mr. Hayes, while President, opened a fair for the Odd-fellows of Washington, in which $5,000 was raised for a new hall. The paper says that Mr. Hayes "is a Past Grand of his own lodge in Ohio, and has taken a deep interest in Odd-fellowship in Washington the past four years. He made an appropriate speech in declaring the fair opened and then bought many articles in the hall for sale. Hon. John Sherman, Secretary of the Treasury, is a Past Grand of his lodge in Ohio. Many of the high officials in Washington take pride in saying they are Odd-fellows Among the members of Congress several are lecturers upon Odd-fellowship."

When is a Man Justified?

BY ELDER J. G. SMITH.

When he is living up to all the light he has and seeking more. What is the storehouse of light? The blessed Bible. To the law and to the testimony. If they speak not according to this Word it is because there is no light in them. What saith the Word? "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret." Eph. 5:11, 12. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light." Rom. 13:12. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" 2 Cor. 6:14. What does Jesus, the Light of the world, say? "I ever taught in the synagogue and in the temple, where the Jews always resort; and in secret have I said nothing." John 18:20. "For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad." Mark 4:22.

Jacob, speaking of the descendants of Simeon and Levi in the "last days," says: "O my soul, come not thou into their secret; and unto their assembly, mine honor, be not thou united: for in their anger they slew a man." "Cursed be their anger, for it was fierce; and their wrath, for it was cruel." Gen. 49: 1-7. This is the condemnation, that light is come into the world and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved." John 3:19, 20. Jesus brought this light into the world and his apostles and true ministers have continued it to this day. Paul forcibly says: "We wrestle not against flesh and blood but against the rulers of the darkness of this world." Who are the rulers of darkness in our day but those who deal in it and control it? Is it not then the duty of God's ministers to wrestle against the rulers of darkness and expose the secret orders at least so far as to keep the children of light from being ensnared by them? Will not God hold his watchmen responsible to notify the people of coming evil? And can a minister be justified who fails to warn men against popular sin, through fear of persecution and loss? May the great Captain of our salvation help us to do our whole duty and leave the consequences with him.

We do not care much to sing praises in honor of those who slip quietly along, choose no sides, take no risks, study the expediency of a sleek selfishness, and in ungrateful ease enjoy what others have gained for them by heroic deeds and sufferings. The defection, if there be one, in the church of Christ to-day may be ascribed to the cowardice of those who ought to have been valiant defenders of the truth, but who for the sake of a guilty quietude for themselves have preferred to feed on diluted milk, drained from ornamented cups, set before them on silver salvers, covered with silken sentimentalities, rather than to be nourished with the strong meat of the Gospel.—*Intelligencer.*

Lodgery a Gospel for Suicides.

BY GEORGE SOVEREIGN.

Editor Cynosure:—Webster defines a heathen as one unacquainted with the true God. He might have added—and with his government of rational creatures. As heathen believed their gods were often grossly immoral, heathen instructors often taught for rules of life that which was altogether wrong and greatly injurious. Seneca, the philosopher, who lived at Rome in the same age with Paul, generally taught that the ordinary afflictions of mankind should be endured with patience, yet seemed to think that when they became overwhelmingly severe it was a call of the gods to quit them by suicide (See page 242 of his Morals): "But why should any man complain of bondage; wheresoever he looks he has his way open to liberty; that precipice, that sea, that river, that well—there is freedom in the bottom of it. It hangs upon every crooked bough. Not only a man's throat, or his heart, but every vein in his body opens a passage to it."

It was very common to practise Seneca's advice. Indeed, Seneca and Gallio, who "cared for none of these thirgs," came pretty nigh to suicide, that is, they took their own lives at the bidding of Nero. They should have waited till he came and took them, as did Paul and Peter. This was an almost everyday occurrence in heathendom. When generals lost battles or otherwise fell under disgrace, when any lost their property or were in danger of being deprived of life or liberty, they escaped these difficulties by suicide. In some times of great distress, almost as many went into the eternal world at their own option as were killed in war or died natural deaths.

Notice how very different from the above heathenish practices it was under the teaching of God's Word. That Word teaches, from the beginning, a Saviour to come, by types and shadows, and a Saviour who did come and died on a cross to expiate the sins of the world and make it possible that the sinner can be saved. This death of Jesus does save the believer, but makes life and death awfully important, so that it is by no means safe to take the matter into our own hands.

Now what is the event of this teaching of the government of God over accountable beings, and the recompense of reward to which he brings all our race? Why, the book of God records only four cases where even bad men, under its teachings, ventured into God's presence without being called: Saul and his armor bearer, Ahithophel, David's councillor, and last, Judas Iscariot.

Now notice what first suggested these thoughts to my mind. Some time since, a Mr. Gownmers, a saloon keeper, died by poisoning by his own hand. An Irish coal heaver, who had a deal of money, some time later, died by the knife. Near the same time as the last, George Smith, a merchant of Rockford, Ill., and a Mason, becoming hopelessly involved, was found hanging by the neck, dead. Another, a Mr. Sacket, a well-to-do farmer, got up about 4 o'clock in the morning, took opium, returned to bed and slept the sleep of death. Again, later still, a fine-looking lady, who had a husband parted from her, lived for some time with a Freemason, who urgently required her to leave. She said she had no home or friends, and if she must go she would kill herself. She did so by a pistol shot within less than an hour after the last telling to go. These guilty ones were all Masons or under its influence. All but one were of the city of Rockford, Ill., where no Anti-masonic lecturer is invited to come or go. All these cases appear to have been committed without conscious responsibility in the sight of God or fear of retribution. They died as heathens, looking at what was seen and felt, nothing beyond.

Do any ask me, How is this sad state of things brought about? I answer at once: Largely by the influence and leaven of Freemasonry, another gospel is preached, which is indeed not another. It may be replied, Some of our great Masonic preachers preach Christ. To this I may answer by recalling the substance of a conversation I once had with some shoemakers of Rockford. Some of them had Tom Paine in their pockets. I said: "Your ministers tell you that you must be converted by faith in Jesus and live Christians, or you will be condemned at the last day." "What do we care what they say in the pulpit," was the reply, "as long as they meet us on the level in the lodge and hope to meet us in the Grand Lodge above?" Our Lord Jesus Christ and his atoning righteousness are altogether left out in the Masonic system. They don't like this blood plan. In the lodge they expect to be saved, whether they are called Christians, Jews, or Deists. These preachers are said to be the best of our land. Their examples, as well as teaching, tell on the unthinking multitude. The inference is, if the Lord Jesus is got rid of, sin is not such a dreadful thing, after all. All we have to do is to provide against the evils of the present world, and it is of very little difference how we die, whether by our own hands or not. All will be well, either by annihilation or by purgatorial cleansing.

Theoretical Holiness.

There is no doubt that the abstract doctrines of Christianity tend to morality, but it was necessary for the missionaries to the Sandwich Islands to tell the Christian converts that they must cover their nakedness by clothing. Christ's teachings were, for the most part, practical, touching upon the everyday habits of the people to whom he preached. It was not enough for the young man whom Jesus loved, to profess loyalty to the Bible, he must consecrate his property to God and humanity. It was not enough for the Pharisees to make long prayers and be orthodox in belief, but they must repent of their outrageous sins, and cease to devour widows' houses.

We have now a class of religious papers, very orthodox, but not seeming to think it necessary to rebuke popular sin. So we have able preachers, who deliver finished orations on the doctrines of the Bible, to the delight of the drunkard, the libertine, the gambler, and the profane. Many of our professed "Holiness" papers and preachers so sail above the clouds that reader and hearer may profess holiness and still practice sin. This is no slur at holiness, but to remind its professed advocates that our Lord and his apostles brought men to repentance, not by preaching theoretical doctrines, but by pointing out their specific sinful acts, and demanding repentance not for sins in general, but for these sinful acts. The divine method of preaching may be learned from the 58th chapter of Isaiah, and from the sermon on the Mount. See also 2 Sam. 12: 1-14.—*Christian Witness.*

The Word.—What word? To the Christian the word of the Lord is the thought: to the Freemason, the Master's word. The one is to be proclaimed or made known to every one, the other must be kept an oath-bound secret. And Christians are caught into Masonry and remain there, even though in the nature of things, they at first must feel and loathe the contrast; yet by not denouncing the deceiver, their consciences become callous to the difference, and thus Masonry triumphs in them. Alas for the death-bed reflections of such men! The one word is the revealed will of the true God, the other word is the concealed sham of a false god, the god of this world, an unmitigated deceiver and anti-Christ.

Compromises in some things may be good; but compromises with worldliness never secure satisfactory results. There will be disappointment. That which is meant to operate as a spirit of conciliation only excites distrust and contempt. There is a better way of success; and that is, to stand squarely and firmly on the side of truth and right as interpreted in the light of the infallible standard of God's Word.—*Christian World.*

The Sermon.

PREACHED IN THE COLLEGE CHAPEL, WHEATON, SABBATH MORNING, APRIL 10, BY PROF. C. A. BLANCHARD.

Text: The triumphing of the wicked is short: and the joy of the hypocrite is but for a moment. Job 20: 5.

A wicked man in the Scriptural sense, is one who does not love God. He may be a very agreeable man in a great many ways, pleasant at home, prompt in business relations, kind to his neighbors. All these are lovely and virtuous traits of character and we are compelled to feel toward those who possess them as Christ did toward the young man who ran to meet him, saying, "What must I do that I may inherit eternal life?" Christ loved him and we must love them, but as that young man lacked one thing which was essential, so those who have all these excellencies may still be wicked men because they do not love God. Not loving him they do not serve him, or care for his law. Now just as we prefer the society of persons who love and care for us, even if they are not so smart and pleasant as others, so God chooses those who love him and rejects all those who love him not.

A hypocrite is a pretender, an actor, a person who has one thing on the tongue and another in the heart. The man who says that he loves God supremely when he loves himself supremely; who says that he is opposed to slavery when he is profiting by it and hopes for its continuance; who is an Anti-mason among those who oppose the lodge, and a Mason among those who sustain it, such a person is a hypocrite. Now the doctrine of the text is that the triumph of the wicked man is short and the joy of the hypocrite but for a moment.

This word triumphing calls up the thought that we are in a world of battle and that the longest, most terrible warfare that is waged is that between the wicked and the righteous, between good and evil. The wars which nations carry on continue for a few years. When the hatred between them grows into a deep-seated passion we have the seven, the thirty, or the hundred years war. And after the struggle is over then comes a period of depression, of exhaustion, then a time of rest and recuperation, and too often then another contest. But the strife between good and evil has continued six thousand years without a treaty of peace or the armistice of a day. Still further, there is to be no cessation until the end. It is a war of extermination which is waged in which the only alternatives are death or victory. The particular combatants change from time to time. And the particular battle fields are found in every part of the world, but the same spirits animate and direct throughout the entire struggle. God and good angels and good men, against Satan and bad angels and men, this is the array: host against host.

In this battle we should suppose that in every struggle all good men would be found on one side and all bad ones on the other. Unfortunately this is seldom, perhaps never, the case. How few are the evils that have not found some good man to defend them! How infrequently does the right find support where it has the best right to expect it, viz., in the hearts of the righteous. Whenever the principle of evil centers in some system of iniquity like slavery, Mormonism, Freemasonry or intemperance, and when the battle against this system grows fierce there will always be found some wicked men on the right side and some righteous men on the wrong. This allowance however being made, it is true that the mass of the good men are on the side of goodness, that the mass of hypocritical and wicked men are on the side of evil; and that the contest between good and evil is a contest between good and bad men.

Our text teaches us that in this struggle the wicked sometimes overcome and that hypocrites sometimes rejoice. This at first sight seems a marvel. Why should God who is so mighty permit the triumph of those who are his enemies? He is under no necessity of so doing. He is never surprised by the force of enemies who take the field against him. He has counted from the beginning every division, brigade, regiment, company and man in the army of evil. He has made all his arrangements to overcome this enemy. The result is to be no drawn battle or victory that is worse than a defeat. It is to be a complete, disastrous overthrow that like an overrunning flood will sweep the armed hosts of evil from the field down to the gulf below. This being true and the whole being planned from the beginning why are there to be reverses, defeats, triumphs of the wicked? Why is not every battle a Waterloo and every good man a Wellington? Why are there Bull Runs as well as Yorktowns and Saratogas?

We may answer, first, that by these defeats God punishes the sins of his children. All the punishment that Christians have comes in this world, and though Christ has suffered for our sins in that he has made atonement for them he still chooses to discipline us by reverses and sufferings. When Israel goes up to Ai and is defeated it is a penalty for sin and is intended to call attention to the wrong and to cause its removal. When slavery, Freemasonry or intemperance succeed and those who see, lament, and seek to remove these evils are defeated, it is often because of sins which those who are on the right have committed. Hence after such reverses as we have experienced we should humbly inquire of God as to the reason for them and in case we find that God thus intends them we should repent of and put away the wrong. We see our village for the first time in many years voting a permission to men to sell liquor. Just what the terms of the permit are to be we do not know, but the general fact is decided. Without affirming that all who voted for this result are wicked men, it is evident that the thing itself is a triumph of wickedness. Neither God, nor good angels, nor good men can delight in the known results of the liquor system, and to license that which is necessarily evil, is evil. Have we done less than we ought, or have we done wrongly what we have done that the evil we deplore has triumphed over us? This question should press upon our consciences until we have an answer from above.

Secondly. These reverses come often for the purpose of sifting God's people. The church is like a heap of chaff and wheat; triumphs of the wicked are like winds that blow away the chaff and leave the wheat. Without these sifting times we could not tell whether we are genuine Christians or not. If you wish to find the disciples you must not look at the crowd which follows Christ down Olivet. It is easy to cry hosanna, when all cry hosanna. But go to the hall of Caiaphas or Pilate, or to the tomb of Joseph of Arimathea, and if here you find one adhering to the cause of Jesus you may be sure that he is a true learner of the great Teacher. When the majority vote license there are some who will vote license who, if they supposed that the majority was to be the other way, would be opposed to it. There are the company who are always opposed to the liquor trade, the company who are always in favor of it and those who stand in the middle. Every defeat of a good cause will send some of the middle men on to the wrong side. We ought then to take advantage of times like this to see what our real mind is. Are we really convinced that the trade in strong drink is the source of crime, poverty, disease and death? Are we convinced that God has no sympathy with this trade and that it is a sin to give it the sanction of our votes? Or do we believe that it is a good and profitable thing for those who drink and those who sell, and are we consistently and always found defending and advocating it? One or the other it must be; one position or the other we must occupy respecting it. Which shall it be?

It is not necessary to denounce as evil men all who differ from us in judgment. There are peculiarities of education, temperament, etc., which must always be considered in dealing with this and kindred subjects. But every Christian man is in duty bound to have an opinion of his own respecting this trade and to be always on what he believes to be the side of right, wherever the majority may be.

Once more; God allows the wicked to triumph that he may display his own power. For this reason also he often reduces his own children to great straits to make it evident that their salvation is of him. The victories that are gained by the right are not gained because those who are on that side are better than those on the other. They are not acquired by the superior skill and power of the righteous. They are won by the arm of God. He permits Grecian philosophy and Roman power to go to the utmost limits of their influence to show that they have no ability to give to men the help that they need. The pagan civilization was nought but a splendid tomb in which was buried all that makes man like God. Samson carries off the gates of Gaza; David's sling brings Goliath to the ground; Gideon's three hundred destroy the host of Midian with empty pitchers, trumpets, torches and a cry, and a handful of fishermen establish a religion that has girdled the world with light. In all these cases the human agency was manifestly inadequate that it might be clearly seen that there was a power above and beyond man's that wrought the work. The text gives us another illustration of the same truth. God permits the wicked to triumph that they may see when they fall that it is he who has overthrown them. He lifts them up that he may cast them down forever.

It is true, however, as the text declares that the triumph of evil is short, and that when all the plans are laid, and seem in course of prosperous and complete fulfillment, when they say "Peace and safety," then sudden destruction cometh upon them, and escape is impossible. The host of Pharaoh meet no obstacle as they march out of Egypt, nor as they pursue to the borders of the sea, nor as they march down between the walls of waters. But when they are in the midst of the sea the waves return and in the morning they were all dead corpses. Nebuchednezzar builded and planned until his glory was great, then he was driven by a spirit of madness to dwell with the beasts until his hair was like eagles' feathers and his nails were like birds' claws. Belshazzar practiced and prospered until the night when in pride and haughtiness he brought out the vessels of gold and silver which his father had taken from Jerusalem. That night he was slain, his kingdom was taken from his nation and passed over to the Medes and Persians.

So also in later times we have seen the hour of evil's triumph the date of its downfall. God has so arranged things in this world that it is impossible to do anything permanent against the truth. The very means which are used to oppress and crush it will redound to its glory. The wicked will triumph, but his triumph will be short.

This proposition is often true even

reckoned by the imperfect calendars of men. We see the wicked in great power and spreading himself like a green bay tree, but suddenly we consider his place, and lo! he is not. There are cases in which it seems to men that the victory of evil is not short. There are prophets and martyrs who resist unto blood and die in the wilderness. Such burdened souls often cry out of the anguish of their hearts: How long! O Lord, how long! To God, however, who sees the end from the beginning, to whom a day is as a thousand years, and a thousand years as a day, to him their glory is a fading flower that blooms for a moment and then falls away. He treasures up the tears of his people, and hears every voice of pentinence and prayer that rises from their hearts to his throne, but he does not hasten. Step by step the great work of redemption goes on and the feet of the wicked shall slide in due time.

1. Seeing that these things are true we should not be cast down at the triumph of the wicked. God permits this, not because he could not have it otherwise, but because it is, under the circumstances, best. He designs it for the correction of his children or the exhibition of his power, and in either case will bring out of it the glory of his own name. It is but for a moment. You may live to see the change and you may not, but whether or no, the change will come and come in such manner as to indicate the hand that has brought it about.

2. We should not relax our efforts to establish the truth. There are many threads in the tangled skein of life and if we loose but a single knot we shall contribute so much to the general result. The soldiers of the Republic who are crumbling away to dust on many a battlefield, fell in the midst of the fight, but no doubt share in the glory of the result. Their names remain with us and the record of their suffering is one of the great inheritances of the American. So be it with us. Let us so live that men may truly say: "He did what he could." Let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord.

3. We should more and more fix our confidence in God. "He moves in a mysterious way his wonders to perform." But he performs them still. Set not your confidence in man, nor in men. They are like the grass of the field, or the mists of morning. After a few days are past they will flee away and be no more. The high and the lowly, the rich and the poor, the wise and the foolish, the good and the evil, all will sleep silently side by side. The kingdom of God will abide forever. No chance or accident can interfere with its progress or prevent its success. Be not disturbed when the wicked seem to be at the zenith of their power, for their triumph is short and their joy but for a moment.

Reform News.

THE SOUTHERN WORK.

—A card from Bro. Hinman, written Thursday last, informs us that he is still suffering severely from neuralgia; nevertheless he left Berea that day for Maysville on the Ohio river in Mason county. He was expecting to visit churches in Lewis and Bracken counties on either side. This district is on the river, southeast of Cincinnati and opposite West Union, Ohio. If able Bro. Hinman hopes also to visit Louisville. Pray that his strength may be proportioned to his faith and opportunity.

—A card from Bro. Galloway in Okahumpka, Florida, acknowledges the receipt of $5 from this office, with many thanks. He is confident that God is blessing his work in Sumter county and is encouraged to hope for greater things.

—Since April 1st the receipts for the brethren laboring in the South have seemed to lag. This week Father C. C. Foote, of Detroit, sends $10 for Bro. Hinman, which has been paid over to his family. Brethren Tapley, Galloway and Wetherspoon are doing the same work they were a month ago and just as much need aid, all the difference is in the way of reaching them. Send direct if you can; otherwise, unless more conveniently by the *Cynosure* office, through the N. C. A. treasurer.

BRO. HINMAN'S LETTERS.

KENTUCKY—Meetings at Berea and Camp Nelson—Mr. Fee's testimony to S. Danville and Davistown churches—A living body bound to a corpse—Independent Methodists in Louisville—Camp Nelson's temptation—Rev. George E. Barnes, the evangelist—A mountain colony.

CAMP NELSON, Ky., Apr. 14, '81.

DEAR BRO. K.—I lectured in the church at Berea on Saturday, April 9th a second time to a fair audience who listened with interest and some enthusiasm. I distributed tracts and papers and sold some books. Bro. Fee was away, but his associate pastor, Rev. B. F. Hunting, and President Fairchild manifested their sympathy and approval. On Sabbath I preached to a large congregation, and Sabbath evening was given to a meeting of the Bible Society, at which short speeches were in order.

On Monday I went to Richmond by stage, stayed over night at the only hotel (which is first class only in price) and on Tuesday went by stage to Lexington, by rail to Nicholasville and stage to Camp Nelson. Between Richmond and Lexington I saw several snow-drifts that had lasted since the winter, though the fields were green and cattle getting pasturage. At Camp Nelson I found Bro. Fee. He had visited and preached to a mixed congregation at South Danville and a colored congregation at Davistown. In both places he bore earnest testimony against secret societies, with which they had been much complicated. He says that they received his testimony cheerfully in the one case, and joyfully in the other. At Davistown the church had helped build an Odd-fellows Hall and worshipped in it. Most of the members belonged to the lodge. They are now disgusted with the lodge and propose an everlasting divorce. There is a church of independent Methodists in the city of Louisville. They have recently been visited by Dr. J. E. Roy and Bro. Fee. They desire to be united with the Berea Association but with the distinct understanding that this Association does not fellowship secret societies.

I spoke here last night on the Christian and secret brotherhoods contrasted. I had a fair audience and excellent attention. I expect to speak again to-night. The people here are reasonably prosperous and maintain their regular worship though without a pastor. Their Sabbath and public schools are prospering under the care of Miss Kumler of Ohio. There is, however, one sad fact that forbodes mischief. There is here a large distillery that consumes six hundred bushels of corn per day, and makes about fifty barrels of whisky. This is one of four in this part of the State. I do not think the people here drink, but many of them are employed in the distillery and are lending their influence to that unholy business. Pray for them that they may be saved from this snare.

I go from here to Jackson county in the mountains, sixteen miles beyond Berea. There a few people, who had a slight trace of African blood, were excluded from the public school and have manfully built a school-house and place of worship for themselves, organized a church which repudiates caste and established a mixed school; the Berea church furnishing them a teacher for six months and sending them a minister to preach when practicable. They are anxious I should go there and instruct them on the subject of the secret orders, in reference to which they know very little.

Among the remarkable men of Kentucky at present is Rev. George E. Barnes, an independent evangelist and formerly a Presbyterian. He is eminently successful in revival work, has great faith in prayer and near here, under his auspices, is a faith cure establishment. If ever a people needed waking up, and quickening into a higher and better life it is the Kentuckians. There is nowhere in America a finer country than the blue-grass region of Kentucky, and yet the moral darkness is like that of Egypt, it can be felt.

BEREA, April 18.

My second meeting at Camp Nelson, on the evening of the 14th, was well attended, and I trust profitable. Bro. Fee was present and made remarks. Next day I returned to Berea, partly by rail and partly by private conveyance. Bro. Fee remained with the people over another Sabbath. On Saturday morning, though suffering severely from neuralgia, I started with Bro. Hunting, on horseback, sixteen miles into the mountains. Our road was sometimes nearly impassable, and quite so for carriages. There were many grand views, which I was in too much pain to enjoy, but after five hours we reached a new church of hewed logs, neatly ceiled, and found a good congregation of mountain people. They were nearly all white, natives of these mountains, ignorant and uncivilized, but with some excellent qualities. They had built this house for church and school, in neither of which is there to be denominational or color lines. They had met to hear me on the subject of the secret orders, of which they knew nothing except that several murders had been committed by Masons in that mountain region, and that they had invariably escaped justice. They were more than willing to be instructed, and were grateful for my coming. I spoke as best I could, and next morning met a full congregation, to whom I preached a sermon pointing out the evils of strong drink and tobacco, as well as the lodge. After meeting we rode back to Berea, where my weary head has found rest in the pleasant home of Bro. Fee. I have several calls to go elsewhere in this State, but feel it my duty to lie still until I am better. Will the dear friends pray for me that I may be permitted to press on this work?

Yours in Christ,

H. H. HINMAN.

THE NEW MARKET MOBBING.

REPORT OF THE COMMITTEE OF THE NEW HAMPSHIRE CHRISTIAN ASSOCIATION.

Elder J. G. Smith, Elder J. F. Browne and Deacon Moses Pierce being appointed a committee to give to the public a correct account of the mobbing at New Market, N. H., on March 21, A. D. 1881, report as follows:

The Town Hall at New Market, N. H., was engaged by Elder S. C. Kimball, of New Market, for anti-secrecy lectures, to be given March 21 and 22, 1881, by Elder J. F. Browne, New England Agent for the National Christian Association. The first lecture was delivered as advertised, March 21. It was much disturbed throughout by stamping and other noise by Masons and their sympathizers. Even the Bible reading and prayer at the beginning of the meeting were disturbed in the same way, and it was evident that the Masons and their helpers were not disposed to peaceably allow worship or anything else connected with the anti-lodge reform. The charge made by Masons that the lecturer called them liars and thieves is utterly and groundlessly false, as is also the assertion that he railed at

the Grand Army of the Republic. The same lecture was delivered on April 7 at Rochester, N. H., to a large, respectable and quiet audience, who showed manifest approval of the sentiments uttered.

The lecture (at New Market) proceeded with much difficulty, and closed at about nine P. M. As soon as the respectable part of the audience had gone the Masons, with their helpers, began riotous demonstrations. Apples, onions, etc., were thrown at Elders Kimball and Browne, who were on the stage and were repeatedly struck; threats of violence were repeatedly made, and great disorder prevailed. The janitor gave Elder Kimball a key to the back door of the hall and advised him to escape that way with Elder Browne. This they refused to do. And yet the lie is published far and wide that "the speakers' faces were white with fear."

After the riot had continued quite a while Dr. Green, a Mason, endeavored to pacify the mob, telling them, among other things, that they had gone far enough, and asking them to desist. A well-dressed man, said to be Dr. Severance, also a Mason, in reply, expressed their purpose not to stop, but to proceed to violence. The attempt was repeatedly made to put out the lights, but this was partly prevented. Over the front entrance to the hall was a small room. Into this room Dr. Green and another man asked leave to take the property of Eld. Browne and lock it up for safe keeping. After some demur permission was given to take a large package of tracts and a large valise of anti-secret books. In the attempt to carry these through the crowd the tracts were seized and at once destroyed: the books were got to the room and locked up, but soon a ladder was put up on the outside, the room forcibly entered through a window and the valise and books stolen. The valise and a few books were found March 25, in the river. At a low estimate, the tracts were valued at $20 and the books at $30, wholesale rates.

At a late hour one of the selectmen came in. Dr. Green and others got him to consent that Elders Kimball and Browne should not be allowed to use the hall (the Town Hall) the next evening or at any future time for Anti-masonic meetings, provided the mob would disperse. Elder Kimball strongly protested against this proposition, claiming the right to the hall on the 22d, as agreed. But in spite of this protest, the crowd was asked to let us off on the condition mentioned—that the Town Hall should not be again let for anti-secrecy meetings. But this did not satisfy the mob and the riot continued. Elders Browne and Kimball made no promise, nor anything like it, "not to appear again under similar circumstances," as has been published in the press.

Throughout the continuance of the riot, Elder Kimball and his young son, Hazen, and Elder Browne were on the stage, where they could to some degree be kept from violence. Masons were evidently very desirous of getting the Masonic books, etc., belonging to Elder Browne, but in this they failed. At last, an escort of citizens, without respect to lodge connection, was formed, and Elder Kimball and son and Elder Browne were taken from the hall. A rush was made at Elder Browne as he was going out, but a strong guard prevented violence. His cap having been stolen, he went out bareheaded.

New Market Masons and their helpers have thus been guilty of riot, burglary and stealing. To this the people are asked to submit and to believe that an institution that uses such arguments is the "Handmaid of Christianity!" How long, O Lord! how long!

Signed: J. G. Smith, J. F. Browne, Moses Pierce.

New England Hills.

ROCKY, BUT NOT ALTOGETHER BARREN.

Dear Friends:—My work in Worcester, Mass., has already been reported by Elder Cheever. I may add that the friends there are moved to work, and that the future seems hopeful. Good audiences, even under unfavorable circumstances, respectful hearing and fair reports in the press, are hopeful signs. The organization of a Worcester anti-secret Christian Association, and of a like association for the State of Massachusetts is hoped for soon.

On the 11th, 12th and 13th of March, I spoke in Spencer, Mass., to good audiences. Brethren there have promised to report more fully.

The New Market mobbing on March 21, was the introduction to my work in New Hampshire. Bro. Kimball's New Hampshire devil is the same as he "was in the beginning, is now and ever shall be" till the Lord shall destroy him "with the brightness of his coming." (See 2 Thess. 2: 1–12.) The riot has attracted wide notice and comment. A few days ago I got a letter from Maine asking for information on Masonry, and last night one from Mississippi. So the light spreads and God makes the wrath of man to praise him.

American Hall, Dover, N. H., was engaged by Elder J. G. Smith of Farmington, for me to lecture in on March 24th and 25th. On the 24th after the meeting had been well advertised, Wm. H. Dodge, a lawyer of Dover, who has charge of the hall, stated in the daily papers that the hall had been engaged for Adventist meetings on the 24th and 25th, and that it would not be opened for anti-lodge meetings. I went to his office and tendered him the money for the hall-rent, but he refused to open the hall. Bro. L. D. Bryant, who helped much in getting ready for the meeting, went with me to the door of the hall, and as people came to go in we told them why the hall was not opened. Quite a large number came, among the rest Elder Smith, who told the people what the hall was engaged for by him, so that they saw the real case. Bro. Smith, Bro. Bryant and I called next day on Mr. Dodge when he made to Bro. Smith the same statement he had published in the papers, taking occasion to use low abuse to me, and to allow a Mason in his office, whom he called "brother," to call Elder Smith a "d—d liar" and "an old traveling tramp". So, brethren beloved, are we called to the fellowship of Christ's sufferings.

On Lord's day, March 27th, I preached, A. M., in the Free Baptist chapel, Gonic, N. H., where my brother, Elder W. W. Browne, preaches. Afternoon and evening I preached to the Adventist brethren in Rochester. Had a good day.

March 28th lectured to a fair audience at Center Strafford, and on the 29th in the Free Baptist chapel in Barrington. Good audience there but we were much disturbed by jack-Masons, who, it is said, went with eggs which they intended to use on me, but they did not think it safe to do so. Inside the church they made a deal of noise, and much more outside; slamming doors and window-blinds, yelling, shouting "New Market," etc. How devil-led men will "glory in their shame."!

March 31st and April 2nd lectured in Farmington, N. H., to good and attentive audiences. Preached twice on April 3rd to Adventist brethren at Rochester. April 4th and 5th lectured at Barnstead Center. Good meetings. Some fraters were somewhat loquacious. Bro. J. H. Bartlett will report.

April 7th and 8th was the New Hampshire annual meeting, at Rochester. Good local attendance, but only a few from abroad. Bro. Kimball reports the meeting. A committee was appointed to correctly report the New Market mobbing, and thus as far as possible correct the false reports published in the press.

Continued on 12th page.

Correspondence.

Purge out the Unrighteous Leaven.

THE FRIENDS.

Quincy, Ohio.

I wish to make a few statements in favor of "Quaker Boy." Now, dear brother C. P. Dorland, if you will inquire after George Bartlett, of Huron county, Ohio, you will find he is a third degree Mason; and a Rev. Burgman, of Indiana, you will find to be a member of two secret orders. Rev. Burgman and wife, Allie Burgman, held a series of meetings in Logan county, this State, in the United Brethren church, of which I am a member. They organized a society, and all the members, save a very few, that they took into the church, were members of secret societies, and four of them had been expelled from our church on that account. To test them on the question, Mr. Morgan, of Degraff, Logan county, Ohio, who was an Odd-fellow, and wore the three links on his vest, in presence of a large congregation, offered himself for membership, making the statement that he was an Odd-fellow and intended to remain one, and if they, the Friends, did not wish to fellowship him they could use their pleasure; they need not take him into the church. They accepted him and took him in as a worthy member.

Now, dear friends, let us be as charitable as possible, but do not forsake principle to screen our own church. Let us stand to the right. Now, my dear brother, I am a lover of my church, but with pain in my heart I must own that in the United Brethren in Christ there are some traitors, even in the ministry, but if we stand out against the evil as we should, God helping us, we will get rid of them; but to screen them by denying that such is the case will only make matters worse.

C. H. Welsh.

New Sharon, Iowa.

Editor Cynosure:—On reading the quotation in your valuable paper of 3d month, 17th, from the *Christian Worker*, my heart was warmed afresh with gratitude to God on account of the practical questions that are contained in the quotation; and if the individual members of the church were so well informed in regard to Freemasonry that they could intelligently answer the questions for themselves great would be the result for good to the church. It may not be out of place for me to answer one or two of the questions therein contained, from my own observation.

"Do we ever hear any counsel in the public or private ministrations of our ministers?"

Never have I heard the subject of secret societies alluded to by any of our ministers in a public discourse. They can preach of intemperance, gambling, dancing, war, and the traditions of the fathers in the church, etc., in an unapproving manner, but with a few noble exceptions that I have heard of, their lips seem to be sealed in regard to the influence that secret societies are having in the church.

"Are not some of these oath-bound?"

They are. One instance will suffice for the present. In the winter of 1878–9 a minister from Ohio yearly meeting, whose name is Geo. J. Bartlett (also a Freemason of nine degrees as stated by himself) traveled in Iowa, teaching sinners the way to salvation through Christ, which is a glorious work, and one

that God will bless if carried on under his supervision. While holding a series of meetings at this place, in private conversation he asserted that Freemasonry would lead to Christ. If his statement be true, he did not preach salvation in its fullness, from the fact he did not inform us how we could receive Christ through the lodge. He said he had taken out his demit, and did not know that he would ever enter the lodge again, and by this he can deceive many that do not know the nature of such a card.

Nothing, I believe, will dissever a member completely from a secret society, but to renounce and denounce all connection with it whatever.

But the secret society membership in our church is not the only element we have to contend with. There is another class who claim that we had better let secret societies alone and not oppose them, or we will get up disunity in the church; thus using the same argument in substance that the man which had the spirit of an unclean devil did to Christ, spoken of in Luke 4:34. But this spirit should be cast out as the unclean devil was at Christ's command, and then the church will experience what the man did, that she is not hurt; but if allowed to remain the result is to be greatly feared.

I earnestly hope the *Christian Worker* will go on in the good begun work. HENRY COPE.

Our Mail.

Geo. M. Smith, Linder, Mich., writes:

"The success of this cause was never more dear to me than at the present time. It has a few firm supporters in Linden and vicinity who are working to advance its interests and earnestly engaged in increasing its prosperity. You may expect a list of ten subscribers soon. Dr. Robert Morris recently lectured in Linden in the M. E. church. The minister expressed his sympathy for the secret empire by his presence. The Cynosure will leoture every week in the year."

Geo. W. Holmes, East Kendall, Orleans county, N. Y., writes:

"The Cynosure is a grand paper. Truth will triumph, and righteousness will prevail."

I. L. Buchwalter, Western, Iowa, sends $1 for the Morgan monument and writes:

"I begin to feel some interest upon this as I now think important movement to aid in the progress of our great reform. I think there should be a creditable monument placed at Batavia where our hero lies buried, but in my opinion the most costly and magnificent monument should be placed at some prominent point in Chicago, as this is the headquarters of the Anti-masonic reform and the most central and perhaps the most rapidly growing city in America."

W. S. May, Clarence, Iowa, writes:

"We are having a glorious work of revival this winter in Iowa. All strongly Anti-masonic."

Edwin B. Webster, Ortonville, Mich., writes:

"About the Morgan monument it does seem to me that there are only two places that can rightfully claim the honor of its site, viz., the place where he was taken to to be murdered and the place where his bones now lie. The first is impracticable. As to the form I would suggest that no delicate, elaborate chiseling, that would easily be broken, be put upon it, but let it be massive. The money would build larger. I would also suggest that it be in the form of an old Roman triumphal arch, the abutments rising from either side of the grave and Morgan's dust reposing beneath the arch. This would give more room for inscriptions than almost any other form, moreover it would attract attention as being something a little different from the usual routine of monuments."

M. W. Holt, Barton, Wis., writes:

"I rejoice to see the work progressing and want an interest in the Morgan monument. Some say the Masons will destroy it. But I tell them if the Masons do, it will be more of a death blow to them than the killing of Morgan was."

Moses Ferrin, Ellington, N. Y., sends $6.91 which he has collected for the Morgan monument and favors its location at Batavia.

W. S. Wisely, Coulterville, Randolph county, Ill., writes:

"I wish we could have some good lectures. We need awakening on this great question."

W. H. Barrett, E. Randolph, Cattaraugus county, N. Y., writes:

"I think secretism to be the curse of our nation."

Daniel Brown, Ottawa, Ill., writes:

"One of the reasons why our votes are not counted and returned is that our party tickets are not placed on the poll list."

M. A. Hitchcock, Denton, Mich., writes:

"This place is a hot-bed of 'isms.'"

F. R. Hill, Wilbur, Oregon, writes:

"I am with you to the end of this life heartily believing we are working for God and the salvation of our race. Let us press forward to the mark of our high calling, knowing in whom we put our trust."

Rev. C. R. Austin, Dundas, Minn., writes:

"We are highly pleased with your paper. We are receiving four weekly and one monthly periodical, but my wife thinks the Cynosure the best one among them and the children will not let me rest as I return from the post-office till they get and begin to read the Cynosure. We all thank brother Johnson for its pleasant visits. Truly his faith and works are in unity. Now one word for Bro. S. M. Good, I can only speak for myself but I liked the man and appreciated his zeal and brotherly kindness. I was highly interested and entertained by his lectures at the last session of the Minnesota annual conference of the Methodist Protestant church. His exposures of Masonry were calculated to produce conviction of the abominations of the institution and from that time my heart has been set against that bulwark of Satan."

D. R. Stanford, Cherokee, Iowa, writes:

"I preached a sermon on the religion of Masonry which aroused the lion in his den, but it was noised abroad and the Wesleyan preacher was invited to another place to repeat his sermon on Masonic religion, which was done. But when the M. E. preacher came around he told his hearers that Masonry is not a religion at all and that Masons do not claim it to be, and that Wesleyans made more Masons by talking about Masonry than Masons themselves. I suppose that people of Eastern towns have but a faint idea of the effects of our terrible winter here on the frontier. You may hear about it, but to experience it is another thing."

Mrs. S. Cardwell, Lecompton, Kansas, writes:

"I notice some intimation of a day of fasting and prayer in your paper. Would it not be for the encouragement of the many thousands of whole-souled United Brethren, if that day should be about the sitting of General Conference of that church in May next, when there will be so many fervent prayers all over the land wherever that church exists, going up to God for the cleansing of that branch of Christ's church from the last foul stain of secrecy. Oh will not God save his church?"

John H. Wolfe, Olin, Jones county, Iowa, writes:

"Find enclosed a little money for the Morgan monument. I will try and get some more. If every true Christian would work to raise the money, it would not be long before we would have enough to build a good large monument over the grave of one who would rather die than adhere to so murderous an oath as tha the Freemasons make their members tak May his name be heard all over the world and how he died. I am a young man and thank God, free from secret societies and their murderous oaths. Now my young friends, how many of you will work to try to raise enough money to put up a good large monument? I would like to hear from them. If all the young men would shun Masonry it would soon die out."

J. H. Null, Marion, Grant county, Ind., writes:

"We think the Morgan monument should be placed at the grave."

Jonathan Carey, Ash Grove, Iowa, says:

"If any of the friends of the reform come this way, give us a call."

Sabbath School.

LESSON VI.—May 8, 1881.—THE PRODIGAL SON.

SCRIPTURE.—Luke 15: 11-24.

[From Pilgrim Commentary.]

NOTES.

"Two sons." These undoubtedly stand for the two classes whose presence led to the discourse (vers. 1, 2): "the Pharisees and scribes" (the elder son), and "the publicans and sinners" (the younger son). This view is supported by the close of the parable, and agrees with our Lord's habit of addressing the audience before him. Both classes were Jews, and the Jews would not understand the figure of a father as applying to any other: compare the parable of the two sons in Mat. 21:28-32, where this explanation is added. Of course all men are represented by these two classes, and in applying the parable now we must recognize the wisdom which so portrayed the truth as to admit of a universal application. In the course of God's providence the Jews and the Gentiles respectively took the positions of the elder and younger son; but the parable itself did not directly represent Jews and Gentiles as such.

"Give me the portion of goods," etc.; or "thy substance." Such requests were not unknown in those days, since the portions were legally defined. That of the younger son would be one-third, that of the elder two-thirds (Deut. 21: 17). The request sets forth the beginning of sin. In its essence sin is self-seeking, turning away from God to find selfish gratification in the things he gives. The departure from God is brought out in the next verse; but the son would not have made this request, if his heart had not already been alienated from his father. Pride and selfishness are the manifestations of this alienation from the father: these were present in the elder son also, but come out openly in the more frivolous younger one.

"And he divided," etc. This compliance sets forth God's permission of our free-will, which we make self-will, and at last slavery and misery. It is not best to interpret the two "portions" very closely; but, as the father still takes care of the elder brother's share, we find in this a hint of the position of the self-righteous: nominally with the Father, under his care, but still self-willed and not yielding a hearty obedience (ver. 29).

"There wasted his substance with riotous living." This represents the internal estrangement from God and holiness, and is a downward step. When we leave God, we must have some other object for our souls, selfish as they are. The result is sensuality in some form. Every sinner who openly gives up God must turn to this. Sometimes these selfish pursuits are called by noble names, such as art, literature, science. But when these things which God has designed to lead to him are wrongly used, they waste the powers God gives us. Even the noblest forms of selfish living become a kind of intoxication in which men would forget the stings of conscience. The verse is especially true of young people: impatient of control, they seek liberty, but really find only license, and license soon becomes licentiousness. In this state men are unconscious of their true worth.

"To feed swine." The employment was degrading in the eyes of the Jews. There may be an allusion to the occupation of the publicans, whose office was to serve a foreigner in a degrading duty. But the main thought is, that the young man, who selfishly left his father to find supposed liberty, is in abject dependence on a stranger who takes no care of him.

"With the husks." Not what we call "husks," but the pods or beans of the carob-tree. They have a sweetish taste, and are good enough food for swine, but not for men. The pod alone is eaten, so that "husks" partially expresses the sense; although it usually conveys the wrong impression that the swine's food could not be eaten at all by men. If the prodigal obtained his desire, we are to think of him as actually feeding with the unclean animals; if not, that he was in absolute want, when swine had enough. In either case the description is of fearful misery.

"When he came to himself." Notice, the man came to himself among the swine not among his evil associates (ver. 30.)

"He said." He now sees his case in its true light, and what he says is both the result and the evidence of his having come to himself. The sketch is true to nature. He does not begin to philosophize about his father's mercy, as too many do when seeming to repent.

"I will arise." Correct reflection about his father was not enough, would not of itself help him. He must act accordingly, and first of all leave the "far country." The application is plain. Vers. 18, 19, are touchingly beautiful, but can only condemn those who fail to act in the same manner. The change of feeling towards the father, however, precedes the actual return.

"Father, I have sinned." He will confess to his father.

"And am no more worthy." The genuine feeling of a penitent, and the deathblow to all thoughts of meriting salvation.

"Make me as one," etc. He still clings to his sonship, though he confesses he does not even deserve the treatment of a hireling. There is no thought that he could in such a position win back his father's favor. Even if there were, the conduct of the father shows how needless such a notion is. The main point is, the sinner must make no excuse, but come just as he is, confessing truly what he is.

"Shoes." Slaves went barefoot. The sense of the whole verse is plain, even if we do not interpret each detail (the "ring," the seal of the Spirit; the "shoes," the preparation of the Gospel of peace: Eph. 6: 15). Those who have no proper sense of the depth of their sin and misery will not apprehend what these gifts are, for they cannot receive them.

"Was lost, and is found." This was the son's relation to the father. Salvation is a new fellowship with God our Father, beginning on the human side, with our coming back to him in penitence; but first felt as such, when he speaks pardon to us.

"And they began to be merry." Probably at the feast (see ver. 25). This clause is the answer that our Lord makes to the murmur that he received sinners and ate with them (ver. 2). The joy in heaven over the returned prodigal had its earthly counterpart in his feasting with sinners. But earth rarely responds to such heavenly joy; as the rest of the parable shows, which sets forth not only the attitude of the Pharisees, but how men too often feel toward a penitent sinner. Yet those whom God has just received should be, and are, least likely to make the mistake of the "elder brother."

The United Sons of Industry.

Among the greatest material problems of the age are those involving the relations of labor and capital. On the one hand, everything particularly valuable is produced by labor, in one form or another, and labor has its individual interests to protect. On the other, labor cannot operate to advantage in anything, nor at all in most things, without more or less capital, and capital has its interests to protect, also. A man working with his naked hands represents labor without capital; the bright new shovel standing by is a good illustration of capital. This illustration shows, perhaps, as well as any that could be given, the true nature and relations of capital and labor. Capital, whether in the shape of money in the bank, real estate, rough materials, or tools, is useless; it is neither food, drink, nor clothes, and cannot become otherwise without labor; and labor, without capital in some form, is almost equally useless. Alone it can do nothing at all in the manufactures, and only the most primitive kinds of husbandry; and in these facts we see the true relation of the one to the other. Neither is independent, both are dependent, each upon the other, and this being the case, by the nature of things, the Author of their nature must also have provided certain natural laws to regulate these relations and insure harmonious action with other parts of his creation in working out his own glory and the good of mankind. Thus much is evident, but what these laws are, is not, perhaps, so certain. The fundamental question at issue, and that which trades unions attempt to settle is, how much capital, or product of labor, shall be paid for a given amount of labor itself? And, freed from outside complications, the obvious answer would be, The whole that a man produces alone is his own. No man has a right to take, unawarded, the fruits of another man's labor. To do so is theft. If there were but two men in the question, one a capitalist and the other a laborer, this would be the whole answer to the question at issue. But suppose two more men came in, making two laborers and two capitalists. Suppose that the second capitalist has work more profitable than the first, and can pay higher wages while making as great profits. In case he needs two laborers, the first laborer will accept the higher wages which he offers, and the capital of the first man will be left unemployed and valueless. The sickness or death of one of the laborers would produce the same effect. On the other hand, suppose another laborer should come while there was only work for two. He must work or die, and is glad to get work at lower rates. In either of these cases a new factor comes into the case, the principle of competition, and the new conditions which it creates are so important and powerful that practically, whether properly or not, they do away with the question of abstract right to the products of labor on the part of the laborer, through voluntary surrender of this right by him, in view of the necessities of the case, in preference to deprivation of labor and consequent suffering.

This new factor is the great law of supply and demand, which regulates the price of every commodity upon the face of the earth, including that of labor, and, though to a less extent, of capital also. This law is everywhere recognized, and forms the basis of the commercial transactions of the world, including the employment of labor. Of itself, it is not subject to violent changes, and the future condition of the labor market may be calculated to such an extent as to enable contracts to be made and work furnished for laborers with a sufficient certainty of remuneration to capital. And this law affects capital as much as labor, with this exception, that capital is to a greater extent independent of it than labor, in that it can generally be kept over, while a day's labor unemployed is lost forever. This fact places labor, to a great extent, at the mercy of unprincipled capital, and out of it arises the chief difficulty in determining the wages to be paid for a given amount of labor. Through it man's selfishness takes occasion to oppress his fellow man. This is the evil which secret trades unions are professedly organized to remove.

Now what is the true remedy for this evil? All these facts are constant quantities, and can be calculated upon in advance, and the relations of man to man equitably adjusted in view, or even in spite of them. But now suppose an element of uncertainty is added in the shape of a secret labor union, whose edicts are uncertain, irresponsible, liable to come at any time without warning, and as often as not without good cause also, and whose sole effects upon the relations of employer and employed are to create distrust and establish a belief that capital and labor are natural antagonists instead of friends. What will be the result? Will it be to lessen selfishness on the part of capital and thus secure a more just division of the products of labor? Will it be to bring about a more amicable feeling and just understanding between capital and labor? Or will such declaration of war against capital naturally intensify the antagonism between it and labor and render the affairs of each still more a game of grab and a transaction of selfishness alone? More than this, will it not, by introducing a powerful element of almost absolute uncertainty into the affairs of trade, render the profitable investment of capital in manufactures, building, etc., so very uncertain as to greatly diminish the profitable employment which can be afforded to labor? In other words, will its effect, in the long run, not be at once detrimental to capital and suicidal to the real interests of labor?

Such an institution as this is the order of the "United Sons of Industry," of which a complete illustrated exposition has just been issued at the *Cynosure* office. The object, methods and teachings of the order, as stated by itself, are such as those outlined in the foregoing. Its effects, if our reasoning is correct, will be such as are above noted, and this fact alone should be sufficient to condemn the institution entirely. But there are still other facts in the nature of the order which are worse than these. Beside the anti-republican and other arguments which apply against all secret societies, and beside those arguments which apply especially to secret labor societies as above, the facts that the order of "United Sons of Industry" has religious ceremonies which ignore Christ, and hence deny the Father, that it is almost a perfect young Freemasonry, binding its initiates, without reserve, to "recognize all lawful signs given them by a member of the order," and to "render them such assistance as they may be in need of, so far as they may be able," are facts which, with any thinking and enlightened mind, must condemn the order forever. But worse than even this is the fact that the order *plainly teaches murder* for violation of its obligations. In the first degree the candidate sees a man seated and surrounded by armed brethren, and is told that the man represents himself so long as he remains faithful to his obligation. In the second degree this person is slain by his armed comrades, and in the third the candidate is "brought from darkness into light" over a coffin containing the traitor's skeleton, and is told to behold the secret doom of the traitor against whom "those brothers, for self-protection, and in strict accordance with their obligation, were forced to turn * * * the sword of justice as a brother!" "He fell from the high position to which they had exalted him, his shafts of enmity were turned, his babbling tongue was forever silenced; he met a traitor's doom!" Page 25. Whether or not it is for the interests of the workingmen of America, in any way, to have such Satanic doctrine as this taught among them, let candor answer.

The volume referred to above, "United Sons of Industry, Illustrated," contains 31 pages, with engravings, in paper covers, and is sold at the *Cynosure* office for 15 cents, by mail. It will prove of value to those who wish to study the workings of secret labor societies.

—The Emperor of Brazil, desiring to encourage the coming of Protestant missionaries into his dominions, has offered to pay the traveling expenses of any who may desire to go.

Obituary.

Died, March 30, 1881, in the town of Hebron, McHenry county, Ill., of typhoid fever, Henry M. Wilcox, aged 70.

Mr. Wilcox was born in the town of Halifax, Windham county, Vt., and was one of a family of nine of whom only three survive him. He was married to Eunice Gates in 1834, who with three children lives to mourn his loss, three children having been taken away in early years. He moved West in 1846 and settled in the town of Hebron where he has since resided. He united with the Methodist church some years ago, but at the time of his death had been for a number of years a regular attendant of the Presbyterian church. He was a believer in the Christian religion and loved the service of God's house. He was also firmly opposed to secret societies through life, and was a subscriber to the *Christian Cynosure* from the beginning of its publication.

A note from Rev. W. J. White of Worcester, Mass., tells of the death of Rev. E. Davis at Auburn, near Worcester. He died of heart disease on the 9th inst., having been in poor health for two years and suffering great distress during the last three months, which he bore with Christian resignation. He was related to Mr. White and also to Thomas White of Brooklyn, who have from the first earnestly supported the reform.

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Subscribe for the *Cynosure.*

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL. 28, 1881.

EDITORIAL CORRESPONDENCE.

Mr. Pettengill's Recollections of the Morgan Tragedy—The Authenticity of Valance's Confession—Who Knew Dr. Emery?—The Morgan Murder must not be Forgotten—Dr. Shedd–Pres. Garfield Handicapped—An Honorable Ex-Mayor—Lodge Ostracism Does not Hold with all Congregational Churches.

PEORIA, Ill., April 18, 1881.

EDITOR CYNOSURE:—I am here at Mr. Pettengill's, whose long life is as the shining light, shining more and more. I wish I might go down to Streator to visit Mr. Plumb, and across to Mr. Howe's, at Wenona, but shall scarcely accomplish so much before I must be at home.

Mr. Pettengill taught school at Lewiston, on Niagara River, when Morgan was abducted, in September, 1826, and Colonel Jewett, keeper of Fort Niagara, took Mr. Pettengill through the structure while Morgan was imprisoned in the powder magazine of the fort. He excused himself from taking Mr. Pettengill into the magazine, saying falsely, no doubt, that strangers were not permitted to visit it without a pass from some government officer. Mr. Pettengill knew Giddens, Sheriff Bruce, Fox, the stage driver (afterward coaxed into the lodge), and a number of the persons involved in poor Morgan's murder. As Henry L. Valance was on the Canada side, Mr. Pettengill did not know him. I see an able correspondent of the *Cynosure* doubts the reliability of Valance's confession. But as the facts, and *all* the facts given by Valance are confirmed by testimony from other sources, little depends on the authenticity of that confession. It was, however, accepted as genuine by Stearns and printed in "Stearns on Masonry." It was adopted as genuine and printed from Stearns by the sainted Finney, and Hon. Samuel Greene gives it for substance in his "Broken Seal;" Finney and Greene, having been in the lodge, and among the first seceders from it. Being all three superior men, they were, perhaps, better judges of the truth of Valance's confession than any other three men in the world.

Many citizens of Racine county must have known Dr. John L. Emery, who published Valance's confession in 1848. What sort of a man was he? Did the Racine county people know Valance? What sort of a person was he? Did he die there under Emery's care in 1848? I hope the matter will be sifted thoroughly if we have to visit Racine county and go from house to house in person.

When the Northern lodges fell in 1831-2, the devils who forsook its overturned shrines seem to have entered Mormonism, which arose there on the spot where the lodge fell, and the slavery question was seized and held up as a screen of the lodge. Slavery has set in blood. Mormonism is becoming odious, and the lodge, which fled South and burrowed among slave pens and plantations, now rouses itself like a huge serpent when the covering of its cave is torn off, and the fight is desperate, and becoming more so every hour. We must print the Morgan murder on the mind and memory of the present generation, as it stands in the minds of Greene, Preston, Pettengill and others, who were witnesses of the fearful falsehood, cruelty and remorseless savagery of the lodge conspiracy against all that is Christian and all that is American. Will Father Isaac Preston get from Thurlow Weed the names of the three murderers who drew the letter "D"? Is Dr. Shedd, of Denmark, Iowa, still alive? He was on the spot, a friend of Colonel Jewett, and an acquaintance of Mr. Pettengill. Dr. Shedd was the first man who told me of the drawing of the death lottery. Let us put everything in print and print every circumstance of that fearful tragedy on the mind of the United States. The lodge is just beginning to develop its terrible power to deceive and falsify and chloroform the United States. President Garfield is the first president who has been followed by this vanguard of the army of anti-Christ in his inauguration procession. The ministry of all the churches are struck dumb with terror, and by their silent pantomime, cry louder than by words: "Who is like unto the Beast, and who is able to make war with him?" And in front of the mute army of the living God, the priests of Baal are declaring, "There never was such a man as William Morgan," and the smoke of their opened pit is already darkening human intelligence.

April 20, 1881.

Since my last note from this place I have met a physician and former mayor of the city of Peoria, who, though often solicited to join secret orders, Masons in chief, has always squarely refused, saying, "I see neither sense nor reason in concealing what is good by oaths and pledges. If I have or possess anything which will benefit and improve society, my neighbors have a right to know it."

This gentleman has had and still has a fair share of success in life, though while in medical practice his Masonic patients who were strangers in the city, often inquired of him for physicians who were lodgemen; and he has often sought and sent to them physicians who belonged to secret orders. He is now reasonably wealthy without seeking to take secret advantage of his fellow men. How different must his enjoyment of life be from that of one who has entered into any of the secret leagues against mankind for selfish purposes of popularity or gain; to say nothing of the worship which Satan requires of all those whom he promises to aid in worldly things.

Good Mr. Isaac Preston, Mr. P. P. Chapman and others have lamented my ostracism by the Congregational Associations of Illinois. Such brethren will be glad to know that I am greeted and welcomed fully as much since as I was before the late maraud on Wheaton College. Two Congregational churches have lately written urging me to meet in their church anniversaries. The pastor of the church here invites Prof. C. A. Blanchard and myself to hold an educational meeting with his church; and notice was given last Sabbath morning by the pastor of the First church of Galesburg that I will meet my old friends and neighbors at the weekly lecture to-night to exchange greetings after the lecture is over. I have said very little about the proscription which a few mercenary and malignant brethren set on foot and carried against me, but I thought these few words might soothe the anxieties felt by some friends anxious on my account. God will make the wrath of men, even against me, to praise him.

My health is slowly but steadily improving and I feel more and more and more that I am "led by the Spirit of God" to devote the balance of my life to Christ through the *Cynosure*, though I shall not cease to "watch and pray" for the students of the College.

Yours in Christ,

J. BLANCHARD.

DWIGHT L. MOODY.

Some good brethren were grieved at what the *Cynosure* said awhile since, to wit: That the lodge grows green in the wake of Mr. Moody's labors, and that his revivals will not eventually strengthen the churches by adding to them members of the various dark lodges.

If the above utterances are truth, as we believe they are, it is only simple faithfulness to utter them. Nor will they injure Mr. Moody or his work; especially since the *Cynosure* has hailed him as a messenger of God, and given thanks to God for his mission. John Baptist, though the greatest of men then born, was a mere "voice", a crier before Christ's coming; Bro. Moody is a voice preceding Christ's "coming" a second time. But John did not cleanse the Temple, denounce tradition-worships, which made God's worship "vain" and his law "void", or burn the "books of curious (idolatrous) arts," as did Christ and his disciples afterwards; so if we look to the Moody revivals to cleanse the churches of God we shall be disappointed.

Mr. Moody testifies against the lodge wherever he goes. This is precious. Would God other pretended heralds of Christ would copy the example. But Paul commands us not merely to testify against "the unfruitful works of darkness," but to disfellowship them (Eph. 5:11). This Mr. Moody does not do. Here in Chicago, the scene of his great triumphs, Masons like Bishop Fallows went reeking from the lodge to his platform and shared his labors as brethren beloved, though the papers informed us that, the night before, he (Fallows) had brothered with the blacklegs of the Chicago lodges. So the Chicago churches, which justly revere and love Mr. Moody as their patron saint, do not exclude Freemasons, though one word from him would induce them to do so. Nor are we saying that Mr. Moody sins in not speaking that word. Perhaps God has withheld him from it at present. But we are certain that he preaches the truth, and that WE must obey that truth when he warns us to "separate! *separate!* SEPARATE!" from the lodges as "cages of unclean birds!"

THE DAY OF FASTING AND PRAYER.

On several occasions the importance of united prayer to God for the removal of the lodge curse, with fasting, has been ably and earnestly presented to our readers, and the responses prove that the truth was not vainly presented. Bro. Fenton of Brooklyn wrote last week:

"Shall we have a day of fasting and prayer for the overthrow of lodge power in the churches? The churches are subject to devils instead of devils being subject to churches. The Lord Jesus Christ gave his disciples power against unclean spirits or lodge devils, and we ought to have the same power. I can testify to having received power upon two occasions of fasting and prayer appointed for power against the lodge—and I hope another day will be appointed soon."

An esteemed Baptist elder of Indiana, who says he has been a long time looking for an appointment of a day of prayer, and desires to consult with Bro. Stoddard and have the day fixed, moves the following:

Be it enacted by the common consent and approval of all Christian Anti-masons, that the fifteenth day of May next be observed as a day of humiliation, fasting and prayer to Almighty God asking for the pardon of our sins, and the removal of the evil and curse of Freemasonry and its kindred secret societies from the land, and especially from the churches of Christ. See Mark 9:29.

The National Board could not conveniently meet to act immediately, and we put the vote to such friends as could be consulted. They say Aye, heartily, and approve of the 11th of May, Wednesday, instead of the 15th, which is the Sabbath.

Let us, therefore, all who are of one mind in this all-important matter, observe this day, which has by "common consent" and the authority of God the Spirit been set apart for

personal humiliation and united and earnest supplication to God to remove this lodge darkness.

The Morgan Testimonial.

RECEIPTS FOR WEEK ENDING APR. 23.

H. G. Herr, 55c.
W. Meredith, 30c.
B. B. Herr, 25c.
Mrs. A. Meredith, Julia Kenyon, 10c. each.
Total, $1.35. Grand total, $531.35.

NOTICE.—The friends of the enterprise for erecting a monument to the memory of Captain Wm. Morgan, which shall also be a testimony against the Baalism and despotism which he exposed and for which he was murdered in 1826, are requested to meet the monument committee at the Washburn House, Batavia, N. Y., on Tuesday, May 17th, at 9 o'clock A. M., for consultation in regard to the design, material and location for said monument.

In the meantime let contributions continue to be sent to E. A. Cook, 13 Wabash Ave., Chicago, Ill., until the needed sum of two thousand dollars is raised with which the committee may erect a monument that shall be a constant witness to passers by of the murderous spirit possessed by the idolatry that has come down to us from ancient times.

In behalf of the monument committee.
J. A. CONANT, Ch'n.
Willimantic, Ct., April 21, 1881.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—A New York representative is reported as saying, on returning from a Washington visit: "I saw Gen. Garfield once, but had not the cheek to go again. The man is being killed by office-seekers, and it would almost look as if there was an intention to kill him by the persistence with which they crowd him down on thoroughly selfish errands. It is a monstrous thing that the President of the United States, who is looked to for wisdom and decision in the great questions of the time, should be made a mere door-mat and dish-washer of ten thousand people besieging him for office."

—Supreme Court judges were last week elected in Michigan. The Prohibition vote reached 15,000 against 1,114 in last general election.

The Issue Joined in Sauk County, Wis.

At a meeting held in the court house at Baraboo on March 26, 1881, pursuant to a call signed by seventy citizens, voters of Sauk county, a county anti-secret Christian association was formed and the following officers were elected for the ensuing year:

President, J. W. Wood, Baraboo.
Vice Presidents, Dr. Chas. Cowles, Riley Wilder, G. W. Waterbury, Wallace Porter.
Secretary, L. F. Halsted.
Treasurer, J. B. Crawford.

R. J. Wood was nominated for County Judge. This was the only county officer voted for at this election. The ballots cast for him were headed "Anti-secretism," so that there was no disguise as to the direct object of the nomination. It was our first effort to test the political strength of our position, and we were much gratified with the result. Each of the leading parties had a candidate in the field. One was called "Independent," but the votes cast were quite strictly party votes, modified somewhat by geographical issues. The Republican candidate was elected by a majority of 160.

The Anti-secret candidate received 135 votes. In many of the towns none of our ballots were provided. We are all inexperienced as politicians. Had we the winter's work to do over again we could do much better. We were opposed by a very heavy argument in the shape of a burlesque ballot headed by a mule, in which Bro. H. H. Hinman, Elder Van Dreissen and others figured as candidates. It was evidently the handiwork of some one who had trodden the "holy of holies," and there learned the sublime art of secrecy in doing dirty work. After the secretists had enjoyed their fun over it and saw that the thing was helping us, some of them ventured the idea that we had got it up ourselves. This pleased us, for it was a confession that it had benefited us and reacted against its authors.

The result has satisfied us of two things: 1, That there are a great many more active opponents of secretism in our community than we were aware of, and we presume that it is so everywhere else; 2, That there are a great many persons who are not active opponents, who are not scared by a ticket headed "Anti-secretism," but will be likely to vote it if it presents the names of good men for the various positions to be filled. This will be found to be true everywhere.

—Odd-fellows Hall, corner of Grand and Centre streets, New York, is to be sold at auction. It cost nearly $100,000 and has a mortgage of $60,000 on it.

Literary Notes and Notices.

—The Chicago *Times* of Saturday, April 16, published an immense edition of 225,000 copies, each of which contains 24 pages, or 192 columns. Each column is two feet long, and by this measurement, taking the columns continuously, there are 384 feet, or 23⅓ rods in each paper, and 16 papers would extend over a mile. By a liberal computation, each column equals 4 ordinary book pages, so that each paper is equivalent to two books of nearly 400 pages each. The amount of printing in the whole edition is simply astounding. There is, by exact measurement, 76 square feet of printed matter in each paper, or, in the whole edition, 392 acres.

—The Sandy Lake (Pa.) *News*, edited by Rev. J. W. Crawford, a stalwart United Presbyterian, banishes tobacco smoke and tobacco spittle from its office and notifies patrons and visitors accordingly. The *News* is a clean and wholesome sheet all around.

—The *North American Review* for May opens with an article on "Centralization in the Federal Government," by David Dudley Field, the well known legal adviser of the Democratic party. Some would prefer to read Mr. Field's views on more strictly legal topics, but he makes an able argument to show how rapidly our policy is advancing toward centralization. He repudiates the doctrines of Calhoun, however, and the article is worth study. Dr. Schaff, the actuary of the American Bible revision committee, writes upon the authorized version and the new. Judge Strong, late of the Supreme Court, advocates the establishment of a court of appeals intermediate between the Supreme and Circuit Courts. Other articles are "Ruins of Central America" and "The Life Saving Service," while ample space is given Mr. John Roach, the noted subsidized shipbuilder, for a paper on American enterprise in his line; and to Cannon, the Mormon representative in Congress, to spread before American readers the glory of the Salt Lake system, in a lame attempt to answer the crushing arguments in the *Review* of March. The final paper is an attack on evolution philosophy, written in a vein of the finest irony, and entitled, "What Morality have we Left?"

—*Good Literature*, the good literary paper edited by Charles F. Richardson and published by the American Book Excharge of New York, is beginning a series of original articles by leading American writers. It will also reprint from the best English reviews. Last week appeared under the new arrangement, "Beyond," by David Swing, and "A Vermont Ruskin" from the *Spectator*.

—The Book Exchange announces that the revised New Testament will also be issued from its presses seasonably at popular prices—5 cents to $1 25.

Notices.

ELDER J. F. BROWNE, N. C. A. agent in New England, is expecting to fill the following appointments in Rhode Island:

Pascoag, April 26, Baptist church.
Riverside, " 28, Hall.
Providence, " 29, all day and evening.
Riverside, May 1, Cong. church; sermon (evening).
East Providence, May 2, 2d Baptist church.
Rehoboth (Mass.) May 3, Baptist church.

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Home Circle.

No Time to Pray.

No time to pray!
O! who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!
What heart so clean, so pure within,
That needeth not some check from sin—
Needs not to pray?

No time to pray!
Must care or business' urgent call
So press us as to take it all,
Each passing day?

What thought more drear
Than that our God his face should hide,
And say, through all life's swelling tide,
No time to hear!

—Sel.

Heathenism and the Home.

Missionary labor has raised bright homes in a country where the very idea of a home, properly so-called, can scarcely be said to have existed. In India we have had households, aggregations of people, but no homes. Where women are degraded as they are in India, forcibly debarred from the advantages of education, or completely shut out from the cheering light of knowledge, homes cannot exist. One of the many things in America which has left a very favorable impression on my mind is the joyousness of your homes, and I need not tell you that the glory of your domestic life is to be traced to the exalted position to which Christianity has raised the women of your country. It is because they have been raised to the position they are intended to occupy and adorn, that your homes are sweet and joyous. And it is because women in India have been kept down by a cruel system of superstition, that our homes have been for ages dark and dreary. But Christianity has already commenced a reform in India in this direction. I visited a place called Allahabad where there is a pretty large native Christian village. The occupants of the village are poor people, their salaries ranging between two and twenty-five dollars a month. They live in mud houses; but I was struck by the appearance of neatness and some degree of refinement which these presented—the walls whitewashed, the floors swept and garnished, the few articles in each house tastefully arranged, woman in her proper position, and children clothed and educated. Now compare these houses with those of the community from whom these poor native Christians have been separated, a comparison instituted between them and the houses of the grandees and princes of India being obviously unfair. The Hindu houses of their order are abodes of filth and squalor, their walls rugged and unsightly, the floors scarcely swept, scarcely an article of furniture properly arranged, woman in rags and not in her proper position, and children roaming about stark naked and going without education. These Christian homes are not merely the abodes of neatness and refinement, but they are homes of piety and godliness. I spent a night in one of these houses, and when dinner was over they brought to me the "big *ha*' Bible," and I enjoyed a season of prayer with them. On inquiry I found that family prayer was kept up in almost all these houses—a thing which cannot be said of multitudes of the homes of Christendom. Please observe that these are by no means the highest class of homes which Christianity has raised in our country. From these you rise through a gradation of homes more or less refined, till you come up to those of the educated converts, whose minds have been expanded by the literature which is the greatest glory of your land, barring your religion, and let me tell you that these are not very far behind the best of your homes in elegance and refinement.—*Ram Chandra Bose.*

The Work of a Hero.

The one book that is to-day more influential than any other volume on the globe; the one book of which there are more copies printed, and which has doubtless been more widely circulated than any other book in existence, is the *English* translation of the Bible, and this translation is substantially the work of one man, and that a hated, hunted, persecuted, exiled wanderer, who finally was strangled and burned in a foreign land as a reward for his well doing, praying with his latest breath, "Lord, ope the King of England's eyes."

Since then we have had revisions and translations; royalty has set its seal to the work; kings and prelates have honored themselves by revising, endorsing and circulating the English version of the Scriptures; but the substance of all their work, the foundation on which they built, the basis of all their efforts, is that New Testament of William Tyndale, and also certain books of the Old Testament which he translated, through years of struggle and conflict, and at the risk and cost of his own life.

The doctrine of those days was, that God had no right to speak to men in his Word except in such a tongue and in such a manner as priests and prelates might allow. But when a certain learned theologian exclaimed, "We were better without God's laws than the Pope's!" Tyndale exclaimed, "I defy the Pope and all his laws! If God spare my life, ere many years, I will cause the boy that drives the plow to know more of the Scripture than you do!"

It was this heroic man who traveled from land to land, from refuge to refuge, that he might translate and print the Word of life. It was this man who wrote to his associate, Frith, while he was in the Tower of London, "Be of good courage and and comfort your soul with a hope of this high reward; and bear the image of Christ in your mortal body, that it may at his coming be made like unto his, immortal, and fellow the example of all your other dear brethren which choose to suffer in hope of a better resurrection. Keep your conscience pure and undefiled. If you give yourself, cast yourself, yield yourself, commit yourself wholly and only to your loving Heavenly Father, then shall his power be on you and make you strong, and that so strong that you shall feel no pain, and his Spirit shall speak in you, and teach you what to answer according to his promise."

It was through this man, in whom the word of Christ dwelt so richly, that thence flowed forth rivers of living water, that this book of life and blessing came which has been such a boon to the world. This tree grew in soil enriched by martyr ashes, and was nourished by the blood of a martyr's heart. May we prize this gift, which, like every other good and perfect gift, cometh down from the Father of Lights, in whom there is no variableness nor shadow of turning.—*Armory.*

Don't Whine.

Don't be whining about not having a fair chance. Throw a sensible man out of a window, he'll fall on his feet and ask the nearest way to his work. The more you have to begin with, the less you will have at the end. Money you may earn yourself is much brighter and sweeter than any you get out of dead men's bags. A scant breakfast in the morning of life whets the appetite for a feast later in the day. He who has tasted a sour apple will have the more relish for a sweet one. Your present want will make future prosperity all the sweeter. Eighteen pence has set up many a peddler in business, and he has turned it over until he has kept his carriage. As for the place you are cast in, don't find fault with that; you need not be a horse because you were born in a stable. If a bull tossed a man of mettle sky-high, he would drop down into a good place. A hard-working young man, with his wits about him, will make money while others do nothing but lose it.

"Who loves his work and knows to spare
May live and flourish anywhere."

As to a little trouble, who expects to find cherries without stones, or roses without thorns? Who would win must learn to bear. Idleness lies in bed, sick with the mulligrubs, where industry finds health and wealth. The dog in the kennel barks at fleas; the hunting dog does not even know they are there. Laziness waits till the river is dry, and never gets to market. "Try" swims it and makes all the trade. "Can't-do-it" wouldn't eat the bread cut for him, but "Try" made meat out of mushrooms.—*John Ploughman's Talk.*

Sevenfold Virtue of the Blood.

1. Redemption. In whom we have redemption through his blood, even through the forgiveness of sins.—Col. 1:14.

2. Justification. Much more, then, being now justified by his blood, we shall be saved from wrath through him.—Rom. 5:9.

3. Sanctification. Jesus also, that he might sanctify the people with his own blood, suffered without the camp.—Heb. 13:12.

4. Peace. Having made peace through the blood of his cross.—Col. 1:20.

5. Made nigh. But now in Jesus Christ ye who sometime were far off are made nigh by the blood of Christ.—Eph. 2:13.

6. Kept nigh. Having, therefore, brethren, boldness to enter into the holiness by the blood of Jesus.—Heb. 10:19.

7. Victorious. And they overcame him by the blood of the Lamb.—Rev. 12:11. And have washed their robes and made them white in the blood of the Lamb.—Rev. 7:14.

Unto him that loved us and washed us from our sins in his own blood and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever. Amen.—Rev. 1:5, 6.—*Times of Refreshing.*

With some people church-going is a matter of principle. They go to the sanctuary to worship God. With others it appears to be a matter of policy. They go to worship man. When President Grant took a pew in the Metropolitan Methodist church at Washington, the congregation was large. When President Hayes took a pew at the Foundry Methodist church, that place attracted the congregation. As long as *Congressman* Garfield attended the Disciples' church it excited no special interest. But now that *President* Garfield goes there, the house cannot contain half the persons that flock thither. We are glad that our chief magistrates fear God and worship him; but those who go to the house of God for the sake of social position, who think more of the man who occupies a pew there than of God who is worshiped, do indeed swell the number of the congregation without adding to its devotions. They are not in the attitude of mind to receive spiritual profit. They are following the customs of the old-world monarchies, where fawning courties went to see the king rather than to honor God. —*Christian Secretary.*

Perfect wives are made of faithful daughters. When a young woman behaves to her parents in a particularly tender and respectful manner there is nothing good or gentle that may not be expected from her in whatever situation she is placed. This is an aspect of the matter worth taking note of, and perhaps the young men of the future may add it as an article to their philosophy of life.

Children's Corner.

God Wants the Boys and Girls.

God wants the boys, the merry, merry boys,
The noisy boys, the funny boys,
The thoughtless boys—
God wants the boys, with all their joys,
That he as gold may make them pure,
And teach them trials to endure;
His heroes brave
He'll have them be,
Fighting for truth
And purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls—
God wants to make the girls his pearls,
And so reflect his holy face,
And bring to mind his wondrous grace,
That beautiful
The world may be,
And filled with love
And purity.
God wants the girls.

—Sel.

Splicing the Ladder.

One night the large and splendid Sailors' Home in Liverpool was on fire, and a vast multitude of people gathered to witness the conflagration. The fury of the flames could not be checked. It was supposed that all the inmates had left the burning building. Presently, however, two poor fellows were seen stretching their arms from an upper window, and were shouting for help. What could be done to save them?

A stout marine, from a man-of-war lying in the river, said, "Give me a long ladder and I will try it."

He mounted the ladder. It was too short to reach the window. "Pass me up a short ladder," he shouted.

It was done. Even that did not reach to the arms stretched frantically out of the window. The brave marine was not to be balked. He lifted the short ladder upon his own shoulders, and holding on by a casement, he brought the upper rounds within reach of the two men, who were already scorched by the flames.

Out of the window they clambered, and creeping down over the short ladder, and then over the sturdy marine, they reached the pavement amid the loud hurrahs of the multitude.

It was a noble deed and teaches a noble lesson. It teaches us that when we want to do good service to others we must add our own length to the length of the ladder.

Harry Norton saw that his fellow clerk, Warren Proctor, was becoming a hard smoker and a hard drinker, although he was only sixteen years old. When he urged him to stop smoking and drinking, Warren replied:

"Why, you sometimes take a cigar and a glass of wine yourself."

"If you will sign a pledge never to smoke a cigar or touch a drop of liquor, I will do the same," was the reply.

The bargain was made and Harry saved his friend by adding the length of his own example to the length of the ladder.

A widow lady near me was suffering from sickness and poverty. Her daughter, a delicate, refined girl, said to herself: "My mother must be taken care of; I'll advertise for a place as a servant girl."

She did so. A rich man saw the advertisement, and determining that the brave girl should not undertake that, he procured her a situation as secretary in an institution where she gets six hundred dollars a year. An unselfish daughter thus brought relief to her suffering mother. She spliced the ladder with her own self-denying exertions.

It is a noble thing to be unselfish and to give up gratification for the sake of other people. When the great Christian sage of old said "it is right not to drink wine by which my weak brother stumbles" he added the length of his own influence to the ladder for saving others from drunkenness.

I could tell of two Christian lads, well educated and refined, who go every Sunday to a mission school, in a dirty, degraded street, that they may encourage some poor, ragged boys to go there too. These two boys have the spirit of Jesus Christ. They are not selfish and they mean that the poor, ignorant lads shall climb up in the world over them.

That is the way to imitate the divine Master, who gave himself that men might climb out of the folly and degradation of sin into heaven itself.—*Youth's Companion.*

Dog Sense.

I knew a Skye terrier who, being told to carry a fishing rod, carefully experimented along its length to find its center of gravity, then carried it on till his master came to a narrow path through the wood. Here Skye considered, dropped the rod, took it by the end and dragged it under him lengthways till the open road was gained, when he took the the rod by the center of gravity again and went on. This could not be a copy of human actions, but the result of original reasoning. Mr. Henry Cecil gives the following on the authority of the late Mr. Dawes, the astronomer: "Being busy in his garden and having a large bunch of keys in his hand, he gave it to a retriever to hold for him till he was at liberty. Going into the house soon after, he forgot to reclaim the keys. The remembrance of what he had done with them only returned to him when he required to use them in the evening. He then recalled that he had given them to the dog and forgotten to take them again. Calling him and looking impressively in his face, he said, 'My keys! fetch me my keys.' The dog looked wistful and puzzled for a moment and then bounded off to the garden, his master following. He went straight to the root of an apple tree, scratched up the keys and brought them. May we not fairly put into words the dog's train of reasoning thus: 'Master has given me these keys to hold; he has forgotten them; I cannot carry them all day, but I must put them in safety, where I can find them again.'" Mr. R. Howson sends us the story of a terrier-like dog, of no particular breed, named Uglymug, who had a poodle for a companion. Whenever Uglymug saw signs of a family meal being laid out he inveigled the poodle into a labyrinthine shrubbery under the pretense of seeking for rats, and when the latter was fairly intent on its game Uglymug sneaked back to enjoy, all by himself, what he could get from the family table.—*Nature.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, April 28.—Before I was afflicted I went astray but now have I kept thy word. Psa. 119: 67.

Friday, April 29.—Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. James 1: 12.

Saturday, April 30.—Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep mine anger forever. Jer. 3: 12.

Sabbath, May 1.—Likewise, I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth. Luke 15: 10.

Monday, May 2 —Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God. Jer. 3: 13.

Tuesday, May 3.—The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Pet. 3: 9.

Wednesday, May 4.—Therefore will the Lord wait, that he may be gracious unto you; and therefore will he be exalted, that he may have mercy upon you. Isa. 30: 18.

Home and Farm.

To Start Cuttings.—Cuttings of many plants can be readily started in water, and in the early spring, if you have not a greenhouse or hot-bed, it is the safest plan.

Fill small bottles or vials with warmish water, remove the lower leaves of the cuttings (be sure to have a bud at the base), and put them in the water. Hang up the vial to the window sash, tying a string about the mouth for this purpose. If cotton wool is put around the mouth of the vial, it will prevent the evaporation of the water and make the roots sprout more quickly by keeping up a more even temperature. Oleanders can be rooted in this manner; also heliotropes, verbenas, roses, fuchsias and all kinds of bedding-out plants.

The process is so simple that a mere child can succeed with it. As soon as the roots are an inch long the cuttings should be transplanted, taking care to spread out the tiny rootlets as they grow in the water. Some fill up the bottle with rich earth, let it dry off for two or three days, and then break the glass and pot or plant out the cutting without disturbing its roots in the least degree. This is the most certain way of obtaining plants from cuttings.—*Boston Cultivator.*

Seasonable Hints. — Throw a shovelful of manure around the old plants of raspberry, blackberry, grapes and currants. If they have borne two or three years it will help the fruiting for another season. Trim out all old blackberry and raspberry wood and burn. Don't fail to mulch the strawberry beds before spring's sudden thawing and freezing come on to heave them out. The mulch can be put on the snow when it is wet or damp. If it has not been done, have out plenty of manure on the asparagus beds and scatter all the old salty material you have over the bed; also manure the pieplant roots liberally.— *Western Christian Advocate.*

How to Catch a Horse.—If the horse is shy and hard to catch, take finely grated castor oils of rhodium and cummin; keep them in separate bottles, well corked; put some of the oil of cummin on your hand and approach the horse on the windy side. He will then move toward you. As soon as you can reach him rub some of the cummin on his nose, give him a little of the castor oil on anything he likes, and get a few drops of the oil of rhodium on his tongue. After this you can make him do nearly everything you want. Treat him kindly, feed well, handle gently, and your victory is certain.—*Turf, Field and Farm.*

Poisonous Paper.

The season is near at hand when many families will repaper some portion of their dwellings. So far as we know, very little wall paper, if any, is manufactured in this country with the use of arsenic, but that has been the case in England. Recently a lawsuit concerning the use of arsenic in colors was instituted in London, when it was shown that fifty per cent of arsenic was found in the colors. Dr. Seaton, health officer at Nottingham, England, in his annual report for 1879, says: "At the beginning of the year I reported certain cases of illness due to this cause. Since then other cases have come under my notice, and I will briefly detail the facts concerning one group, which serves as an illustration of others. Mr. and Mrs. R. and family, consisting of two little girls, aged respectively five and three years, and a baby nine months old, together with two maid servants, went to reside in a newly-built, freshly-papered house. The rooms were papered throughout with papers of two different patterns, both of which were colored with pigment containing Scheele's green in the proportion of .596 and 2 56 grains per square foot respectively, as was subsequently shown by the analysis of Dr. Truman. Soon after they commenced residence, every member of the household, with one exception, suffered severely from symptoms which are well known to be due to arsenical poisoning. One of the servants was so ill that her mistress sent her home. She then recovered in a few days, but on her return suffered again in a similar manner. The only member of the family who did not suffer in an evident manner was Mr. R., and this could be accounted for by the fact that he was a good deal from home at the time. As soon as suspicions were confirmed by an examination of the papers, the walls were stripped, and in a few days the patients were well.—*Ex.*

Continued from 5th page.

April 10th I preached at Strafford Bow Lake, my old New Hampshire pastorate, and lectured there the 12th, to good audiences.

There are some good and earnest friends of reform in New Hampshire, and the number is increasing. Many have showed me special favors; may the Lord reward them.

I am to speak in Gardiner, Me., on the 15th, 16th and 17th. Thence to Worcester, Mass.; thence to Rhode Island.

New England friends wishing my services must speak quickly, as I wish to finish here in May, and go to Kentucky in June.

THE MEETINGS IN MAINE.

DEAR K—Left Gardiner, Maine, this morning. Good meetings there—very good. Lectured Friday, Saturday and Lord's day evenings, 15th, 16th and 17th, and preached in the same hall in which I lectured, on Lord's day afternoon, 17th. Father Enos Mitchell of Pittston (just across the Kennebec river from Gardiner) and his daughter Frances, had worked up the meetings well, and the result was clearly seen in the large attendance and manifest interest. Father M. distributed 1,000 handbills besides putting up a lot of large posters embellished with the compass and square and the links of Odd-fellowship. It was estimated that from 600 to 700 were in attendance on Friday and Saturday evenings. Father M. assumed the entire financial responsibility of the meetings, which were all free. The expenses were over $40, and he will have the most of it to pay. There are many professed Anti-masons who do not do one-tenth as much as this, though much better able to do so than is Father M. with an invalid wife and in moderate circumstances. But as his daughter Frances said to me, "We had made up our minds to sacrifice."

THAT'S THE SPIRIT

we want, friends, and what we *must have* to succeed. Let the friends of reform really be "living sacrifices" in its support, and it will march along with great and rapid strides, lacking this 'twill lag and droop.

Other friends in Pittston and Gardiner, notably Bro. Geo. Brown, and brethren Jack and Churchill, showed me much kindness and gave me valuable assistance. Our friends the Mitchells will tell you how the Masons behaved, how I was ordered to leave town being given "jest two hours" in which to accomplish that feat, etc., and will further report the meetings.

I'm now riding to Boston. Stone walls, pines and rocks are on every hand, while away to the left stretches the intense blue of the Atlantic. Expect to see in Boston Bro. J. Tanner, who is calling for lectures there. Thence to Worcester where I expect to work the week out.

J. F. BROWNE.

RONAYNE AT ALEXANDRIA, OHIO.

PATASKALA, O. Apr. 18, 1881.

DEAR CYNOSURE:—According to agreement, E. Ronayne commenced operations against Masonry on the evening of the 12th, and continued for four evenings. On the first evening he gave us an able lecture against Masonry; in which he prepared the way for what followed. On the second evening he opened the lodge and initiated a candidate into the Entered Apprentice degree; next evening passing him to the degree of Fellow Craft; and on the last evening raising him to the sublime (?) degree of a Master Mason. From the first the audience was good, but increased on each subsequent evening until every inch of room was occupied, and many stood outside at the door and windows eager to hear and see. Good order prevailed at every meeting. The Masons of Alexandria are entitled to praise for good behavior.

Now, for the fourth time, I have been permitted to see Ronayne work the degrees in connection with his lectures. And while he always does well, I think that on this occasion he excelled all former efforts ever made in my presence. His argument showing that the religion of Masonry is Baal worship, and that its mysteries are but a revival of the ancient heathen mysteries, was made so clear that it would be difficult not to believe. I hesitate not to say that every honest man, who candidly listened to these lectures, must and will hate Masonry. It is a religious duty to hate Masonry. "Ye that fear the Lord, hate evil." And again, "Abhor that which is evil," etc.

May God bless Ronayne, and every faithful laborer in his cause.

GEO. RICHEY.

A REFORM LECTURER'S PECULIAR TRIALS.

EDITOR CYNOSURE:—I very often feel as if time were really too short and the work needed to be done too great and too comprehensive for one to accomplish all that would be necessary in doing one's duty while passing through this world. There is so much to be done and so little time to do it in, and then one gets so tired in body, and sometimes also in mind, that unless one's soul is entirely stayed on the Lord he is almost sure to become discouraged and cast down. I do not know how it is with other brethren, but I will say for myself that I believe it requires more grace to be a successful Anti-masonic lecturer than to labor in any other department of Gospel work. And I find that the chief source of annoyance comes directly from professed ministers of the Gospel. When you go to a certain community and labor honestly and conscientiously in discussing the real character of Masonry and in accurately and truthfully exemplifying its miserable frivolity and gigantic sham religion, and when you find some M. E. minister, or some Congregational or other professed minister, in that neighborhood upholding Masonry and lying about you and your work with all the vehemence of which he is capable, it requires considerable grace to think kindly of such a man, and to believe that God and not the devil—the father of all lies and liars—is his father. Men may think as they please about such matters, but my own firm conviction is that if a man is "born again" he will not lie about Masonry or anything else, and wherever you find a minister who supports Masonry you may safely conclude he is not a member of God's family. These false apostles and so-called Christians are about the very worst enemies we have to contend with, and they are the ones for whom I have the least respect.

But there is another class of persons who are not only enemies to the Anti-masonic reform but they are in reality, and I am sorry to say it, enemies to the Cross of Christ. I mean those professing Christians who view every movement and every body in the narrow traditionary light or rather semi-darkness of their own little pet denomination. Of all the men to be pitied I think a sectarian takes first rank. As between a Masonic minister, a jack Mason and a sectarian I have but very little choice, personally. The one worships a god made for him by Masonry while the other worships a god made by himself, and when compared with popery, the wafer god of the priest's manufacture is no worse and no better than either. I love to think, however, that when Christ comes back to earth popery, Freemasonry, sectarianism and all other forms of false and traditionary religions will be completely rooted out and destroyed and God's Word alone shall be the rule and guide of man's faith and practice.

But I desire to say that I simply make these remarks from some personal experiences which I have had during my recent tour through Michigan and Ohio, and, while Masonry is unquestionably a false religion and a cunningly devised conspiracy against human rights and human liberty, yet I will not assert that sectarian bitterness and sectarian ignorance are not doing their fair share of Satan's work. In connection with this subject I wish to add that I most heartily and unqualifiedly endorse Bro. Stoddard's method of work as sketched forth in this week's *Cynosure* (April 21) under the heading "State Convention Project," and I earnestly hope that it will be entered upon at once, as it is without doubt the very best plan that can be recommended, and that which the present needs of the Anti-masonic reform demand. The harvest truly is great but the laborers are few, and some of these are even bitterly sectarian, and hence arises the slow progress of this pre-eminently Gospel work.

In kindness to all,

EDMOND RONAYNE.

Religious Intelligence.

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

THE FOX RIVER CONGREGATIONAL ASSOCIATION.

This association of Congregational ministers and churches met last week in Streator with the Independent church, of which Rev. Geo. W. Bainum is the able and efficient pastor. About one half of the churches belonging to the Association were represented by pastor or delegates.

A history of the Lockport church was read by the Rev. Mr. Reed, pastor of the church. The paper was a bright and interesting sketch of that church. The venerable Father Preston came in for a goodly share of praise as a great temperance reformer, but his valuable services in the Anti-masonic reform received no mention whatever. Such suppression of history is becoming very frequent and quite noticeable.

Other papers were read on Sabbath Observance, Exegesis, Ecclesiastical Tendencies and Congrega-

tionalism—Its Doctrines and Polity. The paper on Ecclesiastical Tendencies set forth the tendency in the Congregational church to centralization and the studied endeavor to suppress reform. In the discussion which followed, one brother, who attended the St. Louis National Council, confessed, while disclaiming any fear, that it was disgusting to see a certain class of ministers scrambling for notoriety! He claimed, however, to have great faith in the rank and file of the churches, not seeming to realize that the only hope from them would be in the event of their rising in their might and repudiating these usurpers of authority.

Another brother said that one in reading the *Advance* would gain the impression that the whole church had gone crazy over "denominationalism." He accused the patrons of that paper of holding "a mutual admiration society" every week and said they were accustomed to "tickle one another" for their own amusement. He thought there was no danger, however, because if the *Advance* refused to publish their protests the columns of the *Independent* and *Christian Union* were always open. These brethren evidently see the danger while they are unwilling to take the responsibility of confessing and meeting it. This Association was asked to collect four and one half cents per member from its churches, three and one half cents of which was for the support of the State and National Associations, the latter to receive all but a fraction of it! The churches are thus required to pay the men, who bind and gag them, for their services. We shall see whether there is discernment and virtue enough left in the churches to apprehend the danger and avoid it.

E. D. Bailey.

—A number of the "elders who labor in word and doctrine" living in Wheaton have met weekly for some three months with Dr. J. B. Walker. They organized under the name of the "Ministerial Conference of Wheaton, Ill." Ministers and those preparing for that work who are not in sympathy with the lodge may become members. Others, not desiring to become members may attend and take part. The objects sought are such as are customary with such conferences. At the last meeting the subject, "What considerations should influence us in the choice of topics for sermons?" was discussed.

—Governor Plaisted of Maine used unusual language in his proclamation for annual fast day, April 21. He recommends the people to refrain from labor, etc., and humble themselves before God, "supplicating his favor upon themselves the State and nation; confessing their sins and seeking forgiveness of the same, in humility of spirit. 'If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.'"

—"Nan the Newsboy," a noted character of New York and heretofore a Catholic, has been converted in Jerry McAuley's Water Street Mission and united with the Protestant church.

—Rev. Newman Hall thinks there is need of a revival in London. There are 4,000,000 people in the city, accommodations for only 1,000,000, and not half these seats ever filled.

—John Lewis, a dwarf who died lately in Watertown, Wis., was 27 inches high and weighed 19 pounds. He was a member of the Welsh Methodist church, and frequently took part in meetings, giving out hymns standing upon the pulpit. He was especially active in the Sabbath school work.

—The Pittsburg *Times* says one of the oddest sights ever witnessed in that city was seen at Dr. A. M. Milligan's church (Reformed Presbyterian) on the occasion of Chinese New Year's day. Some 17 or 18 of the Chinese residents, who had been gathered into a Sabbath class by members of the congregation, gave a formal supper to a large company of their friends. The affair, says the *Times*, was most creditable to the Eighth Street church, some of whose members, for seven or eight years, have sought out and cared for these Chinamen with untiring perseverance. Mrs. Myra McKee McKinney was the leading spirit at first in gathering them into the Sabbath school. This was no light task. Night after night and day after day, alone or accompanied by an elder or friend, she went to their laundries, and by her earnest and affectionate manner made them promise to come, and they seldom failed. Her example seemed contagious and irresistible. At least this school is flourishing, and similar schools in other cities, which originated out of this one, are doing a great work. Verily, Mrs. McKinney, who died about two years after her marriage, laboring for the good of the colored people of the South, is not without her reward.

—Messrs. Moody and Sankey reached Chicago from Denver on Friday afternoon last. They attended all the services on the Sabbath and took charge at the Chicago Avenue church, and Mr. Moody led the noon meeting in Farwell Hall on Monday.

—We learn with regret that Bro. Geo. C. Needham has resigned his position in the Chicago Ave. church, after several years' labor of great usefulness. It will be with difficulty that the church can supply his place.

—The Allegheny Wesleyan conference met in Zion church, near Sandy Lake, Mercer county, Pa. Brethren Stratton and Kinney were present and Rev. J. E. Carrol, of Cleveland, secretary of the N. C. A. Oberlin National Convention, 1872, was chairman. Bro. Stratton led in the discussion of the topic "Secret Societies," and preached on Sabbath morning.

—Bro. J. P. Stoddard went to Streator, Ill., on the Sabbath to preach in the Independent church for Rev. G. W. Bainum.

—Bro. J. A. Conant, of Willimantic, Connecticut, tells us briefly of the religious work to which Elder Barlow has been called in that place: "Bro. Barlow is with us, and I believe, with the blessing of God, he is to be a power in this place for good. We meet in a small hall and have good congregations — better than we expected. While to some it may seem that we have taken a low place, coming out of the popular churches, yet we feel like taking a very low place at the feet of Jesus and with the assurance of our acceptance with him rejoice exceedingly."

—During the year which has just closed, the *Christian at Work* states that Father O'Connor, of the Independent Catholic church, has received into his church in New York city a little over 300 persons, who professed conversion from the Roman Catholic church. Among those received were eighty ex-priests of Rome and ten young men who had been monks or students in Roman Catholic colleges or monasteries.

News of the Week.

—L. L. Gilbert, a Pittsburgh lawyer, lost in a Chicago hotel on Monday last, a mortgage for $20,000,000 which had been quietly executed by the Pennsylvania railroad company. A detective secured the aid of an Italian rag-picker, and, after a tedious search the precious document was found in a junk-shop on Van Buren street.

—Large numbers of horses in Chicago have been prostrated by a violent disease, which attacks them in the fetlock.

—The *Times* is exposing the original court-house ring, formed in Chicago in 1872, whose stealings are believed to have been $500,000. A written contract has been found, calling for an equal division between the three leading parties. The plunder on the cut stone contract is said to have been $171,000. The estimated cost of the court-house was $1,250,000, while the expenses and liabilities will cover double that sum.

—The original estimate of Architect Fuller for the new capitol at Albany, New York, was four million dollars. Nearly that sum will be required to complete it, making the total cost something over fifteen million dollars.

—The new Postmaster General promises to reform the system of letting mail contracts, and to make the department self-sustaining within two years.

—The north wing of the insane asylum at Anna in southern Illinois was burned last week. The inmates, numbering over two hundred, were saved with one exception. The loss to the State will be $175,000.

—The value of our exports of provisions and tallow for the five months ending March 31, 1881, was $65,879,269, against $46,200,106 for the corresponding period last year.

—Leon Chotteau has reappeared in New York, and announces that he has formed a company in Paris, with a capital of twenty million francs, for the importation of American live stock. An English steamship has been chartered and an agent is already buying horses and cattle in the region of Chicago and St. Louis. Another of Chotteau's schemes is an organization to supply the French with all kinds of American products.

—The heaviest storm of rain and hail ever known in Texas visited the section about Huntsville last Friday. Nearly all the bridges were carried away, and it is feared the corn crop is seriously damaged.

—Fourteen thousand immigrants landed in New York last week.

—Rock Island was shut off last Thursday from Chicago or the south by the effects of the flood. Bridges were deemed unsafe or carried away and trains were abandoned.

—The bridge over Rock river, connecting Milan with Rock Island, went down Wednesday evening, carrying with it seven persons, two of whom were drowned.

—About daylight on Wednesday, the Rock river dam at Beloit, Wis., gave way. A party of five employed by the paper company attempted to cross in a rowboat to render assistance, and were drowned.

—Thursday morning the bridge across the Meredosia river, near Cordova, Ill., gave way under the weight of the Chicago, Milwaukee and St. Paul railroad passenger train, and the entire train, except the sleeper, went down. Five were killed and three wounded.

—Captain Dougherty, of the 1st infantry, reports great suffering in the flooded districts all along the Missouri river in Dakota territory. So far as ascertained few lives have been lost, but thousands on thousands of cattle have been drowned, and the snow is still so deep in places that it is impossible to communicate with the more remote districts. The government is doing what it can to aid the sufferers, and the benevolent people throughout the more fortunate sections of the Republic cannot be too prompt in sending aid to the poor settlers. Many of them have lost all they possessed in the world—horses, cattle, houses, their very lands have all been swept away by the unsparing flood. Captain Dougherty says the picture of ruin is appalling to contemplate. The thriving town of Vermillion, near Yankton, has been entirely isolated by the fierce current. It is very difficult in most cases to reach the people that are in the greatest distress. It is believed at Yankton and Fort Pierre that many wood-choppers may have perished. The body of one man was found on a cake of ice floating past Yankton. In addition to the thousands of cattle and horses drowned, other thousands starved or were frozen to death during the savage winter. Stock-raisers are completely ruined, and many years of prosperity will hardly serve to repair the great loss which has been wrought.

—Two explosions of nitro-glycerine, at the Dittman powder works at Binghamton, N. Y., on Tuesday, were followed by the ignition of 10,000 pounds of sporting powder. No lives were lost. The shock was felt forty miles away and buildings were shattered and trees uprooted in a wide circle.

—One thousand kegs of powder were exploded at a magazine three miles from Bridgeport, Conn., by which buildings in the city were damaged to the extent of $5,000.

—The Russian government has decided to grant 9 000,000 roubles annually to aid peasants to free themselves from the burden laid upon them in 1861.

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Temperance Notes.

California has a State law against opium smoking, evidently directed against the Chinese; but two young men in Maryville were fined the other day $100 each for violation of the law. There is this difference between smoking opium and drinking intoxicants: the latter practice is likely to be injurious to others as well as the victim in a sense that the latter is not. If a law against opium smoking is good the prohibition of the liquor traffic is far better.

Schuyler Colfax says: "Let me prophesy. In less than five years from to-day no man of intelligence in the United States will advocate the present license system, nor will the traffic in whisky be tolerated by the American people."

The Legislature of Ohio has given us a new Sunday liquor law, etc. It is made unlawful to sell spirituous liquors on Sunday, unless on prescription of a practicing physician. The fine for violation is fifty dollars or less. Beer is not prohibited—Gambrinus is still king! Exhibitions of all kinds, with or without admittance fees, are prohibited on Sundays, under a fine of one hundred dollars or less, and six months imprisonment or less. But beer or liquors, at such exhibitions, sold or given away, incur the latter penalty.—*Christian Harvester.*

A Quaker was once advising a drunkard to leave off his habit of drinking.

"Can you tell me how to do it?" said the slave of the appetite.

Quaker—"It is just as easy as to open thy hand, friend."

Drunkard—"Convince me of that and I will promise, upon my honor, to do as you tell me."

Quaker—"Well, friend, when thou findest any vessel of intoxicating liquor in thy hand, open the hand that contains it before it reaches thy mouth, and thou wilt never be drunk again."

Surely this was a simple remedy. The toper was so pleased with the plain advice that he followed it and became a sober man.

State Senator Whiting of Illinois has replied to a letter of H. B. Miller, distiller, who claims that the liquor traffic is a blessing since it makes a market for grain by consuming 63,006,359 bushels and helps the government by paying an annual revenue of $85,000,000. Senator Whiting asks if the grain market would not be helped as much by throwing as many bushels into the sea. A large number of the individual consumers, he says, use the very money which should go to provide proper food, clothing and shelter for their families. They bring upon themselves degradation and misery, and load the public with grievous burdens. Is it good policy to continue a system involving such consequences, to secure a good grain market? If it be necessary to destroy annually 63,006 359 bushels of grain to help the market, should not this be paid for out of the public treasury, rather than rob innocent women and children of their support? As for the revenue argument, by calculation, it will be found that to get ten cents into the treasury by dram-drinking will require an expenditure of at least $1. The $85,000,000 of annual revenue, if raised by drinks, will require the drinkers to expend the enormous sum of $850,000,000. This is an expensive way of paying taxes.

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Geo. M. Smith, who has worked earnestly for a club of ten has succeeded in securing seven for a year each with the promise of three or four more after sheep-shearing. These promises Mr. Smith expects to see fulfilled. We would not be surprised to receive a dozen subscriptions before the year is out at Linden. May the Spirit of the Lord accompany every copy of the paper as it goes forth on its great mission.

D. B. Heckert, will work for more subscribers. His success in the past may be remembered by some of our readers.

Let us work, watch and pray.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING April 23, 1881: H E Allington, A Alter, W Babcock, S W Bascom, Mrs J Blanchard, J Calderwood, E Collins, A P Dewy, S H Davidson, S M Doane, J Dunbar, S Daniels, D C Farris, C Follet, J B Galloway, P Gleason, S Godfrey, S Gilkey, H H Hinman, G W Holsted, H G Herr, D B Heckert, P Herrington, Mrs A Hull, D Kelley, E S Livingston, C J Matteson, S R Mann, J A Morehouse, J B Norton, K A Orvis, L E Packard, C A Pardee, T S E Robbins, J Robinson, L B Smith, Z Smith, G M Smith, J W Trees, N Trickey, J Town, M Wilson, H M Woodford, E Williams, J W Zike.

Books and Tracts sent during the week ending April 23, 1881.

By Express.

M F Sullivan, A M Paul.

By Mail.

E W Upton, F Osborne, L E Cothingham, C Meyer, S H Davidson, G W Hochstedler, H A Zekind, Z Smith, R P Eddy, Box 78, W A Hoshor, E O Dickinson, C Clark, E H Eddy, W Vine, A Buchanan, S G Smith, W Babcock, L W Bascom, L Young, W H Clay, J G Fuller, P W Dow, A R Riches, I J Rager, O R Phelps, Jr, I C Welcome, E Mitchell, L A Majors, H E Jones, W S Ellison, A Berghorn, J Johnson.

Donations to Tract Fund.

Ziba Smith, 30c.

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CHICAGO, April 25, 1881.

GRAIN—Wheat—No. 2		1 04½
No. 3		1 00
Rejected		80
Winter	1 06½	1 15
Corn—No. 2		43½
Rejected		42¼
Oats—No. 2		36½
Rye—No. 2		1 20
Bran per ton	10 50	11 25
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	13 00	18 00
Prairie	7 50	14 00
Lard per cwt		11 20
Mess pork per brl		17 37
Butter, medium to best	16	22
Cheese	7	14
Beans	1 70	2 40
Eggs		15
Potatoes, per bu	80	1 15
Seeds—Timothy	2 55	2 70
Clover	4 20	5 50
Flax	1 18	1 20
Broom corn	3	9
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle extra	5 60	6 35
Good	5 25	5 50
Medium	4 95	5 20
Common	2 80	4 80
Hogs	5 00	6 45
Sheep	4 75	6 30

New York Market.

Flour	$3 75	8 00
Wheat—Spring	1 19	1 26¾
Winter	1 24	1 30
Corn	57	63
Oats	45	50
Lard		11 65
Mess pork	16 25	18 00
Butter	10	29
Cheese	10	12
Eggs		19½
Wool	14	46

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Topics of the Time.

The Republican Senators held a caucus last week and several members showed a decided mending up of backbone, insisting upon executive sessions at once, and one tells his fellow Senators that if they do not attend to the business for which the special session of the Senate was called together, he will vote with the Democrats to secure that end. It is reported that a committee of the caucus called on the President to talk over the "dead-lock." They suggested that if the nomination of Judge Robertson for Collector of New York were dropped to please his lordship Conkling, all would go on quietly. To this insolent dictation Mr. Garfield replied with considerable firmness, with, no doubt, a hearty but unexpressed desire to show the gentlemen the door with more vigor than politeness. May a kind Providence aid him in maintaining his ground against such contemptible but powerful aggressions upon the authority placed in his hands by the votes of the people.

Postmaster General James has found a "ring" of grand dimensions and infamous odor in his department, controlling what are known as the "star" mail routes. These are generally territorial routes, where mails are carried long distances by stage under contract. The ring has stolen millions from the government by securing appropriations out of all proportion to the actual cost of the work. This fraud has been carried on for years all through the Hayes administration, by General Brady, second assistant in the post office department. There seems not to have been vigor enough in Mr. Key, who was at the head of the department, to attack the ring, and his successor, Maynard, was only for a short time in the office. It is reported that President Garfield said to a Republican member of Congress that during the campaign General Brady wrote to him offering to raise $25,000 from the star route contractors. The offer was rejected and the resolve made that if opportunity offered this department should be overhauled. Brady is summarily dismissed, but he knows the power of the ring, and with what success the whisky ring fought their investigators, and shows fight. He will find a different set of men to manage from those who surrounded Bristow in the whisky war.

The activity of the Land League in Ireland, in stirring up the tenantry to demonstrations against the Land bill, have been partially successful. Probably the landlords who oppose the bill are also more severe in their demands under the impression that their time for severity is short. Several attempts at eviction have been met by mobs, and the civil authorities have been overawed. On Sunday last the nihilist Fenians of Dublin shot a lad who had given information to the police of the secretion of arms. The city has been proclaimed as under the provisions of the arms act lately passed. The Romish hierarchy have considered the land bill and sent their decision to Gladstone. Were their demands respected it would be necessary to sweep Ireland and re-people it with another race. They do not ask for great changes in the bill, but such as will insure their popularity with the laboring class from whom they have so long been squeezing "Peter's Pence." It is sure, as our clear-sighted correspondent, Rev. John Boyes, remarks on the next page, that liquor and priest-craft are the ruin of Ireland.

The Independent Catholic movement in New York is becoming of remarkable interest. Mr. Seguin among the French and McNamara and O'Connor among the Irish are achieving under God a marked success. A late acquisition to the ranks of the latter is a priest named McFall from New Hampshire, whose mental struggles in leaving the false system of popery were a counterpart of the experiences which are related by the seceders from the related system of Freemasonry. Other renouncing priests will join these brave souls; some are coming even from Ireland. Alfred Audinot, for nine years a priest, has been converted and joined himself to pastor Seguin, and six new members joined his French Evangelical church on a late Sabbath. Mr. Seguin is continuing his work amid deep poverty, as a cordial private letter from him informs us, but his faith is in that God who feeds ravens and promises those who seek first his kingdom a sufficiency of this world's goods.

Some three weeks ago the Freedmen's Relief Association of Topeka, Kansas, disbanded. It was found that the existence of such an organization was tending to increase the tide of poverty toward its doors, which should in large degree be self-dependent. The mission house and barracks were therefore closed to all new comers on May 1. The really needy among the colored refugees will be cared for as heretofore by Mrs. E. L. Comstock, Mrs. Laura S. Haviland and Miss De Greene. It is also proposed to establish a National Freedmen's Relief Association at Cairo, which shall divert to other sections of the West this current of needy and suffering men. Kansas is for the present overburdened, and such a project should be quickly and thoroughly organized.

Last summer Hon. William Bross one of the best known citizens of Chicago, in addressing a German meeting stated that the citizens of of that nationality have given Americans "most valuable and important lessons in sobriety. I verily believe there is not so much open, debasing drunkenness in the city now, with her half million of people, as there was among the 18,000 which the city numbered when I came here in May, 1848. In 1867 I spent a week or more in Berlin, Munich and Vienna, and some days in Dresden, Prague, Salzburg and other places, and in all my trip through Germany and Austria I did not see a single drunken man. A quarter of a century more of German teaching and influence will, it is hoped, as effectually banish drunkenness from America as it is from the fatherland." It is a satisfaction that facts are now being published of things which Mr. Bross did not see, and which show his platitudes to the German people to be utterly wrong, so that the young men of Chicago need not longer frequent the thousands of German saloons in this city with the mistaken approval of an eminent citizen. In addition to the restrictive laws now being debated, we read that the German authorities are going ahead in their struggle against the vice of drunkenness. At Hildesheim, a city of near seventy thousand inhabitants, in the province of Hanover, in Prussia, the police have made out a list of forty notorious drunkards, and sent the paper to every innkeeper in the city, with a stringent injunction not to sell spirits to these forty people. In case of trangression the publican will be fined, and, should the complaint be repeated, may have his license stopped.

—On the 16th ult., the *Anti monopolist*, a Greenback paper of Rochester, N. H., published the following note which is of interest as showing how Elder Browne's work is esteemed by candid minds:

"Elder J. F. Browne delivered two lectures on Masonry, Odd-fellowship and other secret societies, in McDuffee Hall, Thursday and Friday evenings of last week. Mr. Browne is well known all over the country as an exposer of Masonry and all other secret orders, believing them to be wrong and anti-Christian, and endeavoring to instruct the people in his ideas in regard to them. Of the merits or demerits of the case we shall not attempt to argue, but Mr. Browne is an earnest, eloquent speaker, honest in his purpose and convictions, tells a great deal of truth, and should receive a respectful hearing wherever he may go. He had a fair-sized audience here, and was treated in a gentlemanly manner by all members of the different societies."

—The Kentucky Grand Lodge Knights of Honor represents 103 subordinate bodies and six thousand members. Beside their local tax these men paid nearly $1.50 each into the Grand Lodge last year—cheap insurance! There are said to be now 2 425 lodges of this order and 125,000 members.

m

The Irish Land Bill.

BY REV. JOHN BOYES.

The introduction of the Irish land bill into the House of Commons has been awaited with anxiety. It is a great relief to find there is no attempt at retaliation, but that Mr. Gladstone and his colleagues have considered the subject on a broad and magnanimous basis. The bill is undergoing a searching examination by the leaders of all parties. Extremists, both on the side of the landlords and tenant farmers, profess to be dissatisfied, but moderate and intelligent men are everywhere expressing their approbation. The opposition seems to be the result of a selfish policy, Mr. Parnell and the Land Leaguers wanting to get a little more, while the landlords and their agents are desirous of contracting its breadth and comprehensiveness. To the tenant farmer it comes as a great and comprehensive measure. We are glad to find that the press of Ireland generally laud it as a full and efficient measure, calculated to meet the demands of all reasonable persons. It is pleasing to know that the large middle class of Ireland is satisfied. The criticism of opponents is weak and vascillating, and indeed many of them point out valuable features in the bill. The most careless reader must have been struck by the anxiety to throw over the small tenants the protection of the courts.

The leading agitators are becoming somewhat alarmed about their popularity. They see clearly that the class on whose passions and fears they have so long played will shortly be in a position in which it will be a palpable deception to represent to them that they are the victims of oppressive laws. It is a somewhat suggestive phase of the subject that those who have been turning Ireland upside down in the nominal interests of the tenant farmer are now developing an astonishing amount of sympathy for the laborers, and in their speeches are bewailing the omission from the land bill of clauses providing for the amelioration of the condition of the Irish laborer. The English public and the government will alike be delighted if any legitimate means of aiding this unfortunate class can be devised, but this strategic scheme of the Leaguers will hardly increase their popularity. We hope that both the tenant farmers and the laborers will be shrewd enough to detect the hollowness of this latest development of the Land League patriotism.

The bill, giving, as it does, substantial security to the land owners and protection to the tenants, it is believed that the people generally will be grateful for the boon. Large meetings have already been held in Ireland and resolutions passed expressive of satisfaction, and hoping it will be passed without any material alteration. An Irish doctor whom we occasionally meet was asked, a few hours ago, his opinion of the land bill and how he thought it would be received by the people of Ireland. He said the bill was right enough, but added, somewhat vehemently, "It is these d—d Romish priests and the whisky of Ireland that are the sources of Irish misery. Kick them out of the way and Ireland will rise, both intellectually and socially." Under this rude sentence lie truths of vital importance.

Louth, England.

Why a Mason?

BY REV. M. A. GAULT.

It is doubtless a question in the minds of many, What can induce men to become Masons? when we know it to be such a system of modernized heathenism whose forms and rituals are so childish and degrading. One great reason no doubt is because the masses are so ignorant of the contemptible nature of the institution. But we believe that it is selfish and mercenary ends which are the greatest inducements. Masonry is the machinery which enables men to gain advantages over their fellow men, by partial and dishonest means. A fact came to our notice recently which illustrates this principle in the workings of Masonry.

A member of Emanuel lodge in Blanchard undertook to induce one of the most successful farmers in the vicinity to become a member. He was a man of wealth, and we have observed that it is such men that the Masons are anxious to secure. It is to the money influence that they are looking for power. This farmer had subscribed for the building of a railroad through the neighborhood a few years before. The Mason approached him after this fashion: "Masonry has been hundreds of dollars in my pocket since I became a member. For instance, when that railroad was first projected I offered to pay my share of subscription with the others, but was told by the agent to let those who were not Masons build the road." The farmer was given to understand that when the outside world were kept in dread uncertainty whether the road would run on their line or not, and were subjected to repeated financial bleedings, there was an inner circle who were exempt from all this trouble. They were the "sons of light," who received special revelations from the company, and were exonerated from the burdens imposed upon others. And sure enough, a careful observation of the facts in the case revealed the Mason to be correct; for without exception it was those who were not Masons who built the road.

A friend of ours once offered to obtain for us a free pass for the year on a railroad over which he had some influence, but when it was ascertained that we did not belong to the order the question was laid on the table.

No one need to deny that there are great worldly advantages secured by Masons over their fellow men. It is an institution which enables an individual to use others as mere stepping stones for his own preferment. If you have had the misfortune to commit a crime, Masonry will afford you wonderful advantages in escaping the penalty. An elder in our congregation who served during the war tells us that when his regiment was encamped at Council Bluffs, one of his comrades shot a man on the street, against whom he had a grudge. He then came into camp and made the grand hailing sign of distress, and when the sheriff came in to arrest him the officers instructed the men to protect him. Another soldier here testifies that on the field of battle when the musket was aimed at the breast, he has seen this sign given, when it was immediately dropped.

We feel assured that the true character and design of Masonry is to afford protection to its members at the expense of the rights of others. It is based upon injustice and selfishness as its corner-stones. It is becoming more and more manifest that the class of men who are attracted to the institution are those who aim to take unjust and unprincipled advantage of their fellow men, those who will stab in the dark and fight with weapons which are difficult to parry.

Blanchard, Iowa.

Corruption in the Church.

BY REV. J. B. GALLOWAY.

"As it was in the days of Noe so shall it be in the end of this age." Rev. A. R. Fausset writing in the *Christian Herald* on this prophetic parallel says that "Corruption in the church is the sure forerunner of unbridled lawlessness in the world." Unequal marriages he says, was a leading factor.

"The sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose (Gen. 6:2). The sons of God were the worshipers of God, chiefly Sethites, as appears from Gen. 4:26 and Ex. 4:22, 23, not angels, as some suppose, for angels neither marry nor are given in marriage. The daughters of men whom they took as wives were children of the worldly (1 Cor. 15:47-49). Our Lord, in characterizing the people before the flood, mentions their 'marrying and giving in marriage,' evidently referring to their marrying merely to gratify the flesh instead of 'in the Lord,' 1 Cor. 7:29; 2 Cor. 6:14; Ezra 9:1. They whose calling was to be the salt of the earth lost their spiritual savor by marriages with those whose recommendation was that they were fair, not godly. They saw with the lust of the eye, and then 'took all which they chose' by the lust of the flesh and fancy, not faith. Then, at this point it was that universal corruption set in, the sure prelude to universal destruction."

"When nations are to perish in their sins,
'Tis in the church the leprosy begins."

How slow men are to learn the value of a pure church, and the corrupting power of a spiritual harlot. In these days many churches sit down in their sins, and flatter themselves that we are in or approaching the millenium, because the iron hand of persecution has been stayed, because of religious toleration and of the opening up of all lands to the Gospel messenger; supposing that the character and nature of the world have been changed; when no doubt the change is with themselves. They have become so conformed to the world with its fashions, its lusts, its lodges and its camps, that they might about as well sign articles of agreement, for they are all the time living under a flag of truce; or with brazen face they defend their harlotry. Like the sons of God before the flood they go down to the daughters of men. They choose the lodge —with sword and sash and sinister sign, it is much more fair to the lust of the eye and the pride of life than a blood bought church.

Moreover, it will not do to cry peace and safety simply because of religious tolerance; for here again we are but filling up the likeness of the days of Noah.

He was a preacher of righteousness, yet we do not read of his being stoned or mobbed. The trouble with his days was genuine skepticism, blank infidelity, riotous indifference.

No doubt they looked upon the old man as an object of pity, or as a fanciful fanatic worthy only of their contempt. It seems that indifference to truth is about the last stage of the malady of sin.

They had reached that lukewarm state, and would only laugh and jeer and mock. So we read "there shall be mockers in the last time with mouths full of hard speeches." But the flood did come, and so the time may be near when the sure word of prophecy shall be fulfilled: "They shall proceed no further."

Not less than five hundred people are to-day serving terms in the various penitentiaries for bigamy, but they are all gentiles. The Mormon is the only man who has perfect freedom in this line. Quite a large delegation for the Mormon harems will pass through Chicago the coming week. The Territory of Utah is the nation's house of prostitution. It is a standing menace to all the recognized laws of society, a festering shame upon the entire people who have so long permitted its pollution. There is not a savage tribe of Indians upon our frontier who are not better types of civilized and refined manhood than these very Mormons, who, under the cloak of

religion, attempt to hide their lechery. The time is coming when the people will compel politicians and statesmen to uncover the deformity and banish its impious and unholy actors from the utmost borders of the land. And the time is not far distant either.—*Inter-Ocean.*

Address of Prof. J. W. Wood.

At the formation of the Sauk County Association in the court house, Baraboo, Wisconsin, March 26, 1881, the following address was delivered:

A little over fifty years ago Freemasonry was the predominating social power in our land. Secret and sure in its operations, its mysteries unchallenged, organized to the extreme point of efficiency, pretentious in its claims to superior wisdom, and numbering among its adherents multitudes of those who were regarded as the best men of the nation, it sat a king, with none to challenge its prerogatives. Free speech was dangerous, the press was controlled, and the pulpit was silent upon the subject.

No exposure of its secrets nor public exhibition of its pretensions shams had ever been attempted on this continent. It had been exposed once or twice in England, and the traitors had been found dead in the streets. This mighty system, which is but an attempted revival of the old forms of paganism which once enshrouded the world in moral darkness, which with great swelling words claims God as its originator and all virtue and science as its attributes, ruled over human thought and a dark black night of Masonry seemed to be settling down over the human mind. At this juncture, as at many other times in human history, man's extremity was God's opportunity. As Luther was raised up to drive back the night of Romanism, so Morgan was raised up to drive back the night of Masonry. He sealed his mission with his blood. His death was as logical a result of Masonry when in power as is the death of the Czar of Russia a logical result of Nihilism.

After his disappearance came that long, fierce struggle for human liberty which resulted in what seemed to be the utter overthrow of Masonry. There are still living white-haired men and women who were participants in the exciting scenes of that period. Samuel D. Greene, at the age of 93, is still alive to lift his voice and wield his pen in the service of humanity. His book, called the "Broken Seal," is the best connected narrative we have of the abduction and murder of Wm. Morgan. It has been left for the people of this generation to erect the first monument to his memory. It may be but a rude affair compared with what it should be, but I believe that it will at some future day give way to one which shall be worthy of one of the greatest moral heroes of the human race.

If my desire was to live in human hearts, I would rather to-day fill the obscure grave of Wm. Morgan than to be the most honored of living men. He went down in obscurity and darkness, hearing no expression of friendship but what was meant to betray him and accelerate his fate. It seemed indeed that he and his name were exterminated when the dark waves of the Niagara River closed over him the blackness of the chosen night, intensified to him by the Masonic hoodwink over his eyes and the gag forced into his throat.

His case is hardly paralleled in history. It may have been in the dungeons of the inquisition, but nowhere else. The martyrs of the church were generally accompanied to the stake by their friends. Lincoln fell surrounded by his friends. When Hale was hung as a spy in the English camp a devoted friend stood at the foot of the gallows. Tears were abundantly shed where Andre was executed. Luther always had hosts of friends around him. But Morgan went to his death in company with nothing but malignant hate. This hatred still pursues him. Scores of men can be found at this day who will justify his murder. I have heard of it within a week, and that, too, from a member of the church.

I believe that blood-guiltiness will forever rest upon this system. Morgan's murder was not the work of a few fanatics, but was the legitimate fruit of Masonry. It involved the co-operation of twenty different lodges and several hundreds of Masons, and the hindrances to justice effected afterward involved as many more, including judges and jurors and De Witt Clinton, who was at the time governor of New York.

I spoke of the overthrow of Masonry. It was cut down, but not exterminated. It was like cutting down mushrooms. It left the ground threaded through and through with lines of the spawn of secretism. It is now again contending for supremacy, and it is wonderful to what an extent it controls freedom of speech and action in our own community. In circulating the call for this meeting many were found who were with us in sentiment and wish us success, but who would not sign the paper. They had a feeling which controlled them that there was an undefined risk to themselves or business in coming out boldly in opposition to secretism. As long as this state of things lasts it is plain that our duty is to work for a public sentiment which shall be clear and outspoken on this and all other subjects. It would never do for the citizens of this free country to let another such a night of secretism settle over us as was formed in Morgan's day.

These institutions, like all others, must be judged by what they are. No man who does not know what they are can talk intelligently either for or against them. If it is true, as Masons want us to believe, that no man can know Masonry but by joining it and binding himself by its oaths to speak well of it, then the case of the world is hopeless and discussion is impossible.

Now I would submit to all intelligent men, Masons or otherwise, would it not be an unfortunate thing to have so widespread and powerful an institution, strongly intrenched as it is in every town in our land, comprising (as is generally claimed by secretists) nearly "all of the virtue and intelligence of the community," and, as is believed by outsiders, a great deal of something else, and have it stand beyond the reach of discussion or investigation, no clue to it but through the exparte statements of its sworn friends? It claims to embody so much of science and religion that "the soul of man needs nothing more," and yet excludes from its advantages full four-fifths of the human family and subjects the remainder to the ordeal of a blackball. We discuss religion and the churches. Robert Ingersoll would be tolerated and kindly used in Baraboo. Nobody would threaten him or disturb him. Brigham Young, if living, would draw a large audience of intelligent people. Temperence and women's rights and every conceivable subject can be discussed. Schuyler Colfax, when in Baraboo, was invited to speak for Odd-fellowship to an audience gathered for another purpose. All the forms of secretism have their public advocates. It is only opposition to them which ought to be frowned down as a disturbance in community. We must conquer a peace in this direction and have the right of free speech firmly established.

I have already said that no man can discuss secretism intelligently without getting behind it and knowing what it is. To this end we have had Masonry publicly worked at different times and places in our county, and many who have a desire to know what it is have had an opportunity of learning. Fortunately for the world, men have been induced not only to reveal the wonderful light so long hidden, but we have had practical illustrations of how it is communicated. It is the obligating which reaches the Mason. The Mason cannot be judged outside of what he has sworn to do or not to do. With these oaths fairly laid before us, with the penalties by which they are enforced, I believe that we are prepared to judge the institution candidly and fairly, and if our judgment is just it will eternally stand.

Freemasons will appreciate this compliment when I say that the almost universal exclamation of those who see the thing worked is that they cannot believe it to be true, for they can never believe that such noble and dignified men as many of the Masons are, including church members, legislators and statesmen, would ever consent to the indignities practiced upon their persons, nor would they take oaths so startlingly blasphemous, enforced by such horrid penalties, every one murderous, and none of them rising in art to the dignity of skillful butchery. How they inwardly feel when they realize that their fellows have so much more faith in them than they are entitled to is a question which we need not settle. I do not envy them the estimate which they must put upon themselves in view of these facts. To be defended by our friends on the ground that we would not do things so foolish or wicked as we have actually done may be comforting to some, but would not be to me. I have known women, the wives of Masons, to sharply resent the suggestion that their husbands had ever consented to be stripped, hoodwinked and cable-towed; and yet, in this condition they have pranced around the lodge, a spectacle for godless men. I have known church members to resent the charge that their pastors had ever consented to such treatment, yet these same husbands and pastors not only have submitted to it in their own persons, but consent to act as stool pigeons to ensnare others into the trap.

With all the principles and processes of Masonry before us, we are prepared to judge the institution. its whole success depends upon the enforcement of secrecy. Mackey says "the duty of the Entered Apprentice are embraced by the virtues of silence and secrecy." All Masonic virtue centers in this point. Mackey gives an exhortation on temperance in these words: "Temperance is that due restraint upon our affections and passions which renders the body tame and governable and frees the mind from the allurements of vice. This virtue should be the constant practice of every Mason, as he is thereby taught to avoid excess or contracting any licentious or vicious habit, the indulgence of which might"—What? make a beast of him, impoverish his family, lead him into crime, and finally drown him in perdition? No! more than all this!—"might lead him to disclose some of those valuable secrets which he has promised to conceal and never reveal." In other words, he might get drunk and let the Masonic cat out of the bag, and then people might get to the Masonic heaven without paying lodge dues. It knows that it can not endure the light; that if made public, all of its ends are defeated. I do not think that Masons ought to wonder at the alarm felt in any community where these secrets are made public. After learning what the oaths and penalties are, we must be allowed to judge of their logical effect on the human mind. They must build up a strong feeling of clannish exclusiveness. At the same time, these aims would be defeated did they pursue them openly. The hoodwink which the candidate wears when entering the lodge is a

symbol of the condition of all outsiders, and is not removed until the wretched oaths are taken which bind the victim to the order. If outsiders refuse to be hoodwinked, then "Othello's occupation's gone."

I believe that silence on the part of those who understand the system is criminal. Let us look at President Garfield. He is, no doubt, as bright a light as Masonry can show us to-day. There was an article in the papers not long since, coming from him, in which his relations to others was spoken of. He had been a canal boy, a teacher, a preacher, a general and a congressman, and each position had resulted in a circle of acquaintances who might now expect some recognition, since he had come to power. It was ominous to me that the largest and greediest circle of all, the Masonic, should be left out. But he is a great man, and not many days ago he took the President's oath and in connection kissed the Bible. The papers are now publishing the verses which he kissed. Now can we forget that he has previously taken not less than fifteen solemn oaths (and kissed the Bible in confirmation of every one) to pay allegiance to an institution which claims to dominate all other powers, which holds its oaths to be paramount to all others, and enforces every one with the penalty of murder?

It may be said that he is too great a man to be much of a Mason, and we cheerfully admit that it takes a very small man, generally, to make a very great Mason; but if he does not hold to his Masonic oaths when the trial of them comes, he is as much of a perjured man as is Thomas Lowe or Edmond Ronayne, and we know that Masonic profanity fails in epithets sufficiently denunciatory of these latter men. Ought we not to insist that our public servants should be men unbiassed by oaths held paramount to their obligations to the state, or to their fellow men.

I believe that I state but the common sentiment of our people when I say that in no case can a man who is not a secretist have an unbiassed chance for justice in our courts at a suit in law, when his antagonist is one, and where this same secretism is represented on the bench, on the jury, among the witnesses, or even among the attorneys. Now this is a serious charge to make, and if not true it ought not to be made, for all such sentiments are derogatory to the dignity of our courts. Our machinery for the administration of justice ought to command the respect and confidence of every citizen.

I once made the above statement to a man who doubted its correctness. I challenged a trial. Taking his arm we started along the street. The first man we met was a stranger to both of us, and we put the question plainly. His reply was, "Of course he could not get justice, if he could what is Masonry good for?" The next man answered positively in favor of the proposition, and my friend declined to go any further. This is as it should be. Masons as a class are not men who propose to fool away their money, any more than other people. It costs a great deal to become one, and to keep a man's standing in the order. None pretend that they do it from a sense of duty to God, and that it would be sinful to omit it. Christians often indulge in this sort of sentiment and spend their money without hope of present reward.

If Masons do not get their money back in some way, or believe that the time may come when they will, they would very soon drop the business. If they do get it back it is by farming the rest of the community. To this end the community must be hoodwinked and deceived as to the aims of the institution. Too broad a pursuit of their ends would react at once against them.

In respect to our judiciary I think we will always do well to insist upon the election of judges not ensnared by any of the leading secret societies, and the fact of a man's belonging to one ought to be a cause for the peremptory challenge of jurors in all cases where such interests are involved.

I am fully impressed with the importance and propriety of forming the organization for which this call was made. Our work is eminently hopeful and encouraging, and is in response to a deep-seated and wide-spread dissatisfaction with organized secretism.

Freemasonry has been examined in our community and it is found that as a religion it is an attempted revival of the old forms of paganism having their root in sun-worship. Mackey laboriously identifies all of its ceremonies with those practiced by idolators, and the manuals used in any of the lodges will abundantly sustain this assertion. As a political power it aims at the control of all parties, and grasps at all prominent positions of honor, profit, and of public trust. All men in it are sworn to keep inviolate the secrets of a brother Mason committed to them as such, and this makes all approaches for corruption safe, even if not complied with. Many of the reasons given by intelligent and good men for not signing our present call are abundant reasons for the existence of our society. We must work till good men cease fearing to stand publicly, true to their private moral convictions.

The strength of the institution is greatly over-rated. It exists only in the hoodwinks on other people's eyes. Publicity is fatal to its power. The order has its centers in most of our little villages, and because Masons can look up and down the street and see a brother standing on every corner they think that they are ruling the world.

I believe that the craft always claims to be benefited by such expositions as we have had this winter and that new members crowd into their ranks whenever they occur. If this be true they must feel very friendly to our work, and we ought to receive some share of the profits. We will engage under $500 bonds to have a degree worked publicly in Baraboo as often as they will furnish us a hall and pay us ten per cent. on what they get for initiating, passing and raising a single candidate, and it shall be done by men who have been honored by them as skillful workmen in the lodge.

I feel that our proposed organization is a matter of great importance to us. Had we possessed it during the winter we could have accomplished much more than we did with the same labor and expense. We want no complicated system of constitution or by-laws, but we want a method by which we can act unitedly and promptly. An executive committee should be authorized to call meetings, with a branch in each community where our sentiments prevail.

Letter from South Africa.

FROM A FAITH MISSIONARY SENT OUT BY DR. CULLIS.

Cape Town, South Africa,
March 12, 1881.

Dear Brother:—You remember the correspondence you held with me formerly at Passaic, New Jersey. You will also be aware of the fact that I wrote to you shortly before I left America for South Africa. I went as a faith missionary in connection with the faith work of C. Cullis, M. D., at Boston. It seems to me here is a great work for me to do, both in the missionary and Anti-masonic line. In regard to both, in Cape Town, it may be said "the harvest is great, but the laborers are few." Both ancient and modern heathenism have a strong hold in this place. Neither can we expect that modern heathenism (Masonry) will do much for the salvation of ancient heathenism. The religion of the former has too much similarity with the latter to overthrow it. I learn that Masonry exists here to a great extent, especially among the English population, and that it is generally considered as a respectable institution, although those who are of Dutch descent mostly oppose it, however little they may know of its real character and tendency. Among outsiders the Masonic god seems to be as unknown as the true God at Athens. Even many members of the Holland churches belong to it without discipline on the side of the church. An influential Dutch Reformed minister expressed the desire to learn something in regard to the Masonic institution. He said he was told that an Anti-masonic book in the Holland language had been offered for sale, but that the Masons had bought up all the copies to prevent their circulation, and perhaps gave some money to the seller in order to stop his business. We understand their ways and measures. It is not strange at all in this region to read signs: "Masonic Hall," "Masonic Hotel," etc. The devil has not been disturbed very much in this place regarding his Masonic province, but if the Lord spares my life he may meet a strong opposer in me. The Lord permitting, I intend soon to preach in the open air on the subject of Masonry, proving its evil from various authorities. Speaking in public places in the open air is not uncommon here. On such occasions I could distribute many tracts if I only had them with me, but I have taken along very few Anti-masonic publications. I saw a book for sale at Cape Town, in the Holland language, on Masonry, entitled, I think, "The Real Character of Masonry," but I noticed by its topics that it represented Masonry as an institution promoting everything that is desirable for humanity. I perceived that the book might prove very injurious to the Holland speaking population, which is very large in South Africa. One is inclined to mourn over such a fact.

You have likely heard of the war between England and the Boers in Transvaal. The Boers, so called, are a combination of French, German, and Holland pioneers in South Africa, the latter element being the most numerous. They fight for their independence, which they lost a couple of years ago by the dishonest policy of England. They previously constituted a free republic under their own government. They are a strong and courageous people, and such excellent shooters as you find perhaps nowhere else on all the face of the earth. They all have practiced hunting from childhood. The English army has been four times defeated by comparatively a small number of them. The last battle occurred on Sunday a couple of weeks ago. The English, trusting more in their military ability than upon God, tried to take advantage of the piety of the Boers, who had many of them resorted to their places of worship. Between Saturday and Sunday night General Colley climbed a mountain top with 730 men; 450 Boers only were at some distance in the valley beneath. At 11 A. M. the general said: "Our position is safe; they can't drive us away." But at 11:30 A. M. they were totally defeated. Some of the Boers put their oxen to the wagons, pretending to try to escape, while a few of them fired at the English, attracting their attention to them; yet in the mean time the greater part of their body crept around the mountain and got behind the Engligh without their noticing it. The Boers were approaching the army from behind, and when near enough they fired with such wonderful effect that after a little while the army surrendered, it may be as a reward for their taking advantage of the Boer's religion. A hundred fled to their camp and 100 were taken prisoners by the Boers; consequently not less than 500 English were killed and wounded. The Boers only had one killed and three or four wounded. Who ever has heard the like? General Colley said to his men, when only 100 were left with him, "What shall we do?" They said "Surrender;" and just when he was busy in raising the white handkerchief on his saber he was killed. The English asked the Boers, "Did you expect to get us from this mountain?" They answered, "Yes, that we believed, but not so soon. We did not expect it before night, but God has given us the victory at once." They knew themselves to be expert in fighting, yet they are religious enough, it seems, to render the glory of their victories to the Lord.

An armistice of seven days exists at present between the English and the Boers, which will end next Monday. The general expectation is that peace will follow now and

that the request of the Boers will be granted, namely, independence. I write this to you because I think it is not likely that you in America have heard the whole truth regarding it. The Boers say the English are liars, and likely it is so. No nation likes to tell its own shame.

We had a pleasant voyage, taking us sixty-five days. All the seamen on board said they never before had witnessed such a favorable voyage. The Lord be praised. We feel well at home here. I am receiving continually invitations to preach. Pray for my success, as I do for yours.

WM. HAZENBURG.

Reform News.

RONAYNE IN SOUTH WHITEFORD, MONROE CO, MICH.

EDITOR CYNOSURE:—We are so located in southern Michigan that about ten miles to the southeast is the city of Toledo in northern Ohio, and twice that distance toward the notheast lies the city of Monroe, our county seat; both of which are strongholds of Masonry, to say nothing of other secret orders. A spacious Masonic temple has been built in Toledo within a year or two, an elaborate account of which was published in the local papers. The last issue of the Monroe *Commercial* gave a glowing description of their rooms, furniture, etc., equal, when finished, if not superior to any other in the State. Then again at the distance of three miles each, to the northeast and southwest we have the little villages of Lambertville and Sylvania, both of which boast Masonic lodges. Being thus surrounded by an institution that professes to afford light to the few only, it would not be wonderful if the masses are in darkness on this momentous subject. But a few have been praying against the continuance of such a state of things—at least without rebuke—and looking to see who would show us any good.

How fitting then, under the circumstances that such a teacher as Mr. Ronayne should come to us. On Thursday evening March 31st he gave a masterly lecture on the religion of Masonry which was well received by the better class. After the lecture opportunity was given to ask questions. The first to arise was a man who had threatened to call him a perjured rascal. But after hearing him he was so modified that his first question was, "What becomes of a man who breaks his word?"

Mr. R. replied by referring to Lev. 5: 4.

His second question, "Are you the first man who ever revealed the secrets of Masonry?"

"No, sir. Many have revealed them before. Morgan revealed them long ago."

Third question: "What is the use then of your going about to reveal them?"

Reply: "Was the Gospel never preached before this? What then is the use of preaching the Gospel now?" The last reply brought the house down and also the vanquished questioner. The next evening he was seen on the stand assisting the master of ceremonies to work the degree. At the close a Mason said:

"Mr. Ronayne, you have told me more about Masonry than I ever knew before."

Two evenings were occupied in the degrees. The first evening the lecture, the second evening the first degree throughout and the points of difference between the second and the first explained. The third evening the third degree was worked, and on Sunday evening he gave an interesting Bible reading. As a lecturer we think Mr. Ronayne one of more than ordinary talent, apt to teach and well calculated for pioneer work. He left here on Monday to meet other engagements in Ohio.

E. H. CANDEE.

ELDER BROWNE'S MAINE MEETINGS.

PITTSTON, Me., April 22, '81.

DEAR CYNOSURE:—Your readers would like to know how goes the reform in Maine. Elder Browne arrived on the afternoon of the 15th, and delivered his first lecture in the evening, before a good audience, who listened attentively.

Saturday evening, before the lecture commenced, a warning was sent in that trouble was planned by the Odd-fellows. But the lecture, in which the fraternities received some hard blows, was listened to quietly, and we thought the enemy had recoiled; but while distributing tracts a dozen or more of the craft, led by two of the bolder ones, came to the platform denouncing the lecture and made some threats. On leaving the hall the crowd followed us down the street, and the ringleader, a Mason and a church member (it can't be he was a Christian), followed us nearly home, and in his furious anger gave the Elder two hours to leave the place. It was evident that his pet religion had been hurt, and from appearances he intended to do us evil had not the Lord restrained his wrath.

Sabbath afternoon was devoted to preaching service. In the evening Bro. Browne lectured on the "Religion of Masonry," which was a powerful argument against Christians fellowshiping lodgery, and exposed the rottenness of the system. At the beginning the speaker made a brief statement of the New Market riot, declaring the reports of the press utterly false. He also said to the audience: "A Mason, with a dozen or fifteen others, followed me and my friends nearly home last evening and ordered me to leave the place in just 'two hours.' This is the Lord's work he has given me to do, and by the grace of God I shall stay and do it." I think this bold statement had an effect. It showed up their real characters before their own faces.

The audience was not as large as the other meetings, but excellent attention was given. The crowd lingered in the hall to see the end. We thought best that Elder Browne should stop with other friends that night, and he was escorted in another direction to their home by the city marshal, an Anti-mason at heart, whose protection we thought it prudent to secure. The crowd followed us some distance, but not seeing their victim, dispersed. There were many Masons and other lodgeites at the lectures, but not a minister of the place to my knowledge. Those who have not had their hearts purified by the use of the sanctified tools of Masonry have the Masonic gag in their mouths and dare not speak. How any Christian can remain in any of the secret orders after hearing the last lecture is beyond my comprehension. What the results will be remains to be seen, but so far the hoodwinks are quiet and appear to have nothing to say one way or the other.

May God's watchful care and protection be around the workers in this glorious reform.

E. MITCHELL.

THE SOUTHERN FIELD.

NORTHERN KENTUCKY.

MAYSVILLE, Ky., Apr. 26,'81.

DEAR BRO. K.:—I have just returned from Cabin Creek, Lewis county, Ky. This is where, nearly forty years ago, Rev. J. G. Fee lifted up the standard of a pure Gospel. Here he was repeatedly mobbed and his life was threatened, but he built up a successful church. Now all the people speak of Mr. Fee with profound respect, and when he visits them they all gladly listen to his words. I reached the little valley where the old meeting house and a few dwellings stand on Saturday evening, the 23d. I had been for many days suffering severely from neuralgia, and found my way there with much pain and difficulty, but I found a generous Kentucky hospitality. It was speedily announced that I would preach on the Sabbath, and a fair audience assembled and gave excellent attention. I announced that I would speak at 3:30 P. M. on secret societies as related to the Christian religion. A good congregation gave me a patient hearing. One Freemason was present, but he received the truth kindly, and most of the people expressed their sympathy, though many of them had belonged to secret orders.

Last night I lectured on Masonry and worked the Entered Apprentice degree. The house was full and quite a number of Masons were present. They were angry and boisterous. One talked of putting me in the creek, but others said that the day of mobs was past. A large majority of the people seemed convinced that Freemasonry is a great evil, and were grateful to me for coming among them. This people is honest and simple-hearted. They were nearly converted to anti-slavery principles before the war, and are not disposed to quarrel with new truths.

It is exclusively a white community. I did not see a colored man in Lewis county. They greatly need a faithful pastor, and I think here is a most important field of usefulness. I expect to go from here to Bracken county, and if my health will admit, to Louisville.

Yours in the Lord,

H. H. HINMAN.

Correspondence.

A PUZZLE FOR PROGRESSIVE WORKERS.

LYNNVILLE, Ia., 4th mo., 8, 1881.

If the readers of the noble *Cynosure* will take the pains to hunt up the Scripture passages here referred to they will find out my work, some of my trials and my hope; in the first place I resolved to work as Paul says he did in Eph. 6: 12; but I could not become thoroughly enlisted in the work of the Lord, as I believed I should be, until I said "I" to David's question—1 Chron. 29: 5. Then in order to quench the fiery darts of the wickedness of Masonry, I had to take what is spoken of in Eph. 6: 16, 17. After I had on the things there spoken of, knowing I had been trapped into three secret societies I must do as is told in the last two words of Eph. 5: 11; and since I have been doing this I feel as though I was one spoken to in Luke 6: 22, but do as is commanded in the next verse. I have been threatened with what the Jews did to one of the Apostles spoken of in Acts 14: 19. Have been in cities where degrees were worked, and found some of the people as were the unbelieving Jews in Thessalonica when Paul preached there, and they did as spoken of in Acts 17: 5. But when I saw this my spirit was as that of Paul's in Acts 17: 16. I have often been told that the Masons would do with me as the Jews counseled to do with Paul in Acts 9: 23. But when I hear men speak in this way I bring to mind the words of Christ found in Mat. 10: 28; and my prayer is that found in Mat. 9: 38; knowing that all workers for our Lord should go in the same spirit and way as Christ said he would send his disciples Mat. 10: 16. My prayer is that our church (the Friends) as well as others may be so cleansed of the filth of Freemasonry and other kindred sins, that they may be presented as spoken of in Eph. 5: 27. Soon much of this would be done if we would become as in 2 Tim. 2: 21. It seems to me that all God's people might ask the question of Ps. 39: 7, and get to work at once.

T. K. BUFKIN.

Physician, Heal Thyself.

194 Adelphi St., Brooklyn, N. Y.

Dear Bro. K.—Yesterday a well known preacher was preaching to us about Egypt in the churches, in the form of literary societies, concerts, dancing, amateur theaters drunken and libertine choirs, etc. He portrayed the condition of the churches in this respect very vividly, but he himself is "bound by an obligation, a tie stronger than human hands can impose," to an invisible power, "the G. A. O. T. U.," Satan, who presides over the "Grand Lodge above" in the bottomless pit and rules the Masonic fraternity in earth and hell.

Now this preacher does not fraternize with the Masons in their lodges because while he was chaplain of a Masonic lodge they forbade him using the name of Christ in his prayers. But he told me that while he warned men to keep away from Masonry he regarded his Masonic obligation as binding upon him and did not break it. Article "Demit," Mackey's Masonic Lexicon, reads as follows: "A Mason is said to demit from the order when he withdraws from all connection with it. It relieves the individual from all pecuniary conributions, and debars him from pecuniary relief, but it does not cancel his Masonic obligations, nor exempt him from that wholesome control which the order exercises over the moral conduct of its members. In this respect the maxim is, *once a Mason and always a Mason.*" Then here we observe two things in the moral status of this preacher. First, he left the lodge worship because they would not allow him to use the name of Christ in that worship. Second, he regards the Masonic obligation as binding upon him. In regard to the first, it seems that he could practice the ancient rites and ceremonies of the Osirian mysteries of Egypt; that he could substitute that filthy, absurd lie invented in a London gin shop in the year 1717 A. D. for the Osirian myth of ancient Egypt whereby the Masons make Hiram instead of Osiris their hero god; that he could take part in their bloody initiatory ceremonies, assist in playing their murder tragedies, swearing and foreswearing upon the Bible himself and others to conceal all each other's secrets Masonically communicated, murder and treason only excepted, and they left to the option of the recipient of the secret, under grotesque and horrible death penalties, provided that he might use the name of Christ in connection therewith. Surely this is a strange moral delusion, and betrays a grim and devilish sort of love for Christ. In regard to his obligation to Satan, does he mean to go into eternity with that obligation binding upon his soul? If he would run the risk of breaking it, perhaps God would have mercy upon him. I would advise him to try it at all events, he can but go to hell, and for my part I would as soon go to hell without that obligation of Satan binding upon my soul as with it.

We need power from on high to withstand these children of the devil. Shall we have a day set apart for fasting and prayer in which we can cry mightily and unitedly to God for help to put away our sins. Nothing less than the very same power that Paul had when he met Elymas the sorcerer will prevail and dislodge Satan from the soul. Here is a Brooklyn pastor of a Baptist church who says, while he knows what Freemasonry is, that the best members of his church are Freemasons, and he will not receive a man to work with him who would speak against Masonry from his pulpit. The poor man has a large church debt he wants to liquidate. He receives a man to preach in his pulpit with the square and compass on his finger ring. Now we have no more objection to Masons, especially Masonic preachers, wearing Masonic badges than we have to men who belong in the penitentiary wearing the penitentiary uniform; but, on the contrary, we like them to wear those badges that we may be on our guard against them.

Yours truly,

William Fenton.

The Peace-Loving Masons.

Editor Cynosure:—In your paper of March 25, I noticed, in your New Hampshire items, that down in New Market, a short time since, a couple of reverend gentlemen, "who pretend to show up the secrets of Masonry, were almost mobbed where they attempted to give an exposition and lecture," and had it not been for the timely interference of the law-abiding and peace-loving Masons, their temerity would probably have cost them their lives. What folly for those ignorant men to undertake to reveal the mysteries of Masonry when they know nothing about them. And how kind and polite in those gentlemen Masons to escort them from the place and thus protect them from serious injury. I was not a little surprised in reading the item containing the above facts, and was led to think I had been wofully mistaken in my views respecting Masonry. Within two years, I have read in the papers of a man found in a railroad car with his throat cut, somewhere, and of another man in the State of Vermont, found hanging to the limb of a tree. I have also read about a mob that was raised up in St. Johnsbury, Vt., and an Anti-masonic lecturer "hooted down with yells and tin horns." Also of another mob that was raised at an Anti-masonic convention held in Boston, Professor Blanchard, of Wheaton College, being a member of that convention. I have also read, many years ago, about the murder of Morgan, of New York State, for his Masonic misdemeanors, and have honestly believed that those crimes were justly chargeable to the Masonic fraternity. But I see my mistake now and hasten to make my acknowledgments, wondering that I should have been so stupid. The Masons are the promoters of peace, order and good morals, loving even their enemies and protecting them from the assaults of the wicked mob, as in the New Market case. Of course, it is the Anti-masons, who are guilty of these murders, mobs and other crimes, and let them bear the blame. It just occurs to me that we are living under a Masonic administration — President, and many members of Congress being Masons. This accounts for the wonderfully prosperous times we are having all over the country, especially among the merchants and farmers. And this is the reason why everybody is smiling and happy.

A. B. C.

Note from Rev. A. H. Springstein.

I think the time has come for me to say something through the *Christian Cynosure* to my Anti-masonic friends.

Some of my correspondents desire to know what I am doing and what I intend to do. As briefly as possible I will answer.

At present I am not connected with any conference. To avoid embarrassment occasioned by moving and paying rent, I settled my family in Pontiac, Michigan. A friend gave me a house and two lots partly paid for. Having about two hundred dollars to pay on the property I intended to preach regularly and work at carpentering till the place was paid for, then spend all my time in my regular work.

But the sworn conspirators are determined to hedge up my way all they can. Very frequently I am told that I can have neither work nor money nor friends in Pontiac unless I let Masonry alone. I told them that I should turn neither to the right hand nor the left for much or little of this world. However, some who professed to be my personal religious friends, came to me lately and advised me to keep still about secretism while here, as they believed that silence was the only condition on which I could live in this community. So I was plainly to understand that I might choose between starving and unconditional surrender. But I decided to be loyal to God, home or no home, life or death.

I preach every Sunday. The roads being settled, I have announced two lectures and intend to spend the summer here and there as the Lord shall open the way. The conflict has been mighty, but I am not discouraged. I was sick nearly all winter, but am feeling better. Darkness prevails and iniquity abounds, but Christ will subdue all his foes and the truth will triumph.

In the first place I ask the people of God to pray for me and mine; then I would like to hear from those who would like me to preach or lecture in their vicinity. I shall report occasionally through the *Cynosure.*

A. H. Springstein.

Box 605, Pontiac, Michigan.

Our Mail.

J. A. Bingham, Mallet Creek, O., writes:

"Mr. Calvin C. Burt, seeing in the Cynosure of the 17th of February H. H. Hinman's letter in which he mentions Rev. James White, a colored minister of Selma, Ala., who wants the paper but is not able to pay for it—started out to get money for that object and God gave him great success, considering the ground he had to cultivate. The enclosed $7.25, (less thirteen cents for registering) is the result of his labor. Mr. Burt is an old man like myself, seventy-five years of age. If all the old men would take hold of our reform work in like manner the work would go on."

C. C. Canfield, Wakeman, Huron county, O., writes:

"You have the hearty sympathy of many friends in this place in the cause you advocate, feeling assured that it will finally triumph. Our present condition on the subject as a church is not very promising. Our church was organized some thirty-six or thirty-seven years ago, it being Congregational with about twenty-five members, all anti-slavery through and through. We built a house of worship dedicated and opened to free discussion of all the great moral and religious questions of our times. We have now some three hundred members, a new church edifice with an excellent minister beloved by all, and who has no sympathy with secret societies whatever, and still I do not believe it possible that our new house could be obtained to discuss this great subject which we feel lies in the way of the future prosperity of our church. But why this difficulty? We have now out of three hundred members five Masons and these not more than ordinary men, who in a pecuniary point of view have not made much sacrifice for the church. Oh the deadly influence of this matter on our churches as well as state!"

Samuel D. Greene, Chelsea, Mass., writes:

"I lent him [a Mason who had taken three degrees] Mr. Blanchard's book and he says it is a true development. He does not visit the lodge any more and he wonders how so many distinguished men take the foolish thing."

Truly great men ultimately take it with loathing and disgust.

J. Kittman, Trempealeau, Wis., writes:

"I think Batavia is the most appropriate place for the Morgan monument. I think the general tone of the Cynosure is all right; it seems to favor Holy Ghost religion and that is what is saving. But when we come to the lodge system, it being one of the many evils in our land, I think this generation will pass away before it is overboard. I think the iniquities of the lodge system are not yet full. He who rules all will overrule this nefarious system in his own time and way."

J. S. Rice, North Pownal, Me., writes:

"The people here are completely under a Masonic influence, yet I think there are but few that have any confidence in the institution. It is surprising to see what a power one or two Masons will have to silence a whole community on the subject."

A friend suggests, as the woman's suffrage movement for home protection goes slow, and since tobacco-using boys usually become drinking men, and since it is the duty of wives to love their husbands, and as it is very difficult to love drunken husbands: 1st. That every mother teach her children the sacredness of solemn promises, and 2nd. That she encourage her daughters to solemnly promise, by the grace of God, never from the age of fourteen to twenty-eight years to keep company with any young man who is tainted with the odor of tobacco or whisky.

D. W. Gilfillan, Trempeleau, Wis., writes:

"I hope to see the Cynosure more generally circulated in this neighborhood. People do however talk and discuss the subject more and make it a point in the selection of candidates for office. I trust the tide is turning in the right direction. Constant agitation and steadfastness of purpose with earnest prayer will move the hand of him who controls all things."

Mrs. Laura Darbee, Westfalls, Erie county, N. Y., writes of the recent death of her husband at the age of eighty-eight and one half years. She is eighty-three and is doing what she can in this great reform.

John Hepburn, Knight, Marion county, Oregon, walked fifteen miles through the rain and voted the American ticket and returned in the same way. He writes:

"My prayer is that men will choose the good and walk in the light."

Our hope for future prosperity, under the blessing of God, lies in such devotion to principle.

J. Stratton, Janesville, Iowa, writes:

"I believe the doctrine of the Cynosure is the only salvation for church and state. May the God of all power lay to his helping hand to destroy all idolatrous worship."

Stedman Gray, Wolf Lake, Ind., writes:

"My prayer every day is for the work that God may bless it and that it may succeed in pulling down the stronghold of darkness that is destroying the purity of our government, our courts and our church."

C. W. Loney, Fennimore, Wis., writes:

"I am here surrounded with secretists of almost every name. I shall ever pray that the reform will gain strength daily until secrecy shall hide and give up all its devil worship and turn to Christ with full purpose of heart."

Jacob Ackart, Schaghticoke, N. Y., writes:

"Very little is known here of the history and work of the National Christian Association. Having been a strong Antimason since the murder of Morgan, well-remembering that event, I am very anxious to have the true character of Masonry exposed and am sorry to see the ignorance and apathy that prevail on that subject. I will try to get some names for the Cynosure."

W. H. Layton, Blackmore, Ringgold county, Iowa, writes:

"Bro. Rathbun did not get to our county as we had expected, but we expect him here about next June. I am glad to say I believe the work that we have done in trying to get Bro. Rathbun has not been in vain. It has set the people to thinking and it has saved some young men from the lodge already, but I hope this is a few drops before a mighty shower. We had our part of Iowa for some distance around ready for him. I must not neglect to say that I voted the American ticket and ever expect to while it holds up the old banner. I am claimed by the Republicans. But I think I am nearer a Republican now than I ever was, as last fall I voted my first American ticket. The American is a government by the people, not by rings, clans and secrecy. People are getting their eyes opened but it takes a great deal of hard work."

Bible Reading Emblems.

AN EPISTLE.

Ye are the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God. 2 Cor. 3: 3.

1. A letter is written on prepared material. Ezek. 36: 25, 26; Psa. 45: 1.

2. Contains the words of the writer. Heb. 8: 10.

3. Should be legible. Acts 4: 13; 1 Pet. 3: 1-4.

4. Should be free from blots. James 3: 9, 10.

5. A letter is intended to be read. 1 Pet. 2: 12.

6. Is known by the handwriting. Rom. 8: 9, 14.—*Notes for Bible Study.*

Sabbath School.

LESSON VII.—May 15, 1881.—THE RICH MAN AND LAZARUS.

SCRIPTURE.—Luke 16: 19-31.

[From Pilgrim Commentary.]

NOTES.

"In purple." A costly kind of cloth brought from Tyre, and used for upper garments (comp. Acts 16: 14).

"Fine linen." Usually brought from Egypt, highly prised for under-garments. Some of it was said to cost twice its weight in gold.

"Fared [or "made merry"] sumptuously every day." It is not meant that he was either gluttonous or recklessly extravagant. He lived in the style of his class, according to his means and position; gave feasts at his own house, and partook of them elsewhere; not an uncommon thing, nor in itself wrong. There is no evidence that a Sadducee is meant, for the Pharisees also acted in this way. He was not a remarkable sinner.

"Was laid at his gate." Doubtless to obtain alms. Certainly the rich man had, in this fact, an opportunity of using his wealth to better purpose. The "gate" was the only entrance to the house, and Lazarus could easily be seen.

"Full of sores." Covered with sores, which were possibly the results of poor food.

"By the angels." This is probably to be understood literally. The contrast of the reversed positions begins already: rich men were pall-bearers of their associate, but the beggar was borne by angels.

"Into Abraham's bosom." The Jews used this expression of the state of blessedness after death. It was figurative in their use, but, like many other figures, obtained a fixed technical meaning. Our Lord accepts the Jewish notion as in the main correct. The word is not exactly equivalent to "heaven," though we use the latter in this sense. It answers to "Paradise" (Luke 23: 43), the happy side of the state (or place) of departed spirits. It is significant that the beggar was first taken away, out of his wretchedness; the longer life of the worldly man would give space for repentance.

"And in hell;" or, "Hades." There are two words in the New Testament which are translated "hell;" one "Gehenna," the other "Hades." The former always means the place of punishment; the latter, the state or place of departed spirits (Hebrew, "Sheol"). In each case the context shows the more precise reference of the word, since it might mean either Gehenna or Paradise ("Abraham's bosom"), or both. Here it probably includes both, since the rich man is represented as seeing Abraham and Lazarus. On which side he was is afterwards stated. Notice that the popular language of the day is used, but without any correction of it. Our Lord rebuked wrong notions on other subjects: hence we infer that the Jewish view was in the main correct.

"Being in torments." The whole force of the parable springs from this statement. He was in a place of punishment. Physical torment is not meant, since his body was in the grave; but there was real torment. No doubt one element of it was the certainty of eternal condemnation. For beyond this "place of torment" (ver. 28) is another.

"Seeth Abraham afar off." This accords with the Jewish notion that Paradise and Gehenna, the two parts of Hades, were so situated that one was visible from the other. This point is not to be pressed except as showing that descent from Abraham, even when acknowledged in that state after death (ver. 25), is in itself of no avail. This thought was important for those to whom the parable was addressed.

"That he may dip," etc. We may accept all this as figurative, since the man's body had been buried (ver. 22). But figures are employed in the Bible, not because the reality is less than the figure, but greater. Our Lord here teaches, all the more strongly because incidentally, that after death the souls of the impenitent suffer as terribly as if fire were tormenting their bodies. Notice, too, the man who had lived so luxuriously now speaks of relief for his "tongue" which had been gratified with dainties. This hints at the close connection between sin and its punishment. The whole verse shows the reversed conditions; the man rich on earth is now in torment, and would gladly find even the slightest alleviation from the beggar, despised on earth, but now in blessedness. Only the external circumstances, however, have changed: the moral character of each remains the same.

"Son." Abraham recognizes him as a Jew, but this avails nothing. "The answer is solemn, calm and fatherly: there is no mocking, as found in the Koran under the same circumstance; no grief, as is sometimes represented affecting the blessed spirits for the lot of the lost."—Alford.

"Remember." The state of departed spirits is not unconscious the whole parable assumes; but this word shows that memory of earth remains, and reason too; for the facts of earth are recalled to prove the justice of the rich man's lot.

"There is a great gulf fixed." The figure is of an unfathomable abyss, which cannot be bridged over. Our Lord here makes a revelation, for the popular Jewish view did not speak of this.

"That." This means "in order that," not "so that." God has so ordered that in the place of departed spirits a change of state is impossible. The rest of the verse may be translated thus: "that they who wish to pass from hence to you may not be able, nor any cross over from thence to us." This new revelation of Christ is therefore diametrically opposed to the Roman Catholic doctrine of purgatory.

"Testify unto [or "warn"] them," etc. "That a lost spirit should feel and express such sympathy, is not to be wondered at; the misery of such will be very much heightened by the awakened and active state of these higher faculties and feelings which selfishness and the body kept down here."—Alford.

"Nay, father Abraham." He shows, even now, the wrangling spirit of the Pharisees. The answer does not mean, "they will not hear these," but, "thus the matter will be made more sure." The request for more decided "spiritual manifestations" (so called now) to make men believe in another world, came, not from a saint, but from a lost and impenitent soul, that could know nothing of the best means of grace. This will help us in judging of such "manifestations."

The final answer declares the sufficiency of the Old Testamant for the Jews at that time; and, by analogy, of the whole Bible for us in these times. Those who do not hear when God speaks will not hear a real message from the other world. This was applicable to the Jews then: not repenting and believing in Christ from the lessons of their Bible, they had not been "persuaded" by the raising of Lazarus (which, as we hold, had already taken place); were even rendered more hostile (John 11:47). When our Lord himself arose, he did not appear to the Pharisees, nor did the preaching of the resurrection find them willing listeners. For a Jew to believe in the risen Lord, it was necessary that he should first "hear" Moses and the prophets through whom God had spoken to him. The verse has an application to those who ignore or underrate the Old Testament.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 5, 1881.

THE DAY AND THE HOUR are at hand which must pivot the destiny of the church of the United Brethren in Christ. A leading editorial in the *Telescope* says, and says truly, that as the constitution of that church has from the first excluded the secret, false worships, no rule or motion to change that constitution, under pretence of modifying the secrecy law, is in order. The only proper motion is to give effect to the constitution by executing the law. We see, in the same number, that Dr. Warner's conference draws the sword and throws away the scabbard by instructing its delegates not to go for modifying the law, but to vote for repeal. Let us pray that the "captain of the Lord's host," who came to Joshua and strengthened him, may attend the conference at Lisbon, Iowa, May 12, inst., and strengthen and give courage to those men of God who are to decide the same question between religions which Joshua was to fight out—the simple question of salvation by ceremonies or salvation by Christ. "Only be strong and of a good courage," then. Do not wonder that brethren who "were once enlightened" are now blind. Those who have received the spirit or practiced the worships of the lodge have something in their minds which prevents their seeing. The god of this world hath blinded their minds.

FAST DAY, MAY 11, 1881.

This day has been appointed by the spontaneous request of many brethren and friends of the cause, through the *Cynosure* and in private consultation, for the building up of the kingdom of Christ and the overthrow of the kingdom of Satan; having more immediate reference to the secret worships now swarming and spreading like a moral epidemic throughout the civilized world. The Freemasons rate their numbers in this country at over 500,000 and the Old-fellows theirs at 400,000 while the number of imitating and copying orders in the civilized and enlightened parts of our globe at this time number about one hundred secret orders,each with its separate membership and ritual; while the Romish apostacy, with that of the Greek paganized Christianity, though they include the name and person of Christ, so effectually "in works deny him," that popular rights and free government disappear under their despotisms of king and priest, and with them disappear and die out all spiritual religion and moral enlightenment. The outright pagan countries, and those devoted to the superstitions of the false prophet, not more effectually extinguish every element of human elevation. The Mormonism of our own country takes its model from the lodge, and its spirit from Mohammedanism; having another inspired book besides the Bible and another inspired prophet besides Christ. No sincere devotee of any of these degrading systems can pay true worship to Christ or yield a heart fealty to the government of the United States. Their worships are not Christian, and they all pay an abject submission to civil despotism to the heads of their secret orders, which they place before and above the institutions of Christian civilization.

The older paganisms of the world, in Asia, Africa and the islands, have sunk so low that their deluded and degraded followers are losing power to run them, and the evil spirits which have long received the worship of their old shrines, are now moving, like clouds of smoke from the pit, over all the Christian nations.

Their power is already so great in this country that politicians like Garfield and Hayes, who seem to be patriots and good men, and as such, must loathe the blasphemies and despise the frivolities of these secret orders, receive the mark of these Beasts in their hands, if not in their heads.

The three great moral and spiritual revolutions and revolts from these shoals of false worships have been

INAUGURATED BY FASTING.

Moses, Elijah and Christ fasted when they appeared to establish the dispensation of the law, the prophets and the Christian religion. None but Christ can destroy these works of Satan, and our help must come from the Lord who made heaven and earth.

ANTI-MASONRY AND TEMPERANCE.

From 1826 to 1840 were dark days for Masonry. The abduction of Morgan in September, 1826, the recovery of the body a year later, and the subsequent painful trials and investigations, followed by political Anti-masonic victories, released the mind of the public generally from the dwarfing influence and debasing ceremonies of the secret orders. People, at least in some parts of the country, turned their attention at this time to the promotion of the welfare of the family, the church and the state. The temperance work was carried on with marked vigor, especially in Massachusetts. Dr. Charles Jewett tells of important work done in Massachusetts, New Hampshire, Pennsylvania, New Jersey, Maine, and Maryland. After making a detailed statement of work done, he writes: "This wonderful revolution in the sentiments, habits, social customs and governmental affairs of the people of New England was wrought within the period of fourteen years, reckoning from 1826, by the efforts of an awakened and earnest people, acting entirely through open organizations. Had all our temperance societies during that period had sentinels at their doors to keep out those whom they desired to convert to the faith and practice of abstinence, could such a revolution have been wrought within the period named?"—Forty Years' Fight, p. 162.

"Seven-eighths of our weekly temperance meetings now are held in private rooms. Few of the aged are there to give to the proceedings the dignity and gravity which their presence generally confers, and the children are left at home, and, worst of all, the drinking portion of the community, the very portion which we wish to influence by our arguments and appeals, are excluded. They have not the pass word."—Forty Years' Fight, p. 155.

To see the temperance movement so generally returning to open and honorable methods gives cause for thanksgiving. If you believe in the prohibition movement and are not already promoting it by open, honorable methods, do begin now. Masonry and Odd-fellowship, the grange and the secret temperance orders have been found deficient. They are being deserted. The auspicious time for honorable, earnest, open temperance work is again here. If patriots and Christians improve it and God adds his blessing, a great, an overwhelming victory will be gained for temperance.

SUGGESTIONS FOR THE DAY OF FASTING AND PRAYER.

WHY OBSERVE IT?

"The days will come when the bridegroom shall be taken away from them, and then shall they fast in those days." "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."—*Jesus Christ.* See also Mat. 6:16-18; John 15:16; 16:23-26.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We should fast and pray for the deliverance of men from Satan's yoke. Moses, Elijah and Jesus fasted not particularly for themselves. "Fast ye for me," said Queen Esther to her Jewish friends. Nehemiah "fasted and prayed before the God of heaven" for his nation and city. Peter was fasting when the vision was given him on the housetop, and he was sent to set on foot the great work of converting the Gentile world. The day of the Lord hasteth; surely now has come the "falling away first," but how shall "the man of sin be revealed" to those in the churches whose eyes are holden except it be by the agonizing prayer of those to whom the Holy Spirit has revealed the truth. Let, then, there be a coming together before the Lord on Wednesday, May 11th.

PRAY FOR

1. The enlightenment of God's people, that they may know the wiles of the devil's lodgery.

2. The great church assemblies, especially the United Brethren in Christ.

3. The National Association, that its board and agents may have wisdom from heaven to carry the truth into every hamlet "in demonstration of the Spirit and of power."

4. For the *Cynosure*, that all who write for it and they who conduct it may be filled with the Holy Ghost.

5. For all the lecturers and seceders, that their numbers may be multiplied.

All these are but means to the great end—that the lodge devil may be cast out of the churches of Jesus Christ.

—We have had the privilege of reading a temperance speech by friend T. K. Bufkin, of Lynnville, Iowa, prepared for and delivered before the Lynn Grove township temperance meeting a few weeks since. Bro. Bufkin has been also exercising his gifts in lecturing against Masonry and Catholicism several times during the winter. He has also calls to speak at Granville and Hazel Dell, in neighboring counties.

—Moses Pettengill of Peoria, one of the best known supporters of our reform has, says a dispatch of Friday to a Chicago daily, "purchased the vacant ground on the corner of Perry and Jackson, and will erect a female seminary thereon. This will be a great and much-needed accession to Peoria. Miss Helen Stowell, who opened one last fall (rather experimentally), finds it more successful than anticipated, and will conduct this new seminary."

—Rev. J. B. Cressinger of Sullivan, Ohio, writes that his beloved wife was taken home to God on the 18th of April, aged over 74 years. She was for many years a member of the Baptist church, esteemed and loved by all who knew her. Rev. Mr. Gough of Huntington, Ohio, conducted the funeral services. Our aged brother will have the sincere sympathy of all our readers in his great affliction.

—Elder J. F. Browne held a good meeting on the 26th ult. at Pascoag, R. I., at which there was a full attendance and good order. On the 28th he spoke to a small audience at Riverside and expected to preach at the same place on last Sabbath. He is encouraged with the desire to hear lectures on the lodge. Brethren in in Boston are aggressive and there is hope of a meeting in Providence. North Carver, Massachusetts, and Willington, Willimantic and Weatogue, Connecticut, are calling for him. Elder Browne was somewhat unwell when he wrote, possibly from overwork. He expresses gratitude for assistance from Elder Bar

low, and asks the brethren to pray for him.

—Bro. Hinman in a card from Germantown, Mason county, Kentucky, says that he reached that place on Tuesday, the 26th ult., and lectured on the 28th in the Bethesda church. President Blanchard, he writes, is remembered there and there is much interest in our reform. He was expecting to lecture a second time on Thursday evening, and then probably go to Louisville this week. His health is improved but yet quite poor, and unless he gains strength may return home from Louisville; otherwise he will go on to Knoxville, Tennessee. He is anxious that Prof. E. D. Bailey should visit the part of Kentucky in which he has been laboring and preach. If the friends will send means for that purpose we have no doubt the Tonica brethren, for whom Prof. Bailey is now preaching, will spare him for this special work. What is your answer, brethren, to this call?

—A letter from Bro. Zaraphonithes of Andros, Greece, dated April 21, acknowledges the remittance from friends forwarded through this office about four weeks before. He and his good wife were delighted to read President Garfield's inaugural address which was telegraphed in Greek from London to the papers of Athens. They beseech a blessing upon our executive from the God of truth and light. A discussion on temperance between Bro. Zaraphonithes and others took place in the town of Batse in March, which excited great interest among the people, and our brother hopes it will have the good effect to awaken them to the evils of drunkenness. The Greek Congress has passed a law requiring the service in the army of all males between the ages of 32 and 40, and about April 1st, when this letter was written, there was imminent danger of war. The island of Andros being on the sea frontier was much exposed to attacks from the Turkish fleet. At this date the prospect of war is fading out, and the better plan of settlement by arbitration is likely to be adopted. The new line of the Greek frontier, suggested by the arbitrators, though including less than the Berlin treaty, will probably be agreed upon. Bro. and sister Zaraphonithes ask our prayers for the Divine blessing upon their efforts for the salvation of men.

SPECIAL CONTRIBUTIONS for carrying on the reform work were received last week by the N. C. Association as follows: Hon. S. Plumb, $25; J. A. Bingham, $3.50; Philo Carpenter for D. B. Turney, $10; Theo. Osgood 50c. for H. H. Hinman. For Southern work: R. Gardner, Dea. Pierce, C. G Miller, A. Pearson, Mrs. Mary Ford, $1 each; W. H. Gay, J. Seeley, Frank Burt, Mrs. Goodrich, unknown, 50c each. Sent to H. H. Hinman, $25; to D. B. Turney, $10. There was also $50 paid Bro. Hinman when he last started South.

MONUMENTAL.

RECEIPTS FOR WEEK ENDING APR. 30.

J. Collins, S. Fry, $1 each.
C. McMillan, 75c.
W. H. Londin, J. W. Thompson, D. D. Miller, 50c each.
E. T. Scarborough, 30c.
A. Daubin, 25c.
E. S. Thompson, C. W. Sanburn, 20c each.
A. Hickok, 10c.
D. Roy, 5c.
Total, $5.35. Grand total, $538.70.

—At the late meeting of the "Army of the Tennessee," in Cincinnati, a statue in bronze of General McPherson was unveiled. The statue is to surmount an expensive monument which will be placed over the grave of McPherson at Clyde, Ohio.

NOTICE.—The friends of the enterprise for erecting a monument to the memory of Captain Wm. Morgan, which shall also be a testimony against the Baalism and despotism which he exposed and for which he was murdered in 1826, are requested to meet the monument committee at the Washburn House, Batavia, N. Y., on Tuesday, May 17th, at 9 o'clock A. M., for consultation in regard to the design, material and location for said monument.

In the meantime let contributions continue to be sent to E. A. Cook, 13 Wabash Ave., Chicago, Ill., until the needed sum of two thousand dollars is raised with which the committee may erect a monument that shall be a constant witness to passers by of the murderous spirit possessed by the idolatry that has come down to us from ancient times.

In behalf of the monument committee.
J. A. CONANT, Ch'n.
Willimantic, Ct., April 21, 1881.

Notices.

N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association will occur, as provided in Section IV. of its constitution, on the third Thursday of June (the 16th) next, in Carpenter Hall, 221 West Madison street, Chicago, commencing at 10 o'clock A. M. THOS. HODGE, Sec.

MASSACHUSETTS.

To friends of the anti-secrecy reform in Massachusetts:—At a meeting in Worcester, last March, the undersigned were appointed a committee to arrange for and call a meeting of Massachusetts Antimasons for the purpose of State organization. In discharge of the duty assigned us we hereby invite all persons in sympathy with the reform against the secret lodge to join in a three-day's meeting in Horticultural Hall, Worcester, Mass., during the last week in May, to confer on the best methods of advancing the anti-secrecy cause in the State and to endeavor to form a State Association opposed to secret societies. The convention will open on Wednesday evening, May 25th, and continue through Thursday and Friday occupying the afternoon and evening of each day. An address may be expected on Wednesday evening and a business meeting Thursday afternoon at 2 o'clock. Elder Barlow is expected to attend from Willimantic, Conn., and on Friday evening it is hoped that a number of seceded lodge members will give some of their experience, and tell why they joined the lodge and why they left it. Your attendance on these meetings is specially desired. We need the means of working together, and to this end a State Association is necessary. Come and help.

Worcester friends offer free entertainment.
W. G. WHITE.
DAVID MANNING.
J. F. BROWNE.
Committee.

FINANCES OF THE NATIONAL CHRISTIAN ASSOCIATION.

A brother very appropriately asks, in a friendly letter, "What is being done with the accumulated funds of the National Christian Association?" Others may be in doubt and desire similar information. Probably I have been remiss in not keeping our friends more systematically informed. The treasurer's report will appear in due time, and present an official and, I trust, satisfactory account from June 1, 1880, to June 1, 1881. I give below a synopsis, which approximates the exact figures, although it is in some cases impossible to anticipate the final result.

You will remember that real estate estimated worth $15,000 was deeded to the Association, with a reserve of life use, so that it brings nothing to the work until the decease of donors. From the first it has been deemed highly important to secure a sound and permanent basis, so as not to repeat the discrepancy, which in the movement of 1826–32 left the cause and country, after the "possum" era of Masonry began, without an organ or a voice of warning, and thereby virtually surrendered the whole field to the "secret empire." In the hope of effecting a permanent existence the National Christian Association was incorporated. With this object in view Mr. Carpenter first proposed and afterwards deeded the valuable property which now furnishes a home and national headquarters for our work. The offer to deed was conditioned upon the raising of $30,000 additional to be used in the work. Friends came forward and so far complied with the conditions as to secure first the occupancy and afterwards the ownership of the property in question.

Some cash payments were made but the major part was either in real estate (mentioned above) or interest bearing notes, at rates of interest ranging from two to ten per cent. A few of these notes have proved to be of no value, and the loss to this fund has been made up from other available funds. Others *probably* good, yield no income because the interest is not paid. Most of the ten per cent notes have been taken up, while the two, three, four and five per cent. obligations remain uncanceled; so that while the amount represented by the face of these claims is $8,339.50, the actual income realized does not exceed $409.69.

The cash received from donations and notes paid (except $1400 donated especially for work in Worcester, Mass.) amounts to $16,353, and is loaned on real estate securities except two hundred dollars in government bonds and yields an annual income of $1,226 47. We cannot accurately determine what will be the receipts from that part of the Carpenter building not required for the Association's present use, but it will be probably about $1200, making a total of $2,836 16.

WHAT IS DONE WITH THE MONEY?

All future appropriations will of course be determined by the Board of Directors, or by the Association at its annual meeting on the third Thursday in June next. A brief summary of this year's expenses will furnish an index to the future: The State, county, city and park tax for 1880 on the building and lot is $228.53; water tax $18; special tax for street improvement, $60; gas about $18 per year; coal $40, and repairs and other expenses to keep the building in order, about $70. The Board allow for my salary and expenses $1200 per year. The expense of the treasury department has been $40, and the janitor receives $6 per week, or $312 per year; making a total of $2,016 53. Add to this the cost of composition, electrotyping, printing and distributing half a million pages of tracts and one hundred and fifty thousand circulars, expense of stationery, postage, express charges, telegrams, conventions when not otherwise provided for, with an occasional meeting for special reasons, and you will have some idea of how the money has been appropriated.

The Board is composed of tried and practical men, who are anxious to extend the work and multiply agencies just as fast as funds will warrant. They ask you to take nothing for granted, however, on the strength of their reputation, but *invite a most rigid examination of all their proceedings*, and will furnish every reasonable facility to put you in possession of the facts. In evidence of their desire to move on the Board have commissioned brethren Browne and Hinman to their respective fields of labor. The case was carefully considered and it seemed prudent to assume this additional responsibility. Other fields are ripe for the harvest, and other reapers are ready to enter. The Board would gladly say, "Cast in the sickle," if they could guaranty a just "recompense of reward." Enlargement of means would speedily be followed by enlargement of plans and increased activity in work. A friend long and honorably connected with the prominent clergymen of the North-west, writes from his home in the South under date of April 13: "I am glad you are able to make an appropriation of literature and send Bro. Hinman. * * Glad you are moving on the South—a good field. I don't think of anything to suggest only "Go in."

This is precisely what the Board wants to do, go into the lodge bound regions where the people are ignorant of Masonic devices and where darkness prevails, and there cooperate with every true disciple of Christ in holding up the light that many may see the hidden things of darkness and turn away with loathing to accept that true light and liberty provided in Christ for all who believe. Who will help sustain those in the field and others anxious to follow?

J. P. STODDARD.

Home Circle.

The Poetry of the Bible.

Professor Alexander Young, of the United Presbyterian Seminary at Allegheny, Penn., has an article on "Hebrew Poetry" in the January number of the Cumberland Presbyterian *Quarterly Review*, in which he says: "English speaking people generally regard poetry as a certain number of syllables ending in words of a similar sound. This is largely true of English poetry. The exceptions chiefly consist of a fixed number of syllables without rhyme, usually called blank verse. The poetry of the Greeks and Latins mostly consisted of a fixed number of syllables, long or short, in various combinations. The voice, in reading, was pitched, as in the French, on one key, and as no variation of pitch was allowable, as it is in our English versification, cheerful and joyous thoughts were expressed by combinations containing a large proportion of short syllables, and solemn thoughts by long syllables; and so, in the reading of poetry, there was a somewhat uniform tone, so as to resemble singing. We sometimes find an approach to this in readers of English poetry, who raise and lower the voice in a uniform tone. Hebrew poetry was not accurately rhymed, as the English, nor measured by syllables, as the Latin and the Greek. As our Hebrew Bibles are commonly printed, there are characters which serve the purpose of our punctuation marks, and also serve to show more completely the relation of one word to another than our system of punctuation does. We have this system, applicable alike to the prose and the poetry of our Bibles, but in the poetic parts there is an addition to it and a modification of it, intended to regulate the voice in the worship of the synagogue, and this modulation in delivery makes an approach to the recitative of Greek and Latin poetry; yet there is still a wide gap between this poetry and the structure and characteristics of the Hebrew. Instruction being a prominent object of Hebrew poetry, the structure of the verse agrees with this purpose. The prominent peculiarity is parallelism. In the first part of a verse a thought is presented, and this thought is repeated, with modification, or some variation, in the last member. This form seems to fix the attention and help the memory, and often, by variation, to give additional force to the thought. While this is the principal characteristic of Hebrew poetry, it is associated with other features. These parallelisms are often so arranged as to give considerable variety in the structure of the verse. Bishop Horne has illustrated this subject perhaps more fully and satisfactorily than any other. He makes various classes of parallelism thus: First class, parallel lines gradational; second, antithetic; third, synthetic; fourth, introverted. We find parallel lines gradational in the first verse of the first Psalm:

O the blessedness of the man
Who hath not walked in the counsel of the ungodly,
And hath not stood in the way of sinners;
And hath not sat in the seat of the scornful.

The exclamation of the first line belongs equally to each of the three following lines. The walking of the second becomes the standing of the third, and the permanent sitting of the fourth. The counsel of the second becomes the way of the third, and the seat of the fourth. The ungodly of the second become the sinners of the third, and these the scornful of the fourth. Large portions of the Psalms and prophecies are constructed on this principle. 2. The antithetic is illustrated by a verse from Proverbs 10:1.

A wise son rejoiceth his father,
But a foolish son is the grief of his mother.

Here every significant word has its opposite. The book of Proverbs and many other parts of the Scriptures illustrate this class. 3. Parallel lines synthetic, or agreeing in their general form of words, or in their sentiment (Psa. 19:7-9).

The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple.
The precepts of Jehovah are right, rejoicing the heart;
The commandment of Jehovah is clear, enlightening the eyes.
The fear of Jehovah is pure, enduring forever;
The judgments of Jehovah are truth, they are just altogether.

There are many modifications of this structure of the verse. 4. Parallel lines introverted. In this class, no matter how many lines may be in a stanza, the first and last lines are parallels, the second and the next to the last, and this relation runs throughout the verse. There are also parallels of first and third, and second and fourth. These various forms of parallelism are also found in the poetic parts of the Old Testament quoted in the New. Its forms are so entirely different from anything with which merely English scholars are familiar that it does not readily strike the reader as poetry at all. Many passages of the New Testament are also poetic in their structure, varying from couplets up to stanzas of four, six, and eight lines. There is, further, in the poetic forms, one additional to parallelism, the acrostic form. This would seem to be intended to aid the memory by beginning every verse with the letters of the alphabet in regular order. The most of the acrostic poems consist of twenty-two lines, corresponding to the number of letters in the Hebrew alphabet, the first line beginning with the first letter, and so going to the last. Of this class there are twelve in all, Psalms 25, 34, 37, 145; Prov. 31:10-31, and the Lamentations of Jeremiah, chapters 1, 2, 3. Psalms 111 and 112 have eleven verses each, and every line has the beginning and the first word of the second clause acrostically marked. The fourth chapter of the Lamentations has sixty-six lines, three times the number of the letters in the Hebrew alphabet. The first three begin with the first letter of the alphabet, and so proceed by triplets to the close. Psalm 119 has twenty-two parts, each part bearing the name of a letter of the alphabet, and every line of every part begins with the letter giving name to that part."

Various Excuses Refuted.

Why do you put on worldly adornments?

Oh, I desire to look like other people.

Be not conformed to this world. Rom 12:2.

Other church members do the same.

What is that to thee, follow thou me. John 21:22.

But our preachers say there is no harm in adorning the body.

If any man preach any other Gospel unto you than that ye have received (through the pure Word of God), let him be accursed. Gal. 1:9.

But I love Jesus, and my heart is not set on these things.

He that hath my commandments, and keepeth them, he it is that loveth me. John 14:21.

You might as well be out of the world as out of fashion.

Ye are not of the world, even as I am not of the world, but I have chosen you out of the world. John 17:16.

I have the means and can afford to wear fine and costly apparel and adornments.

Ye are not your own, for ye are bought with a price; therefore glorify God in your soul and your body which are God's. 1 Cor. 4:19, 20.

But I haven't the light that shows me that this is wrong.

Thy Word is a lamp unto my feet, and a light unto my path. Psa. 119:105.

Well, I don't think it is sinful to dress as one pleases.

If ye believe not, yet he abideth faithful, he cannot deny himself. 2 Tim. 2:13.—*Gospel Trumpet.*

A Homely Woman's Charm.

Girls who think that it is necessary to be beautiful in order to be attractive, should get bravely over that notion. A young woman's plainness—which, by the way, saves her from a great many annoyances and dangers—need detract nothing from her loveliness if only her disposition is amiable, her mind cultured, her heart kind and pure.

The story is told of a famous lady who once reigned in Paris society, that she was so very homely that her mother said one day, "My poor child, you are too ugly for any one ever to fall in love with you."

From this time, Madame de Circuit began to be very kind to the pauper children of the village, the servants of the household, even the birds that hopped about the garden walks. She was always distressed if she happened to be unable to render a service. This good will toward everybody made her the idol of the city. Though her complexion was sallow, her gray eyes small and sunken, yet she held in devotion to her the greatest men of her time. Her unselfish interest in others made her, it is said, perfectly irresistible. Her life furnishes a valuable lesson.—*Our Union.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, May 5.—Let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment and righteousness in the earth: for in these things I delight, saith the Lord.—Jer. 9: 24.

Friday, May 6.—Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches.—Jer. 9: 23.

Saturday, May 7.—The Lord gave and the Lord hath taken away.—Job 1: 21.

Sabbath, May 8.—I will arise and go to my father, and will say unto him, Father I have sinned against heaven and before thee.—Luke 15: 18.

Monday, May 9.—Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God.—1 John 3: 1.

Tuesday, May 10.—Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him: for we shall see him as he is.—1 John 3: 2.

Wednesday, May 11.—The Lord is good to all and his tender mercies are over all his works.—Psa. 145: 9.

When Fox, the author of the "Book of Martyrs," was once leaving the palace of Aylmer, the bishop of London, a company of poor people importunately begged him to relieve their wants. Fox having no money returned to the bishop and asked the loan of five pounds, which was readily granted. This he distributed among the poor at the bishop's gate. Sometime afterward Aylmer asked Fox for the borrowed money. "I have laid it out for you," was the answer; "paid it where you owed it—to the poor people who lay at your gate." Far from being offended, Aylmer thanked Fox for being his steward.

With every exertion the best man can do only a moderate amount of good; but it seems in the power of the most contemptible individual to do incalculable mischief.

Childrens' Corner.

What the Birds Teach us.

Oh! little birds, God taught you songs
In many a changeful note to raise;
We hear you in the bush and cliff,
The meadow and the dusty ways.
He taught us, too, and we can sing
A sweeter, nobler psalm of praise.

O! little birds, God shaped your wings
To cleave at will the sunny air,
And soaring up o'er field and wood,
To glide in freedom everywhere.
And he has shaped for us our wings,
The winging waft of faith and prayer.

O! little birds, God gave you hearts
Of quiet joy o'erflowing pain,
You live contented through the days
Of summer sun or winter rain.
And he can give us godliness
Mixed with content—our greatest gain.

O! little birds, God showed you how
To choose the tree that suits you best,
To weave the twig and straw and grass,
To bind the clay into your nest.
And he has shown us how to build
A house in heaven, where we may rest.

O! little birds, God grants you gifts
Exhaustless through the changing year,
And in the fields you find your food,
Sometimes afar and sometimes near.
And he will give us all we want—
His children never need to fear. —Sel.

Taking Him at His Word.

Rev. Dr. Wellington was the old Templeton, Mass, minister from early in the eighteen hundreds, and Col. Leonard Stone was one of his parishioners. It was the custom to supplement the minister's moderate salary with presents from the products of the farms, and especially with wood. Now, Col. Leonard, one day in January, 1822, was drawing to his home some of his nice hard wood. It was a good ox load—two cords or so. As he was going across the common with it his brother, Col. Ephraim, caught sight of him from the store, and was surprised at such a great load.

"Hello!" says he, "why don't you take your minister a load of wood while you are about it?"

"Now, look here," says Col. Leonard, "I've been sawing out lumber down't the mill, and there's any quantity of slabs. I'll give the minister as big a load as you can take!"

Col. Ephraim was a man for fun. He instigated his townspeople to take hold with him and accept his brother's challenge. First, they made the sled. Long trees were cut for the runners. These were made thirty odd feet long and set eight feet apart. The body of the sled projected two feet over the runner on each side. Thus the sled would hold twelve regular cords at one layer. There were two tongues, one in front of each runner.

On the appointed day the men and the oxen from all over town came to the meeting place. The led was taken to the saw mill and backed up against the great pile.

On went the slabs with a will. Col. Leonard stood by, laughing, cheering, urging them along. When they had got on as much as they thought would do, they hitched up the team. One hundred and sixty oxen, four abreast, found it easy enough to pull. They had to go around through Baldwinville, because there was not room at the Otter river bridge for the sled to turn in. When they had got on to the level ground above Baldwinville, they stopped and unhitched. Then with their every-day sleds they went back to the mill to bring more slabs and pile them on the big load. This they kept up till there were no more slabs. Forty cords lay piled upon that sled. And the evening and the morning were the first day.

The next morning came the rest of the journey "up in town." The school children were let out to see the great sight go by. One of them, to whose home it was going, says it looked as big as a house. It lay unloaded for quite awhile out by the parsonage, and people came from near and from far to see. It kept Mr. Wellington in slabs for years to come.

When the great sled was taken to pieces, some of the timbers were used in building Mr. Winch's barn, and may be seen there in the framework until this day.—*Sel.*

The Missing Dog.

"Tell me a dog-story," Charley said, "a certain-true dog-story." How the boys like dogs! Well, listen now: Two gentlemen were great friends and great sportsmen. One had two dogs and the other had one; and, as dogs are apt to fall into their master's ways, they too became good friends and fond of the chase. One day they concluded to go hunting on their own hook; so they went into the woods and started a rabbit, which, very much perplexed at the sight of its strange visitors, ran into its hole as the most prudent move it could make. The dogs of course ran after it; and one dog, more plucky than the rest, ran in so far that he could not get out. There he stuck. Forward? No. Backward? No. There he stuck. I do not think the rabbit had him by the nose. His friends saw his plight, and they set themselves to scratching, but they scratched in vain; and, half dead with worry and fatigue, they went home looking much the worse for their day's sport. Their masters saw their plight, but had no way of accounting for it. The next day the two dogs disappeared again and at night came back looking greatly fatigued. The day after they returned home with bleeding feet, their coats covered with dirt, and not a speck of appetite. What was the matter? Mr. Blank began to grow uneasy about the absence of his first dog, and, surprised at the odd proceedings of the other, spoke of it to his friend. "My dog behaves just the same way," said the friend. Early next morning there was a stir in the yard, scratching, barking and moaning. The gentleman went out. There was the missing dog, wet, feeble, thin, escorted by the other two. Where had he been? They went to find out, and in the woods found the rabbit's burrow and a great hole scratched in the ground to it, the latter evidently made by the two dogs in order to get their companion free. Nor would they give up until they had dug him out and brought him home. Bravo! good dogs! That is indeed sticking by a friend in trouble. A good many of us may take pattern from these dogs. —*The Child's Paper.*

A Noble Boy.

As I was walking along the streets of a large city I saw an old man, who seemed to be blind, walking along without any one to lead him. He went very slow, feeling with his cane.

"He is walking straight to the highest part of the curbstone," said I to myself. "And it is very high, too. I wonder if some one won't tell him and start him in the right direction."

Just then a boy about fourteen years old, who was playing near the corner, left his playmates, ran up to the old man, put his hand through the man's arm and said, "Let me lead you across the street." By this time there were three or four others watching the boy. He not only helped him over one crossing, but led him over another, to the lower side of the street. Then he ran back to his play. Now this boy thought he had only done the man a kindness, while I knew that he had made three other persons feel happy and better and more careful to do little kindnesses to those about them.

The three or four persons who had stopped to watch the boy turned away with a tender smile on their faces, ready to follow the noble example he had set them. I know that I felt more gentle and forgiving toward every one for many days afterward.

Home and Farm.

Overhead Vine Training.

Mr. A. J. Caywood, of New York State, has for some years pursued a unique plan of grapevine training, as follows:

"The trellis is made in the following manner: Pieces of boards six inches or more wide and three to four feet long are nailed across the tops of all the posts, representing a cross; three or four wires are drawn across the boards; if three wires are used, boards three feet long are sufficient with one wire drawn in the center over the posts, and one at each end. These boards are nailed on the posts five and a half or six feet from the ground, the vine is then taken up to the wires without any branches, where it is divided into three or four arms, one for each wire, and all should be started and grown in one direction. If young shoots grow off the side and hang down, they are easily thrown over the top. The posts may be set close by the vine or in the center between the vines, which gives ample opportunity to work the vineyard both ways with a horse; will save $10 per acre in hoeing under the wires on the old system. The birds cannot injure the fruit without resting on their wings while doing so, as the thick mass of foliage overhead prevents them from entering from above. The clusters all hanging in open air under the wires are perfect in shape, not being tangled among the wood or bloom brushed off by the foliage, and thus suspended in a free circulation of air and covered above from the dew are not so likely to rot and are perfectly screened from hail storms, the mass of foliage sometimes being a foot thick. The fruit being shaded from the sun colors perfectly, sweetens and ripens early. No grapes will ripen handsomely or perfectly in the sun. On this system the vine produces its fruit on the extremities, where it is always finer than that which is produced on arms nearer the roots; they are neglected, the sap being determined to the end of the vine. If a narrow roof of boards prevents grapes from rotting, six to ten inches of foliage over the clusters will hold all the dew. It is claimed that it is dew, not rain, which rots grapes. If vines are planted 10x10 feet (and experience has proved that more can be netted from vines at this distance then when planted closer), with three wires one foot apart, there would be seven feet left between the arbors for light and air. Another advantage of this system. The early frosts injure all leaves on the old plan; on the above plan the top leaves are injured and they protect the under ones for a much longer time."—*Fruit Recorder.*

Salt for Plum Trees.

Many years ago a blight called the black knot destroyed all the plum trees, and then attacked the cherry trees and killed them.

Three years ago I sent to another part of the State and purchased a few trees of different varieties, and set them out with care, hoping to have more favorable results. For two years they grew finely. In the spring of 1877 I saw signs of the disease upon the limbs and twigs; I felt quite desperate, and determined to do something for their salvation. It was evidently a case where it would be kill or cure. I heard that plums were indigenous upon the sea shore and islands in the ocean. I had quite a quantity of fish brine and salt cucumber brine, and I gathered it all, and with a small mop washed the trunks of the trees, and gave the boughs a good shower bath of the brine. What was left I turned around the roots of the trees. Two trees I left unwashed. Everybody said I had killed my trees. Perhaps I had; but the black knot would have killed them if I had not. I bought the trees myself, and had a right to experiment upon them if I chose.

The last of May my salted plum trees were one mass of bloom, and in September I could sit down under them and eat all the plums I chose. They were delicious. I had the Lady Washington, the large white Egg plum and Apricot, and some other varieties that I could not name, as the labels were effaced. The trees that did not enjoy a salt bath did not blossom or fruit, made little growth, and the knots put in an appearance.—*Country Gentleman.*

For an inflamed sore throat or tonsils, a very good general remedy is to gargle the throat every hour or two with a teaspoonful of chlorate of potassa solution. It is well to keep in every house a good-sized vial of water, with more chlorate of potassa than will dissolve. The clear liquid is then always of uniform strength, ready for use, a teaspoonful at a time, swallowing it after gargling it against the inflamed tonsils.

The Secret Empire.

—Knight Templar Freemasons held religious services in honor of their "Christ", April 17th, in this city, in Galesburg, Elgin, Mattoon, LaSalle, Ottawa, Peru and Bloomington, Ill.; Logansport, Ind.; and Nashville, Tenn.

—The fourth quadrennial congress of the Loyal Legion, Gen. Hancock acting commander-in-chief, presiding, was held in Philadelphia a fortnight since. The Loyal Legion is a military order of the same character as that of the Society of the Cincinnati. It was instituted on the 15th of April, 1865, and has at the present time about thirty-two hundred members. It has six commanderies or organizations in six different States—Pennsylvania, New York, Massachusetts, Illinois, Wisconsin and California, the several commanderies being located respectively in Philadelphia, New York city, Boston, Chicago, Milwaukee and San Francisco.

—A Milwaukee judge has lately made a singular decision between the Hibernian society and one of its members. This is one of the secret benefit orders; it had refused to pay the plaintiff a benefit, claiming that the injury he received was the result of his own carelessness while handling a revolver. Judge Small decided that the order was the tribunal before which to try cases of this kind, and dismissed the suit. This action assumes that any lodge is superior to all civil law in respect to affairs involving its particular rules and regulations, no matter how great the fraud it may seek to perpetrate. Is not this the "Secret Empire"?

—Rev. Dr. Deems, "Sir Knight" (See Mat. 18: 3) and pastor of the Church of the Redeemer entertained the Palestine Commandery of Knight Templar Freemasons with a religious service in his church on the Romish Good Friday. The Masons were out in full dress except swords.

—The Grand Lodge of Arkansas, alarmed at the unanswerable arguments showing that the G. A. O. T. U. of the lodge is a pagan god, has attempted to make it all right by a resolution which says:

> Resolved, That the belief in God and the immortality of the soul is a cardinal doctrine of Masonry, and it is the sense of the Grand Lodge of Arkansas that the God of Masonry is the great Architect of the Universe, the Creator and Preserver of all things, the God of the Bible, as well as the God of those who know nothing about its teachings; that the God of Masonry is not a god—a force—a materialistic cause, but the one true and living God—to whom we must all account; and that any one rejecting these great truths is unworthy of initiation into or holding membership in a lodge of Ancient, Free and Accepted Masons.

This reminds us that once Aaron, and afterward Jeroboam, proclaimed to the people, "These be thy gods, O Israel, which brought thee up out of the land of Egypt," when after all the thing was but a calf. A Grand Lodge dictum cannot make black white.

Political.

Senator David Davis on Party Corruption.

In a lately published letter from Senator Davis of Illinois to a gentleman of Topeka, Kansas, the following portion will receive quite general endorsement from our readers, except that the Senator neglects to take account of the fact that the Democratic party of to-day is largely made up of men who were hostile to the Union. He needs also to name the head, stem and root of party rings and corruption in the lodge, without which these political abuses would be comparatively powerless.

The Senator says:

"For weeks past the Senate, which is supposed to represent the best interests of both sides, has been engaged in an unseemly struggle for small places. And now at the very start of a new administration, the Republican factions are arrayed against each other over the patronage.

"Great corporations and consolidated monopolies are fast seizing the avenues of power that lead to control of the government. It is an open secret that they rule States through procured legislatures and corrupted courts; that they are strong in Congress, and that they are unscrupulous in the use of means to conquer prejudice and to acquire influence.

"This condition of things is truly alarming, for, unless it be changed quickly and thoroughly, free institutions are doomed to be substituted by an oligarchy resting upon a basis of money and corporate power.

"Every farmer in the West is bound hand and foot by the manacles of monopoly. Corporations prescribe the value of his hard labor, and his crop is absolutely at their mercy. Who proposes on either side to protect the just rights of the great agricultural community, with twenty-five millions of population?

"Corporations not only levy toll on the industry of the farmers, but every blanket with which their children are warmed, every ploughshare that turns the soil, and the necessary articles of household economy are taxed by an exorbitant tariff for the profit of monopoly.

"How can resistance be successfully made against corporate power, when both the great parties are organized and run as close corporations? Leading newspapers, recognized as Republican and Democratic organs, are owned and directed by grasping monopolists, to subserve their selfish schemes and to restrain opposition to them in either party. Their only politics is greed of gain.

"One party retains possession of the government for a quarter of a century by methods which would long ago have condemned it to crushing defeat but for the errors of Democratic leaders, always committed at the worst time. For long years past the Republican party has existed upon sectional agitation and by the follies of its opponents.

"There are hundreds of pure and patriotic men in both organizations who are rendered wholly powerless by the machine management of each, and who are politically enslaved by leaders that secretly unite whenever a venal object is to be gained by combination.

"Regular nominations dictated by professional politicians, and the irresponsible caucus directed by a few ambitious leaders, control national, State and municipal politics. They put up candidates, construct platforms, and proclaim patriotic principles, in fine phrases which are mere shams.

"Practical reform is impossible on any large scale while 100,000 offices and a patronage represented in some $500,000,000 of annual receipts and expenditures are offered as the prizes of success. The party in possession, disciplined and led like a regular army, has an enormous advantage, which is somewhat crippled by the bitter rivalry of its chiefs.

"Unfortunately for the Democratic party, a prejudice exists in the Northern mind that it was hostile to the Union during the civil war. The fact that tens of thousands of Democrats, many of them, too, from then slave-holding States, nobly volunteered their services for, and offered up their lives in defence of the old flag, does not affect this belief.

"While that prejudice exists the chances of success for the Democratic party are limited, however patriotic its purposes may be. If the mere name should be abandoned the Republican party would die from the want of an opposition that now serves to keep it alive.

"A national party, founded on harmony between all parts of the Union, real reform of abuses, economy in public expenditures, rigid accountability of officers, honest civil service, free and fair elections, upright observance of all constitutional obligations, maintenance of the public credit, would be gladly welcomed by the people.

"Republicans and Democrats alike seek to be emancipated from the vulgar despotism of the 'machine,' which is common to both parties. There are cheering signs that the end of this domination draws near in the popular demand for good government, without respect to party. Ring rule must be overthrown, or it will stop the wheels of progress and destroy the foundations of social order."

—J. T. Morris, a subscriber at Warren, Ind., writes thus of his observations in politics and his future resolve in respect to voting: "I have always been a Republican and have watched matters closely for fifteen years; noticed the great sale of the Republican party in 1865 to the Masonic lodge, and noticed them take in the rum party in 1868-9. Then and there I stopped, and have I been 'halting between two opinions,' and have at last decided to throw away Baal and try to live for the Christian's home? And what shall I do? leave the church I love, or stay with them and fight for Jesus and try to show the evils of Masonry and intemperance? I believe that I will try them for a while. My motto is this: Never vote for a man who belongs to any secret order, or is in the habit of taking the social glass. I am a free-born American, and now propose to vote a free American ticket."

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Religious Intelligence.

—The Michigan Classis of the Reformed church met, April 11th, in South Bend, Indiana. The meeting passed a strong resolution approving Pres. Garfield's inaugural on Mormonism and urging Congress and the executive to enact and enforce laws that shall blot out this iniquity.

—Before leaving Chicago Rev. George C. Needham is engaged to hold a series of evangelical meetings in lower Farwell Hall on Sabbath afternoons.

—Prof. C. A. Blanchard went to Marsailles, Ill., on Saturday to address a temperance meeting. He also preached for Rev. A. Ethredge on Sabbath, Dr. A. H. Hiatt preaching for the College Church in Wheaton.

—A remarkable work of grace is going on in Edinburgh, Scotland, in connection with a visit there of Major Whittle, accompanied by Mr. and Mrs. McGranahan. A number of leading ministers in Edinburgh,

including such men as Dr. Horatius Bonar, Dr. Blackie and the Rev. J. H. Wilson are taking part in the work. The meetings day and evening are densely crowded, and the number of anxious inquirers is steadily increasing.

—In the Woman's Presbyterian Foreign Missionary Board, sitting at Chicago last week, the receipts for the year were stated to be $53,000 Mrs. A. H. Hoge was re elected president, and Minneapolis was chosen as the next place of meeting.

Faith Missions.

From a very interesting yearly report of the faith mission in India under the superintendence of Bro. James W. Sibley we take the following which shows the plan of the year's work:

Miss Frow continued the care and teaching of the six orphan girls. Mrs. Sibley in addition to the study of the language took up the work of visiting from house to house in the bazaar, reading, singing, and talking to the women as she found opportunity. She has also had the care of the English Sunday school during the year. I carried on a dispensary, treating those simple diseases for which no special medical skill is required, and as I was able, told the people of their souls' diseases, and of Jesus the great Physician. When other duties would permit, we visited the villages with our native helpers, and I have conducted Sunday evening services in English during the year. Our native helpers, Abraham and Sarah, regularly and faithfully preached the Gospel in the bazaars of this city, and in the surrounding villages, and on Sunday afternoon held a native service in the verandah of our bungalow. That this feature of our work may be made as plain as possible, a tabular statement accompanies the report. Sometimes two meetings were held in a day, in the morning in a village and at evening in the bazaar near by. But personal work, visiting from house to house, conversation with people by the way, or with those whom they have invited into their house, has formed an important feature of each day's work during the whole year. The many thus reached with the Gospel are not enumerated. The numbers reached through the public meetings may seem small, but there is at least one advantage in having small audiences, i. e., they are less curious and bold, more respectful and attentive. That the size of the audiences have not diminished in villages where the preaching of the Gospel is no new thing, and that the people listen attentively is proof that it is interest rather than curiosity that calls them together.

During the year 92 villages were visited and 358 public meetings held attended by over 8,000 souls.

The Lodge against Revivals.

Yates City, Ill., Apr. 29, '81.

I came to this place some six weeks ago at the urgent invitation of the pastor of the M. E. church. I was here in '68 and raised up the society, and by the grace of God laid the moral foundation of society. When I came it was full of rum holes, drunkards and dancers. It is now a strong temperance town. A few weeks ago, when I came, a past chief lodge master was the chief drug rumseller, and if current report is anything and looks, a chief rum drinker. The Spirit has been poured out and that Presbyterian drug rumseller's business is largely dried up, and he does not look as mellow as before. There are some twenty-five professed converts, and some fifteen cases of entire sanctification. We have, by Freemason influence, twice been turned out of the church we built, and the men that paid their money have had their own property stolen from them by this influence. Last night I preached on the subject of the relation of secret societies to the Christian religion. It is the first time I have ever been led to devote a whole discourse to this abomination of hell, but by the grace of God it will not be the last. The Freemasons gave the meeting a wide berth, but the spiritual people were greatly blessed and the service was signally owned of God. The old Freemason postmaster, who turned the meetings out of the church because the preachers would not preach what he wanted them to, looks two shades whiter this morning. For first-class underhanded devilishness, commend me to an old Freemason. They are as mud-wallowing and slippery as an eel. I am convinced that this is the leading anti-Christ of the land. I will not except popery or whisky. God bless the *Cynosure*, get all the carnality out of its contributors and its editors with faith and the Holy Ghost, for this warfare in pulling down the strongholds of sin. The whole armor of God alone is invincible in confusing these wicked, crooked, foul, lying spirits in high places. Thank God for the perfect love that casts out all fear of Masonic and all other kinds of devils.

Through Christ Jesus saved,

W. T. Ellis

Missionary.

—It is said that if the Bulgarian nation rises again to spiritual life, its recovery will be in no small degree owing to the intellectual and moral influence of a small and faithful band of American missionaries.

—Fully three hundred to confess Christ, and a subscription of $2,200 for a girls' seminary, are among the results of a revival at Marash, Central Turkey.

—Measures are being taken by the American Board looking toward the self-support, self-government, and self-training of the native churches in Turkish Armenia. This is a step which should have been taken years ago.

General.

—Prof. S. Wells Williams, Professor of Chinese in Yale College was chosen President of the American Bible Society, at its last annual meeting. Nearly fifty years ago Dr. Williams left this country for China in the service of the American Board of Missions. His work in that country has been largely literary, but of great value to the cause of missions and of letters. He early took a front rank in the study of the language the history and the literature of the country, and, with Dr. Legge, now of England, stands at the head of Chinese scholars.

—The last religious census of France shows that in that country there are 35 887,703 Roman Catholics, 467, 531 Calvinists, 80 117 Lutherans, and 33 113 of other Protestant denominations. The Jews number about 50 000 and 90 000 are attached to no church.

—The Rev. R. W. McAll, the well-known evangelist of Paris, writing of the work in France recently, says: "Every day's observation tends only the more impressively to call us to breathe the fervent prayer, May God save France from Atheism! Truly, it is against the daring and blasphemous assertions of the Atheist leaders that we have now, above all, to endeavor to shield this land. The campaign we need to wage is not against the dogmas of Romanism — the revolt against Romish idolatries and priestly claims is strong enough already. We have to contend against that utter denial of all religious truth, to which the teachers of materialism strive so hard to drive those who have already abjured Rome."

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

MARKET REPORTS.

Chicago, May 2, 1881.

GRAIN—Wheat—No. 2			1 01½
No. 3			96
Rejected			85
Winter		1 01	1 06
Corn—No. 2			42
Rejected		38½	39½
Oats—No. 2			36
Rye—No. 2			1 14
Bran per ton		10 50	11 25
Flour—Winter		3 75	6 00
Spring		2 50	7 75
Hay—Timothy		13 00	18 00
Prairie		7 50	14 00
Lard per cwt			11 20
Mess pork per brl			17 45
Butter, medium to best		13	28
Cheese		7	14
Beans		1 00	2 75
Eggs			11
Potatoes, per bu		75	1 10
Seeds—Timothy		2 55	2 70
Clover		4 20	5 50
Flax		1 18	1 28
Broom corn		3	8½
Hides—Green to dry flint		8	16
Lumber—Clear		36 00	45 00
Common		13 50	14 00
Shingles		90	2 75
WOOL—Washed		35	50
Unwashed		16	34
LIVE STOCK—Cattle extra		5 50	6 15
Good		5 15	5 40
Medium		4 90	5 10
Common		2 80	4 80
Hogs		5 00	6 40
Sheep		4 25	6 20

New York Market.

Flour	$3 75	8 00
Wheat—Spring	1 19	1 26¾
Winter	1 10	1 24
Corn	55	60
Oats	45	51
Lard		11 85
Mess pork	16 12	17 75
Butter	10	27
Cheese	10	12
Eggs		15
Wool	14	46

The Radical Christian.

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*A Dream of Parnassus.

THE ERA OF CHEAP BOOKS, AND WHAT THE IMMORTALS THINK ABOUT IT.

I slept where the moon, serenely bright,
Shone full in my face through a summer night;
I dreamt I was in a Land of Light,
With Fielding and Moore and Shelley and White,
And Shakespeare and Milton—a goodly sight!—
With Addison, Dryden, and others, quite
Too numerous to mention;
And there the worthies, one and all,
Whom we the "classical authors" call,
Beneath the shade of Parnassus tall,
On Pegasus Place, in Helicon Hall,
Were holding a big convention.

Virgil was sitting beside Voltaire,
Boccaccio chatting with Dumas, pere,
And Pope curled up in the corner there,
While old Sam Johnson was in the chair,
Wall-eyed and grim, with carroty hair,
And he said: "Of course, you are all aware
Of the latest earthly advices;
The publishers seem to be going to smash
Beneath the great 'economy' lash,
For the Book Exchange is cutting a dash
Exceedingly reckless and awfully rash,
In selling for almost nothing for cash,
And ruining regular prices!

I hold in my hand a letter from four
American publishers who feel sore,
And they speak for a score, or possibly more,
Who live by a traffic in printed lore.
I read: 'We pray, from this earthly shore—
Ye authors of old, attend us!
O give us a lift in this hour of need,
For the publishing business is going to seed;
The Book Exchange is making, with speed,
As many books as the folks can read,
And selling disgracefully low, indeed;
It cheapens your fame—for you we plead!—
Ye talented ghosts, defend us!"

"What word shall we send to this earthly band?"
Then Scott, with Good Literature in hand,
Arose (amid cries of "Take the stand!")
And said, "This scheme will possess the land;
No good is the Harper or Scribner brand,
While Alden shows that he can command
The brains of sage and scholar;
A shilling for Pope—good binding on;
The same for the poems of Tennyson;
Six cents for your Pilgrim's Progress, John;
For the Iliad, thirty cents; and Don
Quixote for half a dollar!"

Then Chaucer said, "I am rather old,
But I am mighty glad this day to be told
How cheap my Canterbury Tales are sold,
And the poets and wits of the Queen Anne fold,
Steele the bright and De Foe the bold,
Berkeley the sober and Swift the scold,
From the time of Sir Walter Raleigh;
Shakespeare's works, and Smollett's and Sterne's,
Bacon, Bolingbroke, Byron and Burns,
And Babington Lord Macauley."

Charles Dickens said, "'Twould be foolish to let
Good luck of mortals cause regret;
For the price of a theater ticket they get
Milman's Gibbon—the perfect set—
Dante and Virgil, two shillings net,
For a dollar, Adam Smith on Debt,
And Mill on the Laws of Nations;
And I see by this wondrous circular,
Sent up by the Book Exchange, that for
Three cents you get the Seven Years' War,
For a dime, King Henry of Navarre,
And for thrice the price of a good cigar,
Will. Shakespeare's inspirations."

Then Goldsmith rose and expressed it thus:
"It is simply a case of de gustibus,
But I see no reason for all this fuss,
For publishers never did much for us,
While needy, summer and winter;
Therefore, confreres, I hold this view:
The high-price houses are doubtless blue,
But unto the man our thanks are due
Who sends our thoughts each palace through,
And into the humblest cottage, too,
For the Many are always more than the Few,
And the People are more than the Printer!"

A slight shade rose—'twas Edgar Poe—
Who said, "I've been talking here with De Foe;
We agree, and the ancients have told us so,
That who makes two printed leaves to show
Where only one did formerly grow
Is as good a man as we want to know;
And this letter here, from the realms below,
Reveals its earthly animus;
I move it be not received!" About
A thousand voices removed all doubt;
Ben Johnson and Halleck and Hood spoke out,
Kit North and Irving and Father Prout,
'Mid a storm of cheers and a mighty shout,
And the motion passed—unanimous!

*This unique production is from the pen of one of the most widely celebrated of American humorists, who, in this case seems disposed to add to his fame by assuming the even more widely known name, "Anonymous." The Manager of the American Book Exchange wishes it to be distinctly understood that he is not responsible for either the titles, rhymes or prices! The far-sighted poet who is able thus to report the convention on Parnassus has, perhaps, also had a vision of some future catalogue and got the facts mixed with announcements already made. A correct catalogue of our present list of publications may be had upon application to the Headquarters of the Literary Revolution, No. 64 Broadway, New York.

History of Temperance Reform in One Chapter.

In 1646 the first license law in America was passed in Massachusetts. In 1651 by direction of a public meeting, the town of East Hampton, R I., arrayed itself against drunkenness, and a little later limited the amount of liquor to be sold. In 1676 the legislature of Virginia adopted resolutions favoring prohibition. In 1690 Fernando George put in force the first prohibition law of America, in the town of York in Maine. In 1700 steps were taken in many places against the use of liquors at funerals. In 1774 the Connecticut Congress recommended the State to prohibit the distillation of grain. In 1789 the first temperance society was formed in Litchfield county, Conn. In 1790 Dr. Rush published his "Sermons on Intemperance." In 1797 a religious opposition to the use of liquors was made by the Methodists, Presbyterians and other sects. In 1805 the Philadelphia paper makers formed a temperance association. In 1813 was organized the Massachusetts Society for the prevention of intemperance Medical societies declared against liquors, and the church took a bold stand against them, while many prominent men advocated total abstinence At the close of the year, two hundred and twenty-two societies were formed in the country, with thirty thousand members and these increased in 1831 to twenty-two hundred and seventy thousand members. In 1832 the Secretaries of War and the Navy of the United States substituted coffee and sugar for liquors in the forts, camps, garrisons, navy yards and vessels. In 1833 a Congressional Temperance society was formed with General Cass as President. In 1834 the general government sanctioned prohibition. In 1837 prohibition was adopted by the Maine legislature and Neal Dow appeared as its advocate. In 1839 Mississippi passed a "one gallon law," and Boston held its Cold Water Jubilee. In 1840 the Washingtonian movement was started in Baltimore. In 1842 the Sons of Temperance was organized, and John B. Gough began to lecture. In 1845 the Temple of Honor was organized. In 1846 Maine secured a prohibitory law and the Cadets of Temperance were organized. In 1849 Father Matthew began his labors in America. In 1852 a prohibitory law was passed in Vermont, Minnesota, Massachusetts and Rhode Island. In 1853 a World's Temperance Convention was held in New York. In 1855 Illinois, Indiana, Nebraska, Iowa, New Hampshire and New York secured a prohibitory law. In 1856 Father Matthew died, aged sixty-five, and the same year the American Juvenile Temperance Society was formed. In 1860 the Temperance Flying Artillery was instituted at Chicago. In 1865 the National Temperance Society was organized. In 1869 the prohibitory party was formed. In 1872 the Reform Club movement began. In 1873 the Woman's Crusade commenced. In 1876 40 000 votes were cast for Smith and Stewart, Prohibition candidates for President and Vice President. A mass temperance meeting was held in Philadelphia during the season of the Centennial Exhibition. Mr. Moody began his labors in Boston, which were largely devoted to temperance during the same year. In November, 1876, the Murphy movement, inaugurated in Pittsburgh, Pa, has swept with great rapidity over quite a number of States and is being steadily carried forward by Mr. Murphy and his reformed men. —*Sel.*

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News of the Week.

—Gross corruption has been discovered in Washington in the office where the Confederate war records are being edited. Some of the clerks have been receiving large sums of money for abstracting evidences of the disloyalty of men having claims against the government.

—Attorney General MacVeagh has given an opinion affirming the right of the Postmaster General to prohibit the delivery of registered letters and the payment of money orders to the secretary of the Louisiana Lottery Company.

—The right of jail wardens to open letters addressed to United States prisoners has been affirmed by the assistant attorney general of the postoffice department.

—When the iron bridge across the Fox river at Elgin, Ill., gave way week before last, the city council ordered a small ferryboat, to be propelled by a cable stretched from bank to bank. On Thursday when about thirty persons were on board the craft capsized and sunk in fifteen feet of water. Six persons are known to be lost.

—Thousands of dead pike, pickerel and perch are floating in the reeds in the Kankakee river. It is believed that they were frozen to death.

—Four lads at Louisville while playing base-ball on Thursday were killed by lightning.

—The street-car strike in St. Louis assumed alarming proportions last week. Governor Crittenden took a hand in suppressing the riots. He called out the 1st regiment of infantry, Winters' battery of four guns, and a company of light cavalry. The police commissioners gathered four companies of their reserve and placed on duty along the tracks a large force of special men. With these precautions cars were run on Olive street and Washington avenue for one day. The Conductors' and Drivers' Union fell to pieces on Thursday night, and all the roads but one resumed operations.

—The situation in Kansas City was reported last Saturday as terrible. The river was destroying everything within its reach. Fully seven thousand people are homeless, and many of them have lost everything they possessed in the world. Box-cars, railway depots, tents, and everything that can be used for shelter, has been pressed into service, yet thousands are compelled to sleep in the open air and depend upon charity for food. Many of the houses have been moved to railway tracks, but several have gone down stream, and more will probably follow. The Hannibal railway bridge, which cost $1,500 000, is in a perilous situation, and may be carried away at any moment. The Chicago and Alton is the only line which can now run into the city on its own tracks, and the water is two feet deep in its yard.

—The Burlington, Cedar Rapids and Northern railway wants its employes to give up liquor, billiards and profanity, and to give the company the right to pay their debts and deduct the amount from their monthly pay. The men rejected the proposal.

—An attempt last week to evict some tenants at New Pallas, Ireland, failed utterly. There were 500 soldiers and police present, but a mob of 5,000 assembled and stoned the sheriff and his assistants. The police charged upon the mob several times, but the bailiff's life being threatened, he refused to point out the houses of the delinquent tenants. About 200 of the mob were armed with revolvers.

—King Charles of Roumania has declined a jeweled crown and expressed a wish that a crown of steel be made from the Turkish guns captured at Plevna. The coronation ceremony will be confined to the presentation of the crown. The king will not be anointed, as he considers that, being a constitutional monarch, there should be no outward emblem of divine right.

—Definite arrangements for the cession of territory to Greece have been made at Constantinople and approved by the foreign ambassadors. Ordinary war material will be removed in three months, but six months will be allowed to carry away heavy guns. Thessaly will be first surrendered. An international military commission will superintend the evacuation.

—The movement against the Jews has broken out in Argenau, West Prussia. A mob, led by a school teacher, recently wrecked the houses of some Jews and maltreated the inmates.

—Six steel-turret vessels have been built in an English yard for China, and Chinese officers and crews have arrived there to man them.

—By the bursting of a shell on board the German training ship Mars, at Wilhelmshaven, two cadets and four sailors were killed and eighteen other persons injured.

—Sensational reports have been published in this country that a sentence of imprisonment for life has been imposed upon the Russian Grand Duke Nicholas, his complicity in Nihilistic plots having been clearly established. Also, it is said that, to effect the necessary alterations at the castle of Gatschina, for its occupancy by the Czar, several hundred artizans labored for forty-eight hours, after being sworn to silence in the church at midnight. The windows of the imperial bed room are protected by massive iron shutters, a guard of eighty Cossacks is posted in the antechambers, electrical apparatus has been arranged to ring a bell in every guard house, and on retiring the emperor removes the outer handle of the door. Dynamite was captured in the court yard, which had been concealed in a load of hay.

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The clubs received for the *Cynosure* last week will be reported next week, together with all received this week. Work for the *Cynosure*.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING April 30, 1881: A E Alexander, E Brooks, J F Browne, R E Bird, J Ball, R Cole, J Collins, J Christie, W O Dennis, J Day, J S Eddins, T A Fait, C K Green, L C Gaskill, H H Hinman, H R Johnston, C E Kidder, D R Keir, W H Loudin, W R Laird, J Lupold, J Methr, C McMillan, P Nicklas, M Neubauer, T Osgood, J S Pelham, R Pelten, J A Richards, D Sissions, J A Shaw, A Snell, W S Spooner, J W Thompson, B Worth, J Ward, H M Woodford.

Books and Tracts sent during the week ending April 30, 1881.

By Mail.

J Kahn, H Clark, J Bullock, S Ramsay, J M Cracken, C McMillan, J Miller, C P Lance, A E Alexander, J A Shaw, A Lebus, W S Humphrey, W Clark, G R Hammertley, W W Jackson, L F Keeney, J A Richards, S C Roberts, C K Green, E C Bartlet, C W Sanburn, T J B Heath, J D Titcomb, B L Greenleaf, T Osgood, S S Rice, J Ward, J Bell, J F Mitchael, W E Muffley, W J Moyer.

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Topics of the Time.

Next Tuesday copies of the revised New Testament will be distributed to those who have contributed $10 or more for the expense of the revision. There are 1100 of these contributors and the total amount sent in for this object up to March 1, 1881, was $32,234 88. The work in various styles will also be on sale that day, while enterprising publishers will quickly supply every demand with reprints at various prices.

The water supply of our great cities is a problem whose magnitude is only equalled by the necessity of its solution. The unusual quantity of ice in Lake Michigan and the strong current in our lately flooded river, bearing out into the lake the sewerage of the city, have seriously affected the water supply of Chicago. The report of the physicians that nearly one-fifth of the inhabitants are sick or ailing at once is explained by pointing to the impure water, foul streets and the marked unhealthiness of the season in all parts of the country equally account for the distress. The remedies of a new water tunnel ten miles long, of an enlarged canal, or of utilizing he sewage are debated. Soon the disturbing causes will cease to act and the matter will wait for its periodical return to the uppermost place. Meanwhile, with a rapidly increasing population, the present facilities must soon be inadequate, and necessity will compel enlargement in some direction. In New York this trouble is being forcibly experienced, the water rising barely to the second floor, and a new aqueduct to the Croton river is already among propositions for relief.

Apostle Cannon, the Mormon delegate to Congress, has been getting in some work against the anti-Mormon United States officials of Salt Lake. The nomination of General Bane as Receiver of Public Monies at Salt Lake was not passed upon last week by the Senate because of Cannon's charges against him. He will probably be confirmed in time, as the Mormon accusations gain little credit. In an address last week in Dr. Paxton's church in Washington city, General Bane gave the following as a remedy for the Mormon cancer: "Amend the law against polygamy so as to make common repute of cohabitation sufficient prima facie proof in the trial of such cases; disqualify all polygamists from holding office, and give the young men and young women in the Territory who, in their hearts abominate polygamy, a chance of official preferment; put a premium on monogamy, the single instead of the multiple home, on Americanism as against Moslemism, and there will soon be a break in the solidity of Utah."

The anti-Chinese agitators of California are happy. The Republican Senators were last week shamed into getting at the work for which the body was convened by Hayes before he was out of office, and ratified the Chinese treaties almost unanimously after a brief debate; a large number of the nominations waiting to be confirmed were also acted upon. The treaties, which were generally commented upon last winter, are quite favorable to our country and allow such checks to be put upon the immigration of Chinese cheap labor as may seem best to Congress.

The Republicans of the Senate did another thing. They listened with astonishment on Thursday to a message from the President withdrawing all the New York nominations but that of Robertson, Conkling's enemy. This bold move is on the one hand explained as the determined answer of a patient man to those who have treated him as a political tool, and on the other as the act of an ill-advised, hasty and petulant functionary who could descend to such measures for the punishment of an adversary. Out of the midst of the cart-loads of "babblement and lies" dumped upon the public by the daily press this much seems to be true: The Constitution makes the President responsible for choosing the agents of his administration. "With the advice and consent of the Senate" he appoints them. Mr. Robertson is nominated under this rule for collector of the port of New York, a truly national office since about nine-tenths of our imports pass through it. Thereupon all the winds of faction are let loose at once, but it appears that Robertson is eminently fitted for the place, with the single disqualification of being an opponent of a Knight Templar lordling representing New York in the Senate. The President is besieged to withdraw the name, even the Vice-President undertaking a mission for his master, Conkling, for this purpose. The Senate has been disgracing itself and the whole nation for weeks out of slavish fear of the same man, and when forced finally into action, agrees not to act upon the nominations of the executive if any member from the State concerned shall object. The Republican Senators in taking such an action at Conkling's bidding, put themselves in an attitude of revolt against the Constitution. The President has been a patient man, but the people who elected him may thank God that he has firmness enough not to allow his office to be a foot-wiper for politicians forever. His action will compel the Senate to take up Robertson's name, and at the same time exalt him in the estimation of American citizens who care more for their country than the personal likes or dislikes of mere politicians, however capable they may be in that peculiar business.

To believe the partisan press the cabinet has been on the point of dissolution from one quarrel or another every week since the 4th of March. The prosecution of the star-route mail contractors is the latest sensation. The Attorney General promises to vindicate the wisdom of his selection by making thorough work with the case put into his hands by Post-master General James. Then we hear the hubbub: James is a friend of Conkling and the star contractors are friends of Blaine, and between these supposed personal friendships we are given to understand that there will be a great fight under the White House roof, and that the interests of justice and of the country are to be sacrificed. Then the young Secretary of War is provoking a great battle by ordering the multitude of absentee officers to report to their companies. Ever since the war it is said these men have retained their relations to the army though never fulfiulling their duties, and even in some cases occupying good government offices elsewhere. Whether Garfield and the men he has asked to share the responsibilities of government will have the nerve and endurance to clean these Augean stables may be a question; that every Christian citizen owes them the help of his prayers to God is not.

Explorations in Egypt have just been rewarded with discoveries of great interest, perhaps of value; at least it is said that in opening the pyramids of Sakkara, enclosing royal tombs, chapels containing eighty square metres of the smallest and most closely written texts, giving precise details of the religious belief of the period during which they were built, have been found. "The Masonic theory," says the dispatch, "and all previous conceptions are entirely upset." Alas for the obelisk! The school children of New York who were adorned with medals in commemoration of its erection, will learn to look upon the tokens and laugh at the assumption of their Masonic fathers. Perhaps the great monolith, if our rough seasons do not soon destroy it, will come to be more celebrated for the arrogance and folly of Freemasonry than for the glory of Thotmes, Rameses, Cleopatra or Vanderbilt.

The very thing which some call fanaticism, is no other than heart religion; in other words, "righteousness, peace and joy in the Holy Ghost." These must be felt or they have no being. All therefore who condemn inward feelings in the gross, leave no place either for joy or love in religion; and consequently reduce it to a dead, dry carcass.

Solomon's Temple.—VI.

BY E. RONAYNE.

THE PILLAR OF CLOUD.

In our last paper we took a hasty glance at "the boards of the tabernacle"—the ribs of the house. Let us now for a brief period examine "the pillar of the cloud" and see what lessons of consolation and encouragement we can draw from that most wonderful and extraordinary manifestation of Jehovah's presence in the midst of his redeemed and ransomed people. Bezaleel of the tribe of Judah and Aholiab of the tribe of Dan, together with all that were "wise-hearted," had been chosen to be "laborers together with God" (1 Cor. 3:9; Ex. 31:3-6) in the construction of "God's building," and now their work is most gloriously finished and the "tent of the testimony" is erected. "And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up. And Moses reared up the tabernacle and fastened his sockets and set up the boards thereof, and put in the bars thereof and reared up his pillars. And he spread abroad the tent over the tabernacle and put the covering of the tent above upon it as the Lord commanded Moses.....So Moses *finished* the work. Then a *cloud* covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And when the cloud was taken up from over the tabernacle the children of Israel went onward in all their journeys; and if the cloud were not taken up then they journeyed not till the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day and fire was on it by night in the sight of all the house of Israel throughout all their journeys." (Ex. 40:17-38.)

Such is a portion only of the divine testimony which the Holy Ghost has given to us concerning God's dwelling place. When his redeemed children were dwelling in tents the Lord in the unspeakable fulness of his divine love would come down to their lowest needs, and he also would dwell in a tent and share, as it were, in all the hardships and be a partaker in all the wanderings of their weary wilderness journeys. The Lord Jehovah would dwell in a tent in the wilderness that he might identify himself entirely with his ransomed children in all their daily experiences; but what a different dwelling place he has provided for them. In the 90th Psalm and first verse we read, "Lord thou hast been our dwelling place in all generations." The Lord of heaven and earth would dwell in a tent so as to reach man's earthly necessity. Man is caused to dwell in the Lord that he might fully enjoy the unsearchable riches of heavenly glory.

But in the tabernacle, completed and raised up, we have also, I think, a most beautiful representation of the church of Christ. In Mat. 21: 18 our blessed Lord said to Peter, "And I say also unto thee that thou art Peter (a stone) and upon this rock (Christ the Son of the living God) I will build my church." He does not say I have built it, or I am building it, but "upon this rock I will build my church, and the gates of hell shall not prevail against it." The wilderness could furnish no foundation upon which the tabernacle, God's building, could rest, and hence every board was made to stand upon redemption ground, upon two sockets of silver, (see Ex. 30:12-16 and Ex. 38:25-28), and no more could this world or anything in it furnish a foundation upon which "the Holy Ghost sent down from heaven" could erect the church of Christ, and hence it is built upon "that Rock" (1 Cor. 10:4) not upon Peter but upon "Christ the Son of the living God." "For other foundation can no man lay than that is laid which is Jesus Christ" (1 Cor. 3: 11), "in whom all the building fitly framed together (as the tabernacle and temple were) groweth unto an holy temple in the Lord. In whom ye also (Ephesian saints) are builded together for an habitation of God through the Spirit." (Eph. 2:21-22)

But there is also another phase of this beautiful subject, to which, God willing, I intend to call attention more fully at some future time, namely, to that blessed and imminent period spoken of in Rev. 21:3, when the Lord Jesus "shall so come in like manner as ye have seen him go into heaven" (Acts 1:11) and when the glorious prophetic vision of Revelation shall be just as literally fulfilled as are all the other prophecies concerning Christ. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them and they shall be his people and God himself shall be with them and be their God." Thus it was in the wilderness through the "pillar of cloud," thus it is now in a spiritual sense as regards every believer in Christ (John 14:23) and thus it will be in a literal and gloriously manifested manner when the Lord Jesus "shall descend with ten thousand of his saints" and when the priestly family—"the bride, the Lamb's wife"—shall occupy a position of blessedness and lovingly cherished nearness to her glorified and reigning Lord, corresponding to that which was occupied by the family of Aaron and the tribe of Levi around the tabernacle of the congregation. This will be the true Canaan for the remnant of Israel, the time of their everlasting rest, as Jesus himself will be the true tabernacle. Now is our wilderness period; by and by "we shall see the King in his beauty," and as the redeemed of the Lord we are now constantly dependent upon him "for life and breath and all things," let us turn back in our investigation for a little while and see what further lessons of hope and trust we can gather from the "pillar of cloud."

[Concluded next week.]

Spiritual Adultery.

Divine and human authority are so confounded together by the stupidity and criminally infatuated tendencies of mankind that the authority of God has been too often ignored or insulted, and the same thing is still going on. Divine law and ordinances have been violated and substitutes have been devised by man, who thus serves a different master, viz, Satan, the great Evil One. Thus every kind and degree of idolatry and disobedience may be traced to a departure from the express law of God, as spoken or revealed through the prophets, through the Lord Jesus Christ, or through the apostles.

The Garden of Eden was the first place of disobedience, but in every generation thereafter the same attempts to please self first and then assume that their own way would be acceptable to God has been a marked characteristic of our race. Hence Aaron's golden calf. Hence the altars of Jeroboam at Dan and Bethel. Both Aaron and Jeroboam represented their acts as being acceptable worship to God, but he denounced the proffered services as utter idolatry and sent grievous calamities upon the worshipers.

Akin to these Old Testament examples, we find the most objectionable teachings and practices introduced into the New Testament church, against which the apostolic teachers warn believers and denounce the false teachers and seducers from the Gospel which they had received.

Jesus said his kingdom was "not of this world." No sword of steel is required to maintain it. Nay, "Put up thy sword" is his express command. Nevertheless, when Christianity, in the teeth of persecution, had succeeded in gaining large numbers under his banners, we find that statesmen and potentates, for their own ends, like Jeroboam, sought an alliance with it. Constantine made it the religion of the state, and then the corruptions of the church flourished beyond all former precedent. Men began to imagine that the characteristic reasons for the Dan and Bethel worships were better than those of Jerusalem. In other words, that projects intended to popularize the state religion were all important, and political honors attended its profession. Nor that alone, for penalties attended with torture and martyrdom became the order of the day, and "Unsheathe thy sword" was the practical reading of Christ's language. Reader, observe and ponder the fact that the first steps away from the divine commands were professedly taken to serve God—to promote his cause more effectually. Hence the state became the paymaster of preachers and teachers, and the state churches, gilded with profession and with good and bad citizens for members, instead of true Christians and true churches, the delusion overspread Europe, and the Papacy did not put up its sword, but used it most effectually for ages against Christ's true friends.

As with Christ himself, so with his church. The world hated him and hated his church on account of the purity and truth required by it. The few faithful ones were found, as of old, wandering about homeless or taking refuge in dens and caves from the fury of the so-called Christians of the time. Knight Templar religionists, with doctrines kindred to the old institutions at Sinai, Dan and Bethel, in this day owe allegiance first to Masonry, through whose door they enter, and second to Christ, the "false Christ" whom Masonry permits them to worship. Hence we find, in most of the denominations to-day, that to worship without Christ in the oath-bound Masonic secret chamber is not disciplined as an offence against Christ, who has said, "No man can serve two masters." They are found in our churches of almost every name. As among the seven sample churches of Asia, so do we find in our day the very same evils prevailing. Nor should the idea that these evils belonged only to a past age lull modern Christians into fatal security, when every one of them is yet active and at work against Christ and his cause. From our standpoint we give prominence to one evil, and in the one word Masonry we find embodied, through its members in churches, the sins denounced in the messages to the churches of Asia. Alas! what more aptly describes the facts of the day than that the woman Jezebel seduces the servants of Christ into the sins called fornication, in the sense of holding fellowship "with the unfruitful works of darkness" while professing to be true to Christ alone.

State churchism, then, is a spiritual fornication, as is every connection of Christians which has worldly authority only for promoting the cause of Christ, or that of any alliance which has no authority from Christ. Will worship is the great danger. Good men, like Aaron, may make great mistakes. They may go with the multitude in their zeal for their golden calf. An apparent success may seem to bless the plan adopted and a whole people may run after them, but what saith the record? There is utter condemnation of such a course; and why? Because God did not command it, and it superceded what God had commanded. It also recognized another leader than Moses, whom God had appointed. So Masonry ignores Christ as the great Captain of salvation and teaches salvation in its Grand Lodge above by obedience to itself.

Nothing in the divine record is given us in more strikingly seductive antagonism to Christ and the Gospel than Freemasonry and its gospel as it exists among the churches; and the wonder of won-

ders is that we at all wonder at the Israelites and their Nehushtan, while our own worshipers practically worship God in their inventions, instead of yielding simple obedience to the plain commands and ordinances of our Lord Jesus Christ. T. H.

The Necessity of Miracles.

BY JOHN BROWN, A M.

Paine denies miracles. Yet he admits the possibility of a revelation from God. He also admits the probability of a future life of rewards and punishments. But if it be probable that God will call us to account for our actions in another life, it would seem to be not only possible but probable—not only probable but necessary that we should have some positive revelation from him as to the course of conduct that will be pleasing to him, and as to the way in which those who have offended him may be restored to his favor. And if God be infinitely good, as Paine admits him to be, it would seem to be inconsistent with his goodness to leave us in the dark on a subject that concerns us so much. But on the supposition that we have received a revelation, miracles would seem to be necessary to confirm the truth of that revelation. If a revelation, therefore, be possible, as Paine admits it to be, miracles are not only possible, but probable; not only probable, but necessary.

But even on the supposition that we have received no revelation the absolute necessity of miracles forces itself upon us. The resurrection of a man from the dead, is not a greater miracle than the creation of a man at first. The resurrection of Lazarus or of Christ is not more contrary to the known laws of nature than the creation of the first man. By the same reasoning, therefore, that we should be led to doubt the resurrection of Lazarus or of Christ, we should be led to doubt the creation of the first man. But the creation of the first man is a fact the belief of which forces itself upon us—unless we could believe that the first man made himself; or, that there was a man before the first; or, that the first man never had a beginning—all which would be harder to believe than that "the Lord God formed man out of dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul." Gen. 2:7.

On this point even Paine himself reasons well. "Every man," says he, "is evidence to himself that he did not make himself; neither could his father make himself, nor his grandfather, nor any of his race; neither could any tree, plant, or animal make itself; and it is the conviction arising from this evidence that carries us on, as it were, by necessity to the belief of a first cause eternally existing, of a nature totally different from any material existence we know of, and by the power of which all things exist: and this first cause man calls—God." —*Age of Reason, page 33.*

But the immediate creation of a man, plant, or tree, is as contrary to any known law of nature as the resurrection of the dead. It is a primary miracle, and the man who believes it cannot consistently reject any other miracle merely on the ground of its being contrary to nature or incapable of being explained on natural principles.

Hume denies the possibility of miracles, because, he says, they are contrary to uniform experience. That miracles are contrary to general experience is admitted; but that they are contrary to uniform experience is what cannot be granted. How can they be contrary to uniform experience when a large number of credible witnesses declare that they have seen them? The experience of those who have not seen miracles cannot be taken in opposition to the experience of those who have seen them. If this were done we should not only reject miracles, but many natural phenomena, as well as works of art. The steam engine, the electric telegraph, and all the modern scientific discoveries might have been rejected on the same principle that Hume rejects miracles, viz., because they were contrary to uniform experience; and on this very principle Paine rejects the fact of the stones described by Josephus being erected in the temple of Jerusalem, because he never knew anything of the kind to be done, though stones of similar dimensions in the temple of Baal-Bek remain to be seen! But how does Hume or Paine know that the experience of some does not differ from the experience of others? I never saw a miracle myself; but it does not follow that no one else ever did.

But admitting miracles to be contrary to uniform experience, even that would not be sufficient to disprove them. The creation of the world is beyond all human experience; shall we, therefore, deny that the world was created? "Where wast thou when I laid the foundation of the earth? Declare, if thou hast understanding, who hath laid the measures thereof, if thou knowest; or who hath stretched the line upon it? Whereupon are the foundations fastened? or who laid the corner-stone thereof, when the morning stars sang together, and all the sons of God shouted for joy?" Job 38: 4-7.

The angels, it seems, shouted for joy when they beheld the creation of this world; but the first act of creation was beyond the experience of either men or angels. For, it is presumed, neither deist nor atheist will deny that no intelligent being whatever could have any experience of what existed before he was created. The first act of creation is beyond the experience of men or angels, and yet we know it must have taken place, and consequently, that a miracle must have been performed. But if a miracle was once performed, a miracle may have been performed again, and may be repeated as frequently as God sees fit. We deny, then, that miracles are contrary to uniform experience; but we maintain that if they were contrary to experience, either human or angelic, there must have been miracles, and that the same Power that performed them at first may perform them at any time, when he sees a sufficient reason.

Paine thinks it is more probable that men will lie, than that God will work a miracle. I admit this; but I maintain that it is not probable that men will lie *against their own interests*. Those who bore testimony to the miracles recorded in the Scriptures did so at the peril of their lives. That many false miracles have been pretended by impostors is a question which no one will dispute; but that a large number of men whose aim was virtuous, would persist in bearing witness to a falsehood, in the face of poverty, reproach, imprisonment and death, would be as great a miracle as any of the miracles recorded in the Bible. Such a fact never occurred in the history of the world, and never will.

Volga City, Iowa.

The Family of John Brown.

THE OLD HERO A SECEDED MASON.

The following entertaining letter was written to the *Inter ocean* of this city from Eureka, California, several weeks ago. It will be of special interest to the readers of the *Cynosure*. The statements lately appearing that Mrs. Brown was in extreme poverty and seeking government employ for a living do not agree with this letter. Mrs. Brown with her two daughters and son-in-law united with the Congregational church at Saratoga not long ago. The *Inter-ocean* says:

Mrs. Mary A., the relict of John Brown, the hero of Harper's Ferry, with her family of four children, has resided in Rohnerville, Humboldt county, Cal., ten years. The family came here from Red Bluff, this State. Out of thirteen children by John Brown, only four are now living. Two of the sons were killed while engaged with their father in his troubles in Kansas, while the others died by accident and disease. The eldest son, Salmon, is extensively engaged in wool-growing in this county, and is highly esteemed as a man of energy, sterling integrity, and good business capacity. He is 44 years of age, sandy complexion, reddish brown hair, six feet high, and full of life and vigor. He participated in all his father's agitations and anti-slavery battles in Kansas, and had some narrow escapes.

Annie, the next oldest child, is 38, and married to a school-teacher. Sarah, called the old maid, is 34 years old, and highly esteemed as a pure-minded Christian lady and a devoted, successful school-teacher. Ellen, the youngest, is 26 years of age, and the wife of Mr. James Fablinger, a successful teacher and respected citizen, with whom Mrs. Brown is now making her home.

Mrs. John Brown, with the Fablinger family, left Eureka, Cal., Jan. 27, 1881, for Saratoga, Santa Clara county, Cal., where Sarah, preceding them, has been some time located. Mr. Fablinger will try his hand at farming and Sarah continue her vocation of teaching.

Before the departure I interviewed Mrs. Brown at the Bay House, this city (Eureka). She was born April 15, 1816. I found her a plainly dressed, pleasant, unassuming lady. She is a member of the Wesleyan Methodist church. She is five feet eight inches in height, straight, of rather spare frame, and possessed of a benign, intelligent expression of face, and eyes beaming with motherly love and kindness. Mrs. Brown is truly a noble and exemplary woman, a suitable consort for the grand old hero and martyr, John Brown. A friendly introduction from E. H. Kraft, the editor of the Humboldt (Cal.) *Standard*, placed me in the confidence of Mrs. Brown, so that I was enabled to converse with her upon the delicate subject of John Brown's domestic habits and regarding his execution.

Mrs. Brown was with her husband on the day before his execution till late in the evening. Mr. Brown said he did not wish a reprieve and did not expect it, and was ready and willing to die for the good cause for which he had labored and fought. He thought, if liberated, he would certainly be shot and that more blood would be shed as a consequence, and that the result to the country would be better for him to die. Not one of the family witnessed the execution. Had any of them been found present, very likely they would have been strung up up like their father.

Being aware of this they kept away. Mrs. Brown thinks she might have safely been present, but thought it better that she remain away.

THE LAST TIME SHE SAW HER HUSBAND

was the evening before the execution. His face was then radiant with the heroic consciousness of having done right, and he was never again seen in life or death by any of the family.

At the age of sixteen John Brown became a Christian, and continued one to the last. He regularly engaged in family prayer in his house twice a day and returned thanks at table for divine mercies. For twenty years before commencing his agitation he had almost continually in view the object of the extirpation of the curse of slavery from our land and he deliberately determined to

sacrifice his life, if necessary, for that purpose. He was not successful in business, so that when once really engaged in his emancipation scheme so much of his time and means were consumed that his family were barely furnished the means of subsistence and were left poor at his death. John Brown was a tanner by trade, succeeding his father and continuing his business after his death. For several years he was also engaged in farming and raising sheep, in Summit county, Ohio, and for seven years prior to 1849 was engaged in the wool-commission business in Springfield, Mass. At one time, not being able to get a satisfactory price for a large quantity of consigned wool that had accumulated on his hands, he decided to take it to England and take the advantage of his personal presence in procuring a sale; not being able to sell to advantage he returned with the wool to the United States, and sold it here. John Brown was once a

FULL-FLEDGED MASON,

but finally becoming opposed to secret organizations, he left the order. He was not, however, altogether opposed to secrecy employed in the furtherance of temperance reformation. He was considered witty, and when in the right mood indulged in the humorous. He seemed to take great interest in reading the newspapers and acknowledged their power for good or evil, yet never attempted to write any for the press.

Mr. Brown attempted public speaking only on three occasions and then in addressing meetings in the State of New York on the slavery question. Though uneducated in music he would sing with the congregation at church and was frequently noticed humming at tunes when about home and when caressing the children.

A PRECIOUS RELIC.

Mrs. Brown brought from a trunk a solid gold medal dedicated to John Brown by a society in France. It is two and a half inches in diameter, and weighs (I should judge) about a pound. It was procured by ten thousand ten cent subscriptions, under the supervision of Victor Hugo. On one side is embossed a fine figure head of John Brown, with the words on the margin: "John Brown, N E A, Farmington, L E 9, Mai, 1800." On the other side are the words: "A la Memoir De John Brown, Assassine Juridiguement A Charlestown, Le 2 December, 1859. Eta Gelle De Ses Fils Et De Ses Compagnons, Morts Victimes De Leur Devouement A La Cause De La Liberte Des Noirs." The medal remained in this country five years before Mrs. Brown's whereabouts could be ascertained.

John Brown was twice married and the father of twenty children, seven by the first and thirteen by the last wife. Of the children by the first only John, Owen, Jason and Ruth are now living.

Reform News.

—The report of receipts for workers in the South is but partial this week. Bro. Eli Tapley, Columbus, Mississippi, acknowledges the receipt of $20 from Mrs. Anna S. Fisk of New York. Bro. Hinman acknowledges having received from collections in Adams county, Ohio, $5,50. There were $5 sent to this office also for Bro. Hinman, but as letter and money was handed over immediately to the N. C. A. Secretary the donor's name is not remembered. It will be reported next week.

The Southern Field.

KENTUCKY AND REFORMS.

GERMANTOWN, Ky., Apr. 28, '81.

So much "Nasby" literature has been dated at "Confederate X Roads, Ky.," that many people imagine this State to be the home of ignorance and the hot-bed of prejudice. There has been too much occasion for so thinking. Bourbon whisky and Kentucky Freemasonry, as expounded by Past Grand Master Morris, have been well nigh omnipotent. I recently had pointed out to me a rude cabin in a mountain glen. This was where the moonshiners convert their scanty crops of corn into *untaxed* whisky, and here they learn to defy both human and divine law. Kentucky has never taken kindly to the common school system. The poor have been indifferent and the rich mainly opposed to free schools, and as a consequence both white and colored have remained with but very limited means of education. Slavery has left its marks and its heritage of unmentionable sins, that will take patient labor to uproot. There is little hope that a ministry who largely belong to the lodge will do much for the general improvement of society.

And yet there are bright spots. Here is Bracken county that has a prohibitory law tolerably well enforced, and as a result a much better tone of morals. In a beautiful valley near here stands a neat brick church and beside it the best country school-house I have seen south of the Ohio river. The church has a stone in its end wall which reads:

"A FREE CHURCH, 1851."

That was the time that tried men's souls and there were noble people here then who could stand the trial. They are to-day still strong for the right and willing to use their time and means to promote truth.

There has been little attention paid to the secrecy question. The grange has run its ephemeral race and gone down. Good Templarism serves to amuse the young people and there is here and there a Mason; but the people were tried in the anti-slavery crucible and believe in free speech. They gave me excellent attention and promise me another hearing. They are without a pastor but maintain a Sabbath school. I expect to spend the Sabbath here and shall rejoice when they take as deep an interest and make their influence as strongly felt in our anti-secret reform as they did in the days of the slave power.

H. H. HINMAN.

Washington Letter.

BRO. MICHAEL'S LABORS IN THE CAPITAL AND ACROSS THE POTOMAC.

While in Knoxville, Tenn., recently, I understood that our beloved brother in the Lord, J. T. Michael, of Washington city, intended to expose the devil of Masonry publicly in Alexandria, Va., for which I praised the Lord.

On my return from Knoxville to Washington, and just after leaving Lynchburg, Va., I had some conversation with a Southern Methodist "brother," who sat near me in the car. He finally inquired, "What church do you belong to?" Being told of my connection with the Free Methodist church, he said: "What right have you to attack the preachers? What right have you to preach against tobacco? And what right have you to speak against Masonry?" I gave him "mine opinion" plainly. It seemed that Bro. Michael had exposed Satan in a lecture, and this Masonic "Methodist" away down in Virginia had got the news through the Alexandria *Gazette*. This sheet has been attacking us ever since our work commenced there; and its supply of bitterness is great. The following is a specimen of its lying, slandering, malicious spirit:

A DISAPPOINTED CROWD.—The members of the Free Methodist congregation in this city are religionists of the "straitest sect." They cut loose from the Methodist Episcopal church a few years ago because things were not carried on to suit them, and set up for themselves, since which time they have created considerable stir by the aggressive spirit they have manifested. First came a Mr. Dolan, who paraded up and down the streets, like Jonah of old, declaring that unless the people repented they would be cast into hell. Then followed a series of meetings held on the street corners and in front of churches, at which the ministers of the city and all who used tobacco or adorned their persons with jewelry and "fine feathers," were handled in no gentle manner.

About a year ago a Rev. Mr. Michael, who was expelled from a Methodist Episcopal conference in New Jersey for his fanaticism, was sent here to take charge of the "little church." He, in addition to his other peculiar views, regards it as his sacred duty to set at liberty those held in bondage by the various secret societies. So he immediately commenced a warfare against Freemasonry, Odd-fellowship, etc. For a long time he confined himself to his church building, but, failing to attract those he desired to reach, he resorted to street-corner discussions. At his last meeting he gave notice that he would, at his next meeting, expose the secrets of Freemasonry. This notice had the desired effect. A large crowd of men and boys assembled at the corner of King and Fairfax streets yesterday afternoon, expecting to have their curiosity gratified. There never was a more disappointed crowd. The preacher, instead of conferring the third degree in Masonry, as it was believed he would do, delivered a long, dry speech, arraigning the institution as a Christless one—an order that not not only excluded Christ from its creed, but required its members to violate their consciences by subscribing to blasphemous oaths; oaths that no man ought to keep, and oaths that no man could keep and be a Christian. At the conclusion of his remarks he announced that at his next meeting he would give the origin of Freemasonry, etc.

On Sabbath, April 10th, Bro. Michael stood again for an hour in the same place and thoroughly exposed the sham, ridiculousness and deviltry of Masonry. The *Gazette* reported as follows:

MASONRY DENOUNCED.—A large crowd of men and boys assembled at the corner of King and Fairfax streets yesterday afternoon, to hear a Free Methodist preacher, according to notice given by him the Sunday previous, expose the secrets of Freemasonry. He denounced the order and declared that it was a soul-destroying institution, its membership consisting of Jews, infidels, tavern keepers, worldly-minded preachers of the Gospel, drunkards, etc.; that it was organized in a tavern in 1717 by the devil to counteract the influences of Methodism, which was started at the same time by God to convert the world; from that time to this it had been the bane of the church. He gave, as he alleged, the secret ceremonies of the order, and proclaimed aloud that such secrets were hell-born, "bottomless pit emissions;" secrets that no man could keep and go to heaven; that its rites were heathenish, nothing more or less than "Baal worship." Many of the speaker's statements were received with shouts of laughter. The entertainment was greatly enjoyed, and at its conclusion a rush was made for the tracts intended for distribution, the crowd supposing they were Anti-masonic, but finding they were headed "The Way of Salvation," the said tracts were dropped quickly, many of those receiving them declaring that they were not traveling that way.

Bro. M.'s picture of the initiation of the Rev. Dr. Worldly-wiseman was to the point. And so the work goes on. Praise God!

Surely the man who pleases the *Gazette* must of necessity be on the road to hell. "Woe unto you when all men shall speak well of you."

Brother M. lectured also twice in Washington soon after he came to us; and of course the devil cried out against him. A few Sabbaths ago he again used the sword of the Spirit against this monster evil, the blessing of the Lord resting on the service, which was held in the Free Methodist meeting hall in Washington.

Bro. M. read the 8th chapter of Ezekiel, taking the 17th verse thereof for his text. He then delivered an excellent discourse on "The Oration of the Rev. Thomas Guard," one of the great guns of the M. E. church.

He said that he wished he could find some argument in the oration in order that he could answer it by argument. Mr. Guard only made assertions, which he failed to prove. Masonry is ancient, etc. He referred to the antiquity of Masonry, and compared it to the antiquity of the ocean. Bro. M. said, "I can prove by Mackey (good Masonic authority) that Masonry does not date back farther than 1717. According to Masonic authority, none of the Bible characters were Freemasons. Where did Masonry originate? Chase, a Masonic standard, says it originated in 1717 in London at the Apple Tree Tavern. Mr. Guard says, the enemies of Masonry who say that Masonry is not ancient are fanatics. It is an easy thing for a man who preaches and has a large salary to go into a lodge and call all fanatics who oppose Masonry; but it is quite another thing to prove the assertion. I am prepared to prove that all the mysteries of Masonry are ancient—taken from pagan worship. Mackey declares

that the ancient mysteries agree with modern Masonry. Various standards prove that Masonry is a revival of pagan mysteries. Why tie a rope around the neck, arm and body of the candidate? Because the pagans do it. Why is a D.D. or an M. E. preacher blinded and stripped almost naked to be gazed on by Jews, rumsellers and infidels? Because pagans do it! According to Dr. Mackey the candidate comes to the lodge door seeking the new birth. As he is worshiping the sun he does not need much clothing. Don't see anything very wonderful in this, but must go through it all to keep up the ancient mysteries, always going toward the sun as all sun worshipers do. Why does not Mr. Guard understand this, if he ever read pagan mysteries? Why did he take all the horrid oaths? Because the sun worshipers did! Masons do not read their own books. If they did they would find all these assertions true. Mr. Guard says the ethics of Masonry are of the purest character. How can a man who has taken those horrid oaths make such an assertion? Any institution that cannot bear investigation ought to go down. Masons dare not discuss their principles. Mr. Guard says Masonry has immortality. All standard Masons teach salvation without Christ. Many preachers in Washington are Masons. What can be thought of churches which allow Masonic preachers to occupy their pulpits? If they were prophets of God they would know the abominations of secretism, and would warn the people against all sin. We are told that Masons use the Bible. Men use the dictionary too, but do not claim it to be inspired. It is un-Masonic to claim it is necessary to use the Bible. I challenge any one to disprove my statements. If Masonry is not a Christless religion, why do they not show that it is not? May God help the people to take a stand for the truth. The time will come when this evil will not be winked at.

Meeting an M. E. "holiness" brother in Washington lately, he said, "Hadn't you folks better let Masonry alone?" I replied, "We can't let Masonry alone without letting the devil alone."

Your brother in Christ,
T. F. Dolan.

Southwestern Iowa.

ELDER RATHBUN IN HENRY AND WASHINGTON COUNTIES.

Wayne, Iowa, Apr. 28, '81.

Editor Cynosure:—Elder Rathbun has just closed a series of meetings in this vicinity. He preached in the M. E. church on Sabbath, 17th, and lectured on the religion of Masonry the next evening. Tuesday he was called upon to conduct funeral services at the burial of Miss Louisa Hooper, a young lady who was respected and loved. She will be greatly missed, especially among the friends of the reform movement; she was earnest and ever eager to combat Freemasonry and kindred orders. The address on the occasion will long be remembered as a beautiful tribute to her memory. He lectured in the Congregational church Tuesday evening on the influence of Masonic oaths.

Wednesday and Thursday evenings he worked the first and third degrees at Swedesburgh. Friday and Saturday evenings the same at Crawfordville in Washington county. Though the mud was deep the meetings were well attended and the people seemed eager to hear and most of them to receive the truth, but occasionally the scathing denunciations against the wicked institution pronounced in Bro. Rathbun's inimitable style, would make a Mason squirm and lose his jewel. Nothing pleases him better than to hear a Mason talk, for it is sure to result in the good of the cause. The fraternity labored hard to break up the meeting and bring the lecturer into disrepute, but the Lord was with him all through the meetings and he was wonderfully sustained. The young men of our community were much interested in the subject and many were convinced of the wickedness and idolatry of Masonry and so expressed themselves.

Last Sabbath he preached in the forenoon at the Congregational church and in the afternoon at Asbury M. E. church by the invitation of the pastor, Rev. J. C. Kendrick, who politely requested him to be at perfect liberty in his pulpit, which he did and showed the disagreement of the Christian religion with the solemn mockeries of the lodge.

The points named in this communication embrace a region about nine miles in extent. At Crawfordsville is a strong Masonic element and one of the oldest lodges in the country. The work done here the past week has been thorough and cannot fail to accomplish great good.

J. A. Laird.

Delta Upsilon, the Anti-secret College Society.

An important supplement to the Providence meeting of April 29 deserves special notice. After the evening meeting, I was invited, with Bro. Barlow and other friends, to go to a hall near by and address the "Delta Upsilon," an open literary fraternity, which has a "chapter" in Brown University, and whose members were holding an ordinary evening meeting. Arrived at the hall, the society suspended other exercises and invited me to speak. I briefly responded, after which Elder Barlow accepted a like invitation and spoke at some length. We were both warmly applauded and received a hearty vote of thanks. An opportunity like this to speak to students of one of our leading universities is something to be specially glad for.

J. F. Browne.

Notices.

Massachusetts.

To friends of the anti-secrecy reform in Massachusetts:—At a meeting in Worcester, last March, the undersigned were appointed a committee to arrange for and call a meeting of Massachusetts Anti-masons for the purpose of State organization. In discharge of the duty assigned us we hereby invite all persons in sympathy with the reform against the secret lodge to join in a three-day's meeting in Horticultural Hall, Worcester, Mass., during the first week in June, to confer on the best methods of advancing the anti-secrecy cause in the State and to endeavor to form a State Association opposed to secret societies. The convention will open on Wednesday evening, June 1st, and continue through Thursday and Friday occupying the afternoon and evening of each day. An address may be expected on Wednesday evening and a business meeting Thursday afternoon at 2 o'clock. Elder Barlow is expected to attend from Willimantic, Conn., and on Friday evening it is hoped that a number of seceded lodge members will give some of their experience, and tell why they joined the lodge and why they left it. Your attendance on these meetings is specially desired. We need the means of working together, and to this end a State Association is necessary. Come and help.

Worcester friends offer free entertainment.

W. G. White.
David Manning.
J. F. Browne.
Committee.

Correspondence.

Mason Ordaining Mason.

While pursuing an English Bible course in the Oskaloosa Christian College I distributed anti-secret literature, such as books, tracts and *Cynosures*, for which I was bitterly persecuted by a Masonic editor, which persecution was sanctioned by President Carpenter, as will be seen in this article, for when he saw the students reading this literature in chapel he sharply rebuked them by saying, "You ought to have more sense than to read such trash," and then closed chapel by invoking God's blessing upon the spread of the *truth*.

Just before Commencement, June 1880 this department was to send out men to preach the Gospel of Christ. It was therefore announced that brothers Foot and Thompson would on the following Sunday be ordained to the ministry of Christ if no objections were made. The pastor, R. H. Johnson, immediately announced a hymn; but I arose, and being recognized by the pastor, I proceeded to say that the officers of this congregation were about to impose upon the entire church of Christ by laying hands suddenly upon a man whom the officers nor the congregation had ever heard preach. But at this juncture I was interrupted by two ministers, who were Masons, and the pastor and others, saying, "Make your objections *privately* to the officers." But before I relinquished the floor I stated that Bro. Thompson was a Mason in full fellowship, and that he claimed that in acts of charity the lodge exceeded the church and on this account refused to renounce the institution. It is sufficient to say that I was continually interrupted by the croakings of the above-named individuals. After repeating some Masonic oaths, and showing that no man taking such could be a Christian, the poor pastor could no longer endure sound doctrine, turned to fables and doctrines of men and devils, concluded to change the truth of God into a lie and to hold it in unrighteousness, by ordering a hymn sung to the praise of God. Thus was a Disciple minister refused the privilege of defending the Word of God in a *so called* Christian church.

When Pres. Carpenter learned of my conduct he lectured me by saying, "I want no more such bomb-shells and fire-brands cast into the church. For I have ordained Masons and will do so again," adding that "Masonry did not un-Christianize a man."

At the appointed time brothers Foot, and Thompson (who is a Mason) were set before the congregation for the purpose of ordination, in the presence of Almighty God, the Lord Jesus Christ, the Holy Spirit, angels, men and cowardly saints, Pres. Carpenter, and Laughlin (who is a Mason) and also a professor of modern science, laid hands upon the candidates, invoking God's blessing upon them. Thus we have it. One Mason ordaining another Mason to preach the Gospel of Christ. One wolf in sheep's clothing ordaining another wolf in sheep's clothing to preach Christ and him crucified.

If God should speak to us from the bright and shining clouds of heaven, would he say "These are my beloved sons in whom I am well pleased; hear ye them"? Such officers do not manifest as much love and respect for the church of Christ as Jethro, a heathen priest of Midian, for the prosperity of the Jewish church, when he instructed Moses to choose out able men, such as fear God, men of truth and hating covetousness, to rule Israel. To offer objections before such officers would be like casting pearls before swine and that which is holy unto the dogs.

So long as churches, ministers, editors, presidents of colleges, and other leading men sustain such idolatrous worship the church cannot prosper as in primitive times.

Virgil Long.

Masonic Frauds in Floyd County, Iowa.

Two men, Billings and Miller, had a disagreement, about some property, and things generally. Billings was the father-in-law of Miller, who was a Mason. It appears that Miller was a virulent fellow, and had repeatedly threatened his father-in-law with personal violence. One day when Billings was out to look after some cattle, Miller was out with the gun. Billings' family hearing the discharge of two shots and fearing what might be doing, went in the direction of the reports and found Billings' horse, that he had rode after the cattle, loose and coming home. They hastened on to find Billings, who was shot and lay almost in a lifeless condition. It was evident

who had done the work, and carried out his threats. While most of the family were gone in the search Miller came in and said to a lad who was working for Billings, "I have killed the old devil. I have put an end to him; when the old man fell he put his hand up to his head and said, Oh!" This was Miller's statement to the boy. Miller was soon arrested and was locked up in jail, and the boy for safe keeping (or under that pretext) was also locked up.

Now comes the fraud. It was mainly on the clear testimony of the young man that Miller was committed to jail, and with corroborating testimony; and the evidence and confession of Miller to the boy must be got rid of. So it was convenient to have the boy in jail. In a short time Miller's counsel (a Mason) was admitted into the cell of the young man, and he then extorted from him a statement contradictory of his former testimony and got him to make affidavit to it, clearing Miller.

When the trial came on the affidavit was produced in evidence to destroy the young man's testimony, and Miller was released on the ground of insufficient evidence. Thus it is that the wily craft aid and assist each other as they are sworn to do. Nor is this all. There comes the costs, sheriff's fee, jurors' fee, expenses of the jail, saying nothing about the loss of time by citizens attending the trials, or the afflicted family of the murdered man, robbed of a husband and father. But it was not an unmasonic act, as Billings was outside of Masonry.

WHO PROFITS BY IT?

A Masonic constable, a Masonic justice of the peace, a Masonic sheriff and Masonic jurors. And the innocent dupes of cowans outside of Masonry foot the bill of expenses for this sham attempt to have justice vindicated, which is really but an effort to put up the bars to prevent any future action of justice.

WHO IS RESPONSIBLE?

Citizens of Floyd county who vote Masons into office. Citizens who neglect to investigate the Masonic oath and government, and therefrom learn that a Mason has taken the oath of allegiance to another government, and if that oath is binding, is not a proper subject of this government, and if there were no other reasons he is therefore not entitled to the offices under this government. Masonry offers relief in distress, rescue in time of danger and deliverance from trouble to its subjects. Hence, Miller had a right to expect to be delivered and they only carried out the (im)moral law of Masonry. It was not one of their subjects that was killed. Hence as Miller was a good Mason he was Masonically free from sin, and their government lost no money by his trial. How long, ye simple ones, will you vote for Masons?

J. H. AUSTIN.

"*TEMPERANCE SALOONS AGAINST DRUNK SHOPS.*"

The following letter, in response to an article in the *Cynosure* a short time since, by George W. Clark, in reply to Henry Ward Beecher and James Freeman Clarke, on "Temperance Saloons vs. Drunk Shops," is by the celebrated founder of "Our Home on the Hillside," Dansville, N. Y., the largest hygienic and sanitary institution in the world. The doctor has had over twenty years experience and observation in the matters of which he writes.

DANSVILLE, N.Y., Apr. 16, '81.

Geo. W. Clark, Detroit, Mich:—

MY DEAR SIR:—I am very glad you have spoken out as you have in the *Christian Cynosure* in respect to "Temperance Saloons against Drink Shops." When will good men, like Henry Ward Beecher and James Freeman Clarke, touch bottom in this matter of the provocatives in food and drink to the use of intoxicating stimulants? It takes a great deal of divine wisdom to make the human mind clear so as to be able to perceive the truth.

Next to tobacco, I do not think there is in common use with our people so decided a provocative to the use of stimulants as coffee. It serves the purpose of setting more persons into the use of strong drink than any other article I know. I do not believe that any inebriate or drug poisoned man can be safely and surely delivered from his intemperance, so that the liability to return to his cups will have ceased, who keeps habitually to the use of coffee. It is one of the most subtle and powerfully efficient narcotics that we have in common use. It is as bad in its way as opium, and a coffee saloon, opened with a view to stop men from drinking liquor, indicates a want of philosophical conception of cause and effect, such as it is pitiable to see in men who set themselves up as promoters of individual or public morality. The longer I live the more convinced I am that the whole subject of temperance in this country has been agitated and urged from a false basis and will have to be recast, excluding not only alcoholic drinks, but tobacco and all narcotics, before we shall make any very great progress in stopping drunkenness.

I am yours very truly,

JAMES C. JACKSON.

ELDERS BROWNE AND WORRELL.

"Except these abide in the ship ye cannot be saved." Acts 27: 31.

I protest against brother J. F. Browne leaving the State agency of Illinois for the next year or two at least. The idea is suicidal. He has only commenced his work here. He has formed an acquaintance and gained an influence that has just prepared him for a glorious harvest. No wonder brother Fee wants him in the vicinity of Berea. I have known for over thirty years that brother Fee was not only a good man but a man of excellent judgment. If I were he I should want brother Browne near me. But don't Wheaton and Illinois need him too? Bro. Browne's work can't be done by another and it is not half done. Here in eastern Illinois there is only a beginning made. The door is open but no one to enter. Allow me to talk plainly and out of a burdened heart. There is a man in Paxton that can fill the Fort Nelson position well, who cannot do brother Browne's work in Illinois. Bro. B. F. Worrell is a good man and an able preacher. But few can sustain themselves with him as a popular extempore preacher. Ask the church in Tonica if this is not so. He is revered by all who know him as a good man, and for near one year he has been without a charge, and why? Let a Masonic member of his church in Rantoul say—"Had he not preached against the lodge he would have been preaching here to-day." And this is the reason why he is out of a place. He is just the man for Camp Nelson. A Berea or Wheaton student can do the teaching. Shall our experienced lecturer be taken from us, with none to take his place, and an experienced and able pastor be left without employment? Masons help one another. They say Anti-masons don't. How is this? Do they tell the truth? I have spent the most of a year teaching the colored people of the island of Jamaica and brother Worrell has been my pastor for two years, and I think him especially adapted to a position like Camp Nelson. I wish he could spend a couple of weeks with brother Fee preaching for his people at Berea. I think he would not be long without a charge.

W. W. B.

OUR MAIL.

L. Prentice, Easton, Kansas, writes:

"A large number of the ministers of the Kansas conference of the M. E. church of which I am a superannuated member, belong to the lodge, and another gray-headed ex-president of two colleges has lately joined, I learn, and many situated as I am would be tempted to change their church relationship, but I am too far advanced in life to think of this and am not in the habit of turning my back to the foe and propose to fight it out on this line. I am in favor of the Morgan monument at Batavia and hope to do a little for it by and by."

John Wright, 41 Camden street, Toronto, Ont., writes:

"There are hundreds here who are daily denouncing lodgism in a sly way but are afraid to come out boldly and do it. They are afraid of the power of the lodge. People here are pretty well lodge-ridden. I hope the day is not far distant when a man will be ashamed to say he ever belonged to either Odd-fellows or Masons. I read in the Cynosure of March 17th, page 3 the correspondence from the New York Witness with great interest. It recalled many instances of the same kind which have come under my own observation. Many noble-minded, sober young men I have known to be made drunkards and wholly ruined by lodgery. Nearly every rumseller in the land is a Mason or an Odd-fellow. In many instances he belongs to both dens. This is where the trap is laid for young men. My brother Mason, my brother Odd-fellow. They think they will receive no harm there. But the first thing they know their brother rumseller has all their money. Just what he was fishing for, and then he is ready on the slightest occasion to throw them out of doors."

M. W. Holt, Barton, Wis., writes:

"I am made to rejoice to see the work progressing and I want an interest in the Morgan monument. I feel that Batavia is the place to erect it. Some express themselves that the Masons will destroy it, tear it down, but I tell them if they do, it will be more of a death blow to them than the killing of Morgan was."

O. H. Wood, Waupun, Wis., writes:

"I have taken the Cynosure for the last five years and like it the best of any paper I have ever taken. I read your paper through then I give it to others to read. I am in the midst of secrecy and have done hearing or supporting Masonic preachers. I am 74 years old and I want to live to see Masonry done away. God bless the cause."

Jerome Edgerly, Perry, N. Y., writes:

"We have had a hard battle with the secret orders here, been overcome by a small majority in the church but our scattered ranks have rallied again around Christ's standard, have reorganized under the new law, are collecting money and material for a new house of worship. Have called a ministerial council twice, have been recognized as a church, and maintain public worship. In fact have pulled off our coats and laid ourselves out for work in dead earnest. 'By their fruits ye shall know them.'"

Z. T. Pet'y, Oramel, N. Y., although very feeble, confined to his room much of the time, renews his subscription and writes:

"I want to be numbered with those who are doing so much for the good cause, if it is only to be a reader of the Cynosure. I am under the influence of extreme pain a considerable part of every day and night. May the God of all grace be with all workers in the good cause evermore. Amen."

Israel Shreve, El Paso, Ill., writes:

"I have cast the last ballot for a Mason I will ever cast."

He handed a copy of the Cynosure to the wife of a Mason (a member of the church). The next day the paper was returned by her son with some rude misspelled words written on the margin. Masons who have not already learned that the claim of the institution to embrace every branch of polite learning is a fraud will many of them yet be enlightened on this subject, and will, we trust, exert such an influence over their wives that they will become courteous and kind at least to their friends and benefactors.

OBITUARY.

JOHN KITCHEN, of El Paso, Ill., died suddenly in Springfield on the morning of the 13th of April, 1881, while at the home of his daughter, Mrs. M. H. Patton. He was born near Jerseytown, Pa., in 1809. He lived some twenty years in Troy, Ohio, about twenty years in Lexington, Ill., and from there came to El Paso. He has been a regular subscriber and reader of the *Christian Cynosure* for many years. In him anti-secrecy has lost a true friend. I have often heard him say that he did not wish to live long, but would like to live to see secrecy destroyed before he took his departure to the better land. He was a good man and we will miss him much.

ISAAC H. MCOMBER.

A bad omen for the Christianity of the present day is that it provokes so little opposition. When the church and the world can jog along comfortably together there is something wrong somewhere. The world has not altered. It is the church that has altered. If Christians were faithful, devoted and separate from the world, living so that their lives were a constant reproof to all ungodliness, the world would hate them as much as ever it did.

Home and Farm.

Strawberry Culture.

"In the most favorable weather of the early spring, a plant is almost certain to grow, no matter how greatly abused, but even then it does far better if treated properly, while at other seasons nature cannot be stupidly ignored. It is almost as easy to set out a plant correctly as otherwise. Let the excavation be made deep enough to put the roots, spread out like a fan, down their whole length into the soil. Hold the plant with the left hand. First, half fill the hole with fine rich earth with the right hand, and press it firmly against the roots; next, fill it evenly, and then, with the thumb and finger of both hands, put your whole weight on the soil on each side of the plant—as close to it as possible—and press until the crown or point from which the leaves start is just even with the surface. If you can pull the plant up again by the leaves, it is not firm enough in the ground.

If the ground is so flat that the water lies upon it in wet seasons, then throw it up into beds with a plow, thus giving the plants a broad, level surface on which to grow; for I think the best success will generally be obtained with level culture, or as near an approach to it as possible. Always make it a point to plant in moist, freshly stirred earth. Never let the roots come in contact with dry, lumpy soil. Never plant when the ground is wet and sticky, unless it be at the beginning of a rain-storm which bids fair to continue for some time. If sun or wind strikes land which has been recently stirred while it is too wet, the hardness of mortar results.

"In spring it is best to shorten in the roots one-third. This promotes a rapid growth of new rootlets and therefore of the plants. In the summer and fall, the young plants are not so well furnished with roots, and usually it is best to leave them uncut.

"It often happens that during long transportation the roots become sour, black and even a little mouldy. In this case, wash them in clean water from which the chill has been taken. Trim carefully, taking off the blackened, shriveled ends. Sprinkle a couple of tablespoonfuls of fine bone meal immediately about the plant after setting and then water it. If the weather is warm, soak the ground and keep it moist until there is rain. Never let a plant falter or go back from lack of moisture.

"There are three well-known systems of cultivation, each of which has its advantages and disadvantages. The first is termed the 'matted bed system.' Under this plan the ground between the rows is cultivated and kept clean during the spring and early summer. As soon, however, as the new runners begin to push out vigorously, cultivation ceases, or else, with the more thorough, the cultivator is narrowed down till it stirs scarcely more than a foot of surface, care being taken to go up one row and down another, so as always to draw the runners one way. This prevents them from being tangled up and broken off. By winter, the entire ground is covered with plants, which are protected. In the spring the coarsest of the covering is raked off, and between the rows is dug a space about a foot or eighteen inches wide, which serves as a path for the pickers. This path is often quickly and cheaply made by throwing two light furrows together with a corn plow. Under this system, the first crop is usually the best, and in strong lands adapted to grasses the beds often become so foul that it does not pay to leave them to bear a second year. If so, they are plowed under as soon as the fruit has been gathered. More often two crops are taken, and then the land is put in some other crops for a year or two before being planted with strawberries again. This rude, inexpensive system is perhaps more followed than any other. It is best adapted to light soils and cheap lands. Where an abundance of cool fertilizers has been used, or the ground has been generously prepared with green crops, plowed under, the yield is often large and profitable. But as often it is quite the reverse, especially if the season proves dry and hot. Usually, plants sodded together cannot mature fine fruit, especially after they have exhausted half their vitality in running.

"In direct contrast with the above is the 'hill system.' This, in brief, may be suggested by saying that the strawberry plants are set out three feet—more or less—apart, and treated like hills of corn, with the exception that the ground is kept level, or should be.

"In small garden-plots, when the plants can be set only two feet apart each way, the results of this system are often most admirable. The entire spaces between them can be kept mellow and loose, and therefore moist. There is room to dig out and eradicate the roots of the worst weeds. By frequently raking the ground over, the annual weeds do not get a chance to start. In the rich soil, the plants make great, bushy crowns that nearly touch each other, and as they begin to blossom, the whole space between them can be mulched with straw, grass, etc. The runners can easily be cut away when the plants are thus isolated. Where there are not many white grubs in the soil, the hill system is well adapted to meet garden culture, and the result, in a prolonged season of large, beautiful fruit, will be most satisfactory. Moreover, the berries, being exposed on all sides to the sun, will be of the best flavor.

"I am satisfied that the method best adapted to our eastern and western conditions is what is termed the 'narrow row system,' believing that it will give the greatest amount of fine fruit with the least degree of trouble and expense. The plants are set one foot from each other in line, and not allowed to make runners. In good soil they will touch each other after one year's growth, and make a continuous bushy row. The spaces between the rows may be two and a half to three feet. Through these spaces the cultivator can be run as often as you please, and the ground can thus be kept clean, mellow and moist.

"A liberal summer mulch under and around the plants not only keeps the fruit clean, but renders a watering much more lasting, by shielding the soil from the sun. Never sprinkle the plants a little in dry weather. If you water at all, soak the ground and keep it moist all the time till the crop matures.

"When prize berries are sought, enormous fruit can be obtained by the use of liquid manure, but it should be applied with skill and judgment, or else its very strength may dwarf the plants. Horse manure composted with muck, vegetable mould, wood ashes, bone meal, and, best of all, the product of the cow-stable, if thoroughly decayed and incorporated with the soil, will probably give the largest strawberries that can be grown, if steady moisture, but not wetness, is maintained.

"Do not disturb the roots of a plant during a dry period. Many advise a liberal manuring after the fruit is gathered. This is the English method, and is all right in their humid climate, but dangerous in our land of hot suns and long droughts. Dark-colored fertilizers absorb and intensify the heat. A sprinkling of bone-dust can be used to advantage as a summer stimulant, and stronger manures, containing a larger per cent. of nitrogen, can be applied just before the late fall rains."—*Success with Small Fruit.*

Bible Reading Emblems.

THE EYE.

Keep me as the apple of the eye, hide me under the shadow of thy wings.—Psa. 17: 8, 9.

1. The eye wonderfully formed.—Psa. 94: 9.

2. The eyeball wonderfully protected, socket, eyeball, etc.—Deut. 32: 10; Prov. 7: 2.

3. Very easily injured.—1 Cor. 15: 33; 1 John 2: 11.

4. Affected by what we look upon.—Psa. 119: 33; 25: 15.

5. When diseased the whole body suffers.—Mat. 6: 22, 23; Eph. 4: 18.

6. The single or healthy eye loves the light.—Hab. 1: 13; John 3: 21.
—*Notes for Bible Study.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 12, 1881.

G. W. NEEDLES, Esq., of the *American Freeman*, Albany, Mo., some weeks since proposed that the Morgan monument, or at least its base, should be made of solid blocks of marble, one lying on another; and that each State Association should furnish one block. I have since seen a monument so constructed in the beautiful cemetery at Peoria, Ill. It is massive, firm and beautiful. I think favorably of Mr. Needles' proposition. His note is sent to J. A. Conant of Willimantic, Ct., chairman of the monument committee. Mr. Conant will doubtless have Mr. Needles' proposition carefully considered when his committee are together, and report on the same. Mr. Needles agrees to be responsible for the Missouri block.

THE MORMON DISCUSSION.

Geo. Q. Cannon, Mormon delegate in Congress, has an article in the *North American Review* for May, on "Utah and its People." Cool, capable and jesuitical, it is seldom one meets with so much falsehood so effectually concealed under the air of injured innocence and misrepresented goodness.

He (Cannon) complains that the Mountain Meadow massacre is laid to the Mormon authorities; and quotes from the United States District Attorney that "The authorities of the Mormon church knew nothing of the butchery till it was accomplished." But proof appeared during Lee's trial that he went to Brigham Young either during the siege of the emigrants, or just after, and laid the case before him; that Brigham told Lee to wait till the next morning, while he "laid the matter before the Lord," and that, next morning, Young told Lee that "the Lord had assured him it was all right."

I was myself in Salt Lake City awhile after the massacre, the noise of which, of course, filled the whole Mormon valley. The inhuman butchers of their fellow men, went at once to Salt Lake and sold at vendue the tents, tools, furniture and stock of their victims. I saw the corner auction stand where the goods were sold, and the sale was matter of universal knowledge and common conversation when I was there. No step was taken to bring the murderers to justice. But, years afterward, Lee, who was said to have offended Brigham, was given up to the United States authorities, tried, convicted, taken to the scene of the fearful slaughter, and there shot.

Now suppose "the authorities of the Mormon church knew nothing of the butchery till it was committed," they were all clearly *accessories after the fact*, as were also the Mormon masses who bought the goods knowing their owners had been betrayed by a flag of truce and butchered as they filed out from the cover of their wagons.

Cannon also complains pitifully that it is commonly reported that "these people are disloyal." General P. Edward Connor, who commanded two United States regiments at Salt Lake during the war, said to me, "Every Mormon is a rebel." He told me how the "authorities of the church" threatened him and his command unless he withdrew his provost guard from the city within twenty-four hours. And while I was at the Mormon Mansion Hotel in the city, Heber Kimball, Brigham's "model saint," preached in the Tabernacle to thousands of Mormons, that the North and South were fulfilling the prophecy of Joseph: That they would eat each other up like the Kilkenny cats, and "*then whose will their wives and daughters be?*" he would exclaim with a knowing wink and chuckle. His preaching such stuff was applauded by the whole Mormon multitude. Cannon complains that those multitudes have been reported "disloyal."

This delegate Cannon, says nothing about the Danites, the executioners of the "blood-atonement," though of course he knows they assassinated Governor Reynolds of Missouri; and that six men of them called Dr. Robinson out of his house at night under pretence of getting him to set a man's broken leg, and shot him dead in the street a few blocks from his house. Robinson had obtained a title to a lot in the city and opened a Sabbath school. The Danites assassinated him, and the *Deseret News* next morning offered a reward for the discovery of his murderers! Of course no one noticed the sham or looked for the assassins, who all knew acted under orders.

Delegate Cannon boasts of Mormon chastity and a portion of the American press, like the Chicago *Times*, indorses this boast. Prior to the ingress of the Gentiles, "women, whether young or old, feeble or strong, could walk every road in city or country, by night or day, without hearing a word of insult." (*Times Cor., Feb. 17, 1881*). And the doctrine of Christ, that one man can have but one wife, is held responsible for the brothelism of the United States. This is no new device. Slavery boasted its freedom from heresy. "The North was the hot-bed of infidelity and superstition. The South was all orthodox. No Mormonism, Universalism or infidelity grew there; and as to the laborers, slaves were much more contented and happy than factory hands in the North, and above all in England."

But slavery, like Mormonism included every other vice, and needed not the help of particular errors and vices. It was itself a universal brothel, and universal heresy and superstition. Denying the humanity of the laboring class, it nullified the whole law of God, so far as they were concerned.

So Mormonism is legalized lust. Divorces cost but $8 or $10 when parties wish to separate. So that men and women can shift their companions as often as they please; and all under sanction of law and religion. What does such a system want of brothels, when every household is based on a repeal of marriage as Christ taught that it was "from the beginning"?

Thus every Satanic system passes its fingers over Christian civilization to find sores and ulcers to justify its own constitution, which is itself ulcer and sore. So the fact that Abraham and Jacob had concubines is used to justify Mormonism, precisely as patriarchal servitude was used to justify American slavery, "the vilest that ever saw the sun."

"O what authority and show of truth,
Can cunning sin cover itself withal."

— Leaving Germantown, Kentucky, Bro. Hinman went across the river into Ohio, reaching Bro. J. W. Baldridge's home in Cherry Fork, Adams county, May 3. An appointment was made for a lecture in the United Presbyterian church on the next evening. His health was improving slowly and he was hoping that a week's sojourn among friends would be greatly beneficial.

—Of the $60 called for from the friends in Illinois to pay the balance due Elder J. F. Browne as State lecturer, $30.25 was collected a few weeks since and forwarded to him. He generously sends back a receipt in full, writing: "I wish that some good and more competent man than I might be secured as Illinois' agent. I think we do not enough pray the Lord of the harvest for such laborers." Friends who want Bro. Browne's services in this State will please remember this financial transaction.

—A note from Elder Browne last week informs us that the meeting at Worcester for the completion of the State organization will begin a week later than advertised in the last *Cynosure*. The opening meeting will be held on Wednesday evening, June 1, when Elder Browne will probably speak. Thursday afternoon will be given to the business of organization. The evening of Thursday will be a kind of seceders' love feast—an experience meeting for all who have "run away from the devil's slave pens." Brethren Barlow, McCord, Paull, Tower, Hinckley and others will assist in the meeting, and we hope that the friends in Boston will make an effort to be well represented.

—Bro. Ronayne has an appointment at Lexington, Ill., on Monday next, which will detain him there several evenings. Other points could be visited by him in that locality at the same time if he is written to immediately. He also wishes us to say that correspondence now going on with friends in Kansas will possibly result in a visit to Olathe in that State next June. But it is scarcely worth while to go there for one or two series of meetings. If the friends in Kansas, therefore, will arrange at once for say four to six series of lectures in as many different places it will be a great advantage. Also in passing through Iowa he can stop at two or three points if desirable, and returning could visit points in Missouri and Illinois. As to the cost, it will be in all cases the necessary railroad and other personal expenses and whatever the Lord's people can donate besides. Address him at 104 Milton Ave., Chicago.

—Mrs. A. F. Grant, for many years matron of the Home for the Friendless in this city, died last Thursday. She was a woman remarkably fitted for the onerous and difficult position long and most honorably filled. Her husband, who died some years since was a firm friend of our reform, and in this he had the sympathy of his wife. A meeting of ladies and others interested in the Home on Friday accepted the burden of expense of her sickness, and funeral which was held on Saturday at Lockport, the Alton railway tendering a special car for friends.

—Bro. D. A. Richards, Wesleyan missionary in California not long since began lecturing in Yolo county against lodgery. Directly the Methodist Episcopal minister announced an address in favor of his order on the Sabbath! Since 1856 he claimed to have been a regular attendant at lodge meetings and while thus engaged the poor man claims that "the Lord has sanctified him and keeps him sanctified." Bro. Richards will endeavor to show him that the work he calls "sanctification" is not "through the truth" but comes by the same influence that leads Knight Templar Masons into the self-deception that they honor the Lord Jesus Christ, because they blasphemously parade his name. Bro. Richards is prepared to lecture and will answer calls from any part of California. He has taken up this work because he saw that there was great need of a worker in the field and no one stood ready to enter. He speaks at the Yolo county convention this month. He writes from Black's station, Yolo county.

—Elder Browne's work as planned last week, would keep him in Providence and vicinity until the 8th inst. He had more calls than could be filled and will leave Rhode Island in the condition of a hungry man who rises from the table unappeased. This week, May 9–15, he hoped to spend in Connecticut and the next in and about Boston. Then for a

few days he has planned to go to New Hampshire and rest. Continuous and severe labor is exhausting his strength and he has to confess himself out of health. He then expects to return June 1st to the Worcester meeting. From the 16th to the 19th of June he has appointed to be in Kelvin, in the Canadian province of Ontario, where an Advent conference will be then sitting. He hopes to speak in Syracuse, N. Y., on the way west and would like to make engagements in two or three places in Ohio on the way from Detroit to Cincinnati. Friends who would like to correspond with Bro. Browne may address him at this office.

The Morgan Monument.

READ FATHER PRESTON'S VIEWS.

LOCKPORT, Ill., May 2, '81.

EDITOR CYNOSURE:—I see a notice in the paper that a meeting will be held by the Morgan Monument Committee about the 17th of this month, at which time they will probably take some action, though I hope nothing will be done prematurely till we can finally and absolutely know whether there can or can not be a sufficient amount received to erect a decent monument to that noble martyr who sacrificed his own life to expose to the public gaze the fraud, falsehood and hypocrisy of this modern "ancient" infidel institution of Freemasonry. I have exceedingly regretted to witness the very slow income of contributions for the erection of the monument. Some six or eight years ago, statistics which I suppose were carefully collected, showed that there were in the United States over six hundred and forty-thousand in Anti-masonic clergymen and communicants in orthodox Christian churches, without reckoning the Wesleyan Methodists, Baptists, Presbyterians or Congregationalists; and I think it would not be extravagant to estimate the present number of Anti-masons in our churches at a million; and as but few children are found in our churches under twelve years of age, I think we might fairly reckon one-fifth of all these communicants to be men and lawful voters, giving us two hundred thousand. It does seem to me that every man, woman and child that contributes even one dime to the erection of that monument will remember it with satisfaction through life.

I know that our ranks are not filled up with the rich and popular classes, but we have a good many friends who are in good circumstances, and I do want and have been hoping and expecting to see a good many contributions reported of from $5 to $25. I know it is very easy for poor men who can pay nothing to figure up what the rich can and ought to do, and while I would not be impertinent or exacting, I would say I do hope to see a good many larger subscriptions coming in soon.

Who is there now living of the "Old Guard," who from 1830 to 1860, for thirty years endured the scoffs and odium of a large majority of the Christian church and ministry, and of the outside world, for their advocacy of human freedom and their hostility to that heathenish system of American slavery, that does not now remember all the sacrifices and trials they were called to make or endure for that great cause with the most heartfelt satisfaction? I had the privilege of contributing $17 toward defraying the expense of delegates from Warsaw, N. Y., to the great anti-slavery convention that was mobbed out of Utica and fled to Peterboro and took refuge in the hospitable mansion of Gerrit Smith and organized the first anti-slavery society in the State in June, 1835; and I also had the opportunity of contributing $25 toward the expense of a delegation from Hadley, in this county, to the anti slavery convention at Alton which formed the first anti-slavery society in this State, a few days before the murder of Elijah P. Lovejoy, in 1837. I consider these and such others as among the best investments I have ever made. There is comfort in the reflection of having done our duty and in having improved our privilege.

I have, within the last three or four months, seen some recommendations of the white bronze material for monuments, and if they are in the main correct, I should think quite favorably of having the monument built of that material. We have a monument in our cemetery of Scotch granite, imported, which is about 12 feet high. This cost $1,600, but Mr. Morrison, the manufacturer, told the purchaser he could not put up another like it for less than $2,000, and there is only a single name engraved on it. I think a monument four or five feet square at the base and twenty or twenty-two feet high as large as would be desirable, though I do not recollect seeing anything in reference to size. I presume the committee will take advice from everybody and then do as they think best. That is the right way.

I think there can hardly be but one opinion now in regard to the site for the monument. We could hardly think of erecting a monument to the memory of J. Q. Adams at Washington, or for Charles Sumner at Rochester; so it seems to me that most all our friends will unanimously bring in for Batavia, the place where Morgan did his great work, and from whence he was taken to his execution. I will only add that I do hope to see some more numerous or more liberal contributions coming in without delay, so that the structure may be reared before the coming of another winter. To every devoted friend of our great cause and to every true and intelligent friend of the church of our Lord Jesus Christ, which, through the length and breadth of the land, is to-day polluted by the streams from that corrupt fountain of fraud and deceit, Freemasonry, the reflection that he has an interest in that enduring monument to the memory of the man and the martyr who paid the death penalty for revealing the pretended secrets of the order, can never fail to be a source of high gratification.

Fraternally yours,

ISAAC PRESTON.

CHISELED OFF.—Bro. Hinman tells us that when in New Orleans he saw the fine Henry Clay monument which was erected soon after the war, and upon the base of which an inscription was cut by order of Gen. Benj. F. Butler. This inscription was one of Clay's eloquent sentences against disunion. Since the ex-Confederate power has been restored in a degree in Louisiana, a bungling attempt has been officially made to chisel out this unwelcome sentence. The work was but partly done, however, and the inscription speaks more powerfully than ever for the Union forever.

—The Utica (N.Y.) *Herald*, which a few years since so ably arraigned the grange fraud, published lately, at the request of Bro. George W. Halstead, the fact that funds were being raised for a monument to Morgan and where they should be sent.

RECEIPTS FOR WEEK ENDING MAY 7.

J. W. Fletcher, $5.

J. Stewart, C. Church, H.S. Van Schaick, I. Mereness, $1 each.

Mrs. M. Church, 60c.

A. Tuttle, Hattie Van Schaick, 50c. each.

J. H. Camp, A. Matteson, 25c. each.

B. Parson, G. D. Nearce, M. H. Church, S. Peck, S. Meriott, 10c. each.

A. Patrick, M. Featherstone, E. L. Norden, M. E. Church, 5c. each.

Total, $11.90. Grand total, $550.60.

Political.

—The lodge editor of the *Inter-ocean* on Saturday copied (without credit) from the *Voice of Masonry* a touchingly sarcastic remark respecting the vote for Phelps and Pomeroy last November. It is an immense satisfaction to the political lodge-jugglers that they can report only 403 Anti-masonic votes reported out of thousands cast. The very hypocrites who blaze with warlike fury if a Southern State is lost to the Republican party through intimidation or fraud, practice without shame the same fraud here at home.

—There is an interesting discrepancy in the so-called official returns of the Presidential vote. The Indianapolis *Sun* reported it thus: Garfield 4,416,584; Hancock 4,424,600; Weaver 313,893; Dow 10,791; Phelps 1,133; scattering 2,122. The *Inter-ocean* last fall gave the complete vote thus: Garfield 4,439,719; Hancock 4,436,060; Weaver 305,729; Dow 9,644; scattering 1,793. At the same time the Michigan vote for Phelps, which was between 300 and 400, was quoted as 2 only. A committee of Congressmen undertook the collection of official figures and got the returns from the Secretary of State in each case. This was the result: Garfield, 4,460,249; Hancock 4,453 498; Weaver 307,998; Dow 9 834; scattering 9,759. The *Voice of Masonry* and *Inter ocean* imitator say that the Anti-masonic vote was classed as scattering and chuckle to think how appropriate is the classification. Let it be "scattering," how do they like the last figure?

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges. and a direct vote for President and Vice-president of the United States.

—Mr. D. Needham of this city who has within the past two years introduced red clover as a remedy for blood diseases, has lately associated two of his sons with himself and removed his office to 91 Dearborn St. They will cheerfully answer all inquiries about the preparation and use of this simple remedy.

—The Illinois Asylum for Feeble-minded Children has grown, under the superintendency of Dr. C. T. Wilbur, into a vast institution. The eighth biennial report shows an average attendance during the year of 273. The report also presents valuable statistical matter respecting the management and training of unfortunates of this class. It may be had of Dr. Wilbur at Lincoln, Ill.

—The quarterly report of the Kansas State Board of Agriculture contains a valuable paper on "The Tame Grasses of Kansas, when, where and how to sow them, with suggestions as to management," by Prof. E. M. Shelton, of the State Agricultural College. Copies of this report can be had of the Secretary of the board, J. K. Hudson, Topeka,

Home Circle.

Dies Finalis.

Rise, O Lord, in all thy glory,
On the last and dreadful day!
Lo! the lofty hills are hoary,
Trembling ere they melt away:
Come to judgment, come to judgment,
Let thy wheels no longer stay.

Crash on crash of distant thunder
Peals aloud from pole to pole,
As in wrath they burst asunder
And the skies together roll,
Clothed in sackcloth, clothed in sackcloth,
Withering like a parchment scroll.

Now the universe in motion
Sinks upon her funeral pyre,
Earth dissolving, and the ocean
Vanishing in final fire.
Hark! the trumpet! Hark! the trumpet
Lond proclaims the hour of ire.

Graves have yawned in countless numbers,
From the dust the dead arise,
Legions, out of silent slumbers,
Wake in overwhelmed surprise,
Where all nature, where all nature,
Wrecked and torn, in ruin lies.

Lo! that last, long separation,
As the cleaving crowds divide,
And one stern adjudication
Sends each soul to either side.
Lord of mercy, Lord of mercy,
How shall I that day abide?

Sign of safety, see it lightening,
Once the cross of crimson shame,
And with heavenly luster brightening
Those who suffered in its name.
Mighty millions, mighty millions,
Radiant with their wings of flame.

Rise, O Lord, in all thy glory,
On thine amaranthine throne;
Thousand thousand worlds adore thee,
From the center to the zone.
Hail! Immanuel, hail! Immanuel,
Let our hearts be all thine own.

—Matthew Bridges.

Perfection.

There was a large company gathered at brother F——'s. We were seated at the tea-table, when a gentleman playfully made a turn on the word "perfection," adding "that peculiar doctrine of Methodism."

A lady who sat beside me, an earnest Christian and a prominent teacher in the city, quickly took up the word, and said to me in an undetone, "That word 'perfection' has always bothered me. I have studied the doctrine considerably, but I must say I am prejudiced."

I turned and looked upon her, and seeing she was earnest and sincere, I quickly added, "Do not use the word alone, put an adjective to it."

Surprise filled her face, and she said, "What adjective—shall I say human perfection?"

"Oh no," I replied; "that would be poor indeed."

"What then?" she asked.

I looked clearly in her face and added slowly, "Not absolute perfection, for that belongs to God alone.

"Not angelic perfection, for that belongs to the angels.

"Not even Adamic perfection, for that belonged to man only before the fall.

"But,"—and my heart gave a wondrous leap of joy that filled my voice—"but Christian perfection, a perfection of love to God and man, to the exclusion of all rebellion to the one and hatred to the other. O my friend, you and I, with the mighty Christ to help, can reach that—can we not?"

"Indeed, I never thought of it in that way before," she replied; "I believe I could."

"Indeed you could," I said. "It is God's eternal purpose concerning us. It is what Christ came to do; so grand, so glorious, so exceeding great, and yet it surely is for you and me."

"You must help me, I must have it," she continued. "I don't feel prejudice against this; but some say if we have this work in our souls, we would never make a mistake or commit an error."

I replied. "Religion does not take away our common sense, and that tells you such a statement is false. We know that while in the body we shall be subject to many ills which are the results of the fall, such as an imperfect memory, lack of knowledge, hence errors in judgment. These are the scars of sins; they have no moral character; they bring no condemnation. In heaven we shall be delivered from them, not before.

"Then, this Christian perfection," she added, "enables you to meet everything that occurs in the family without giving expression to sinful words and tempers."

"O, it does more than that," I replied. "A state of justification before God does not allow any act or expression of sin. His grace saves not only from the outward act, but destroys that state or disposition of soul from which springs the outward act."

"O, I see," she said, as she slowly repeated, "it removes or destroys that state of the heart from which springs anger, impatience and all such evils. O, how blessed that must be!"

"Indeed it is, my friend; and since your Christ and mine can thus save the soul, shall we by our unbelief hinder his gracious work, cripple our usefulness, lesson our joy in the Lord, and render ourselves unable to testify to a perfect salvation—a perfect Saviour?"

"O no, no! rather let us show how 'to the uttermost' he can save, what mighty joy he can give, and with what wondrous power he can endue the willing soul."

The company were rising from the table, and we separated; while every heart glowed and burned with that love that died to save a world.
—*Guide to Holiness.*

Predictions that may be Relied on.

Let times be ever so good, if you are slothful you will be in want. Let times be ever so bad, if you are diligent in the ways of God you will prosper. "The soul of the sluggard desireth and hath nothing, but the soul of the diligent shall be made fat."—Prov. 13:4.

Even though you be simple, yet if you study God's word you will become wise. "The entrance of thy words giveth light; it giveth understanding unto the simple."—Psa. 119:130.

Whatsoever cause others may have for fear, you shall not be hurt if you trust in the Lord. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."—Psa. 125:1.

If you love and practice sin, it is impossible for you to escape punishment. "Be sure your sin will find you out."—Num. 32:23.

If you trust in your own resolution, strength or righteousness, you are sure to fail. "He that trusteth in his own heart is a fool."— Prov. 28:26.

If you seek salvation from any but the Lord Jesus Christ you will infallibly be deceived. "For there is none other name under heaven given among men whereby we must be saved."—Acts 4:12.

Though you prosper in worldly things, if you practice sin you will be unhappy. "There is no peace, saith the Lord, unto the wicked."—Isa. 48:22.

Whether you are young or old, weak or strong, sick or well, death is still standing at your door. "Dust thou art, and unto dust shalt thou return."—Gen. 3:19. "There is but a step between me and death."—1 Sam. 20:3.—*Old Humphrey.*

The Water of Lourdes.

But to come to the writer's own experience. For several years he has had the opportunity, from time to time, of receiving bottles containing the water of Lourdes. One of these, holding about four ounces, was given to him by one of his patients, an estimable Roman Catholic priest, who obtained it at Lourdes; and this, as being the most authentic, was the one employed in the case now to be described. A woman of about thirty years had for over eight months suffered from a very distressing spasmodic affection of certain muscles of the neck, by which her head was strongly rotated to one side, so that she was constantly in the position of one trying to look over the shoulder. Not only was the position uncomfortable, but it was attended with considerable pain, and she was therefore kept in a continued excited and nervous condition. When the writer saw her she had already been treated with those means which are most efficacious in the disease in question, and he was consulted mainly for the purpose of getting his opinion in relation to the propriety of relieving the contraction by a surgical operation, and, if deemed advisable, of performing it. One morning the patient, who was a devout Roman Catholic, expressed her great regret at being unable to go to Lourdes, or to obtain any of the water from the grotto, for she was firmly convinced that if she could be subjected to the influence of this holy liquid her cure would be at once effected. Being at the time engaged in some experiments relative to the influence of magnets, the efficacy of which was supposed, and perhaps properly, to be entirely due to the expectant attention or faith, the writer determined to see how far supreme faith would go in producing a cure in a case such as that before him. He accordingly informed the patient that he had some of the water of Lourdes, and another water which had produced marvelous results, and which, in his opinion, was preferable to the other. This last was called *Aqua Crotonis.* Both were at her service, but she was strongly advised to try the *Aqua Crotonis* instead of the water of Lourdes. She evinced the utmost joy and eagerness, exclaiming that now her restoration was assured and that she would not submit to an operation. She begged hard for the Lourdes water, but the writer insisted that for two days she should try the *Aqua Crotonis;* and that then, if this was ineffectual, she should have the water of Lourdes. After many entreaties to be allowed to begin with the Lourdes water, she consented to try the *Aqua Crotonis* first. The writer then went into an adjoining room, took some of the genuine Lourdes water, poured it into another vial, labeled it *Aqua Crotonis,* and gave it to her. She at once applied some of it, as she was directed to do, to the affected muscles, though, as she said, without the least hope or expectation that it would do her the slightest good. She went away still begging for the Lourdes water, not suspecting that she had two ounces of the genuine article in her pocket.

According to appointment, she returned. She had rubbed the part several times each day with the water I had given her, but the result so far from being favorable, was directly the reverse, as was evident, not only from her own account, but from the appearance of the neck and head; for, instead of having had hope to aid her, she had been the victim of despondence, and her expectant attention, so far from having been on the side of a cure, had been diverted in the opposite direction. "She knew the *Aqua Crotonis* would not be effectual." Of course, the result had been exactly as the writer had anticipated, the water of Lourdes having been shown to possess no healing virtue aside from that derived from expectant attention, a quality which it shares with bread pills, colored water, metallic tractions, etc, when faith is put in them. He determined, however, to perform upon this patient the converse experiment of giving her Croton water and leaving her under the strong conviction that she was now receiving the water which, at the command of the Blessed Virgin, had flowed from the grotto at Lourdes. He accordingly placed an ounce of water, drawn from the tap, in a vial and labeled it "Water of Lourdes, Feast of the Annunciation, 1879," and with apparent reluctance to

part with even so small a quantity of so precious a liquid, gave it to her. She received it with most profound thanks, announcing her intention to use it as soon as she reached her home. It was then about eleven o'clock in the morning. At half-past one she rushed into the consulting-room exclaiming, "I am cured! I am cured! See what the Holy Virgin has done for me!" And she was cured. The contracted muscles were relaxed and she could turn her head as well in one direction as another. The Croton water, as the medium of her expectant attention, had effected what to her seemed a miracle.—*Dr. W. A. Hammond in the International Review.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, May 12.—Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.—Heb. 12: 1, 2.

Friday, May 13.—I will run the way of thy commandments, when thou shalt enlarge my heart.—Psa. 119: 32.

Saturday, May 14.—Being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.—Rom. 5: 1, 2.

Sabbath, May 15.—The wicked is driven away in his wickedness: but the righteous hath hope in his death.—Prov. 14: 32.

Monday, May 16.—Whosoever doeth not righteousness is not of God; neither he that loveth not his brother.—1 John 3: 10.

Tuesday, May 17.—I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.—Rom. 1: 16.

Wednesday, May 18.—Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's and of the holy angels.—Luke 9: 26.

Power of Imagination.—A female patient with chronic gastritis had habitually taken morphine in the form of "sleeping drops." For the first few days she was given morphine, but after this the hospital physician had a bottle carefully labeled "sleeping drops" and filled with water. Of this she took a drachm at bedtime. At first she complained that the medicine was too strong and made her head feel badly the next day, so that the dose was reduced. This she took for nearly a month, sleeping nicely when she did take, and not sleeping at all when it was kept from her for the sake of experiment.

Childrens' Corner.

A Child's Confession.

Father, I have gone astray,
Choosing for myself the way,
When thou calledst me to come,
Wandering farther still from home.

I have broken thy command,
Plucked the fruit with guilty hand,
Been forgetful of thy love,
Seldom thought of thee above.

I would come before thee now,
In true sorrow humbly bow,
Crave forgiveness for my sin,
And a better life begin.

I have often been unkind,
Shown a restless, fretful mind,
Grieved my friends by angry ways—
Duty done by slow delays.

Teach me, that I may fulfill
All thy holy, loving will,
Serve thee with a simple trust,
Be to others kind and just.

If companions should offend,
Give me power my pride to bend,
To forgive them as I pray
Thy forgiveness every day.

Father, look upon thy child;
Pity me when sin-beguiled;
Jesus died our sins to take:
O forgive me for his sake.

—Selected.

Your Sin will Find You Out.

"Mother, mother!" said Mary Jay, running into her mother's room, "I believe I have found out what makes Clinton sick every day. I saw him just now, out in the garden, behind the lilac bushes, with big Fred Saunders, and Fred was smoking a cigar."

"Did Clinton have a cigar?" asked her mother.

"No, I didn't see any. I just saw them a minute. I guess they didn't see me."

"I will go and see myself."

Saying this, Clinton's mother put on her bonnet and walked out into the garden. There the children stood, in a shady corner, each with a cigar in his mouth, and Clinton with a bundle of matches in his hand.

The two boys who were with him ran when they saw her, but his mother called Clinton in a loud voice to stop, so he stood still. He knew he had been doing wrong, and his first impulse was to get rid of the cigar.

What do you suppose he did with it?

It is very strange, but it is true that people who are caught doing wrong never act as they thought they would if found out. It is as true of grown up people as of children. It is very easy for persons to make up their minds what they will do if caught in a crime, but, strange to say, they seldom do the thing they planned, and most often do the very thing that proves them guilty.

Clinton might have thrown away his cigar, I suppose, before his mother reached him, but instead of that he thrust it under his belt. He did not do this because he thought it the best plan, or because he thought at all. It was what is called an impulse.

"Clinty," said his mother, "have you a cigar?"

"No," said the little boy. One sin leads to another.

"Clinton," said his mother, solemnly, "is this the truth?"

"No, ma'am, I haven't got any," persisted he. "Fred and Benny had, though."

Just at that moment a little blue smoke came curling from under Clinton's apron, just above his belt. He turned pale as he saw a hole burning in his apron, and there was the burnt end of a cigar under it.

Ah, Clinton, your sin found you out!

I will not tell you how Clinton was punished, only you may know he did not smoke any more cigars.

"I think he was a silly little fellow to put a lighted cigar under his apron," some child says; "I would have hid it better than that."

No, you wouldn't. You do not know what you would have done. Unless you have been a great while learning to deceive, and grown cunning, you would not have been any wiser.

When a child or man who is generally honest commits some sin and wishes to hide it, the very thing he does to hide it quite often becomes the means of his being discovered.

When you want to sin in safety go where God is not. But since God is in every place, you may be sure your sin will find you out.—*Ex.*

A Word to Boys.

We all like boys, especially good boys. It is not an easy matter, however, for some boys to be good. The nervous, active, energetic boy must be constantly employed, and hence, during the long summer vacation, we find such constantly getting into trouble and constantly verifying the old adage,

"Satan finds some mischief still
For idle hands to do."

We are not going to deliver a lecture or preach a sermon now, but wish simply to have a short chat with the boys.

Well, boys, in the first place, we would have you remember that you will soon be men and fill the places of the ministers, lawyers, doctors, teachers, editors, merchants, mechanics, farmers, etc., who are now passing rapidly away. Youth is the seed time of life and you are now forming characters that will make you honored, respected and happy, or the reverse. Life may be represented as a great highway thickly interspersed with crossroads and byways, apparently leading through shady groves filled with many things to tempt the eye and ear, while the secret monitor within, a still, small voice, says, "Go straight forward; heed them not."

The first one of these by-roads that you should shun is disobedience to parents. This is a very deceptive path, leads down an incline and is easy to travel, but the end is certain destruction. If any boy who reads this is traveling that path we implore and beseech you as a friend, to stop. Don't go another step in that direction. Papa and mamma know what is best for you.

There are many paths that branch out from the above named, such as bad company, idleness, profanity, vulgarity, intoxication, theft and murder. These are all so intimately connected and interwoven, and the frequenters eventually become so mingled, that you can hardly distinguish one from the other. Of course no boy is a thief or a murderer at the start, but every highwayman and murderer dates his downfall to disobedience to parents and teachers and to idleness.—*Sel.*

Sabbath School.

LESSON VIII.—May 22, 1881.—PARABLES ON PRAYER.

SCRIPTURE.—Luke 18: 1-14.

Commit vs. 10-13. Golden Text, Luke 11: 9.

[From Notes for Bible Study.]

ILLUSTRATIVE READINGS.

M. Luke 18:1-14; T. Gen. 18:16-33; W. Gen. 32:22-31; Th. 2 Sam. 7:18:29; F. 2 Kings 4:18-37; S. Ps. 51:1-19: Su. Luke 18:1-14.

What is a parable? Are the truths of the first parable illustrated by comparison or by contrast? How great?

Vs. 1-8. The duty of patient persistent prayer. Would a man be said to "pray the court" when he in silence and without effort only wished that favor might be granted him? To what extent are "mute appeals" like prayer? Could one reasonably advise that men exercise themselves habitually in "mute appeals" and effortless desires? Would it be reasonable to teach men to ask, to petition, to plead, if there were no direct answering result to such efforts? Do we answer the beggar's plea? Do parents grant their children's requests? Do governments recognize the right of petition? Is God more loving than we? What is prayer? 1 John 5:14; 3:22; Psa. 51:3, 17; 52:8, 9. V. 1. How is "not to faint" interpreted by its connection with "ought?" Read Luke 21:36: Eph. 6:18; Col. 4:2; 1 Thess. 5:17. What do these prove about a divine law of giving? V. 2. What duties has God appointed to a judge? Deut. 16:18-20; 1:16, 17. How was this judge unlike God? Gen. 18:25. What was the result to his fellow-men? What did this widow's perseverance accomplish? If, then, we say that we are not good enough to pray, or that we lack faith, how does the Lord answer us? What is one reason why the answers to our prayers are sometimes long delayed? Eph. 6:12. How does importunity fit us to receive and use God's gifts? V. 8. Does "speedily" refer to final quick execution, or near relation of effect to cause? Rev. 1:1; 22:12, 20; 1 Sam. 3:12. Of what kind of faith has our Lord been speaking? V. 7. Do 2 Pet. 3:3, 4; 2 Tim. 3:1-9 helpfully explain this passage?

Vs. 9-14. The spirit which should pervade prayer. V. 9. How are these two states of heart related? What do they prove? Rom. 10:3; Prov. 30:12. How does God regard such? Isa. 65:5; 1 Pet. 5:5. V. 10. Facing what did each stand to pray? 1 Kings 8:30. V. 11. Did the Pharisee confess any sin? Did he ask divine aid? Whom did he praise? Whom did he accuse? According to his confession, would this Pharisee pass among us for a bad man? Of what might the publican have complained? V. 12:13. See Lev. 23:27-33; 27:30-33. What did the Lord's fasts signify? Isa. 58:3-10. How far does one discharge Christian duty by attending Christian ordinances and contributing to Christian charities? Psa. 50:7-21; Rev. 3:17. What certain hope was connected with the sacrifice before which the publican prayed? 1 Tim. 1:15. V. 14. Why is one abased by exalting himself? Prov. 25:6. Illustrations: Pharaoh, Saul, Uzziah, Haman. What leads the beatitudes? Mat. 5:3. What will such do? Mat. 7; 7, 8.

Literary Notes and Notices.

Prof. P. W. Hill, of the United Presbyterian church of this city, has been doing a good work in the preparation of a work entitled "Vocal Voluntaries," a collection of chants, anthems and choruses in which only the words of the Psalms are used. The work was undertaken at the suggestion of Dr. Meloy, pastor of the church, and the author acknowledges the aid of the editors of the *Christian Instructor* and others. The music is not difficult though of fine order and will work good in two ways: by helping the psalm-singing churches to maintain the use of the Psalms while improving greatly the character, and force of their music and by educating other congregations in the use of these Bible hymns where the excellence of the language is not warped by the versification, and the use of good music adds to the power and beauty of the words. The book may be had at the *Christian Instructor* office in this city.

No one who reads the satires of Juvenal will fail to notice how fully he is becoming acquainted with the domestic and political habits of declining Rome, so that two readings are never regreted, one for the study of the customs of the people, and then for the keen enjoyment of the literary work. The same is in a less degree true of Butler's "Hudibras." It appears that what Butler attempted against the Puritans of his day an American author undertook against the Tories of the Revolution, and with no less literary skill though wanting the popularity of the English work. For nearly a century this work has been forgotten, though its author, Judge Trumbull, died in Detroit in 1831. It has now been republished in popular style and with copious notes by the American Book Exchange, and Yankees of to-day may study the character and habits of the Yankees of a century ago, while they have President Dwight's judgment of the work that it "is not inferior in wit and humor to Hudibras; and in every other respect is superior."

—Rev. W. T. Ellis, whose evangelical labors in Yates City and Aurora, Ill., have been the reviving of many souls during the early part of this year, uses the press as well as the pulpit to awaken the conscience. A little pamphlet from his pen has been published by Baker and Arnold of the *Free Methodist*, entitled "A Trumpet Blast to alarm the Ungodly." "Omnibus Talk to Holiness People," is another pamphlet sent out by the same author.

—Rev. A. Sims, editor and publisher of the *Radical Christian*, Kelvin, Ont., has put out several tracts on practical religions topics in neat form and at small price. One of the series was written by a high church official who we were grieved to learn lately is an habitual user of tobacco.

—Mr. Alden, manager of the American Book Exchange, New York, has decided faith in the intelligence of the American people. He aims at a half million circulation for the organ of the Exchange, *Good Literature*. For a purely literary paper the enterprise is a notable one, and will require a vast outlay if the publishers find their estimate of the American reading public too sanguine.

Subscribe for the *Cynosure*.

Religious Intelligence.

—The meetings begun several weeks ago in Wheaton by Bro. P. H. Hanna and two companions have been attended with glorious results to many in the different churches who have received Christ as a Saviour from all sin and the Holy Ghost as their sanctifier indeed. A number also have been born again into a new life in Christ.

—A reviving has also begun under the labors of Bro. Walter A. Ferris at Prospect Park, just east of Wheaton and in the same township. A number are inquiring after life, among them several men in middle life. Bro. C. W. Hiatt, principal of the public school, is assisting in this work.

—At Elmhurst six or seven miles yet further east the temperance meetings begun last winter by professors Blanchard and Fischer have grown into a Sabbath afternoon religious meeting which will be a Gospel and temperance meeting combined.

— The Presbyterian Assembly, which meets at Buffalo on May 19, will have 550 members. It is said that the assembly is getting too large to transact business conveniently. The church has 177 presbyteries, 5,044 ministers, 5,489 churches, and 578,671 communicants.

—A national anniversary of the American Home Missionary Society will be held in Central Music Hall, corner of State and Randolph streets, Chicago, June 7, 8 and 9, 1881. The opening session will be held June 7 at 7:30 P.M.

—The fifty-seventh anniversary of the American Sunday School Union is to be held this week in Central Music Hall, Chicago, on Thursday evening. Addresses by D. R. Noyes, Rev. F. A. Noble, D.D., and Rev. John Hall, D. D., are expected. Dr. Hall is one of the Sabbath school champions, usually giving much of his time during the summer in encouraging this work.

—The General Assembly of the United Presbyterian church will meet this year in the First church, Allegheny, Pa., on the 25th inst.

—It is reported that 2,000 persons were confirmed lately in the Lutheran churches of this city.

The French Catholic Mission of New York.

Several times this work, in charge of Pastor P. A. Seguin, has been of late noted in the *Cynosure*. As we rejoice when any man is truly converted from lodgery, so do we when souls cast off the bonds of Romish priestcraft and accept Jesus Christ as priest and king. Bro. Seguin is conducting his work amid many trials, through lack of means, and his efforts certainly seem to deserve the prayers and contributions of Christian people. The New York *Witness* has published frequent reports of his work, and we find the following in the daily *Herald* of the 1st inst.:

"In the Eighth and Fifteenth Wards of this city chiefly, with a few scattered in other sections, there are 30,000 French-speaking citizens. They are in the main infidels, though nominally Roman Catholics. For their benefit there are three or four Protestant churches where services are held in French. The last one founded is that temporarily worshiping in Science Hall, of which the Rev. P. A. Seguin is pastor. He conducts three services every Sabbath, the evening one being in English and the other two in French. He has lately opened a day and Sunday school in Macdougal street for the children of his parishioners and all other religiously neglected French children. Mr. Seguin was for fourteen years a priest in the Roman Catholic church, but last September he renounced that faith, and while still retaining the name of Catholic, he is doing all he can here to draw away his countrymen from that faith. The famous Father Chiniquy, through whose labors Mr. Seguin was converted, has promised to come and labor with him here for a month as soon as he can. Half a million French Canadians are scattered through the New England States, to whom Mr. Seguin proposes to send missionaries as soon as he can find the right men among his converts. He addressed the Methodist preachers' meeting on a recent Monday on his work among the French population of New York and received their hearty indorsement. There is undoubtedly ample need for evangelizing agencies among the French, as well as among the English-speaking population of this ever changing and constantly growing city."

We are permitted to place before the readers of the *Cynosure* the following letters, which give something of pastor Seguin's history and show that he is not trickily following McNamara and O'Connor that he may gain a moment's notoriety, but that he has been called to this work by the Spirit of God:

"By the present letter we give permission to the Rev. P. A. Seguin, one of our priests, to go to St. Paul of Minnesota. We certify that the aforesaid priest is under no censure that we know of, and that he is worthy of the esteem of the bishops. Edward Charles Fabre,

[seal.] Bishop of Montreal, Can.

August 23, 1878."

"This is to certify that the Rev. P. A. Seguin, a priest of the diocese of Montreal, Canada, has labored in our diocese for eleven months. He worked with great zeal and energy, but left of his own accord. As far as I know, he is under no censure whatsoever, and as far as is in my power, I give him full permission to join any other right reverend bishop.

Rupert Seidenbush, O.S.B.,

[seal] Bishop of St. Cloud, Min.

July 23, 1879."

"I, the undersigned, gave hospitality to Rev. Father Seguin during a month. I found him to be a real gentleman and a good priest, attending his Christian duties and minding his own business. One day the two aldermen, Lawler, Purcell and I, went to gee Rev. Dr. McMullen, vicar general, in regard to Father Seguin. I regret to say, as a matter of course, that we were far to be treated gentlemanly and Christianly by that reverend doctor, administrator of the diocese of Chicago. No satisfaction was given to us on this important subject. This is far from being a credit on the Roman Catholic church.

Regis Papineau, Dealer,
325 S. Halsted St., Chicago.

Nov. 23, 1879.

Miss Ellen Star, the publisher, the authoress and the star of the church of Rome in Chicago, since her conversion to that corrupted church, has written as follows concerning Mr. Seguin, to Charles Henrotin, Belgian consul, Washington street, Chicago, the 5th of February, 1880:

"Dear Sir:—Instead of sending the bearer of this note, Rev. P. A. Seguin, to any of my Protestant friends, or even to any of my converts, I have decided to address him to you, trusting to your Catholic heart to advise some way to assist him under his present embarrassing circumstances. Mr. Seguin will show you his letters, and I have reason to believe, apart from these, that there is no reason why he should not have our respectful good will. Father Rales wanted me to try and get up a French class for him, but you know how difficult that would be. It seems to me better to try to procure some position for him in a business house until we have a bishop, when I hope and trust the reverend gentleman will be called upon to fill some of the places where he can do good in the way of his priestly vocation. I am every day surprised to see some new case coming up which not only demands our sympathy, but which shows how wonderfully varied are the trials to which mortals are subjected in the Roman Catholic church. Without the shadow of a blame from any quarter, Mr. Seguin finds himself cut off from parochial duty, and he has no means to carry him through the strait of circumstances in which he is now placed until he gets an answer from the Pope. I must believe you will not turn a deaf ear to him, and that you will, if possible, point out to him some way by which he can meet his daily necessary expenses.

Commending Mr. Seguin to your kindness and respectful consideration, I beg to remain, dear sir, your most obedient servant,

Ellen E. Star,

Chicago, St. Joseph Cottage, 299 Huron Street.

Feb. 5, 1880."

"Rev. Mr. Seguin: *My Dear Brother:* — Having attended your services in Science Hall, and having closely observed your teachings and plan of operation, it affords me pleasure to bid you God speed. You must have money subscribed sufficient to pay your necessary expenses the rent of your hall, room and board, so that you can give your

time to visiting among the French population, etc. Your plate collections must of necessity be moderate, and if you are compelled to depend on them your work will probably fail. You ought to have a regular lease of the hall, or your church enemies will or may hire the hall from under you, as they hired Clarendon Hall from under Father O'Connor.

Yours truly,

HON. CHAUNCEY SHAFFER.

New York, Dec. 17, 1880."

"I certify that the Rev. P. A. Seguin has spent nearly two months in the 'Converted Priests' Home,' at St. Ann, Kankakee county, State of Illinois. His love of study, his gentlemanly manners and sincere piety have singularly endeared him to me. I have not the least doubt that, by the great mercy of God, Mr. Seguin will be a vase of election in the church of Christ. When I was working in Montreal, Canada, I heard many times that Mr. Seguin was too intelligent and honest to remain under the heavy and ignominious yoke of the Pope. His conversion to the Gospel truth has fallen as a thunderbolt upon the bishops of Canada, who knew his honesty and feared his indomitable energy. It is not without a great purpose that our merciful God has called the Rev. Mr. Seguin into the great metropolis of the United States, New York. Many precious souls will be brought by him to the dear Saviour's feet in that great city.

CHARLES CHINIQUY,

Pastor of the First Presbyterian Church, St. Ann, Kankakee County, Illinois.

April 27, 1881.

About a year ago, the Rev. P. A. Seguin, being entirely and intimately convinced, after fourteen years' observation, that the Romish Catholic church was but a human system, a pure humbug, he sent his letter of recantation to the bishop of Montreal, who ordained him a priest in 1866.

UNITED BRETHREN.

—From far-off Africa comes a voice of cheer to the churches in America. The Sherbro-Mission conference meeting at Shengay on the west coast of Africa, March 17, adopted the following on the secret orders:

WHEREAS, The Bible teaches that not anything should be done in secret, and as Christ, who is our great teacher and example, spoke openly to the world and did nothing in secret; therefore,

RESOLVED, That we in our lives and teaching discourage all secret oeganizations by showing the evils that are connected with them, and that he that doeth truth cometh to the light; that secret things belong to God and not to man.

—The *Telescope* of last week contained several articles of sterling worth on the great question which will come before the General Conference meeting to-day in Lisbon, Iowa. Father Kemp, of Dayton, who had some experience with the Boston mob, and Dr. L. Davis, of the Dayton Seminary are faithful in their appeals to their brethren to maintain the truth. The latter suggests this thought: "Let those who may be honored with a seat in that body not stand up in their places and openly defy the authority of the General Conference. And then, when they return home they should not encourage their people to resist enactments of the highest judicatory of the denomination. Nor should they attend nullification conventions or in any way encourage our people to rebel against the constituted authorities. In a word, all ought to know, and especially delegates to the General Conference, that it is acting in bad faith to trample down law and order because we cannot have things our own way."

—The meeting of the General Conference will probably continue into next week. Let special prayer be offered by all Christians that truth and righteousness may have a glorious victory.

—Rev. John V. Potts, of Decatur, Ill., secretary of the Society of Christian Literature, writes that at the last meeting of the society, Robert Cowden, of Galion, was elected president; that the membership now numbers 31. The object of the society is the production and spread of truly Christian literature. Any one in sympathy with this object may become a member on payment of $2 and $1 yearly thereafter.

MISSIONARY.

—Mrs. W. H. Gulick, a missionary to Spain lately addressed a meeting of Chicago ladies upon her interesting work. She said that until thirteen years ago there was not a Protestant service in the whole country and until fifteen years ago there were no Protestant Bibles even, save a few secretly introduced by seamen. When the board began its work in Seville at that time, it was necessary to do it under cover in the fifth story of a tenement house, the attendants going in and coming out one at a time and taking pains to extinguish the one lone candle immediately at the end of the gathering. In 1871, when Queen Isabella was banished, her departure was heralded as a sign of increased prosperity in the work of evangelization, but when the speaker, in that year, landed with her husband at Santa Dia, it was perforce with the greatest circumspection and it was only after protracted search that a room—an old fish-store—was found wherein to establish their mission. The first serious opposing agent that they encountered, however, was a Catholic woman's board, the members of which used to stand upon the street corners, and with candies and kisses entice the children away. The parents, nevertheless, soon learned to appreciate the superior advantages inherent in the American missionaries' system of juvenile education and continued to send their children. All manner of opposition was then encountered from the priests and the utmost trouble was experienced in overcoming certain cherished ancestral superstitions on the part of the people. One of these, for instance—doubtless the most obstinate—was the worship of the Virgin, the people in Madrid having been actually instructed that it was better to pray to Mary than to Christ, for while he might be busy, she would hear and present their petitions as an intercessor. The fear of purgatory and the power of popular belief in the indulgences granted by the priests, were also potent hindrances to the work. Whole villages, on the verge of coming over to Protestantism, had only been prevented at the last moment by the priests.

—Twelve Chinese converts have been ordained as ministers in the Church of England.

News of the Week.

—Gilbert Hubbard, one of the oldest residents of Chicago, died on Friday last.

—The striking switchmen held out all last week, though offered from $65 to $75 per month. Freight business on nearly all the railways was almost entirely blocked, and considerable inconvenience and loss was inflicted on the business of the city.

—The propellers City of Fremont and Joseph L. Hurd arrived in Chicago Friday, being the first vessels through the Mackinaw Straits.

—Warrants have been issued in Philadelphia for the arrest of five persons charged with having committed frauds upon the government in connection with the execution of worthless bonds for star route contractors.

—The train on which the Vanderbilt party of Michigan Central directors returned from Detroit to New York made the run from Amherstburg to Victoria, a distance of 229 miles, in the astonishing time of 235 minutes. The engine was one lately built on a new pattern, known as the Fontaine patent.

—Olive Logan attempted a lecture at Whitewater, Wis., Friday evening, but fainted after speaking half an hour and was removed from the hall.

—Having closed the Cincinnati theaters on Sunday, Mayor Means has served the saloon keepers with a printed notice that he will enforce the Stubbs law should they dare to open their doors on the Sabbath. The police court is in accord with the mayor.

—A clerk in a Topeka (Kansas) drug store sold a bottle of Hostetter's bitters to a man who drank it and was arrested while drunk. The druggist was also arrested. The executive committee of the State Pharmaceutical Association has decided upon certain test cases, which will be brought in the Leavenworth and Shawnee county district courts, to test the legality of the temperance law.

—The United States Grand Jury at Deer Lodge, Montana, has indicted ten Mormons for unlawfully voting for delegate to Congress, and four of the offenders have been arrested by a deputy marshal.

—George Lyons, a clerk in Brooklyn, went to the stable to feed a horse, accompanied by Mary Scott, an infant. While Lyons was putting feed in the crib, the horse fatally kicked the child. As Lyons stooped to pick up the little girl, the horse kicked him and broke his leg. Henry Argue, hearing the cry, ran to assist, and while trying to get Lyons and the child from the place where they had fallen, the horse kicked him, fracturing his hip.

—A ferry-boat sent out from Nebraska City, Neb., rescued nearly four hundred people who had been surrounded by water for several days, nearly drowned out and almost starved. They were lodged in the public buildings and provided with food.

—A convention of delegates from the Land Leagues of Illinois was held in this city, and a State organization formed to perpetuate the agitation in Ireland and England. The association pledged itself to raise this year $250,000 or more to aid the cause.

—The principal Arab theological institute of Tunis has resolved to unfurl the standard of the Prophet and proclaim a holy war against the French and other infidels. The Bey's police have made several arrests and discovered a large quantity of powder and bullets.

—The number of deaths from starvation and of deaths accelerated by privation, in London, during 1880, was 101.

—It is said that the arrest of the Grand Duke Constantine is likely to be followed by a Nihilist movement of the sailors of the Russian fleet, who are supposed to be in collusion with other Nihilists at Odessa.

—Affairs in Transvaal appear to be in a bad shape. Several Caffre chiefs are said to have formed a league against the Boers, and it is feared an attack will be made after the departure of the British.

—At a banquet given in Paris to celebrate the abolition of slavery, Gambetta proposed a toast to "all French subjects beyond the seas, without distinction of race or color." The plan of forming a Franco-English committee for the abolition of slavery in Egypt was discussed.

—The St. Petersburg correspondent of the London *News* says that at the council of Russian Ministers held on Tuesday, it was unanimously decided to favor unity of administration, which will involve ministerial responsibility, to be secured by conferences of ministers under the presidency of one of their own number, and that the Czar offered the presidency to Melikoff. At the council to consider the question of convoking the deputies several of the highest officials, military men nearest the late Czar, voted with Melikoff in favor of taking this first step toward constitutional government.

—It is reported in Constantinople that ex Sultan Murad Midhat Pasha and Sulieman Pasha will be charged with complicity in the murder of Abdul Az'z in 1876. Murad was the nephew of Abdul Az'z, and when the latter was deposed May 30, 1876, Murad became Sultan. In August of the same year, a council of ministers declared that the new Sultan was suffering from idiocy and he was deposed, his brother, Abdul Hamid, the present Sultan, succeeding him. Midhat Pasha was the minister who figured as a reformer about the time of the Turko-Russian war and who was banished from Constantinople.

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MISCELLANEOUS.

—Liverpool proposes to spend $15,000,000 in bringing her water supply from Wales, through 67 miles of tunnel, and dams 72 feet high.

—Mammoth glucose works are being erected in this city. That the structure may have the surest possible foundations, the earth where the main building is to stand has been dug away to the depth of ten feet, and at the bottom have been driven huge piles forty feet in length. Some 8,000 piles have been driven into the tough earth, completing the foundation for the main building, which is to be 160 feet square, eleven stories and basement high, and the greater part of that of the smaller wings, each having an area of 100x130 feet. The third large building measures 110x130 feet.

—The Cunards are launching one vessel 500 feet long; the Anchor Line one 550 feet long; the Inman Line one of 8,000 tons; the Guion Line one of 6 400 tons; the North German Line one of 5,000 tons; the Allen one of 5,500 tons.

—At the close of a scientific convention, held in Washington, the members called in a body at the White House to see Mr. Lincoln. As they were waiting in the East Room the President entered, in that emphatic way of his, for he seemed an interjection point, giving emphasis to everything he said or did. A member addressed him, and after making some rather fulsome remarks, said:

"Mr. President, we trust during this time of trial in which the nation is engaged God is on our side and will give us victory."

To this Mr. Lincoln replied: "Sir, my concern is not whether God is on our side. My great concern is to be on God's side, for God is always right."

DECEASED MILLIONAIRES.—Commodore Vanderbilt, railway king, $75,000 000; Wm. B. Astor, real estate lord, $60,000,000; Alexander T. Stewart, autocrat of dry goods, $35,000,000; Peter and Robert Goelet, real estate lords, $25 000 000; Charles Morgan, shipping merchant, $10,000,000; Alexander Stuart, sugar refiner, $5,500 000; Wm. C. Rhinelander, real estate lord, $3,500,000; Jas. Brown, banker, $5 000,000; Courtland Palmer, retired wealth, $2,000,000; John W. Chandler, married Astor's granddaughter, $1.500 000; John Q Jones, chemical bank cashier, $2 500 000; Col Van Buren, real estate lord, $1 000 000; David Leavitt, financier, $3 000,000; Benjamin Winthrop, retired, $1,000,000. Total $230,000,000.—*Ex.*

During the past twenty-five years whisky has decreased the wealth of the United States more than $36,000,000. It has added more than two hours to the daily task of every toiler. It has robbed over 400 000 persons of sanity. It has added over 300,000 persons to the list of idiots. It has reduced 2,500,000 people to a condition of pauperism. It has made more than 1,750 000 criminals. It has prematurely taken the lives of more than 1,500 000 citizens.

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J. A. Richards sends eleven subscriptions. W. O. Dinius, R. E. Bird and L. C. Gaskill send clubs of three each.

Two sent clubs of two each last week. This week W. W. Cromwell and A. D. Carter each send three subscriptions for a year each.

Six persons send two subscriptions for a year each.

Several friends express a determination to work for the *Cynosure*.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING May 7, 1881:

C D Brooks, E D Bailey, J F Browne, C W Core, W W Cromwell, J W Cole, M T Coomer, A D Carter, S L Cook, P B Chamberlain, G M Elhenny, E W Flint, J W Fletcher, J M Frink, H H Hinman, T P Hitchcock, W H Jones, Wm Johnson, J Lamb, J Liggett, R Mansfield, D Owens, O Porter, J Power, R Park, J Stewart, D Shepherd, H B Stiles, Mrs M M Smith, A Tuttle, L L Thompson, J Vanfossen, W Wisarht, L I Wicker, J Henry.

Books and Tracts sent during the week ending May 7, 1881.

By Express.

Rev A R Schultz.

By Mail.

J M May, R G Bonser, G F McNeal, J J Manning, H D Chapman, M Corp, H Stevens, B F Miller, E D Olmsted, J P Patterson, C D Brooks, Wm David, A S Barnes, J W Fletcher, J H Austin, O Tichenor, S H Lewry, J F Bailey, J T Rose, G W Donaldson, J Lamb, H V Ploeg, H B Stiles, L J Leighton, Mrs M M Smith, B Chappel, G P Zeiss, A Gray, J M Frink, H J Mears, A D Carter, A M Paull, J F Dodds, J F Duckett, S Wardner, H Wichmann, D H Robbins, J A Mccune, Mrs J Liggett, C A Belonway

Donations to Tract Fund.

H Johnson, $1 10.

MARKET REPORTS.

CHICAGO, May 8, 1881.

GRAIN—Wheat—No. 2		1 03¾
No. 3		98½
Rejected		90
Winter	1 01	1 06
Corn—No. 2	43	43¼
Rejected		41½
Oats—No. 2		38
Rye—No. 2		1 17
Bran per ton	10 50	11 25
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	13 00	18 00
Prairie	7 50	14 00
Lard per cwt		11 20
Mess pork per brl		17 45
Butter, medium to best	13	24
Cheese	7	14
Beans	1 00	2 75
Eggs		11
Potatoes, per bu	75	1 10
Seeds—Timothy	2 40	2 65
Clover	4 00	4 25
Flax		1 13
Broom corn	3	8½
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle extra	5 80	6 25
Good	5 55	5 75
Medium	5 25	5 40
Common	2 30	5 00
Hogs	5 25	6 40
Sheep	3 50	6 30

New York Market.

Flour	$3 75	8 00
Wheat—Spring	1 17¾	1 26
Winter	1 18	1 28½
Corn	57	62
Oats	45	55
Lard		11 60
Mess pork	16 12	17 75
Butter	10	27
Cheese	10	12
Eggs		15
Wool	14	46

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CHICAGO, THURSDAY, MAY 19, 1881.

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Topics of the Time.

The Illinois Legislature which has been in session about five months has agreed to adjourn on the 30th inst. The almost entire absence of any good result from this long session, and its frequent occurrence in this and other States, is one of the strongest arguments for national supremacy, of which so much is said for and against. The necessity of spending nearly a half year in finishing up the business properly before the body disgusts sensible people with such law-makers and the sentiment is quite likely to be extended to the laws they make.

One matter, of secondary importance in the ordinary estimation, was the passage of a bill against carrying concealed weapons or weapons whose only use is in the hands of assassins, and also forbidding the selling or lending weapons to minors. Dealers in deadly weapons must keep a full register of their sales. This is a well-meaning act, but is far from reaching the seat of the trouble. The second class news stores and publishing establishments which circulate the "Buffalo Bill" style of literature are the places that need suppressing, with the groggeries, if bloody fights and cowardly assassinations are to be stopped. In New York the other day a boy, who was going through the Italian brigand act before a knot of comrades on the street, thrust his knife by accident into the heart of a little fellow passing by. The deaths and wounds from careless handling of deadly weapons is enormous, to say nothing of the awful power they give to sudden anger.

A convention representing the brewers of the United States met in this city last week—the twenty-first meeting of the kind. The bulk of the two hundred and fifty men present was German and prominent among them was Herman Reuter, a politician and editor, whose hand has been felt in the declaration of principles put forth by the Republican party. At a banquet given on Thursday the liquor business was considerably bolstered up in its appearance of respectability by the presence of Hon. E. B. Washburne, who was named for the Republican Presidential nomination last year; Mayor Harrison; T. T. Gurney, the celebrated Freemason; Mr. Randolph, Secretary of the Board of Trade; and "Dea." Wm. Bross of the *Tribune*. The latter, years ago, when Lieutenant Governor of Illinois, was often sought after for a speech at missionary meetings. Of late it has been sadly noticed that he seldom appears in this capacity except in obese compliments of German beer. Have not some of his Christian friends a duty in respect to his case?

A while since Earl Dufferin, who was just returned to England from serving as minister at St. Petersburg, wrote that an application of Russian land laws to Ireland would go far toward solving the difficulties of that unhappy island. It is reported that some of the Baltic provinces, which, having no serfs, were shut out from the action of the land laws attending emancipation, are now appealing for the extension of the laws over their territory. In the midst of the sullen clouds of nihilism, such movements show a better side to Russian affairs. The young Czar has come to the kingdom in troublesome times. To escape the facilities for assassination in the capital he has gone out a short distance into the country; he has been obliged to banish near relatives and place others under arrest; and last week he accepted the resignation of Melikoff, who seemed the wisest counselor against nihilism with his father, and for constitutional reform among his own advisers. The nihilists address him with the warning that regicide is popular in Russia, demanding amnesty for political offenses and a constitution. The first step toward the latter was taken a few weeks since, but the resignation of Melikoff shows that the conservative forces are yet strong about the Czar.

The Anti-monopoly League of New York has a worthy purpose in view, but its managers must show more energy if they hope to move our stirring people. A meeting, largely attended, was held Saturday evening by the League, at Cooper Institute, to protest against the confirmation of Stanley Mathews as Judge of the Supreme Bench. Mr. Mathews had already got his vote of one majority, and the only result of the meeting was a protest and a request of the New York Senators to move a reconsideration, which, under the present state of the Senate, they are not likely to do. The objection to Mr. Mathews is that he is a Pacific Railroad candidate, and in the possible legal complications in which the road may become involved with the government, he will not be an unprejudiced party. It has already been decided by the Supreme Court that public corporations which appeal to the people for support are subject to the control of the people through their State Legislatures. Mr. Mathews' strongest support was from the greatest of railway monopolists. The press was generally opposed to him; so was the judiciary committee of the Senate. The League publishes a few figures like the following to show the necessity of agitation: the estimated wealth of Jay Gould & Co., accumulated in fifteen years, is $75,000,000; the Vanderbilts, $100,000,000 in twenty years; the Central Pacific Syndicate, $186,000,000 in fifteen years. The power of these monopolies to control legislation is not to be despised, nor is their acquisition of a member of the Supreme Bench, if the objections to Mr. Mathews are genuine.

A Canine Tyler.—A mystic brother asked Deacon E. Smith, of Center Strafford, N. H., who keeps a large, savage-looking dog, "What do you keep that dog for?" "To keep away cowans and eaves-droppers," was the reply that sent off the son of Hiram.

The Secret Empire.

—Gen. John C. Smith, of this city, who is the so-called Grand Commander of the Knight Templar Masons, goes to Olney, Ill., next week to help the order there in celebrating the Romish festival of "Ascension Day."

—George Washington Post, Grand Army of the Republic, of New York, proposes to go to Mount Vernon on Decoration Day and place flowers on the grave of Washington. Other posts and military organizations have asked to be allowed to participate, and President Garfield has been invited to deliver the oration. The lodges mean to make the most of the fact that the President, in past years, was foolish enough to join the lodge. If he is truly a child of God he will have this evil thing cast out of him.

—On the 26th of April, Van Valkenburg, so-called Grand Master of Odd-fellows of Iowa, made a speech to the order in Dubuque. He claimed that the lodge revenues were $5,000,000, and the annual relief $1,500,000. This comprises the whole world. The following are his figures for the time between 1830 and 1879:

Supreme Lodges (Sovereign, German Empire, Australia)	3
State, district, territorial and colonial Grand Lodges	58
Grand Encampments	40
Subordinate Encampments	1,871
Encampment members active	79,813
Subordinate Lodges	7,276
Lodge members, active	449,745
Lodge initiations	1,131,297
Members relieved	902,845
Widowed families relieved	129,545
Total relief	$29,202,835.56
Members deceased	86,357
Total receipts	$77,984,169.74

—The same speaker claimed that it is susceptible of "almost mathematical demonstration" that Oddfellowship is a powerful agency in "upbuilding truth, honor and fidelity, and in suppressing falsehood, vice and error." That is, in other words, an order that tells the world it is founded on the broad principles of benevolence, and yet is only benevolent in the proportion of one and a half to five: such an order builds up truth and suppresses falsehood! Why, the whole effect of the initiation under the old ritual was based on deception. Men who go about proclaiming such stuff deserve to be suppressed as common frauds.

—The sign of the triple cross is used as the seal of the Grand Master of Knight Templar Masons and by the Pope of Rome. Behold the mark of the Beast!

Impudence, Hypocrisy and Humiliation.

BY REV. A. J. CHITTENDEN.

What is not true is certain to become, when fully ripe, both hypocritical and impudent. That was my thought while witnessing the Odd-fellows' demonstration in Rochester on the 26th of April.

What had they done for the public to justify any claim to public notice? How could a body of people who studiously debar the public from their organic doings ask the public to congratulate them on the dimensions and zeal of their order? More definitely, how should any fraternity that deprives a grocer and a saddler of a certain part of their custom to give it to their own kind, ask this same grocer and this same saddler to close doors on the celebration day of their order, or at least to do honor by a show of deference? If they formed a community of themselves (a result that would be self-destructive in the supposition) they might, with some regard for decency, have a community celebration, and all the people engage in mutual admiration. But the very purpose of the lodge compact being mutual help, there is an implied damage to the rest of the community, and one which is generally felt in a very practical way; yet the injured part of the community, who are generally a majority, are invited to express their gratitude in a hushed assent and muffled thanksgiving for the favor of being adroitly plundered!

There is a line crossing the absurd, beyond which the ridiculous becomes a sad and grievous sight. The impudence to which I have alluded is but one item of the kind. Modesty has no guarantee where Christ is not leader and lawgiver. "We receive the distressed." "We feed the hungry." "We educate the orphan." "We — we— we— enable man to discover his own possibilities for good." Such were the placards lining the windows of merchants and artizans. The logic of all this was: "The church is a failure—and we have done it!"

The way they do it was told me a few days ago by a very reliable gentleman in Batavia, who used to act as undertaker. A member of the immaculate order died and the poor widow was expecting some return for the lodge fees so long and so regularly paid in the shape of an insurance of no large amount. She was told by the committee from the invisibles that the emblems of the order would be required for funeral decorations on the coffin and elsewhere, to which she assented with all confidence in the fraternity. The result was that fifteen dollars were deducted from the matured insurance to pay for the extra furnishings to make a display of the order. And great was the display, and the parade of benevolence was also great.

This same gentleman gave me a rich bit of history calculated to stop the mouths of those Masons who deny the correctness of our standard expositions. He gave the name of an aged Mason, living for a time in Warren (I think), who was a resident in the State of New York when Masonry commenced to recover itself from its defunct condition. The brethren of his district were anxious to organize and inquiries were made in every direction for a capable officer to conduct ceremonies. None could be found. But Bernard's Light on Freemasonry was found and used in full to reorganize the dead lodge, which has been until this day a lodge in good and regular connection with the order. The logic of this is visible to the blind.

The Rochelle parade was hardly satisfactory. It wound its way about the town without any show of enthusiasm except by the bands. Men of business seemed to feel it as a rather unpleasant necessity to harness themselves, rush out into the ununiformed ranks of all sorts, make a short circuit and then rush back to business, hiding their regalia under their coats. Their business interests required a full show of respect. The same consideration, I presume, supplied the rear end of the lodge train with two Presbyterian ministers, one of them a sort of high priest of the order, in full gilt regalia. The other looked equally *guilty*, but did not have the honors on. Both of them were compelled to sit still and hear the orator in the hall announce that "the three links in the chain of Odd-fellowship had done more good than all other institutions, human or divine." This assertion did not please the Masons present. How they will settle the difference I have not learned. But the humiliation of those ministers must have been a heavy charge for the favors of the lodge element in their parishes.

The Presbyterian and Methodist churches made a catch-penny day of it. "Ho! every one that is hungry, come get a good warm meal with a place to rest—all for fifty cents." Such was the shameful parody of Scripture and the shameful begging of the church in the presence of all the people.

Impudence, hypocrisy and humiliation—sad was the exhibition to my mind. If the Christian churches would discountenance these frauds and nuisances, with all the ministers who bow the knee to them, the lodges could not survive half a decade of years. We furnish them the moral capital with which they do the business of roping in young men and fattening the officers—playing the game of affected benevolence.

Later.—I am credibly informed that the local minister referred to was quite displeased with the character of the Odd-fellowship speech to which he was compelled to listen out of courtesy, having been "taken in" under the invitation to make an opening prayer. He does not like such organizations.

[The question is, then, what business had he there, giving the sanction of his religion to such folly and falsehood?—Ed.]

Solomon's Temple.—VI.

BY E. RONAYNE.

The Pillar of Cloud.

[Concluded from last week.]

In Ex. 13:21, 22, we read again: "And the Lord went before them by day in a pillar of a cloud to lead them the way; and by night in a pillar of fire to give them light to go by day and by night. He took not away the pillar of the cloud by day nor the pillar of fire by night from before the people." The children of Israel were redeemed from the burning furnaces of Egypt and from under the galling yoke of Pharaoh. They were sheltered under the sprinkled blood, gathered in holy communion and fellowship around the table of the Lord, to feast upon the roasted lamb whence that blood had come, and now they are graciously led forth under the divine leadership of their glorious deliverer, and the pillar of cloud becomes to them at once both a guide and a light. And thus it is ever with God's people; redemption first, then communion, and then guidance. Some of our sectarian denominations, however, would try to alter this beautiful order of the divine economy by introducing some ordinance or some denominational dogma or decree between redemption and communion, and so making our fellowship together in the Lord's Supper depend entirely upon some human invention or so-called church rule. But the Gospel order is both clear and conclusive: Salvation first, then communion, then light, guidance, and all other things which belong to it. And as the children of Israel were redeemed from the sword of judgment of the destroying angel by the blood of the lamb sprinkled upon the side posts and upon the upper door posts of their houses or dwelling places, so man is now eternally sheltered by the blood of Christ "from the wrath of God revealed from heaven against sin." "Forasmuch as ye know that ye were not redeemed with silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Peter 1:18, 19.) "There is therefore now no condemnation for them who are in Christ Jesus." (Rom. 8:1)

And again, as the children of Israel, after their redemption, immediately set out upon a pilgrim journey through countries and among a people where they were to be constant strangers, so are the children of God now only strangers and pilgrims on the earth. In the world but not of it; following their daily avocations in it, but separated from all its entangling and corrupting alliances, it is their blessed and happy privilege to be ever led by the Lord Jesus, the Shepherd guide of his people, and to be bountifully sustained by the "true bread from heaven" and the "fountains of living water." But keeping still in mind the history of the Israelites, let us look once more at the pillar of cloud.

As soon as Jehovah's redeemed host took up their march through a country which was to them entirely unknown, and which their feet had never trod, the pillar of cloud went before them by day to lead them the way, while at night it went before them as a pillar of fire. They were utterly ignorant of the journey, but the pillar of cloud became their guide, and when gloom and darkness was upon the earth, it was also light before them. Moses was a faithful servant, but the Lord their Redeemer would not intrust him with the guidance of his ransomed children. He himself became both their guide and their light in all their journeys. But blessed be God, Christ as a Son over his own house (or Tabernacle) whose house are we (Heb. 3:6), has received all power from the Father, "both in heaven and on earth," and he is now the Shepherd-guide of all God's dear children. "And the sheep hear his voice and he calleth his own sheep by name and leadeth them out; and when he putteth forth his own sheep he goeth before them and the sheep follow him, for they know his voice." (John 10:3, 4) "And a stranger will they not follow, but will flee from him." (John 10:5) They will not fellowship nor follow Hiram Abiff, Damon and Pythias, nor any of the other false guides or hirelings of man's appointment, which are to be met with in all secret lodges and among all false worships, from the effeminate and silly Sons of Temperance up to the Grand Master of Masons and the Roman hierarchy. But they will follow the Lord Jesus by believing his testimony, by relying upon his promises and by accepting the terms of his glorious Gospel, as it is written: "My sheep hear my voice and I know them and they follow me." (John 10:27.)

But Jesus is not only the guide, he is also the light of his redeemed people. "In him was life" (and nowhere else) "and the life was the light of men. That was the true light which lighteth every man that cometh into the world." (John 1: 4-9) "I am the light of the world. He that followeth me (as in the wilderness) shall not walk in darkness, but shall have the light of life." (John 8:12) "As long as I am in the world I am the light of the world." (John 9:5).

And thus, while the Tabernacle as a whole was a most vivid representation of the church of Christ, both as to her present wilderness

condition and her future glory, the Lord Jesus himself is God's great ordinance for the putting away of sin and for the bringing in of everlasting righteousness, and so every single feature or element connected with God's building, whether as Tent or Temple, pointed most directly and unerringly to Christ and was instituted for the express purpose of constantly keeping before man's mind the great fact that Jesus would ultimately come as the seed of the woman and that he would "suffer for sins, the just for the unjust, that he might bring us to God." (1 Peter 3:8)

A Graphic Story of the Morgan Murder.

ANOTHER STATEMENT FROM THURLOW WEED.

LIGONIER, Ind., May 9, 1881.

DEAR CYNOSURE:—Having read your reports of Thurlow Weed's statement about the Morgan tragedy and being in possession of one of his "talks" with Mr. W. A. Croffut, the New York correspondent for the Indianapolis *Journal* (whose *nom de plume* is "Jerome," and I am informed corresponds for the Chicago *Times* also) and who I think has reported Mr. Weed correctly. I herewith send you the "talk" verbatim as reported by "Jerome" May 26, 1880, and published in the Indiana *State Journal*, June 2, 1880. I considered it a valuable statement, and would have sent it to you ere this, but it is difficult for me to write, and I thought it would be sent to you by some one else. You can make such use of it as you think proper.

I wrote to Mr. Weed stating the existence, object and work of the National Christian Association and of the *Cynosure* as the organ of the reform movement.

Mr. Weed's address is No. 12, Twelfth street, New York. He is an avowed reformer, and was "the leader of the Anti-masons" in what "Jerome" calls "the Anti-masonic crusade of fifty years ago."

I desire also to say that Mr. Phillips, P. M. at Byron Center, Kent county, Mich., officiated in the Morgan murder trials; saw Mrs. Morgan in court; and was personally acquainted with Chesebro, Sawyer and Hall, and confirms their complicity in the murder of Morgan.

Respectfully,

RUFINA FRY.

"Jerome's" letter is as follows:

"Being at Mr. Weed's house the other evening I asked the venerable man, bluntly, 'Where and how did Morgan die?'

"'He died,' said the old man 'about two miles from the shore of New York State at the mouth of Niagara river, in the year 1826. He was carried there in a boat in the night, by five Masons, detailed for that service from the lodge, and they there tied weights to his head and feet and drowned him in the lake.'

"'You speak very positively about it,' I said.

"'Of course I do,' he answered. 'In the first place there is a great amount of strong circumstantial evidence showing it, and, in the second place, I know it from the very lips of some of the murderers themselves.'

"I intimated how much surprise I felt and he went on. He spoke rapidly, and with the emphasis of certainty, recalling dates and names distinctly, but I took no notes, and, as it was comparatively new ground to me, I may do him injustice in misreporting some detail of the strange narration.

"'Some of the men whom I charged with the murder sued me for libel,' said Mr. Weed, 'but I got witnesses enough. I went to Vermont in the dead of winter with a sheriff armed with a requisition, and there in a secluded house in the snow-clad mountains, in the night, we found the old man who was in charge of the fort when Morgan was imprisoned there. He was ready to testify for me. After one of my trials, I invited three of my witnesses to an oyster supper. At the table were four of us, Simeon Jewett, Samuel Barton and one John Whitney, whom I suspected of being one of the guilty parties. While we were at the table he confessed it; said he had kept the terrible secret as long as he could, and he wanted to make a clean breast of it; that he was one of five who drowned Morgan, and that the others were Col. William King, Garside, Howard and Chubbock. He entered into all the particulars of the tragedy and said that he himself was opposed to visiting the extreme penalty on Morgan, but felt that he must obey the orders of his lodge. 'Now, John, Weed can hang you,' said Barton. 'Yes, I know he can,' answered Whitney, 'but he won't—at any rate I'd rather chance it than to keep the dreadful secret longer.' I met John Whitney in Chicago in 1860. He came to me as soon as the papers announced that I was at the hotel, and told me I must write out his confession for him. I told him I would as soon as the convention was over. The minute the balloting was concluded he came to my room and again urged me to write for him. He said he could not trust anybody else and I must not reveal his confession till after his death. I was pained with the fresh disappointment of the defeat of Seward, and my trunks had already gone to the depot. So I put him off again and told him I would see him soon. We exchanged letters after that, but he suddenly died and I never saw him again.'

"'The Chicago editors ought, even at this late day, to look up Whitney's relatives, and see if they know anything of it,' I suggested.

"'It might be well,' he assented, 'but I have heard that he left no statement. All five men are now dead, and it is curious that all but one died violent deaths. Col. King committed suicide, and Garside was kicked to death by a horse; but I am as certain that they conspired to murder Morgan as I am that I alone live to tell about it.'"

The "Universal Brotherhood" has a Color Line.

The *Christian Recorder* of Philadelphia, organ of the African Methodist Episcopal church, republishes the following from the New York *Graphic* as of interest to its Masonic readers:

The assertion that "a Mason is a Mason over all the world" does not seem to be true. A colored man may be "a man for a' that and a' that," but the color of a man's skin seems to have much to do with his membership in the Masonic fraternity, if statements made by colored men are to be received as evidence. There is now practically no affiliation whatever between the black and white Masons in America. With few exceptions the black man's skin forbids him admission to the white man's Masonic lodge. The alleged cause for this difference is technical. The difference is real and likely to remain so for a great while to come. In a general way, the colored men, to state the difference fairly, attribute the debarrer to prejudices, while the white men say that their colored friends have no authorized existence as Masons, and that this is the only reason why they are not allowed to affiliate with, or be admitted to the white lodges. They say further that there are genuine colored Masons, members of white lodges and received in home lodges and elsewhere on terms of equality, but that they do not belong to the jurisdiction of the colored Grand Lodges, whose legal existence here is denied, entirely aside from all questions of color distinctions.

There seems, however, to be no uniformity in the matter of recognition, and there has been at least a partial affiliation between the separate organizations composed of men of different colors, in the States of Massachusetts, California, Ohio and New Jersey; and the recent action taken by the Illinois Grand Lodge is also understood to lead in the same direction. In New York there is a total debarrer against colored American Masons contained in the rule of the Grand Lodge, and in its application to the subordinate blue lodges, which prohibit the latter from allowing any colored man initiated in America from affiliation, not, as it is claimed, because he is not white, but because the organization of which he is a member, has never been recognized as Masonic. Placed on this ground the issue arising will not differ greatly from that already arising from differences between the American, Swiss and French jurisdictions.

A representative colored Mason said to a *Graphic* reporter: "All Masons are under obligations to recognize us, but they do not. The reason that they assign is that our original charter came from the English Grand Lodge, which exceeded its jurisdiction in granting it. The reason is a color prejudice and nothing else. Our charter comes from the highest possible source. A hundred years ago black men were refused initiation to blue lodges in America, admittedly only on the ground of color. In 1787 Prince Hall and six other colored men went to England expressly to secure the Masonic privileges which were refused them here, and were regularly initiated with the express understanding that they were to return here and establish Masonry among the colored men. We regard their charter as outranking that of any white lodge in America. These men first established blue lodges in Boston and afterward in Providence. They established Grand Lodges in New York and Pennsylvania and out of that originally grew the attempt on their part to affiliate and to secure recognition from the white Grand Lodges. The objection then openly made was that of color, as well as of irregularity."

"When our representatives recently went to the Prince of Wales, the present head of the order, he expressed himself as anxious to see them recognized, and willing to lend his influence, but he said he was powerless to interfere officially since he could not recognize two Grand Lodges in the same State, or recognize another where one already had acknowledged jurisdiction. Our initiation is identical with that of all blue lodges and we are just as true Masons, whether recognized or not."

"But there are accepted colored Masons?"

"Yes, a few. There are several queer anomalies. A colored man initiated in a white lodge will be admitted to any white lodge, but not if he has been initiated among men of his own race. If I visit Germany or France or Switzerland I am recognized as a Mason, and if I return here I am refused admission. Had I been initiated in a Continental blue lodge, I could be admitted to white blue lodges here, but having been initiated in a colored lodge here, I can only be admitted to white lodges on the other side of the water. What but the most unreasoning prejudice could bring about such a state of affairs as that? We are formally excluded in New York by a rule in the constitution of the State Grand Lodge, which the blue lodges would not dare violate, however much they might want to receive a colored Mason. They may initiate a colored man if they like but not admit 'a Mason' made by colored men. Those are the instructions in the blue lodges of most of the States, although there are some exceptions and the recent action of the Illinois Grand Lodge seems to show a tendency towards a fairer consideration on the subject."

Reform News.

THE SOUTHERN WORK.

—The contributor of $5 00 for Bro. Hinman, mentioned last week, was Bro. J. D. Nutting, of this office. Bro. F. A. Whitaker, of College Springs, Iowa, sends $5.00 for Bro. E. D. Bailey, if he goes South, otherwise to Bro. Hinman. Paid to Bro. Hinman's family $10.00. A letter from Bro. Galloway in Okahumpka, Florida, will appear in our next. Aid sent him will not be vainly spent.

LOUISVILLE, Ky., May 7, '81.

DEAR BRO. KELLOGG:—After my pleasant and I hope profitable stay in Bracken county, Ky., where I spoke six times, I went to Ripley and then to North Liberty, Ohio. This is historic ground; for here the anti-slavery battle was most bitterly contested. Not only did opposition to slavery mean political proscription and social ostracism but it meant danger to life and property. Here Rev. John Rankin and the noble Free Presbyterians made their protest felt, not only against the slave power but against the lodge, and had they maintained their organization or united with the United Presbyterian church instead of going back to Old Schoolism, their influence would still be widely felt. As it is, the reformatory testimony of the Free Presbyterian church is swallowed up in the conservatism of the church that could not see any great wrong in slavery until after it was abolished; and now sees nothing amiss in the lodge.

Nevertheless there is much latent Anti-masonic sentiment in the Presbyterian churches of this region. One pastor assured me that he was heartily opposed to secret societies, but he could do nothing about it without disturbing the peace of the church which is held to be of more consequence than its purity.

I know of no part of Ohio which is on the whole a more hopeful field than Brown and Adams counties, and I hope that Bro. Stoddard or some of our experienced lecturers will be able to visit this region and do the work that I had not time to do.

At North Liberty there is the oldest and largest U. P. church in this part of the State. Rev. J. Martin, the pastor, expressed his warm sympathy and was glad to have me address his people. I could not get a hearing until the evening of the 5th and then in spite of a heavy rain we had a fair audience who gave excellent attention. I found a most pleasant home with J. W. Baldridge, Sr., who is a tried friend. A collection of $5 50 was unexpected, but not unappreciated. This with $4 54 given in Bracken county, Ky., represents what I have collected so far.

From North Liberty I came by stage and rail to this city, reaching here at one A. M. to-day. It is an active, growing city, and will rank as one of the great cities of the West. I have called on the pastor of the Green street Baptist church (colored), Rev. D. Gaddie. He is a very intelligent man and has a pleasant home. He was formerly a slave. He is in sympathy with our reform and has long been desirous to get some information about the secret orders. He promises me a hearing on Monday evening, but tells me that nearly every able-bodied colored man in the city belongs to a secret society.

I have compiled from the city directory some statistics in reference to the churches, benevolent institutions and the secret orders. There are churches, including Jewish synagogues, 122; there are Masonic bodies, white, 29, colored, 11; Odd-fellows, white, 31, colored, 16; Foresters, 14; Knights of Pythias, 9; secret temperance orders, 10; Order of Elks, 1; Knights of Honor, 32; A. O. United Workmen, 13; Knights of the Golden Rule, 8; Workingmen's societies (secret), 3. Whole number of churches 122; whole number of secret societies, 184. Balance for Satan, 62.

There is one Masonic temple and one Masonic asylum for the widows of deceased Masons of Kentucky. It is the only benevolent institution in America of which Masonry can boast. The churches have no benevolence of which to boast. They are far behind the obligations of the Gospel, but let us see what this city shows in comparison. There are fourteen institutions sustained by the churches of this city, whose benevolence, moreover, is not restricted by State or denominational lines, as follows:

1. Home for the Innocents.
2. Orphanage of the Good Shepherd (Protestant Episcopal.)
3. Bethesda Orphan Asylum, (German Baptist.)
4. Old Ladies' Home.
5. Protestant Episcopal Female Orphan Asylum.
6. German Protestant Asylum.
7. Presbyterian Orphans' Home.
8. Baptist Orphans' Home.
9. Young Womans' Boarding House.
10. Home for the Aged and Poor (R. C.)
11. Home for the Friendless.
12. St. Vincent's Orphan Asylum (R. C.)
13. St. Joseph's Orphan Asylum (R. C.)
14. Colored Orphan Asylum.

Thus it will be seen that while Masonry has but one benevolent institution on this hemisphere, and that restricts its benevolence to Masons of Kentucky, this city alone sustains by its Protestant churches eleven, and by its Roman Catholic churches three institutions of perhaps equal beneficence. I know of no better argument against the secret orders then such statistics as these. Will not some one write up the benevolent institutions of Chicago? Yours in the Lord,

H. H. HINMAN.

NEW ENGLAND LETTER.

ELDER BROWNE'S REPORT.

DEAR BRETHREN:—I got to Boston from Maine, on April 18th. Failing in my plan to have a meeting in Worcester that week, I stayed in Boston till the 21st. Was very kindly entertained at the pleasant home of Bro. John Tanner. Saw Father Greene, brethren McFall and Lincoln and other friends. The mobs of last year have not silenced the Boston Anti-masons. Father Greene is remarkably strong for a man 94 years old.

Did what I could in Boston and went to Worcester on the 21st. While there solicited subscriptions for carrying on Worcester work, and, as far as possible, arranged for another meeting.

Went to Providence on the 25th and to Pascoag (R. I.) on the 26th, where I spoke in the Free Baptist church. The pastor, Elder Lovejoy, received me kindly. Bro. Paull was with me. We were refreshed by the kindness of brother and sister Salisbury, who remembered the financial needs of the work, and contributed much to our comfort. They have left the M. E. denomination for the truth's sake.

On the 28th we were strengthened by the arrival of Bro. J. L. Barlow from Connecticut. He went with us to Riverside that evening and we both spoke. On the 29th I lectured afternoon and evening in Providence. Larger audiences than last year, the friends say. Good attention. Tracts were eagerly taken. Lord's day, May 1, I gave a Bible reading in the evening, at Riverside.

Lectured in Baptist church, East Providence, May 2, and in Congregational church, Rehoboth, (Mass.) May 3, in which latter place I lectured again by request on last night May 4. Elder Tilton, the pastor, expressed to me his substantial agreement with the sentiments I uttered and his approval of my manner, and invited me to preach for him on Lord's day evening, 8th. I am to lecture in the Christian church, South Rehoboth, on the 6th. May 9–15, work in Connecticut; 16–23, Boston and vicinity; 24–30, rest in New Hampshire, which I much need; May 31 to June 3, Worcester, Mass.

Am much pleased with my visit to Rhode Island. There has been much kindness shown me. I have received $14 80, mainly from brethren Paull, McCord and Salisbury. This besides paying large bills for hall-rent, advertising, etc. It is hoped that the services of Elder McCord may be had to some extent in the lecture-field. Here in Rehoboth I find Bro. Zephaniah Graves, at whose home I am kindly entertained, to be a tireless and faithful worker. May many more such be added to the ranks.

J. F. BROWNE.

Subscribe for the *Cynosure*.

RHODE ISLAND.

THE WORK DONE BY BRETHREN BROWNE, BARLOW AND PAULL.

Elder J. F. Browne arrived in Providence, April 25th, much worn with work and in quite poor health. On the 26th after viewing the Odd-fellows' parade, he, together with the writer, took the train for

PASCOAG,

at which place we were cordially received by friends whom we now saw face to face for the first time, Rev. A. Lovejoy and brother and and sister Salisbury. To the latter we appeared as reinforcements to a worn-out garrison. For years these good people, few in numbers, but strong in faith, had withstood the works of darkness and spiritual wickedness in high places; suffering much for truth's sake yet putting their confidence where their strength lay—in the Lord of Hosts, praying that lecturers might come, and assuring those who railed at them that lectures would yet be given in Pascoag, which would be but the beginning of the end. And now the long-prayed-for, long-looked-for time had come, and through the kindness of Bro. Lovejoy the Baptist church was at our disposal. The lecture by Bro. Browne was an able one, showing most conclusively the anti-Christian character of Freemasonry and Odd-fellowship, yet see how guardedly the Burrillville *Gazette* speaks of it:

"A Rev. Mr. Browne occupied the vestry of the F. B. church Tuesday evening and endeavored to convince a large and intelligent audience that Freemasonry and other secret organizations were profane and in direct opposition to the doctrines of Christianity. He was listened to attentively, and perhaps may have convinced some one that Freemasonry and Odd-fellowship were at war with Christian institutions."

We stayed at Bro. Salisbury's house over night sitting up till late talking over all the way the Lord had led us. It seems these servants of the Lord had a very similar experience to the writer in breaking the chains of lodge slavery. They were led by God's Spirit and providence out of the darkness of the lodge into the clear light of separation, knowing nothing of the great work in the West opposing these orders until after they had separated themselves from all fellowship with lodgery and a lodge-governed church. Thus God's Spirit was working in the hearts of his people independently of any organized agency. Does not this show that God is with us in this great reform?

THE LION GROWLS,

and shows his teeth. Returning to the city next day I looked about to find some show of the large posters I had engaged to be posted up, but could find only one and that in an obscure place. Making inquiry I found that other parties, who were Odd-fellows, had covered up the posters with other notices. I went to see these men who claimed that they owned the boards where the

posters were placed. I endeavored to make a bargain with them to post some more bills, and they, signifying a willingness to do so, desired to see the bills, so I brought them in and spread them out before them. In a moment they grew angry, and throwing the bills on the floor, began to abuse me, threatening to throw me out the window and down stairs, and one of them laid hands on me and used me pretty roughly. I wrenched myself away from him and politely demanded my papers which after a little parley, I obtained, and was proceeding to roll them up in order, when, having but partially succeeded, I was thrust out of the room into the entry where I finished arranging my papers. (However, the first party posted up a few more bills the next morning, most of which remained.) I treated these Odd-fellow bill stickers throughout the whole affair with politeness and gave them no cause for offense, but the spirit of Odd-fellowship was aroused in these men (Messrs. Cornell & Haskins), and asserted itself, as it frequently does when its principles are to be, or have been, discussed, and the manhood of these men, if they ever had any, was for the time being sunk in their Odd-fellowship.

RIVERSIDE.

About fifty persons gathered in Winchester Hall, on Thursday evening, April 28th, and paid good attention to the speakers, Elder J. F. Browne and Elder Barlow. At the close of the meeting, one Freemason denied that the ceremonies were performed in the lodge as these lecturers had said they were, and declared himself willing to make affidavit to that effect. Elder Browne asked him what the ceremony was that was falsely given, and referring to the shock of entrance, he asked him if the candidate was not received on the point of a sharp instrument, just as he had said he was. The man was "speechless".

PROVIDENCE.

Friday opened stormy but closed with a fine afternoon and evening. In the forenoon a handful of us gathered in Howard Hall and bowed before the mercy-seat for a blessing on our efforts, after which Bro. Graves and myself went out in a drizzling rain and distributed 600 bills among the working men as they left their shop at noon. In the afternoon about fifty men and one lady were present, and paid good attention to what was said, one Odd-fellow remaining for an hour discussing with Rev. M. S. McCord, at first quite warmly, but afterward very candidly. In the evening about 500 to 600 men and four ladies were present and appeared greatly interested, were quiet and orderly. At the close of the lecture an invitation was received by Elder Browne to address the Delta Upsilon society composed of members of Brown University, then holding a meeting a few blocks away which was accepted. This was one of those pleasant surprises that sometimes greet us in our work to cheer us and give fresh impetus to future efforts.

We reluctantly parted with Elder Barlow on Saturday, and in the evening took train for Riverside, where on Lord's day Elder Browne led the evening meeting in the chapel with a Bible reading.

EAST PROVIDENCE.

About seventy were present to listen to Elder Browne in the Second Baptist church and a good impression was made.

Tuesday Elder Browne crossed the State line for Rehoboth, about eight miles from Providence. Of his work there others will report.

The city papers have made no reports of our meetings.

SUMMING UP.

I think good work has been done and seed sown which will bear fruit. Bro. Browne, in my estimation is an excellent workman, and wherever he went he disarmed suspicion, quieted apprehension, and secured the confidence and co-operation of many. Many calls were made for more lectures. No attempt was made to organize for the reason that the line of work laid out did not contemplate that object just now, but it seems to me the time is not far distant when an organized anti-secret society of some kind will be a necessity and hence a reality in Rhode Island.

We praise the Lord God for all he has done for us and trust him for the future.

Yours for the war,

ALBERT M. PAULL.

TIPPECANOE AND HOWARD COUNTIES, INDIANA.

MONTMORENCI, Ind., May 7, 1881.

DEAR CYNOSURE:—A few wayside notes may be of interest to the friends of reform. I am well and busy. On my way here I saw Bro. Shuh, who never switches off but keeps on the main track, financially and otherwise. He makes this a matter of conscience and prayer. I saw Benj. Ulsh; he never fails when he gets the "mind of the Lord." Some of the friends were not quite ready but expect me to speak on my return.

My first point was New London, Howard Co.; found many friends. Spoke twice at Pleasant Hill to a full house, and I think they heard me gladly; collection $2 50. At New London spoke first evening in Seventh-day Baptist church to a very full house, Masons and Odd-fellows out in full force, but gave the most profound attention. Previous to my coming and until I got to work the wildest excitement prevailed. Had the fraternities expected me to come with hoofs and long claws they could not have manifested more anxiety. I flatter myself that I rubbed the novelty off for them and got them down to deeper if not serious thought.

After a little skirmishing I spoke in the Friends' house the second evening to a very large audience and excellent order prevailed. The Friends here are nearly unanimous and showed me much kindness.

One M.D. belonging to the church and the lodge too, made himself conspicuous by shaking his head and during the day asserting that he had all the books I had; but upon being pressed could produce only one book, published by John Sherer, called "Masonic Ladder." He volunteered to read from 2 Thess. while I read from the Monitor to show the mutilation of the Scriptures. I felt sorry for him before he got away. I recommend New London to the Executive Committee as a good place to hold our next annual meeting.

To-night and to-morrow night I speak here. I have just received a request to go to Salisbury, Green county, and think I will go, returning by way of Amberg, Miami county. Near New London I found Dr. Stone, a member of Batavia lodge at the time of Morgan's death, and to-day I find an old and well known M. E. minister who has renounced and denounces seven degrees. He confirms all I say, except in his case he says they left his vest and pantaloons on, but in other cases he has seen the candidate prepared just as we describe it. He is now working among his ministerial brethren. He says Masonry is loosing its grip on the M. E. ministry.

Our meetings here give us encouragement. I have received much kindness from our co-worker Lorenzo D. Brown and his kind family; if our friends are passing this way do not fail to make his acquaintance. I just learn that Bro. Steinspring, of Newton's retreat, has had his house burned. I go, I presume, from here to Salisbury. I still find evidences of growth in our work.

S. L. COOK.

—Brethren Tilton and Graves write of Elder Browne's visit to Rehoboth, Mass. The latter tells of his ill-success in getting a notice before the Baptist church whose pastor appointed a meeting on the same evening. Lectures or other meetings were held on five evenings in churches, school-houses and residences. Bro. Tilton says:

"I take pleasure however in stating that Mr. Browne's kind and dignified bearing, his clear and candid exposition of truth, and especially his earnest words on the Sabbath as a minister of Christ have done much to disarm prejudice, and he has won the hearts of many of us, insomuch that were it possible we would gladly keep him with us much longer."

—Friends in Massachusetts will please not forget the meeting at Worcester, June 1, and remember too, that one of the best means of perpetuating the good influence of that convention will be to get every member to subscribe for the *Cynosure*.

—The *Gazette* of Alexandria, Va., for May 7 has a very severe announcement of Bro. J. T. Michael's address on the day following in which Odd-fellowship was held up to the public gaze. The *Gazette* is lavish of its good advice, for which Bro. Michael on the principle, *fas est ab hoste doceri*, will doubtless be grateful to the editor.

MORGAN'S PICTURE.—Father S. D. Greene, of Chelsea, Mass., has lately had made a lot of photographs of Capt. Wm. Morgan. Send 20 or 25 cents and get one. Father Greene's son in Boston has joined the Masons and the old man, 94 years old, who has done and suffered so much for our reform, with his aged wife, is needy. Don't forget him. Send him of the Lord's money. Buy the Morgan photograph; buy Father Greene's photograph; buy his highly interesting book, "The Broken Seal" (of E. A. Cook); help him in his need. Don't let the lodge say that Anti-masons neglect a man like Samuel D. Greene.

J. F. BROWNE.

Correspondence.

LOOK AGAIN TO THE HISTORY OF IT.

DOWNERS GROVE, Ill., 1881.

Valence's confession is too strongly buttressed by other testimony to be be disposed of so easily as G. W. H. seems to think. I am forcibly impressed with the thought that the almost universal belief that obtained from the time of the murder of Capt. Wm. Morgan to the present that he was drowned in the Niagara river should be a sufficient barrier to any discredit of the narrative of the penitent, dying Valance, who says he himself pushed Morgan from the boat about midway in the Niagara river. For the last fifty-four years this belief has obtained almost universally wherever there has been a knowledge of that awful tragedy. It has long since been received as a part of the history of those times, that Morgan was drowned in the Niagara river. The people believed it. This deed of violence was done in Sept. 1826.

At that time a young man by the name of Shedd, with whom I became acquainted in Dayton, Ohio, about sixteen years afterward, was teaching school at Niagara. He informed me that Col. Jewett, who like himself was a Mason, and had command of the fort, asked him, Shedd, to assist in preparing the magazine for the reception of Morgan, who, they had learned, was being brought there. He said he did assist, as requested, and that Morgan was brought and confined in the magazine and that he conversed with Morgan while in the magazine, and that a few days after he was told by Col. Jewett one

morning that "Morgan was disposed of," and he always had the impression that it was by drowning in the Niagara river.

Some two years more or less after this, say the year 1844 or '45, an old gentleman named Woodin, who said he had been a lecturer and traveled from lodge to lodge delivering lectures in the lodges before the murder of Morgan, gave me a long and detailed account of Morgan's abduction and murder by drowning in the Niagara river; and I believed him: (1) Because it did not contradict the almost universally received opinion; and (2) Because he narrated the matter so like one who had witnessed or had been active in performing what he gave in detail. Then his blighted condition and that of his family (who he said *had* lived in affluence) like a retributive judgment, corroborated his testimony. And when about 1850 or soon after I read Valance's confession, so exactly like, in substance, and so far as I could remember, in detail also, to that of Woodin's, I could have no doubt, if I had wanted to doubt, that their joint testimony was true.

Now these witnesses furnished good evidence that the historic opinion was well-founded. The testimony of these two men, so many years apart and such a distance from each other, the one in Southern Ohio and the other in Wisconsin; the one blighted with the mildew of God's displeasure, and the other dying, perhaps by the killing power of a goaded conscience, must be believed. Now shall we receive the alleged statement of Whitney, that Morgan was taken at four o'clock in the morning (a very unlikely hour for such a deed, and also quite un-masonic, because quite too near the light) four miles into Lake Ontario and drowned? Who says that Morgan was so disposed of? It is alleged that one John Whitney says so; and it is reported that the venerable Thurlow Weed says that Mr. Whitney confessed himself one of the perpetrators of this crime. If so, let us have Mr. Weed's narrative of this whole affair as he received it from John Whitney. If there is anything reliable there is something more than a paragraph.

We are not told who saw these men go out into the lake to drown Morgan. But Peter Woodin told the story of Morgan's being drowned in the Niagara river as if present himself, and Valance, whose account agrees fully in substance with that of Woodin, says he put his hand to Morgan's back and pushed him into the river. Now is this alleged statement of Whitney's to set aside the positive testimony, so solemnly given by men who knew whereof they affirmed, and also the long since received standing and historic opinion that had grown out of investigations made by able and earnest men of those times? If Whitney's statement is true why has it been delayed so long, till fifty-four years after the events testified of?

It is said that Mr. Weed, an old man nearly ninety years of age, has said that Whitney confessed to him and others in 1831, and again in 1860, that he participated in the murder of Capt. Wm. Morgan. Can any man believe that Mr. Weed, as an honest Anti-mason, has kept that statement shut up in his own mind forty years, if he believed Whitney's statement to be true (that is allowing Mr. Weed ever heard him say so) that he had assisted in murdering the man about whose tragical death there had been such widespread excitement and which had so shocked a whole nation? I have not believed that Whitney confessed in 1831 and repeated it again in 1860 to Mr. Weed that he was a murderer, and that Mr. Weed has kept that confession forty years from the public, and at this late period brought it to light. If Whitney did so confess I do not think that Mr. Weed believed it; but may have spoken of such conversation and some Masons may be endeavoring to get up conflicting testimony, as is their wont, to discredit testimony against themselves. This whole thing about Weed and Whitney looks foggy, so much so that I can see no truth in it.

Now one thing more: Why has G. W. H. "always discredited Valance's narrative"? He says it is calculated to impress the reader with the conviction of its truthfulness? Why discredit it then? But he adds: "One intimately acquainted with the facts of Morgan's confinement in Fort Niagara detects in it the marks of a spurious confession." What are they? What does G. W. H. know about the facts of Morgan's confinement more than many others who have not made the discovery that he thinks he has? Shedd and Woodin gave me facts that so accorded with what Valance gave to the world in his confession, that it seems to me it must be conclusive in the absence of better and stronger rebutting testimony; and G. W. H. does not attempt to give it. Now if there are facts to discredit Shedd's, Woodin's and Valance's statements and the almost universally received opinion of a great people, let us have them—and if not, then stop throwing dust upon history long since accepted and established.

A. D. FREEMAN.

Our Mail.

Betsey Reynolds, De Ruyter, N. Y., writes:

"I well remember Morgan's death and how much was said about it."

Mrs. Irene Stoddard, Galva, Ill., in a letter to her son, Secretary Stoddard, writes:

"I am as busy week days at work as I used to be. Sabbaths I generally read the Cynosure through, which often contains one good sermon, and some portions of the New Testament, which seem a precious contrast to outside confusion. * * * Work where you can do the most good, for there is no knowledge or device in the grave to which we hasten."

From far-off Gilroy, Santa Clara Co., California, Bro. Robt. W. Chapman writes, with an order for books:

"In a few months more I shall be eighty years of age. * * I was residing at Rochester, N. Y., at the time of the kidnapping of Morgan; consequently much of the Anti-masonic excitement at that time is fresh in my memory. I had taken two degrees previous to the kidnapping, and was expecting to take the third, but that kidnapping put a stop to my going any further—neither could I if I had so desired, for the lodge surrendered its charter and Masonry seemed in a fair way to die."

Mrs. Mary Carnes, Northville, Mich., sends us the following extract from a letter from her niece of California:

"The United Brethren held their quarterly meeting here soon after I came home. The presiding elder came home with us after the forenoon service and staid till evening. He told us about a conversation he once had with a Mason. Before this he had read a book entitled 'Thirty-three Degrees of Masonry,' and committed it to memory.

"One day while out on the street he met a man and shook hands with him. The man gave him a Masonic grip, and he returned it. The man asked him some questions and he answered them to his satisfaction. Then he asked the elder how many degrees he had. The elder replied, '33.' 'You are far ahead of me,' said the Mason, 'I have only 17.' They talked a few minutes, and the elder said, to test him, 'Am I correct?' The man answered, 'You are as far as I have gone.' They still kept talking when two other gentlemen came up. The elder said he kept on talking about Masonry and the Mason motioned to him to keep still. But he did not take the hint, and finally the man told him to keep still. 'What am I to keep still for?' said the elder. The Mason said, 'You will violate your obligations.' 'What obligations?' asked the elder. 'Your Masonic obligations,' answered the man. 'Oh,' said the elder, 'I have no obligations.' 'You certainly have, my dear brother,' said the man. But he told him he had not. Then the man got mad and told the elder he believed he lied. He believed he was a Mason and had been expelled.

"The Mason told another man he did not know what to think of Elder Field, 'for he says he never belonged to the Masons and yet he knows all about Masonry.' So you see what he had learned was true."

Geo. W. Holstead, Vienna, N. Y., writes:

"I would suggest the following as a portion of the inscription for the Morgan monument: To the memory of William Morgan, who was by Freemasons (as the required Masonic punishment for the publishing of Masonic secrets) murdered by sinking with weights in Niagara river opposite to Fort Niagara in September, 1826, and whose body was found on the beach of the river some months afterward and taken and buried in Batavia, State of New York, burying ground where now stands this monument."

Mrs. Hannah Chapman, Sarpy, Neb., sends another remittance for the Morgan monument, and writes:

"When I read, in the Cynosure, that there were only 1,310 American party votes cast I pondered an instant, and then thought, surely that is enough true men, with all the earnest women, to secure a good monument."

She then addresses those Anti-masons who did not vote the American party ticket, thus:

"Now while the day lasts, friends, haters of evil, retrace your steps if you have exalted to honor the blasphemer and him that publicly or secretly contemneth the Lord. Repent and work for the marble; thus you may counteract your evil deeds by enlightening many and leading them to turn from Baal to Christ. A little courage, no procrastination and the work is done.

"Mr. W. Hillman says he questions the wisdom of the American platform because it has so many main issues. That is what a great many have against the Bible. Each one has his own pet sin and wishes lenity in regard to it. But the all-wise Father excuseth none and is no respecter of persons.

"If Mr. Stephen Pilkinton thinks he can agitate the lodge question in the M. E. church, I hope he will try faithfully and then he will find out that where the Spirit of the Lord is not there is no liberty. The Abolitionists experienced the same thing thirty years ago.

"He says that we have no account of a division or separation in the Jewish church. Was there not a time when the Jews fulfilled the prophecy concerning themselves by crucifying Christ? And after that was not the whole Christian church? If it was not we may as well become Jews to-day to reform the Jews."

B. Williams, Warren, Ill., writes:

"A tree is known by its fruits. The effects of anti-Christ has everywhere and only shown itself bad and only bad; the fruit is drunkenness, theft, adulteries, murders and every evil. There is no use trying to make the tree good by lopping off some of these branches. Let the ax be laid at the root of the tree.

"Now what use is it for churches to attempt to put down these evils while they receive and bid God speed those men who belong to and build up institutions that claim to do for the world all that Christianity claims—and without Christ. This must be anti-Christ, the root of all evil. Their work is like Satan casting out Satan.

"First, cast Christless institutions out of the church, cleanse the fountain, for separation is God's plan. Then and only then will he be our God and we his people. Then and only then will there be authority and power in the church to rebuke sin and to purify the moral atmosphere. To bring about this it is necessary to have the freedom of speech and press and to protest against every institution and principle which is presented for the acceptance of mankind that cannot sit with open doors and is afraid of the light. Truth ever courts investigation, never fears the light. I am glad the signs of the times are hopeful. The sound is going through the land for separation and reform."

Sabbath School.

LESSON IX.—May 29, 1881.—PARABLE OF THE POUNDS.

SCRIPTURE.—Luke 19: 11-27.

[From Pilgrim Commentary.]

NOTES.

"Because they thought." The nearness to Jerusalem was the ground of the supposition that the kingdom of God should immediately appear, since they would expect that at Jerusalem he would manifest himself as the Messiah. The journey thus far seems to have been attended with some such expectation on the part of the people. The disciples may have shared in the error. The kingdom of God did indeed appear at Jerusalem, but in a manner entirely different from their expectations. The parable there was expressly intended to oppose the idea that the glory of the Messianic kingdom would be manifested at once, without a previous separation of the Master from the servants. The multitude required the fearful warnings contained in the parable in regard to the enemies of the king; the disciples required a lesson in patience and faithfulness to the Lord, who was so speedily to become absent from them.

"Went into a far country," etc. Such journeys were not uncommon in those days (see farther on, ver. 14). The "far country" represents heaven, the home of God the supreme ruler. It is far off in a moral sense, indeed.

"Ten pounds." The sum represented here is very small (ver. 17). The "talents" spoken of in the other parable were large sums, and the wealthy man is there represented as intrusting his servants with all his property; while here, the mina, in value the sixtieth part of a talent (equivalent to fifteen or seventeen dollars), points to a test of the servants rather than to a care of the property; hence the sum is the same for all the servants. As regards the interpretation "talents" represent spiritual gifts, which vary in the case of believers. The pound may represent either the grace of salvation, which every believer has, or the official gift, which is the same.

"But his citizens hated him." The whole verse is peculiar to this parable

and shows that the kingdom was to be where the nobleman had previously dwelt. Jesus Christ made himself a citizen here, and emphatically a fellow-citizen of the Jews, who are primarily meant in this part of the parable.

"Sent a message;" or, "embassy." "Some features in this picture seem borrowed from the political situation of the Holy Land. Josephus relates that on the death of Herod the Great, Archelaus, his son, whom he had appointed his heir, repaired to Rome to request that Augustus would invest him in his father's dominions; but that the Jews, wearied of this dynasty of adventurers, begged the emperor rather to convert their country into a Roman province. This case might the more readily occur to the mind of Jesus, as at that very Jericho where he was speaking there stood the magnificent palace which this Archelaus had built."—Godet.

"Over ten cities." The reward corresponds to the kingly dignity of the master who takes the account. In the East such rewards were not uncommon. It does not seem necessary to interpret more closely the meaning of "ten cities," "five cities," although this literal interpretation is pressed by those who accept pre-millennial views. "For the ten pounds which the best one gained he would scarcely have been able to buy a house, and he is placed over ten cities."—Van Oosterzee.

"Came." "We hear nothing of the other seven servants, but need not therefore conclude that they had wholly lost or wasted the money intrusted to them; rather, that the three who come forward are adduced as specimens of classes, and the rest, while all that we are to learn is learned from the three, for brevity's sake are omitted."—Trench.

"With usury:" that is, "with interest." This dialogue has often been misunderstood. The theory of the service rendered to the master is, that the servant should have pleasure, profit, and duty alike, in faithfully using that which was intrusted to him by the master. The wicked servant accepts another theory, namely, that there is no pleasure or profit in this service. The master takes him at his word, and says, substantially, "You put the service on the ground of the severity of my character: that character will exact full measure of duty; what you would not do as a privilege, you are yet bound to do on your own theory." The application to the legal professor of Christ's religion is very obvious. Godet well says, "The Christian who lacks the sweet experience of grace ought to be the most anxious of laborers. The fear of doing ill is no reason for doing nothing, especially when there are means of action the use of which covers our entire responsibility." Much ingenuity has been displayed in interpreting the word "bank," some referring it to the church, others to associations that undertake to do good for others. Olshausen explains: "Those timid natures which are not suited to independent labor in the kingdom of God are here counselled at least to attach themselves to other strong characters, under whose leading they may lay out their gifts to the service of the church."

"That unto every one which hath shall be given," etc. (Comp. Mat. 25:29.) "The expression is well nigh proverbial. Comp. Mat. 13:12, where it is applied to spiritual knowledge (through parables); here it refers to the whole spiritual life. It is not a law for conduct between man and man, but of God's dealing in providence and grace; he is the owner and we the trustees, obligated to serve him, moreover. The principle is not arbitrary, for the trust is proportioned to ability, and the taking away is the result of slothfulness and misuse. The giving is the gracious reward but always in accordance with the previous development."—Popular Commentary. The above explanation holds good in this case also, where the trust is not according to ability, but a simple test of faithfulness.

"Slay them before me." Such language, with all its harshness is appropriate here in addressing an Oriental audience. Such punishments were common in Oriental courts; while, in application of the parable, all thought of personal vengeance and cruelty must disappear. The certainty and severity of the punishment which necessarily comes upon those who oppose Christ as king, are undoubtedly set forth. Those who are his enemies are enemies of righteousness, as they are the enemies of God. The fact that the primary application of this part of the parable was to the destruction of Jerusalem, should prevent our explaining it away; but there is a secondary application to all enemies of the king, and the punishment which will follow the final Judgment is both real and awful. The destruction of Jerusalem was undoubtedly a coming of Christ in judgment: but the discourses of our Lord on this subject all admit of a further application to the end of the Christian dispensation. In the fullest sense "the kingdom of God" (ver. 11) will not "appear" until the return of the King (ver. 15).

Personal Experience.

BY J. F. JOY.

To the glory of God I would bear witness to the deeper experience in Christ Jesus. My conversion was clear, and call to the ministry deep and joyous. But the "Holy Ghost" blessing was "how much more." I had preached eight years when I was taken on Bunyan's "Delectable Mountains" and "tasted the powers of the world to come." In January, 1873, during the week of prayer, the Lord brought me into the sanctuary. Oh, what heart searching, what emptying of self! Yea, crucifixion (death) with Christ. Then along with it came such filling that I was conscious of Christ's words on the Comforter, "At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14:20. I was then more conscious of eternal glory than ever before of my existence. Never did hill or dale, land or water, sun, moon or stars, cold or heat, aught that eye can see or the hand touch seem so deeply real as did the indwelling Christ by the Holy Ghost shed abroad in the heart. Language is powerless to express it; it is unspeakable and full of glory. The filling seemed all I could bear, and I said, Enough, Lord, for once. I could desire no clearer evidence of the reality of spiritual things. It was "the full assurance of hope," "full assurance of faith," and "the full assurance of understanding." A vail was removed from the Scriptures and their pages lit with a depth of meaning unknown before, and purity seemed, oh how sweet and clean! My heart was perfectly satisfied with personal existence, and it almost seemed God had lavished his choicest blessings on me, so dull a scholar under the schoolmaster who brought me to Christ. Christ was all and enough. "He brought me to the banqueting house and his banner over me was love." "Behold what manner of love." And there was something so fascinating about "the man in the glory," I could say to the world,

"Just leave me to the company
Of yonder lovely man."
"In him I had a richer dress
Than human hands could spin,
For Jesus was my righteousness,
Who washed my soul from sin."

He took me from the darkness of night and twilight into clear daylight, and a flood of glory filled the whole heavens in which I seemed to float like down in air. The honors and fashions of the world appeared but dross, and denominational lines imaginary before the all-glorious kingdom of Christ. I had never sought a marvelous experience, but wept years after truth, to know the true God and Jesus Christ in the light of the Holy Ghost. And why marvel if some new beauty or clearer light be discovered in exploring divine revelation, more than in arts and sciences? Yea, there is much "more to follow." I have only hit upon passing the boundary between day and night, which ought to cheer any who only know the day dawn. Truly the *blaze* of glory subsided, but inspiration was left deeply tattooed, being written on the table of he heart, and though chosen in the furnace of affliction there remains "strong consolation" and "the peace of God that passeth all understanding." On this 7th anniversary [winter, 1881] in contemplating the glory that shall be revealed in us, while communing in silence with the Beloved, as the sun lit up the snow-clad hills of New England, a halo of glory enveloped me; and such majestic melodies vibrated through the soul, that the sound of the human voice in prayer seemed a rude intruder on the sacred scene. "Be still and know that I am God."
—*Christian Witness.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 19, 1881.

Anti-slavery History of the Methodist Episcopal Church.

In reviewing Rev. L. C. Matlack's history of the share taken in the anti-slavery movement by the Methodist Episcopal church, the *Advance* says:

"The actual abolishment of slavery was the achievement of a war measure, but what prepared the North to take the stand it did .... but the moral suasion of the great anti-slavery campaign? In that great anti-slavery movement the Methodist church had honorable part."

In this utterance the writer falsifies history; makes the heart of the righteous sad whom the Lord hath not made sad; and "saith unto the wicked, Thou art righteous." I could give a small volume of facts out of my own experience and observation showing that the "part" the M. E. church had in the "great anti-slavery campaign," was *dis*honorable, cowardly and persecuting to the last degree. But I prefer to take my authority from the central organ of the M. E. church, the *Christian Advocate* (mother of all the *Advocates*). This is an authority which no Methodist will impugn, and which the *Advance* will respect.

The following extracts are from the *Advocate* of April 14th ult. They are part of a biography of Rev. Seymour Landon, who died July last, aged 84 years, a Methodist preacher for 64 years, 59 of which he was on the "effective" list. This biography is written by Geo. Lansing Taylor, D.D., who writes thus:

"REFORM MOVEMENTS.

"In the temperance reform he was prompt to sympathize with Dr. Fisk, when the latter threw his powerful influence into the rising total abstinence movement, and he ever remained an earnest champion of the cause. Mr. Landon also, whether wisely or unwisely, zealously participated in the red-hot Anti-masonic campaign of the Morgan times, and he could not forego the opportunity to bear his testimony on the subject in his semi-centennial sermon.

"THE ANTI-SLAVERY CONFLICT.

"But the firm, though unostentatious stand he took in the great anti-slavery contest, more than any other occasion of his public life, showed the moral fiber of the man. It is hard for us of this generation to comprehend the despotism of the pro-slavery sentiment that, to a great degree, ruled all the churches, and the whole fabric of society, North as well as South, in those days. The great struggle which divided the church in 1844 began eight years earlier. The General Conference of 1836, in its Pastoral Address, (see Bangs' 'History of the Methodist Episcopal Church,' vol. iv., pp. 259, 260,) said to the church: 'We .... exhort you to abstain from all abolition movements and associations, and to refrain from patronizing any of their publications .... We have come to the solemn conviction that the only safe, Scriptural and prudent way for us, as both ministers and people to take, is wholly to refrain from this agitating subject.' An 'advice,' so contrary to all the primary rights of men, whether clergy or laity, probably no enlightened Christian body could be found on earth to give to-day. It is a phenomenon in religious history and psychology. But the bishops and annual conferences at once set about applying it as law, giving it a weight which never properly belonged to any merely advisory deliverance, and enforcing it in an inquisitorial spirit. Following this cue, the New York conference that year passed a resolution forbidding its members acting in any manner as agents for *Zion's Watchman*, the noted anti-slavery paper, then conducted by the Rev. Leroy Sunderland, of the New England conference. Such action suggests to us of to-day that the modern term 'bull-dozing,' was invented forty years too late. It required uncommon manhood for Mr. Landon to stand up in his place and demand of the conference if 'the resolution was intended to forbid my *taking* the paper *myself*, and paying for it?' The interrogation was resented as an insult to the conference, and at the following session, when the appointments were read off, Mr. Landon, whose previous charges had been wealthy Rhinebeck and prosperous Newburgh, found himself retired to the sylvan wilds of Sugar Loaf Mountain, where, like John the Baptist, he might riot on locusts and wild honey, and meditate on the folly of having opinions of his own.

"NOBLE STAND IN THE FLOY CASE.

"At the conference of 1838, however, Mr. Landon showed that exile had not subdued his conscience or his manhood. At that session James Floy, then in the bright promise of his youth, so nobly fulfilled in his manhood, was arraigned, with several others, at the bar of the conference for attending a Methodist Abolition convention at Utica, N. Y., during the previous conference year. This convention initiated movements which culminated, six years later, in the noted Utica Convention of May 1, 1843, at which, under the leadership of Orange Scott, Sunderland, and others, the 'American Wesleyan' secession took place. Although Floy and his friends took no part in the convention save as spectators, yet for simply being present, and in the face of his own overwhelming defense for three hours before the conference, he was suspended from his functions as a deacon by a vote of 124 to 17. Dr. Curry, in his memoir of Floy, (*Quarterly Review*, 1864, page 117,) gives the now honored names of the courageous seventeen worthies, namely: 'Daniel De Vinne, Charles K. True, Seymour Landon, Paul R. Brown, Harvey Husted, Cyrus Foss, D. Plumb, C. W. Turner, Edwin E. Griswold, and probably John M. Pease, H. Humphreys, Thos. Bainbridge and Harvey Brown.' It must have brought a touch of honest pride to those brave men when, in after years, the New York East Conference sent four of them, Griswold, Floy, Landon, and Husted, to stand up once more together, as her delegates to the Buffalo General Conference in 1860, to strengthen our testimony against slavery by passing the Kingsley amendments. Thus the whiligig of time hath its revenges.

"TRIALS AND TRIUMPHS FOR RIGHT.

"Mr. Landon, with every Abolitionist of those and far later days, frequently suffered in his appointments on account of his opinions. During the whole year after he had asked his manly question about *Zion's Watchman* he was under the espionage of a colleague, who was instructed to watch him, and if he dared to disobey the mere resolution of the conference, to bring him to trial. After he had voted against suspending Floy, he was refused an appointment to York street, which had asked for him, and sent—for correction, no doubt—to Hudson, whose only request had been that they should *not* have an 'Abolitionist.' But God gave him and them a most memorable revival, they asked for the Abolitionist another year, and after that he was allowed to go to York street, which was still asking for him, 'not,' as he says, 'because he was an Abolitionist, but in spite of that fact.' Such is a mere glimpse of the trials of those days. Only Landon's popularity kept him from being sent, like so many equally worthy men, to 'starvation appointments.'"

We have given the above long extracts from a Methodist divine, fresh from the leading Methodist paper of the United States, and of the world, because we deem the facts of the utmost importance to the integrity of history, and justice to faithful men of God who suffered for the cause of Christ and their country. We commend the article especially to our brethren of the *Advance*, who we feel sure will correct the error into which they have fallen.

If shunning the truth concerning slavery; "bull-dozing" the humble and faithful men who uttered it; sending them to "starvation circuits," when not so popular that they were afraid of them; forbidding all mention of the "subject" of slavery; scorning the friends of the slave and punishing prayer for the downfall of slavery—if these constitute an "honorable part in the slavery campaign," then the *Advance* writer is correct. Our own opinion is that the spirit of God has been gradually withdrawing from the M. E. church ever since she sold her Lord in the person of his poor, for personal and sectarian success. This is not written in anger or in acrimony, but in that charity that rejoiceth in the truth; and to warn the present generation that they may shun the pitfalls of the past.

—Bro. Hinman reached Knoxville on Thursday last and was cordially received. Although busily preparing for commencement, the President of the United Presbyterian College arranged for an address on Friday evening, and other openings were expected.

—A box of reform literature has been sent to Rev. Wm. Hazenburg, Cape Town, South Africa, for use in his mission work. There are twenty bound volumes, one hundred and fifteen sermons, exposures, etc., in paper, and about forty-five pounds of tracts and other printed matter. This is the first shipment to that quarter of the globe of such matter.

—Rob Morris is traveling about, telling about "Masonry as I found it in the Holy Land." It doesn't make any great difference with Morris whether he found any Masonry there or not, since he has the faculty of getting up all he wants at the moment.

—Mrs. J. O. Varney, daughter of M. W. Holt, of Barton, Wis., has taken the case of the lodge to the people through the columns of the local paper in so earnest and skillful a manner that the thanks of all our workers are due her. How many of our intelligent women might speak powerfully through the local press for the uprooting of the lodge iniquity!

—The *Baptist Family Companion* of Knoxville, Tenn., published the following renunciation not long since:

"To whom it may concern this is to certify that we, the undersigned, have for several years past been connected with secret societies, viz: Masonic, Odd-fellows, Knights of Wise Men, etc. But knowing how impossible it is to serve God and have 'fellowship with the works of darkness,' we feel it to be our duty to publicly throw off the yoke and to obey the commands of him who has said, 'Come out from among them and be ye separate, touch not the unclean thing and I will receive you.' Hoping that others may have strength and manhood to do likewise, we are respectfully,

R. A. Scott,
J. A. Leftwich."

uity! This is surely a light arising in the darkness, and proves what Bro. Hinman gave as his experience, that the colored people are generally willing to listen to the truth upon the lodge question and accept it. May the power that is dragging them to the abyss of falsehood and blasphemy be overthrown.

"*Give me Thine Hand.*"

Friends of Massachusetts: — One great hindrance to the advancement of the anti-lodge reform is the lack of co-operation among Antimasons. The lodges are well organized and are leaving no stone unturned to advance their own interests at the expense of true religion and just government. They "mean not to be interfered with," as the Knights Templar replied to Thaddeus Stevens when he asked the meaning of their warlike display. Lodge rule costs you yearly vast sums of money, defeats justice, perverts government, demoralizes society, destroys true religion, muzzles the press, gags the pulpit and persecutes those who dare speak out against it, even to mobbing. Let us come together at 2 P M. on Thursday, June 2, and organize for the defence of truth and right. Let each one remember that no one else can do his duty or fill his place. Sacrifice, if need be, in order to be present. The cause demands sacrifice. It is worthy of it. Come and let us look each other in the face, catch inspiration from each other's zeal, and plan to work together for the overthrow of our common foe. We need the presence of women, as well as men. Women of Massachusetts, you are invited to come to Worcester and take your rightful stand with us in this great work. Let us pray for the meeting. Let us come prepared to help financially as we are able. Let us come to help in all possible ways. Friends in Worcester will do all they can to welcome and entertain us.

The meeting will begin, God willing, on Wednesday evening, June 1, with a lecture. On Thursday afternoon at 2 o'clock the matter of State organization will be taken up. In the evening we expect to hear seceders from the different secret orders tell their experience in joining and in leaving these "cages of unclean birds" and their reasons for so doing. On Friday afternoon and evening, lectures, addresses, testimonies, etc. Elder J. L. Barlow, late of Wisconsin, expects to be present; also brethren McCord and Paull of Rhode Island. Friends from other States will be cordially welcomed.

Attendance on Thursday afternoon and evening, June 2, is espeecially important.

J. F. Browne,
N.E. Agt. for the N.C.A.

How to do the Work.

Our last quarterly conference passed a resolution to this effect: that I, their pastor, should preach a sermon on secrecy and a collection should be taken for the benefit of our State Association. The sermon was preached last Sabbath, the 8th of May, and though we had but a small congregation comparatively (for the day threatened rain), a collection of $9 was taken. I would suggest that a similar course be taken by all churches in Iowa interested in the reform work and collections sent to our treasurer, Joseph Laird, of Wayne. Now, brethren, the time is come when we must practice what we profess.

A. M. Shimer,
Pastor Dayton Chapel, Clarence, Iowa.

The Morgan Monument.

—Bro. J. P. Stoddard started Monday morning for Batavia, New York, to meet the other members of the Morgan monument committee. He will visit Pennsylvania before returning. Mrs. J. Blanchard, on her way East, was in his company for a part of her journey.

—In Father Preston's letter last week the new marble monument just set up in Lockport cemetery was said to be 12 feet: the figure should have been TWENTY.

THE MOST ENDURING.

Nebraska City, Neb., May 8, '81.

I am somewhat of the same opinion of Bro. Raynor, that the publication of lectures, tracts and their distribution, or even the more free circulation of the *Christian Cynosure*, would do more good in the cause of reform than a monument, place it where you will. For the time seems so short to me that it would stand, provided the Masons did not destroy it, that the money would be more profitably spent in disseminating the truth in places where the *Cynosure* is not yet known. It was published ten years before I got a copy.

I have been an Anti-mason from boyhood. My father was a Baptist deacon, but he disapproved of associations, as he said he was afraid that harm would grow out of them to push the churches; that is, to destroy their independence. But alas! how have the churches fallen under the power of anti-Christ, with the power of the ten horns of the beast. Look at our educational institutions, carried on the horns of the beast. I do not say that education is not a good acquirement, but of all others, deliver me from an educated rascal. Look at our colleges and see the abominations. An honest, quiet young man cannot get an education in many of them without being set upon and abused; while those that get an education, come out educated rascals and go forth to deceive the people. They do not go forth in the strength of the Lord and cannot trust him for their support, but must know beforehand what they are going to get in the shape of substantials; like the institutions they come out of with great endowments to draw from. Such men and institutions have no need to trust in God, they have the world to back them, so has anti-Christ; while churches are spiritually dead, dead, dead!

H. Johnson.

RECEIPTS FOR WEEK ENDING MAY 14

Rufus Johnson, $1.00.
W. D. Anderson, 10c.
Total, $1.10. Grand total, $551.70.

Books and Magazines.

FEMALE FREEMASONRY.

This title may seem strange to those who have believed that no female can be a Mason, but the renowned Rob Morris went to work and prepared an "adoptive Masonry" for females. There might have been a few days' wonder about Rob's farcical invention if the publisher of the *Cynosure* had not so soon issued a work in which all the wonderful secrets contained in the five degrees allotted to the female relatives of Masons are revealed. Did the female relatives of Masons need some soporific of this kind to keep them quiet? Were the Masons disturbed by their inquiries? Could they not gain their confidence in the glory of Masonry without contriving to tie their tongues and awaken their fears that these useful female appendages might be in danger of being cut out by the roots? Is there not something revolting, if not horrible, in the idea of having American WOMEN enslaved in this fashion? It is bad enough to have men so fettered, but they are supposed to be less sensitive than women. What sort of future citizens can we expect of such a parentage?

Our country is indebted to the author, Thomas Lowe, Esq., for bursting his fetters and proclaiming the truth to the people. He had been admirably qualified for the work by his ten years' membership in the Grand Lodge of Michigan and by his having been commissioned by Rob Morris himself to confer the respective degrees on men and women, but although for some time "ill at ease" he at length fully realized the "great sin in leading them to trust in a Christless religion for salvation."

We commend his temperately written work, and its readers will see how artfully it is calculated to awaken curiosity, and how its praise of Masonry may delude weak minds into an ignorant admiration of this anti-Christ. T. H.

The New York *Herald* has announced its intention of printing the revised New Testament entire in its edition for the Sunday following the arrival of the copies of the revision in this country. We could wish that its subsequent Sunday editions might contain nothing to counteract the good influence of that number of the paper.—*Christian Secretary.*

The Young Scientist is embellished with an etching from the new process which has been lately described in its pages. Articles on the use of the camera, lathe, aquarium, telescopes, etc., make up a useful and entertaining variety. Published at 14 Dey street, New York.

Vick's Monthly continues the valuable illustrated paper on the cultivation of the native grape, which is worth the price of the whole volume. A design for a handsome basement cottage adds to the other attractions of the May number. Rochester, N. Y.

Several numbers of Purdy's monthly, the *Fruit Recorder*, Palmyra, N. Y., have been sent by the obliging publisher, and fully substantiate our first judgment that few publications of the kind, if any, can surpass it in the value of its suggestions to growers of large and small fruits. The editor is himself an experienced nurseryman and knows how to get up a practical journal, which no one interested in this important industry can fail to open with satisfaction and delight.

Beside his monthly, Mr. Purdy has issued an illustrated pamphlet, the "Small Fruit Instructor," which brings into small compass the results of years of experiment and places in the hand of the beginner a means of reaching direct success in a useful and entertaining employment. Indeed, it would seem to be folly to attempt the cultivation of small fruits without gaining some knowledge of soils, manures, and the habits of different plants. Whatever is important to know about the strawberry, raspberry, blackberry, currant and grape will be found in this little work.

Notices.

THE ANNUAL MEETING.

The time for holding the annual meeting of the N. C. A. is the third Thursday in June, but article 4th of the by-laws provides that the Board of Directors shall have power to change the time of meeting for sufficient cause. There are some reasons why it would seem to me desirable to hold the meeting one week later, which the Board will consider, and announce their decision in next issue of the Cynosure.

J. P. Stoddard, Sec'y.

The second quarterly meeting of the N. E. Pennsylvania Christian Association will convene, D. V., in the Six Principle Baptist church, in Factoryville, Wyoming county, Pa., (on the D. L. & W. railroad), May 27th, 28th and 29th. The meeting will commence on the evening of the 27th at 8 o'clock. Able speakers may be expected, among them J. P. Stoddard, secretary of the N. C. A.

Nathan Callender, Sec.

Massachusetts.

To friends of the anti-secrecy reform in Massachusetts:—At a meeting in Worcester, last March, the undersigned were appointed a committee to arrange for and call a meeting of Massachusetts Antimasons for the purpose of State organization. In discharge of the duty assigned us we hereby invite all persons in sympathy with the reform against the secret lodge to join in a three-day's meeting in Horticultural Hall, Worcester, Mass., during the first week in June, to confer on the best methods of advancing the antisecrecy cause in the State and to endeavor to form a State Association opposed to secret societies. The convention will open on Wednesday evening, June 1st, and continue through Thursday and Friday occupying the afternoon and evening of each day. An address may be expected on Wednesday evening and a business meeting Thursday afternoon at 2 o'clock. Elder Barlow is expected to attend from Willimantic, Conn., and on Friday evening it is hoped that a number of seceded lodge members will give some of their experience, and tell why they joined the lodge and why they left it. Your attendance on these meetings is specially desired. We need the means of working together, and to this end a State Association is necessary. Come and help.

Worcester friends offer free entertainment.

W. G. White.
David Manning.
J. F. Browne.
Committee.

Home Circle.

Burdened.

We ofttimes wonder why our hearts are burdened
And crushed and bowed 'neath such a weight of care;
Why others seem so brave and strong and joyous,
While we have scarcely strength to do and bear.

And when we meet some friend all smiling, cheery,
We're wont to think our lot is hard indeed,
And wonder why we must be always weary,
And why our hearts must ever ache and bleed.

The secret is, ye murmuring Christians, hear it,
Not that we've failed to go to God in prayer,
But, having taken every trouble to him,
We failed to loose our hold and leave it there.

We did not say, "Thy will be done," O Father,
And then and there let every burden rest;
Ah, no! or else our hearts must have been lighter,
For well we know "God's ways" are always best.

When we can trust alike in light or darkness,
When all our will is lost in the divine,
Then shall our faith be ever strong and joyous,
And we can say, "God's will be done," not mine.

—Guide to Holiness.

Bible Reading with Children.

I often hear mothers asking how they can interest their children in Bible reading. In the first place, they must themselves have a strong and vital interest in the pages of God's word, or they can not inspire others with the same. In the next, they must take time, statedly and often, for the purpose of studying it. In the third, they must pray always for the divine illumination in their children's hearts and their own.

Every household has its predominant sentiment or characteristic. Walk through a city street. There is little individuality about the outsides of the houses; but enter and as soon as the home admits you to its heart you shall discover that no two are precisely alike in aims, in spirit and in atmosphere. Here fashion reigns and dress is exalted to a place of great importance. There music, art or culture are objects of supreme desire. Philanthropic efforts enlist parents and children in this circle; the resolution to become rich takes every energy in that. Be sure of one thing—whatever is largest in the eyes of father and mother will be largest in the eyes of the boys and girls. It is in vain to preach one Gospel to them if they behold another practiced.

At an early age every child should have his own Bible, with his name inscribed therein, given as necessary to his furnishing for life. We do not think enough about this. Each little one has its own shoes and hat, its own school books, its own toys. But in some houses the Bibles lie about promiscuously, belonging to nobody in particular; or perhaps one, worn and brown, may be seen neglected on the table of a living room. Or worse, one or two elegant Bibles, in handsome bindings and gold clasps, repose on the parlor book rack, kept as old china and lace are kept, for purposes of ornament. Every member of a family should have his special Bible and should have his times for reading it as certainly provided for and taken into the family calculations as the hours for daily food.

In my own experience I have never found it difficult to induce children to read the Bible. Sometimes in the morning after breakfast, or at night beside the lamp, I have begun to read aloud for my pleasure, rather than that of the listeners, some sweet passages from the Scriptures; and very soon little arms would come stealing around my neck, bright eyes would scan the verses, and perhaps some pleading voice would say presently, "Wait a moment, please. Let me get my Bible and read with you."

I am sure that if the ordinary care which is spent on a child's secular education, as a matter of course and obligation, were spent on its religious indoctrination, the next generation would be better equipped to resist temptation and more strongly armed to meet the trials of life. We can not be too vigilant in the early years. We can not begin too soon. While we are looking at the golden-haired darlings as too young to be taught of God the enemy is sowing tares in the virgin soil. We should pre-empt it in the name of our Lord Jesus.—*Mrs. M. E. Sangster.*

A Short Sermon on Ladies' Dress.

BY REV. C. H. SPURGEON.

"Be clothed with humility."—1 Peter 5: 5.

"I will that women adorn themselves in modest apparel, with shamefacedness and sobriety."—1 Tim. 2: 8, 9.

On the 11th of April, in the course of an action brought by the well known *modiste*, "Madame Rosalie," against a gentleman of property, to compel him to pay a debt contracted by his wife, it was stated, in evidence, that from £500 to £2,000 a year might be considered a reasonable sum for a lady moving in good society to expend on dress. The gentleman's wife, in the witness-box, repudiated with lofty scorn the idea that the former amount was sufficient. The lady is an invalid, has never been presented at court, and is not called into company and yet was indebted for millinery to a very large amount.

Is it, then, a fact that so large a sum is considered needful for the clothing of one human form? Surely, the luxury of the old Roman Empire is infecting our beloved country: may God grant that it may not, in our case, also be a sign of the decay of the nation. Women should be too considerate of the needs of the sick and suffering to spend their money so wastefully. A blanket placed on the bed of a poor old woman would be a better ornament to a lady's character than all the lace a dukedom could purchase. Yet so it is—but tell it not in Gath—a lady cannot be dressed under £2,000 a year!

Are we wrong if we place side by side with this modern fact a description of the follies of the olden time? "Moreover the Lord saith, Because the daughters of Zion are haughty and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet; therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon. The chains, and the bracelets and the mufflers, the bonnets, and the ornaments of the legs, and the head-bands, and the tablets, and the ear-rings, the rings and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins, the glasses, and the fine linen, and the hoods and the vails." Isaiah 3: 16-23.

What a contrast is the teaching of the apostle Peter, in his first epistle, at the third chapter: "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." Peter sends the ladies to a wardrobe better than any which the frivolous possess, and to a jewel-case richer than ever belonged to the vain and showy; but alas! the mass of women do not care to adorn themselves in this right royal fashion. Pride of dress is so childish that one wonders to see it in grown-up people. The old proverb speaks of being twice children; but fops and dandies of either sex are always children. Archbishop Leighton has well said: "It is strange upon how poor things men and women will be vain, and think themselves somebody; not only upon some comeliness in their face or feature, which, though poor, is yet a part of themselves, but of things merely without them; that they are well lodged, or well mounted, or well appareled, either richly or well in fashion. Light, empty minds are like bladders—blown up with anything."

The only excuse we can think of for some dressy women, is that they think themselves very ugly. What deformity must exist if it needs two thousand a year to cover it! If these persons accurately guage their lack of personal charms, they must be suffering under a fearful measure of uncomeliness. Why, ten or twenty families could be reared in comparative comfort upon the amount thus expended in wastefulness; and as matters go with the agricultural laborers in many of the shires, forty of the families owned by Hodge and and his companions, including all the father Hodges and their wives, could be decently provided for upon two thousand a year. It will not bear thinking of! Yet many women professing godliness are shockingly extravagant, and can never be happy till their heads are tricked out with strange gear and their bodies with fashionable millinery. They little think how much they degrade themselves and grieve the Spirit of God. A forgiven sinner, decked out in the flaunting garments of a worldling, casts suspicion upon her own pardon; if she had ever been renewed in heart, would she, could she, adorn herself after the manner of a Jezebel? It is hard to think of a disciple of the Lord wasting her substance upon personal decoration. Does the lowly Jesus keep company with persons who spend hours at the glass, adorning, if not adoring, their own flesh? Can extravagance and fashionableness be pleasing to the Lord? No, assuredly not.

We are not judging that "neat handsomeness" which George Herbert says "doth bear the sway," but we are sorrowful when we see those who set themselves up as examples, and move in a position where no outward show is required, going beyond ordinary worldly women in extravagance. It is the bane of society and the disgrace of religion.

The Bible its own Witness.

The following incident was related by the Rev. Dr. Yates, a veteran member of the American Baptist Mission in Shanghai. It occurred some twenty years ago. A Chinese merchant came into his chapel one afternoon and after talking with him a short time Dr. Yates sold him a copy of the New Testament. He took it home, two or three hundred miles away, and after about three months appeared again in the chapel. He came back to say that he was under the impression that the book was not complete, that surely it must have other parts, and so he came to get the Old Testament, as he had read and studied the New Testament. What had he done with the New Testament? He had taken it to his home and had shown it to the scooolmaster and the reading people. They said: "This is a good book. Confucius himself must have had something to do with it." As there was only one copy, they unstitched this one and took it leaf by leaf, and all those who could write took a leaf home. They made twelve or fifteen complete copies of the New Testament and introduced it into their schools without any "conscience clause." It was introduced as a class book in all that district for heathen schools.—*Ex.*

Take Hold and Help.

A school teacher relates the following incident as observed from her window: "Two colored men were engaged in loading cotton bales. One of the men shirked. Although he went through all the motions, he did not help much in the work, while the other used all his strength. Finally he turned to his fellow laborer, and surveying him from head to foot, said: 'Sambo, are you a Christian?' 'Yes.' 'Then take hold and help.'" There are many who make a profession of Christianity, but do nothing to help the cause of Christ in the world. Their common excuse is, "I am poor, I am weak, I am unlearned; what can I do?" If you are a Christian you can do something. Think of the widow and her two mites. One grain of sand is not a mountain, but you can not have a mountain without grains of sand.

Whitefield, when flattered, said: "Take care of fire; I carry powder about me."

Childrens' Corner.

The Lazy Ant.

A brown ant, it is said,
Took it into his head
That he wanted an easier life;
So he vowed that all work
Henceforth he would shirk,
To the grief of his poor little wife.

His "sisters and cousins
And ANTS" by the dozens,
Remonstrated with him until,
In a wild fit of spite,
He left them outright
And clambered up out of the hill.

And day after day
He did nothing but play,
And when he grew tired, he would climb
And rock, lazy fellow,
In a dandelion yellow,
And thus passed the bright summer time.

He found plenty to eat,
Dainty crumbs, seeds and meat,
And never a thought did he give,
Not a fig did he care
How, by and by, he should fare,
Where or how, in the cold winter, live.

His brothers and sisters
Worked their small feet to blisters,
Their bodies to mere skin and bone;
Many a crumb and dead fly,
For the bleak by and by,
Had they stored ere the summer was gone.

But when autumn winds blew,
Starved and chilled through and through,
O, piteously then did he cry!
But they said: "Lazy ant!
You most certainly can't
Have a bit of our winter's supply."

Then they closed up the door
Till the winter was o'er,
And left him, still pleading, outside;
So this poor little sinner
Grew colder and thinner
Each day, till he shriveled and died.

—Youth's Companion.

A Thousand Boys Wanted.

There are always boys enough in the market, but some of them are of little use. The kind that are always wanted are:

1. Honest.
2. Pure.
3. Intelligent.
4. Active.
5. Industrious.
6. Obedient.
7. Steady.
8. Obliging.
9. Polite.
10. Neat.

One thousand first rate places are open for a thousand boys who come up to this standard.

Many of these places of trade and art are already filled by boys who lack some of the most important points, but they will soon be vacant. One has an office where the lad who has the situation is losing his first point. He likes to attend the drinking saloon and the theater; this costs more money than he can afford, but somehow he manages to be there frequently. His employers are quietly watching to learn how he gets so much spending money; they will soon discover a leak in the money drawer, detect the dishonest boy, and his place will be ready for some one who is now getting ready for it by observing point No. 1 and being truthful in all his ways.

Some situations will soon be vacant because the boys have been poisoned by reading bad books, such as they would not dare to show their fathers and would be ashamed to have their mothers see. The impure thoughts suggested by these books will lead to vicious acts; the boys will be ruined, and their places must be filled. Who will be ready for one of these vacancies?

Distinguished lawyers, useful ministers, skillful physicians, successful merchants, must all soon leave their places for somebody else to fill; one by one they are removed by death.

Mind your ten points, boys; they will prepare you to step into vacancies in the front rank.—*New York Observer.*

The Surety.

Thomas Nolan had been turned out of Sabbath school. He had become so bad that it seemed impossible to bear with him any longer, and his influence over the other pupils was so bad that for their sake it was thought best to expel him. But his parents brought him to the school again, begging the superintendent to take him back and give him one more trial.

"I should be very glad to do so if I could feel sure of his good conduct; but it is a sad thing for such a big boy to set such a bad example. However, I will see;" and the superintendent went into the schoolroom.

"Boys," said he, "Thomas Nolan wants to come back to Sabbath school, and if some one will become security for his good conduct I will gladly receive him into the school again."

There was a silence for a few minutes. The larger boys shook their heads, for they knew him of old. Then one of the smallest boys said: "Please, sir, I will."

"You," said the superintendent, "you become security for a boy twice as large as you? Willie, do you understand what it means to become security for any one?"

"Yes, sir; it means that when he is bad I am to be punished instead of him," was Willie's reply.

The superintendent then went out and told Mr. Nolan that they would receive Thomas into the school again, as Willie Graham had become security for his good conduct.

Tom's heart was touched, and as he followed the superintendent into the school room he made a mental resolve that little Willie Graham should never have to be punished for his misconduct.— *Youth's Instructor.*

The Christian is not one who looks up from earth to heaven, but one who looks down from heaven to earth.—*Lady Powerscourt.*

Bible Reading Emblems.

A FATHER.

Like as a father pitieth his children, so the Lord pitieth them that fear him.—Psa. 103: 13.

1. A father suffers with his child. —Isa. 63: 9.
2. Encourages him to tell him his troubles.—Psa. 62: 8; Mat. 14: 12.
3. Listens to his requests.—Luke 11: 11–13.
4. Trains and educates him.—John 6: 45.
5. Chastens him.—Heb. 12: 6; Jer. 31: 20.
6. Delights to forgive and restore him.—Luke 15: 22 —*Notes for Bible Study.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, May 19.—The same Lord over all, is rich unto all that call upon him.—Rom. 10: 12.

Friday, May 20.—For whosoever shall call upon the name of the Lord shall be saved.—Rom. 10: 13

Saturday, May 21.—Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. —Psa. 41: 1.

Sabbath, May 22.—Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11: 9.

Monday, May 23.—Lord, be merciful unto me; heal my soul, for I have sinned against thee.—Psa. 41: 4.

Tuesday, May 24.—The Lord shall preserve thy going out and thy coming in, from this time forth, and even forevermore.—Psa. 121: 8.

Wednesday, May 25.—Ye shall seek me and find me, when ye shall search for me with all your heart. —Jer. 29: 13

Home and Farm.

An old gardener says, in the Detroit *Tribune*, with regard to cultivating onions, that if care is taken to draw away the earth gradually from the bulbs until they are quite uncovered and only the fibrous roots are in the earth, you will never have scullions, but very large, sound onions.

In one of the pens at the Union stockyards is a black and white cow, from Milan, Mo, with four calves which were born simultaneously. The quadruplets are now four years old, and the aggregate weight of the mother and her offspring is 7,054 pounds. They would sell readily at $110 each. One season this cow gave birth to triplets and another year to four calves, making eleven in three years.

Get some soot from a chimney or stove where wood is used for fuel put it in an old pitcher and pour hot water upon it. When cool use it to water your plants every few days. When it is all used fill up the pitcher again with hot water. The effect upon plants, especially upon roses that have almost hopelessly deteriorated, is wonderful in producing a rapid growth of thrifty shoots, with large, thick leaves, and a great number of richly tinted roses. Never despair of a decayed rose bush until this has been tried.

How to Fit Collars to Horses Shoulders.—The collar should be purchased of the proper size; just before putting it on the first time, immerse it in water, letting it remain about a minute, and immediately put it on the horse, being careful to have the hames so adjusted at the top and bottom as to fit the shoulder and then put the horse to work. The collar by being well wet will adapt itself to the shoulder, and should dry on the horse. When taken off it should be left in the shape it occupied on the horse, and ever after you will have a snug-fitting collar, and no wounds.

Le Cultivateur, a French journal, says that if chloride of lime be spread on the soil or near plants, insects and vermin will not be found near them, and adds: "By its means plants will be easily protected from insect plagues by simply brushing over their stems a solution of it. It has often been noticed that a patch of land which has been treated in this way remains religiously respected by grubs, while the unprotected beds around are literally devastated. Fruit trees may be guarded from the attacks of grubs by attaching to their trunks pieces of tow smeared with a mixture of hog's lard, and ants and grubs already in possession will rapidly vacate their position. Butterflies, again, will avoid all plants whose leaves have been sprinkled over with lime water."

"Carlton," the noted war correspondent, says: Imagine all New England, New York, Ohio and a good part of Pennsylvania to be turned out to pasture; a pasture furnishing abundant grass in mid-winter, and you have the capacity of Montana.

Device for Measuring Land.—An Iowa farmer recommends the following device for measuring land: Take two slats about six feet long, sharpen one end of each, lay them on the floor like a pair of open compasses, so that the points shall be exactly five feet six inches apart; now nail the other two ends together and a piece across the middle, so that it will look like the letter A, and the measure is finished. To measure land, place one point at the starting place and the other also on the ground in a straight line for destination; stand along side the machine, with one hand on top of it; take one step forward, tip up the point that is behind, swing it around (from you) on the other point, and set it in line also. A person in this manner can measure correctly as fast as he can walk—three spaces make a rod; walk straight without stopping, count the spaces, divide these by three and you have the rods.

A little girl at Winfield, Kansas, used her teeth in tearing a piece of cloth, and presently complained of a burning sensation in her mouth and throat. The pain and suffering became so intense that a doctor was called, when it was ascertained that the cloth had been saturated with concentrated lye. The child will recover.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electo ral colleges, and a direct vote for Presi dent and Vice-president of the United States.

The New York *Witness*, after pointing out the arbitrary and supremely selfish character of the part Roscoe Conkling, of New York, is taking in the Senatorial fight, thinks it time for the turning over a new leaf and beginning a party of principle. This is its opinion:

"It is, we think, evident, from this factious fight for personal ascendency, and from the widespread iniquity of the Star Route contracts, following the equally infamous swindles in the navy department and Indian department some years ago, that the Republican party is nearly at its end. Extensive corruption brought down the Bourbons in France, and similar corruption brought down Louis Napoleon. Long-continued corruption in Russia is threatening an upheaval there like that of the French Revolution, and if it were not that the victory of a Democratic party would be merely substituting the fire for the frying-pan, there could be little doubt about its triumph at the next election.

"Is not the time come for the re alization of the grand idea so often expressed, but never better than by Senator David Davis, of a new party composed of men of principle, irrespective of previous party connection? If President Garfield would put himself at the head of such a movement by dismissing from his cabinet any men of feeble or clouded antecedents, and selecting in their room men of undoubted integrity and capacity, from any party or no party, he would, we think, stem before posterity as third in the list of Great Presidents. It is a party of purity and of principle that is wanted, not a party which indorses and shelters swindlers and profits by their robberies. Men in office should be not only above peculation themselves, but smart enough to prevent peculation by others. Any party, to be successful, must also recognize the right of our colored population not only to vote, but to hold some share of the public offices."

Religious Intelligence.

The Pacific Garden Mission.

BY MRS. E. A. COOK.

In walking south on Clark street, Chicago, after passing the great United States Custom House, the saloons and pawnshops become thicker. From behind screened doors the voices of depraved singers or musical instruments lure the simple and the sinful. Many of the faces of the crowd which saunters idly along the street tell of sensuality, sorrow and crime. On reaching the corner of Van Buren street the humane sign, "CHRISTIAN DISPENSARY; MEDICINE FREE; DOCTORS GO TO ALL PARTS OF THE CITY," lifts a little the leaden weight of gloom which rests upon that locality.

Attention is soon attracted to the notice in large letters, "GOSPEL MEETING EVERY EVENING," painted on the windows of a large room as conveniently and attractively located as many of its neighboring competitors, the saloons. The sign

"PACIFIC GARDEN MISSION"

is over the door. In a basement near may be found a well kept restaurant where for ten cents a plate of meat with potatoes, bread, butter and coffee are furnished. Up three flights of broad hardwood stairs with fine heavy banisters and Newell posts, through dingy halls whose numerous doors seemed to open into what might easily be made desirable offices, we find the manager of the mission, John Morrison, and his estimable wife. Mr. Morrison himself is a monument of the grace of God. Once a profane scoffer, who went to a meeting in the North Side Tabernacle for the purpose of disturbing it. The Holy Spirit found him there. He yielded to its gracious influence, and for years has been following Christ in doing good.

The lodging department occupies the entire upper floor of the building, one hundred feet square. The Gospel meeting room seats from three to four hundred persons, and the basement restaurant now furnishes board to an average of two hundred and fifty daily. The upper room contains two large dormitories with about thirty-five cots each, furnished with a clean sheet and comfort which a man can occupy for ten cents a night. There are also small rooms which are furnished with nice iron bedsteads, woven wire springs and good matresses. These rooms are rented to respectable men at from $1 00 to $1 25 a week. There is also a sitting room for the men in which on Sabbath afternoons a meeting is held; also pleasant rooms for the manager and his family and for an evangelist. Thomas Needham, a younger brother of Pastor Geo. C. Needham, is connected with the Mission as evangelist.

The establishment is not designed to harbor criminals or to assist dissolute men in saving their earnings for sprees. Such are excluded from its privileges after a fair chance for reformation has been given them. Drunkards are received and attempts are made to lead them to Christ. But if, like the dog that returneth to his vomit, they persist in returning to their folly, they are dismissed.

This great upper room was formerly a theater and dancing hall, connected with which was a bar for the sale of liquors. Several atrocious murders have been committed in it.

The income from the dormitories pays the current expenses of the lodging house and makes up a deficit in the eating establishment which does not pay its expenses.

The evening Gospel meetings are under the special supervision of Col. Clark, and the Spirit of God is present with converting power almost every evening.

When Christians everywhere daily deny themselves and take up the cross and follow Christ, separating themselves from false worships and from partnerships with unbelievers, similar enterprises cannot fail to spring up wherever the necessities of the case require.

Theaters, dancing halls and liquor saloons will be transformed into Christian homes for the education and comfort of the helpless, homeless and unfortunate.

Christian reader, you and I have a part to perform in hastening that glad day.

—Last Wednesday was observed by the College church, Wheaton, as a day of fasting and prayer, according to the recommendation. A special prayer meeting was held in the evening, which was of much interest, though the attendance was small.

—Miss Malinda Rankin, the missionary organizer of Mexico, is now living in Bloomington in this State. Her life has been a remarkable example of faith and zeal crowned with great success.

—Dr. E. P. Ingersoll, now traveling in the East, writes to the New York *Observer* of a visit to a Jewish synagogue near to the old Coptic church of Cairo, Egypt. He was accompanied by Dr. Lansing, a veteran missionary. Of what they saw he writes: "A historian of the fourteenth century writes [of this synagogue]: 'It was built forty-five years before the destruction of the second Temple, and within is a manuscript written by Ezra the scribe.' Dr. Lansing said: 'For ten years I have known of this manuscript, and twice I have succeeded in seeing it, but they are very jealous of it. A prominent American tried in vain to get a sight of it.' Happily, 'the old folks' were not at home. A young man had the keys. He knew Dr. Lansing, and at once opened the door of the synagogue and promptly closed and locked it after we had entered. Then forth from its little chamber in the wall, fifteen feet from the floor, a part of the roll was brought. We saw it; we handled this rare old vellum, upon whose time-yellowed surface is written, in a bold, beautiful hand, the five books of Moses. Unmistakably it is very ancient. Having a Bible, with both the authorized and Samaritan Hebrew versions, we sat down and compared them with this ancient roll, and found, after reading several verses in the fifth chapter of Deuteronomy, that it coincided, *literatim et punctuatim*, with the Hebrew from which our Old Testament is translated. The tradition is that Ezra the scribe came down into Egypt about the time of the "return of the captivity," in order to correct and complete the genealogy of the Jews who had fled to and found shelter in Egypt (Ezra 2:62), and that before his return to Jerusalem, and at the request of the rabbis, he left this "Roll of the Five Books."

If this roll of the Pentateuch dates from the time of Ezra, then, if I mistake not, we have to-day handled a Hebrew manuscript of the Old Testament which is (unless we accept the claims of the Samaritans at Nablous) more than fifteen hundred years older than any now known to be in existence."

—Among the last meetings held by Mr. Moody in San Francisco was one to which all the Chinese Christians and their friends were invited. Over 1,000 were present. Says a report: "From 10:30 to 11 o'clock, the hour at which Mr. Moody arrived, the time was occupied in singing Moody and Sankey hymns, with a Chinaman presiding at the organ. Mr. Moody delivered a short address on the Lord's prayer, and afterward preached upon the new salvation. Mr. Sankey sang several of his hymns, and at the request of the Chinese, his celebrated 'Ninety and Nine.' At the close of the service Mr. Moody asked those Chinese who understood what he had been saying to raise their right hands, and at least two-thirds of the Mongolian race present responded. Mr. Moody expressed himself surprised and delighted at the Chinese singing of his hymns, and offered to present his hymn book to those able to read music, who did not possess one. The assemblage yesterday at the Presbyterian church was probably the largest gathering of Christian Mongolians ever held."

A North Carolina Conference.

The Congregational Conference of North Carolina, organized two years ago at Raleigh, held its annual meeting at this place, McLeansville, May 5-8. The churches at Raleigh, Dudley, Beaufort, Wilmington, Lasseter's Mills and McLeansville and the station Woodbridge, were represented. Various topics were discussed; an experiance meeting held on Saturday; a temperance meeting on Saturday night; preaching on the Sabbath by Dr. J. E. Roy; admission of nine members and communion in the afternoon and a missionary meeting at night. It was a precious season. The weather was at its best even for this lovely climate.

This church numbers 186 members, not one of whom as far as the writer knows, is a member of any secret society. Outside parties have tried to get a foothold here for their secret orders, but I have spoken against them publicly and privately, and the people are a unit against them. A. Conant, Pastor.

The United Brethren General Conference opened in Lisbon, Iowa, on Thursday afternoon last and 125 of the 141 delegates appointed responded as ed the roll was called by P. Hurless the former secretary. The bishops preside, and Revs. N. R. Luce, of New York, J. L. Luttrell, of Ohio, and Wm. Mittendorf, of the Ohio German conference, were chosen secretaries. The address of the bishops was read showing that the present membership is 159 367, an increase of some 14 000 during the past four years. There are 2 242 houses of worship, an increase of 334 in the same time, and 189,714 members of Sabbath schools, an increase of more than 30 000 The educational and missionary interests were presented as among the most important that could come before the conference.

Rev. William Dillon of Dayton preached on the first evening to a good audience, and Rev. J. K. Alwood led the opening devotions of the next day. On Friday Dr. Davis was continued in his appointment as biographer of Bishop Edwards, and he and Bro. Hott, editor of the *Telescope*, were made a committee on the Methodist Ecumenical Conference of London. Petitions from several conferences on pro rata representation, and from a few against the anti-lodge rule, were sent to committees on Saturday.

General.

—The American Bible Society has procured a new stop-cylinder printing press, upon which an entire copy of the Bible can be printed every minute.

—The Khedive of Egypt has issued a decree forbidding priests to cut and hack themselves with knives, pound themselves into jelly, or howl themselves into epileptic fits, or eat living snakes, or swallow coals of fire, or chew glass.

—An Eastern exchange says "the Congregational church at Holbrook, Mass., has been seeking a pastor for nine years, listening during that time to sermons by 240 candidates.

—The earliest printed Bible known, was sold on Feb. 10th in London for £790 ($3,950). It contained the Old Testament only, and was printed at Metz by Gutenberg in 1452, being believed to be the first book ever printed by movable types.

—A letter from the Convener of the Sabbath Committee of the Canada Presbyterian church, says: "Although eight years ago almost all the canals in the Dominion, indeed, I believe, all without exception, were open on the Sabbath for the passage of lake steamboats through the locks, involving a vast amount of labor and Sabbath profanation, now every canal in the Dominion is closed from twelve o'clock on Saturday night to twelve o'clock on Sabbath night. You will also observe that we have no local trains on our railroads on the Lord's Day. Against the Sabbath profanation in connection with our postal department we are now petitioning the government, and we hope to have the post-offices closed in the Province of Quebec, as they now are in the Province of Ontario."

Obituary.

We are called to record this week the death of two earnest and efficient workers, who made no compromise with the unfruitful works of darkness. Louisa Craig entered upon the higher life May 1st, having sojourned in this life a little more than forty-eight years. One of her last acts in public was but a few week before her departure to vote with her church refusing to let an Odd-fellow preach in the church. And in her last illness of but a few days she rejoiced that the church had, by a decisive vote, refused to fellowship Odd-fellowship or Freemasonry by letting their unreformed disciples occupy a pulpit dedicated to the living God and his Son Jesus Christ. Sister Craig was an earnest friend of the *Cynosure* and bought and distributed many tracts. With a smile she said, "I feel that I am almost home." We ask the sympathy of all in behalf of her dear husband Joseph Craig, and her two remaining children.

Miles Calahan departed this life May 2nd, in the sixtieth year of his earthly pilgrimage. With a firm and unshaken confidence, he said: "I know in whom I have believed, and I can trust him now; he will not leave me." And thus, with a Christian's strong faith, he entered upon the higher life, to rest from sickness and suffering here and to enjoy the fruit of a devoted Christian life; a life that had its crosses, for it was a great cross to him and his afflicted companion to leave the church of their early choice (the Methodist Episcopal) because of its fellowship of Freemasonry and secret Baal worship. He nobly took the cross and bore it for Jesus' sake, with his companion. They could not bid God speed to the unfruitful works of darkness by listening to their preaching and giving them support, or receiving the communion at the hands of those who bowed the knee to the image of Baal. He leaves a wife and a family of noble children to mourn their loss. He was one of the old settlers here and the multitude at his funeral showed how he was appreciated. The sermon was preached by Rev. A. Fleming, a veteran reformer.

Joel H. Austin.

News of the Week.

—Mrs. Garfield is so great a sufferer from nervous prostration that the White House grounds have been closed to carriages. Three physicians have been summoned from Ohio to her bedside. Her disease has taken a typhoid form, and the President is most of the time at her side.

—By a vote of twenty-four to twenty-three, Stanley Matthews has been confirmed as justice of the Supreme Court.

—Despite the secrecy of executive sessions, it is said that Edmunds, of Vermont, has declared with spirit that if Chandler were confirmed as Solicitor General he would resign from the judiciary committee. He then proceeded to pronounce the nominee an unscrupulous lobbyist, who had been involved in nearly every job brought before Congress, and that his success would be an insult to the Attorney General, who would leave the Cabinet.

—The Senate of Pennsylvania has adopted a resolution looking to the transfer of the dust of William Penn from an English churchyard to Philadelphia.

—Over twenty thousand persons attended the unveiling of the Cowpen's monument at Spartanburg, S. C. The addresses were made by Wade Hampton, Thomas W. Wigginson, and William H. Francis, representing the South, New England, and the Middle States.

—Judge Leonard was prostrated by heat in New York on Thursday and removed to his home. Many militiamen of the first brigade, during a review at Prospect Park fell to the ground, and the parade was abandoned.

—The cattle disease which so startled herders along the Missouri river has evidently spent its force. It is believed that not over two hundred animals have perished from it.

—The Hebrews of New York have got before the legislature at Albany a bill to prevent discrimination against them at public resorts, the penalty being a fine of from $25 to $50.

—The Dublin Land League reports its receipts from the United States for the week at £2,400.

—Fourteen captains of European steamships have been indicted by the United States grand jury at New York for carrying passengers in excess of the number allowed by law.

—Sims, the slave, whose apprehension in Boston and forcible return to slavery thirty years ago did so much to consolidate Northern sentiment against the fugitive slave law, is now an employe in the attorney general's office at Washington.

—A coal shaft in Osage county, Kansas, caught fire from a furnace in the air shaft lately. Twenty-two men were at work at the time, but fifteen of them were rescued. The remaining seven, with three others who had gone to their assistance, were taken out dead.

—Professor Richard A. Proctor, the famous English astronomer, was married May 4 to Mrs. Sallie Crowley, of St. Joseph, Mo. There was considerable romance in the case. Several years ago Mrs. Crowley went to Australia with her invalid husband, and on shipboard met Professor Proctor with his invalid wife. The acquaintance began by an exchange of remedies, and when the two invalids died the two nurses agreed to console each other for life.

—In his speech relative to the proposed monument to Lord Beaconsfield, Mr. Gladstone paid the highest tribute to the deceased statesman. Sir Stafford Northcote, the Conservative leader, acknowledged this by saying that Gladstone had already erected a monument better than marble.

—The king of Holland has authorized the offer of the good offices of his government, in conjunction with France, England and Italy, for the restoration of peace between Chili and Peru and Bolivia.

—Gladstone's son Herbert made an admirable speech in the House of Commons (his maiden effort) on Candahar. He promises to achieve distinction.

—A wealthy English company is now prospecting at the old Smart gold mine in Monroe county, N. C., with a view of purchasing it if their investigation proves satisfactory. If they purchase improved machinery will be put in and the mine worked on an extensive scale.

—A treaty has been concluded between France and Tunis which gives the former power the right to occupy certain important military positions. The financial system of Tunis will be regulated by the French. The bey is guaranteed security of person and dynasty. The war indemnity to be levied upon the rebellious tribes will befixed by a subsequent convention.

—Gen. Melikoff, commandant at St. Petersburg; Dabaza, minister of finances; Nicolai, minister of public instruction, and Giers, minister of foreign affairs, all tendered their resignations to the emperor on Thursday. The czar, after short consideration, accepted Gen. Melikoff's resignation. It is said the liberal party in the Russian cabinet owe their fall to the pressure exerted from Berlin and by the empress. The execution of the recent agrarian ukase is considered compromised.

—The last Nihilist arrested is charged with complicity in the Czar's assassination. He took advantage of his position as a naval officer to steal dynamite from the government magazine.

—The outbreak against the Jews in Russia was widespread and terrible. A telegram from Kieff announces the burning of the Hebrew quarter, causing a loss of 30,000,000 rubles, and crowds of refugees are crossing the Austrian frontier. A later dispatch says that quiet has been restored at Kieff. The people who suffered most are mechanics, small traders and retired soldiers. There are 1,800 destitute families at the barracks. The wife of Governor General Drentelen has formed a committee for their relief.

—Secretary Blaine has rented half of Senator Don Cameron's pew in the crowded New York Avenue Presbyterian church, Washington.

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Temperance Notes.

—George Alfred Townsend, the correspondent, says: On a recent ride through four counties in the State of Maryland, I have found that what is called the Maine law prevails absolutely, and in nearly half the territory of Maryland there is no license to sell liquor.

—One of the cantons of the Swiss confederation has passed a law forbidding boys under fifteen years of age to smoke either in the streets or at home. This is sensible. But imagine the indignation of Young America at such a paternal enactment. It would exceed that of the German bosses of Chicago the moment it is proposed that minors be kept out of the saloons, or that at least a portion of Sunday should be respected in a Christian manner.—*Daily Paper.*

—In August the people of North Carolina will vote on a prohibition amendment to their State constitution. The Prohibitionists are already in the field and doing active work. When the question came before the Legislature it was backed by a petition signed by 278,000 persons, and many of the leading men of the State. There is no mistaking the fact that the sale of liquors in the South is the great bane of the freedmen, who seem, from their few moral surroundings, to be too much the victims of bad example.

—It must be a crumb of comfort to Senator Conkling, "President Grant's best friend." to be so highly complimented by the liquor dealers' congress. They declare that he is entitled to the gratitude of the trade for having so vigorously and successfully urged the passage of a bill for the protection of their trade. Well, if nobody but politicians can stand by a man and appreciate him, and they because he belongs to "our party," how well that some congenial spirits, inspired by the right "spirit," can praise his efforts on behalf of their traffic in "a matter which is of so great importance and congratulation to the whole trade." —*Wesleyan.*

—The New Orleans correspondent of the *Inter Ocean* writes thus to his paper:

"That the saloon is the bane of Southern society in a marked degree no man doubts. It is even doubtful whether the work of the missionary and the educator in the schools combined will be able to cope with the demons which deal out "whisky straight," not only in the cities, but in every village and thickly inhabited rural district. It is not so much that the working population is thus robbed of its money and go in rags, as in the utter demoralization and the unfitting for citizenship of the newly enfranchised race. The character of the drinks is worse than in the North in all the rural districts. Strong drink is truly the hydra-headed monster which rises up and faces every reformer and educator of the black race in the South. The black man seems peculiarly exposed to its devastating work, both from his appetite and his few elevating moral surroundings, to be too much the victims of bad example.

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MARKET REPORTS.

CHICAGO, May 16, 1881.

GRAIN—Wheat—No. 2		1 01¼
No. 3		98
Rejected		78
Winter		1 02
Corn—No. 2		41¾
Rejected		37
Oats—No. 2		36¾
Rye—No. 2		1 17
Bran per ton		8 50
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	18 00	17 50
Prairie	7 50	14 00
Lard per cwt		11 20
Mess pork per brl		17 45
Butter, medium to best	13	22
Cheese	2	14
Beans	1 00	2 75
Eggs		11
Potatoes, per bu	35	85
Seeds—Timothy	2 40	2 65
Clover	4 00	4 25
Flax		1 13
Broom corn	3	8½
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle extra	5 80	6 25
Good	5 55	5 75
Medium	5 25	5 50
Common	2 80	5 00
Hogs	5 00	6 25
Sheep	3 50	6 00

New York Market.

Flour	$3 75	8 00
Wheat—Spring		1 20½
Winter	1 16	1 25
Corn	50	60
Oats	45	54
Lard		10 92
Mess pork		16 75
Butter	10	25
Cheese	10	12
Eggs		12½
Wool	14	46

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CHICAGO, THURSDAY MAY 26, 1881.

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Topics of the Time.

Chicago began last week to supply an ornament to her grand business streets, in which she has been slow to emulate the taste of older cities of the East. A memorial monument was dedicated to George Buchanan Armstrong, the projector of the railway mail service. A foundation of Quincy granite, bearing an appropriate inscription, is surmounted at about the height of ten feet by a magnificent bronze bust, weighing nearly a ton. Postmaster Palmer and Schuyler Colfax made the addresses on the occasion. The monument was erected by the clerks of the postal service, and stands at the northwest corner of the block on which is built the new government building and post-office. On Saturday there was a large gathering of the old settlers of the city at the unveiling of a marble memorial tablet on the site of old Fort Dearborn, one of the first structures of Chicago. The tablet is fixed in the wall of W. M. Hoyt & Co's large wholesale grocery building, which stands upon the historic ground. At the suggestion of the Historical Society Mr. Hoyt had the tablet cut and put in place. The occasion was suitably observed with military display and addresses.

The revised New Testament was put on sale in New York on Friday morning. Before night hundreds of thousands of copies had been sold and shipped. Nothing in the history of the book trade can compare with the immense demand. But if this sale of English books was remarkable, much more so was the energy of a number of publishing houses in reproducing copies from American presses. One firm, it is said, had five hundred compositors ready and had the whole reprinted before night. New York dailies published the whole in their Sunday editions, and the *Times* and *Tribune* of this city did also, receiving the entire New Testament over the wires on Friday and Saturday nights. This is an exploit seldom, if ever, equalled in the history of telegraphy, and the *Tribune* issue of thirty-six 8 column pages is one in printing. Had such marvels been foretold to King James' committee of revision it would have been counted incredible.

A crowd of strange contrasts and subtle questions arise about this wonderful publication of the Word of God. We are reminded of David's "His word runneth very swiftly" (Ps. 147:15); of Ezekiel's living creature's, which "ran and returned as the appearance of a flash of lightning" (1:14); of Christ's description of his next appearing (Matt. 24:27), for he is the Word. But what shall we say when great establishments, like the daily papers of this city, which have as little fear of God as they have regard for man, whose sole ambition is for this world, and whose little finger would never be lifted in Christ's name to establish the kingdom of God—what shall we say of their sending broadcast this Word? The devil, who is the god of this world, is their god. Why does he permit them to be the agents of the Christ he hates? He once slandered a good man by asking, "Does Job serve God for naught?" Now, does *he?* Another thought is suggested by Christ's word in Matt. 24:14. The Word will be for a testimony against those who hear but do not obey. How many thousands have within the last week read this Word, to whose lives it has been unknown! How many of these will become obedient to it? How many will it harden? These questions do not prevent our rejoicing that such things are done in our day; that the Word of life, in which the Holy Spirit abides, God's will to men, runneth swiftly and is published from the housetops. God can overrule the unworthy agencies of its publication and can make it like a two-edged sword in the hearts of his enemies, "quick and powerful." Let his people on earth pray that this may be its effect in this New Testament revival.

The changes in the revision have given Ingersoll a new theme. In a recent interview he said: "Another terrible blow to the old infamy is the fact that in the revised New Testament the consoling word hell has been left out. I am informed that in the revised New Testament the word Hades has been substituted. As nobody knows exactly what Hades means, it will not be quite so easy to frighten people at revivals by threatening them with something that they don't clearly understand. After this, when the impassioned orator cries out that all the unconverted will be sent to Hades, the poor sinners, instead of getting frightened, will begin to ask each other what and where that is. It will take many years of preaching to clothe that word in all the terrors and horrors, pains and penalties and pangs of hell. Hades is a compromise. It is a concession to the philosophy of our day. It is a graceful acknowledgment to the growing spirit of investigation that hell, after all, is a barbaric mistake. Hades is the death of revivals." It may surprise the brilliant but misguided man to know that the dreaded word yet remains in a majority of the places where he has before seen it. The word Hades occurs but ten times in the Greek Testament and is found no oftener in the revision. But though his expectations might be realized and translators eliminate the word "hell," that would not strike out from the consciousness of mankind the fear of future and just punishment.

> "The fear o' hell's the hangman's whip
> To haud the wretch in order,"

cannot be cut out of our nature but by man's Maker, and we shall always find His word telling us what is in man.

The extraordinary occurrences in Washington last week were the all-absorbing topic in political circles. The prolonged struggle between the dictatorial but superb Conkling and the President was about to terminate in favor of the latter, when on Monday, the 16th, the climax came in a decided sensation—the resignation of both the Senators from New York, Conkling and Platt. The resignation was accompanied by a long letter to Governor Cornell in which the President was bitterly arraigned as a promise-breaker and mismanager. The two Senators were mistaken in a part of their indictment, as the official records of the State department show, and pride and ambition explain much of the rest. Their resignation put the Democrats again in power in the Senate and unfinished business was quickly dispatched, which shows clearly enough where all the obstruction has been for these weeks. The fight is now transferred to Albany where the Legislature will be called on in a few days to fill the vacancy. On Sunday last Conkling and Platt spent the day in reorganizing their forces and decided to run for re-election. The wing of the Republican party which stands by them cannot elect them, the Democrats will nominate their own men but have not enough votes alone to elect, and the administration Republicans who are united and firm in their hatred of Conkling are fewer than either. To elect there must be a coalition with the Democrats by one Republican faction or the other, since there is no hope of union between them. The country quite unanimously sustains the President, and will not withdraw confidence and sympathy so long as Conkling keeps up the fight as it is his evident purpose to do. A possible outcome of this quarrel we will speak of hereafter.

SECEDERS' LIST (CONTINUED).

After long waiting, we have the following sixteen names to add to the long list of renouncing Masons:

A. B. Bosworth (3), Clay, Iowa.
A. Fink, Russell (7).
Samuel B. Smilie (3), Knoxville, Ray Co., Mo.
Aaron Dore, Knoxville, Mo.
E. B. Hilliard, Albany, Wis.
Zebulon Sutton, Albany, Wis.
E. N. Elliott (5), Williamstown, Mich.
Daniel Burton (1), Webberville, Mich.
Rev. H. Woodsmall, Selma, Ala.
Jeremiah Walter, Watson, Mich.
Jasper Tucker, Spring Arbor, Mich.
Malcom Fitch, Ovid, Mich.
Wm. Richardson, Michigan.
Rev. Mr. Perry, Clarinda, Iowa.
Robert W. Chapman, Gilroy, Cal.
Rev. W. O. Butler, Stryker, Ohio.

Masonic Cannibalism.

BY ELDER N. CALLENDER.

Perhaps the most revolting sort of cannibals are those who eat up their own bodies. Such are the higher orders of the Masonic fraternity. Would you, dear reader, believe that the Knights Templar grade of Masons have turned to consuming their own limbs?

In the Scranton *Journal* of recent date you will find quoted from the Grand Secretary of the late Knight Templar Conclave in Chicago, under the heading, "Progress of Masonry in the United States," a table in which it appears that while Master Masons decreased from 1877 to 1879, about 20,000, the Sir Knights increased quite largely. Thus it seems that Knights Templar are fattening on the rank and file of the general body. Like the big-headed man in new Jersey, lately on exhibition in Philadelphia, whose head is said to be two-fifths the weight of his whole body, weighing eighty pounds and measuring thirty-three inches around, the knights will soon be all head and no body.

The consequence of this abnormal and monstrous growth is the poor man can not hold up his head and is bedridden. As the head of this unfortunate man has reached a monstrous growth at the expense of the weakened body, so the brave knights are growing at the expense of the Masonic body. If this unnatural growth continues long nothing but self-consumption remains for the sublime fraternity. Will not these knights by and by need a larger skull, if they continue thus to enlarge, from which to drink their fifth libation? Permit us to suggest that in about sixty years, at the same rate of increase, the head will have devoured the body, and their own skull will be large enough for the last libation.

In the tabular account on the increase of Masonry referred to above there is a significant omission of the number of R.A.& M.A. Masons for 1880. We have strong reasons for believing that the brave knights had made such progress in the work of consuming the rapidly wasting body Masonic that the full report would be pleasing to the reformers and very depressing to the sun worshipers in general. At the rate of reduction for the three preceding years, it would have been about 6,666 less still in 1880. A singular fact seems to suggest that the Beast of Revelation (13:18), whose number is 666, is dying at the rate of 6,666 yearly. This skull-tippling, wine-sipping, double-damnation imprecating, oath-reiterating conclave of intensely Christian martyrs are to charm the citizens of Scranton, Pa., with a peacock expansion May 31. Our benediction should be: May the god of these knights inspire them with the degree of madness that goeth before destruction, and so break Dagon's hands and head across the threshold of truth. And may the intelligence of Scranton, as of Chicago last August, judge these knights by their works of debauchery, profanity and intemperance. Next to the Chicago Conclave of 1880, this will doubtless be the grandest exposition of Christian (?) hypocrisy witnessed for many years. In royal and signal kissing of the divine author of Christianity it can out-Judas Iscariot himself, and will, in less than one generation, hang itself in the serpentine folds of its own cable-tow.

"So mote it be."

Golden Rule Alliance—II.

BY REV. W. W. AMES.

The "Golden Rule Alliance" is the "organ" of a "Christian benefit association" of this description, with headquarters in Boston. Its motto is, "They helped every one his neighbor, and every one said to his brother, Be of good cheer."

The association itself claims to be composed of ministers, and members, male and female, of evangelical churches, in good standing, or all acceptable members of such churches, of sound bodily health, between the ages of sixteen and sixty-five. Benefits are in sums of $500, $1,000 and $2 000; and a person can take one, two or all of them, and pay assessments accordingly.

The plan is the cheapest and best for insurance, in the opinion of many good men. It is very interesting to notice that among the arguments in its favor, as stated by ministers, editors and at least one noted evangelist, is the fact that it is not a secret order, and free from the objections to which so many of the current benefit societies are liable, on account of their oaths and obligations, and the evil tendencies of their social entertainments. The Rev. D. C. Eddy, D.D., the first in the list of officers, is, or has been a Freemason. However, when he confessed the fact in my hearing several years since, he took pains to say that he had not visited the lodge much for two or three years. A friend expresses the opinion that he is trying to satisfy his conscience and at the same time popularize Masonic names and titles. However this may be, wide utterance is given to the fact that there is a widespread and irrepressible abhorrence to secret orders, their oaths, methods and doings.

As a benefit association the Alliance may work admirably for the benefit of its members and their families. But as one looks at the limitations that hedge it about, the question naturally arises, Is this, after all, the Bible plan? Such a claim seems to be set up in the above quoted motto, "They helped every one his neighbor," etc., yet as a matter of fact, those under the age of eighteen and such as are over sixty-five, "in nonage and dotage" and such as are not of sound bodily health, no matter how worthy in every other respect, are excluded. In short, those who most need the benefits, are the very ones who are very coolly informed that they "can't come in." Heaven help them! And all such as trust in the Lord and do good are positively insured. And surely if such, as by the terms of the benefit compact are excluded, can leave all their cares and wants and those of their families with the great and faithful Provider, it would seem that the more favored of the King's children might do the same, all recognizing the binding obligation of all the saints to sympathize with and relieve the distress of those who are called to suffer adversity.

The following has not much of the "comfort of the Scriptures" in it: "Any member who may be taken sick or become disabled while in arrears to his chapter for dues or fines, cannot by paying the same, become beneficial, nor receive benefits during said sickness or disability." As a business rule of an insurance company, it may be all right, but what of the man who unites in good faith, and through adversity falls into arrears and is unable to catch up? Well, he must fall back upon the promises of God.

The association claims to be run very economically, which may be very true as compared with some others. Suppose now there were 100,000 members, and eight out of every thousand die annually. Eight hundred deaths, eight hundred assessments, eight hundred thousand letters or circulars of notification, costing $8,000, perhaps $24,000 and then scores of thousands for postage for the remittance of said assessments to the "Supreme Treasurer," and then for disbursement to the families of the assured, if by registered letters, $80 more, to say nothing of stationery, clerkships, and the cost of all the machinery of the association, Grand Chapter and local chapter meetings and all other expenses.

Would not an old-fashioned, apostolic collection for the poor saints, as often as needed, be the best after all? Dear *Cynosure*, what do you say?

"*Have Faith in God.*"

These words of our Lord to his disciples should ever be sounding in our ears. We still walk by faith and not by sight. But for divinely inspired faith the Christian would faint by the way. It is not required of us to do God's work, but our own. It is not required of us to convert sinners, but to preach the Gospel to them. It is not for us to drive sin out of the world, but to keep free from it and testify against it. The strength of sin has nothing to do with our duty, unless it be to incite us to greater boldness and fidelity. Our Lord set us the example of standing up boldly for the truth when almost all opposed. The apostles did not seek to harmonize Christianity with paganism, but plainly preached that gods made with hands are no gods, and that the gentiles worshiped devils, and not God. (1 Cor. 10:20, 21.) How does such preaching compare with the conduct of professed Christian ministers who kneel with rumsellers and libertines in the secret lodge to worship the "G.A.O.T.U.," a god unknown to the Bible either by name or character? Masonic ministers are requested to read the 8th chapter of Ezekiel. We wish to bring these ministers not only to repentance, but to open confession, that others may be saved from the same snare. But some one will say it is of no use to warn these men; they will not repent. The Lord has said: "My word shall not return unto me void." Scores, if not hundreds, of Masonic ministers have already come to repentance, and many of them are now living martyrs for the truth. What is most needed is a strong public sentiment to enable them to repent and confess their sins without bringing temporal ruin. It is quite true that loss of reputation, property, and even life should not deter a man from doing his duty, but it is written, "Many believed on him, but they did not confess him lest they should be put out of the synagogue." So it is to-day. Nothing but apostolic faith will lead men to bear the cross of Christ when it involves danger and loss. May the blessing of Almighty God rest abundantly upon Bros. Blanchard, Stoddard, Ronayne, Rathbun, Browne, Hinman, Barlow, Starry, Good, Austin, Lowe, Michael and their fellow martyrs who are holding up the standard of the cross in these times that try men's souls. The devil has no weapons, either carnal or spiritual, that have not been used against these holy men, but hitherto the Lord has supported them. Dear reader, in your lot and place, stand up for the truth. Have faith in God. Great is our reward in heaven. The Gospel must be preached to every creature. Then shall the end come. "Blessed is that servant whom his Lord when he cometh shall find so doing."—*Christian Witness.*

—Last fall a new organization was reported in Texas called the "Grand Army of Occupation," which was designed to take the place of the defunct Ku-Klux; all its members being ex-Confederate soldiers. The organization was secret, and its aim was that no one should know its objects until he took the oath, which is as follows: "I, ——, do solemnly swear (or affirm, as the case may be) that I will bear true allegiance to the new Republic, and defend its banner; that I will be a

true, devoted, and loyal member of the Grand Army of Occupation; that I will serve honestly and faithfully against all its enemies, and deposers whosoever, and that I will observe and obey the orders of its organizer and commander, and the orders of the officers appointed over me in accordance with orders from the headquarters of the Grand Army of Occupation, pledging my honor and my life."

A Student's Ghost Story.

Edited by H Abiff, Jr., infallible interpreter, *X. G. N. B., Dictator, Council of the Mighty Nine, Rite of Moria, etc.

Without, the wind, with shriek and moan,
Whirled high the leaves beyond the gate;
Within my room, I sat alone,
The dying embers feebly shone
Upon the open grate.

'Twas Friday eve and just the hour
For plastic fancy to survey
Masonic symbols, show their power
O'er human actions, and explore
The dark Masonic way.

Ah, Handmaid, rich thy symbols are!
Thy ceremonies how sublime,
As "duly" worked when Phœbus' car
Rolls westward, and the polar star
Gleams o'er our sleeping clime!

I would this were my own, but no,
An ancient saying I've revised,
Nor can I tell to whom we owe
Its mighty self; for aught I know,
Great Ashmole thus apostrophized.

I shoveled gravel through the day;
At night, though tired, sat up to trace,
Through labyrinths, the mystic way;
Before me my preceptors lay,
McCoy and Webb and Chase.

Alas! close study tires; the weary eyes
No more the pictured page peruse;
The mind, more active, if less wise,
Dream-shrouded, sees a phantom rise,
To teach or to amuse.

And thus I speak: "Who may you be,
Who thus appear upon my hearth?
You're uninvited"— "I," said he,
"The spirit guide to Masonry,
Arose from Dodwell's earth."

"Perhaps, then, you can tell," said I,
"And if you will, what means this G?"
Slow measured was the cold reply:
"Ye cowan, that may signify
Your God or my geometree."

And he proceeded: "Let each chart
Become a step in your ascent
Unto the dome of science, nor impart
A single blessing of the art—
Our art omnipotent."

His voice and word were odd. I laughed.
"Profane," I heard, "of mirth beware,
But heed you now the wondrous draft
Of Isis o'er the broken shaft,
Time's fingers in her hair."

Now much amused, I scarce could keep
My visage straight or hold my tongue;
Discretion warned lest I should sleep
As Morgan slept, but woke to weep
Ere from the wherry flung.

"See Hiram foully doomed to die!
Ah! honor counts but half her cost;
Cry, daughter [of Belial], cry;
The seal that holds the mystic tie,
The word, the WORD is lost.

"Seceders may in vain orate,
Hold up to scorn my tarnished fame;
Dispute them all: to imitate
The dead, but ever-living great,
Be still the higher aim.

"The budding rod, the triple tau,
With many more [great follies all],
Delight companions; prompt them how
To form extended arch; they bow
On pilgrimage symbolical."

Be what I've writ with profit read;
To-night it suits my slnggish rhyme
To tell no more. What more he said,
And how beyond my sight he sped,
I tell some other time.

*X. G. N. B.—The initials of four Hebrew words, the meaning of which is lost save in this degree. It is supposed to have been the first sentence spoken by Lamech after his double murder.

An Epistle to Genesee Conference.

BY WOODRUFF POST.

A minister in Genesee Conference wrote me:

..."I was solicited, being influenced by a minister who had great influence over me, and consented to join the lodge. I felt self-condemned and chagrined. I said but little, but conscience upbraided me. I took the second degree also in connection with other ministers, and also the Master's degree. I was induced to attend a Masonic festival after the ceremony. Some of our company had chartered a long wagon; they acted like drunken rowdies, riding and singing low vulgar songs.... My soul loaths the accursed abomination. I feel it to be my duty to repent continually, and forever be sorry for this folly? Oh barbarous! oh blasphemous! oh heaven-daring! the oath that makes humanity shudder....What infidel would not be ashamed of such a minister?"

Is it any wonder that Bishop Hamline wrote, "Conference has closed. Oh may it be the beginning of better days for Pittsburgh. They need better days. Secret societies do injury among them." Also, "North Ohio Conference has progressed very rapidly to this time, but Freemasonry and Odd-fellowship have arrested us. Oh how can brethren allow the peace of the church to be thus violated. Masonry and Odd-fellowship, a bane in the midst of us, have done us much evil here." (Life by Dr. Palmer, pages 321, 323, 324.)

Dr. Fisch, of Paris, says, "The church in America must stand as one man against Masonry or be destroyed." It seems to be as yet as one man *for* it. Perhaps we might say our own church especially.

Even the Inskip Holiness Association, most of whom have been Masons, by reticence, and some of them otherwise, sanction the vile institution. See how we as a church wink at it. Petitions were sent to General Conference in 1876, praying for legislation against it. Notice what was done. Clinton B. Fiske, being chairman of the committee on state of the church, reported: "Your committee have had a very difficult task to perform from the nature of the subject presented them, being secret and oath-bound organizations: what your committee need is more light." Oh! did they not have light? Was not the murder of Morgan light enough? What about the thousands of seceders, and of the Masons in good standing who testified in open court, and whose testimony is now on record in every law office in New York State and elsewhere, that they had sworn to keep the secrets of Masonry, murder and treason not excepted. (See Wendell's Reports, vol. 13, first case in the book.) And yet said committee reported farther that "from the light they have received they fail to find sufficient evidence that the obligations and teachings of these organizations are essentially and designedly anti-Christian." Oh! oh! It also said substantially, Go to your lodges, but do not allow your attendance upon these organization to interfere in any manner with religious duties or "attendance on the means of grace." And, "your committee therefore recommend that the request of the petitioners be not granted." So General Conference did not grant it! Nor did the General Conference of 1880 grant it. When will it? We wonder if that august body did not consider the rule in our Discipline as interdicting all extra-judicial oaths as blasphemous?

"Of a Christian Man's Oath.—As we confess that vain and rash swearing is forbidden Christian men by our Lord Jesus Christ and James, his apostle, so we judge that the Christian religion doth not prohibit, but that a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the prophet's teaching, in justice, judgment, and truth."

Hon. E. L. Fancher, LL D., in No. 23, vol. 50, of the *Christian Advocate* 1875, speaking on "Oaths," etc., says: "It is vain and rash swearing that is forbidden in Mat. 5:33-37, and not the oath administered by the magistrate in a judicial proceeding. * * * Of course an oath to be a judicial oath must be administered by an authorized person, for if it be extra judicial the witness cannot be punished for perjury." This agrees exactly with the spirit of rule 25, p. 27, Discipline. All other swearing is contrary to the teaching of our Lord, especially oaths administered by irresponsible Masonry, which swears its candidates, under penalty of death, to eternal secrecy, "murder and treason *not* excepted" in the Royal Arch degree, and "murder and treason" only "excepted" in the Master Mason's degree. Did not the committee see and know all this?

Now see how beautifully the *Christian Advocate* since last General Conference obeys that body's dictum. The editor writes thus: "The *Christian Advocate* is....the responsible.....expression of the spirit and principles of the M. E. church....and accountable to it. If the editor were to forget this and essay [attempt] to make the paper a personal organ, striking at institutions....in the church....he would deserve, and doubtless receive, a rebuke." Of course he would. But who could conceive the most remote idea that any of our editors or any of our members ever thought of striking at any of our recognized institutions? No! no! Evidently the idea is to carry out the will of the General Conference that no secret society in our church, or "persons," or "doctrines" of such societies in our church shall be criticised, or rebuked. So now we know what sentiments the *Advocate* will teach concerning the M. E. church and what course it will take.

So dear Masons and Odd-fellows, rest sweetly in the bosom of the church. Fear not the *Advocate*. Rejoice evermore; and give thanks to General Conference and to our obedient editor, who will not "essay" to "strike" at you nor allow it done by others. Press on, therefore. Link arms with whoremongers, adulterers, blasphemers, infidels, deists, murderers, slanderers, incontinent, fierce, despisers of good men, revellers, drunkards, the Word of God to the contrary notwithstanding. Editor, keep silent! Who led the drunkard's beer interest in Syracuse not long since? The *Northern Christian Advocate* informed us it was Masonic societies. Be silent, bishops! presiding elders, pastors, editors, whist! Be silent! General Conferences, be silent! Let this "*divine institution*" alone. Be silent and let it rule you as with a rod of iron! Charles G. Finney, once a Mason, affirms that Freemasonry "is a secret work of darkness, and requires its members to take an oath to cover up each other's sins;" "it justifies the murder of those who betray its secrets;" "is the most anomalous, absurd and abominable institution that can exist in a Christian country;" "a most intolerant and intolerable despotism. The administration and taking of its oaths are un-Christian and a violation of a positive command of Christ." And he declares truly, "God holds the church and every branch of it responsible for its opinion and action in accordance with the best light which in its providence is afforded them." If a man should close his eyes to the light of day and say, I cannot, dare not step; I "want more light," would he be a liar and self-deceiver, or would he not?

"Baal Jacob" is properly the name for Freemasonry. Baal — idolatry, and Jacob—supplanter; for "it is a religious supplanting institution." Odd-fellowship is its twin sister. Hear its own authorities:

"The meeting of a Masonic lodge is strictly a religious ceremony." "The master of the lodge is its priest and the director of its religious ceremonies." "Freemasons are brethren, not only by common participation in the human nature, but as *professing the same faith*." "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution."

What is it founded on? "To require that a candidate profess a belief in the divine authenticity of the Bible, or a state of future rewards and punishments, is a serious innovation in the body of Masonry." "Masonry is not founded on the Bible; if it was, it would not be Masonry; it would be something else." This is real Masonic light for any committee. In regard to this religious organization John Quincy Adams in a letter to Hon. Edward Livingston, then Secretary of State of the United States, and General Grand High Priest of the order, said, "Had you ventured to

assume the defence of the Masonic oaths, obligations and penalties I should have deemed it my duty to reply, and to have completed the demonstration before God and man, that they cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land."

Now see what Genesee Conference did in 1829 and 1830 condemning Masonry. A resolution was passed that "we will admit no person on trial, continue none on trial, nor admit any into full connection in this conference; neither elect any, either to deacon's or elder's orders, whether traveling or local, who shall have belonged to the Masonic fraternity, who will not renounce all connection with Masons as such by withdrawing from the institution and promising to have no further connection with Masons." (Conable's History of Genesee Conference.)

The late Rev. J. Copeland said, a few years since, at our conference, stepping upon the rostrum: "I was a Mason in my youth, but became satisfied, in view of the associations with all kinds of men— ministers affiliating had to meet them halfway, at least—I consider such associations unfit for Christians, and when I used to attend lodge I always realized great spiritual leanness." The venerable Geneseean was incited to make the above statement from a sheer sense of duty and quite unexpectedly to us all.

Before the year 1870, being exercised on the subject of the evil of Masonry, and duty, Bishop Janes, and, if rightly remembered, Bishop Simpson also, was written to for counsel. No reply, either consolatory or otherwise, being received, President Finney, of Oberlin, was conferred with, and the following was the reply of that sainted prince in Israel:

"If Freemasonry is a sin, a sham, an abomination, as I know it to be, and as you also know, then there is but one way open to us, or to any honest man who knows what Freemasonry is, and that way is to bear a most decided and persistent testimony against it, cost what it may. If any man will withhold his testimony against so great a wrong to save his influence, he will sooner or later lose it. God help you, my brother. Masonry needs only to be known to be condemned. Agitate, testify, teach, reprove, rebuke with all long suffering. Yes, suffer long and severely, if need be, but faint not, and in due time you shall prevail."

Thousands of testimony of the first character is extant of the corrupting influence of Freemasonry and similar organizations, and so correct are we in our general information that Masons themselves have been misled without our design and have considered us as one of their number. The position we occupy is not from prejudice or ill-will toward any person or persons. No, no! We do not design to make any invidious attacks. Our only object is to warn the unwary against a foe to liberty and purity, and reform men, using our best endeavor, as in the presence of God, before whose tribunal we shall eventually stand to answer whether we regarded our life or the cross of Christ of the greatest importance. "The love of Christ constraineth us."

Shall we not, as a conference, repent and return to the ways of old Genesee of 1829-30 and put away this "bane in the midst of us" from us and live in peace and purity?

Reform News.

THE SOUTHERN WORK.

—The contributions for the brethren laboring in the South received at this office during last week were from John Cassidy $5 for Bro. Hinman and $5 for Bro. Galloway. From Rufus Stratton $1 for Bro. Tapley. The two first have been forwarded, the latter handed to Bro. Phillips, the N. C. A. treasurer, to forward, who has sent Bro. Hinman $15 during the week.

— The ladies of the College church, Wheaton, are preparing a box of clothing and other conveniences for Bro. Galloway's family.

BRO. HINMAN'S LETTERS.

The first meeting in Louisville—A colored Baptist church with Masonic membership—A Deacon's defense—The women and the pastor lean to vritue's side—Good results in Fisk University—Friendly reception at Knoxville, Tenn.

KNOXVILLE, Tenn., May 12, 1881.

DEAR BRO. K.:—Our meeting at the Green St. Baptist church, Louisville, Kentucky, was large and interesting. The members are among the most intelligent and well-to-do colored people of that city, and have a fine house of worship and an able pastor. I attended their Sunday school and covenant meeting on the Sabbath and heard a good sermon in the evening by the pastor on the "perseverance of the saints." I sent invitations to the lecture to all the colored pastors of the city, but none came except Rev. D. Gaddie, the pastor of the church. A large percentage of the congregation were Masons, and they murmured more than any colored congregation I have ever addressed. I spoke an hour and a half and after I had concluded an invitation was given to any one to reply. A Mason who is a deacon of the church said that his Masonry did not interfere with his religion and he thought it a good thing. He said the white people had been very oppressive and unjust to the colored, and he thought they needed Masonry for their protection. Many of the congregation, and especially the women, expressed themselves strongly in sympathy with the lecture, and the pastor said that he was more impressed with what his deacon did *not* say in reply than with anything else. It convinced him that my statements were *all true*. I gave some tracts and books and took one subscription for the *Cynosure*, and left, feeling that an entering wedge had been placed in a stronghold of Satan.

Leaving Louisville on Tuesday at 11:25 A. M., I rode rapidly over the rugged part of southern Kentucky, passing near Mammoth Cave, and before night reached the valley of the Cumberland, where I saw the first cotton fields; and at 7:25 was in Nashville.

I stopped twenty-four hours at Fisk University, where I met a most kind reception from Pres. Cravath and saw friends I had known in Africa. The pastor, Rev. H. S. Bennett, formerly of Wakeman, Ohio, expressed his cordial sympathy with my work. Since I was there last fall there has been considerable discussion of Masonry and at least one young man has made a public renunciation. There is much work to be done in Nashville, but I had no time for it now.

Wednesday night I left for Chattanooga and reached there at 3:45 A. M., where I was detained four and a half hours. I improved the time by calling on the pastors of the colored Congregational and Zion Methodist churches, both of whom assured me of sympathy; and the Congregational pastor promised to aid me in getting a hearing in that city.

At 8:30 A. M. I was on my way to East Tennessee and enjoying the summer air and beautiful scenery until 3:30 P. M., when we reached this city. A walk of over a mile brought me to the United Presbyterian College, where I was most kindly received by Pres. McCollough, and arrangements are to be made to give me a hearing.

Knoxville, Tenn.—The United Presbyterian College—"Our" Colleges—Colored preachers in Lodge Limbo—White Masons interfere to save the colored brethren from light—Hon. Horace Maynard approves the discussion of lodgery.

May 17, 1881.

The city of Knoxville, like Jerusalem is "beautiful for situation." Located on the west side of the Tennessee river, it extends over more hills than Rome. Looking eastward over the river bluffs there rises dim and grand the Allegheny range forming the boundary from North Carolina. These mountains can be seen more than forty miles distant, and some of them are nearly 6,000 feet high. To the north and west is the Cumberland range, not quite so high, but still respectable mountains; while all around hills, vales and groves are glowing with all the freshness and beauty of early summer as we see it farther north.

The United Presbyterian College is on a hill a mile or more out of the city. The main building is of brick, 64 by 84 feet and three stories besides the basement. It presents a very fine appearance. There are other buildings used as dormitories and yet but scanty accommodations for the 188 students that have been enrolled during the past year. These students are all colored, but of all the varying shades that we find in the South. Rev. J. S. McCollough, D.D., is president, and to his able management the school owes its success. Rev. Dr. Reed has just resigned the pastorate of the church and leaves a grateful people by whom he has been greatly beloved.

It is amusing to notice the *kind* of interest that white people of the South feel in these colored colleges, now that their success is assured. They did nothing for their establishment, but much to hinder them. They severely ostracised the first teachers, but now they speak with pride of Fisk and Atlanta Universities, and Knoxville College as *their* schools. Hon. Horace Maynard yesterday attended the examinations here and reviewed their exercises in Greek. Mr. Maynard's home is here and so was "Parson Brownlow's".

Knoxville is an active, growing city with large rolling mills and other manufactories, and with very little of the "solid South" about it. But alas! there are far too many dram-shops, and the lodges are well nigh omnipotent. All the colored ministers are Masons and the pastor of the colored Presbyterian church is Past Grand Master of the Grand Lodge of the United States and P. G. M. of Tennessee. He is a D.D. and has just been installed.

On the evening of the 14th I had an excellent hearing at Knoxville College, both of students and citizens. The College society kindly adjourned their meeting to give me an opportunity to speak, and the president most heartily endorsed what I said. I have, too, been most hospitably entertained here, and shall feel truly grateful to these dear psalm singing people.

On Sabbath the 15th I attended the quarterly meeting of colored M. E. church at Eastport, a suburb of this city. They had just completed a new house of worship. I addressed their Sabbath school and assisted in the Lord's Supper. The pastor and presiding elder consented that I might lecture there on Monday evening and the presiding elder made the announcement. But some white Freemasons told them it *must not be*, and on Monday morning I was waited upon by some half a dozen ministers (a white Freemason in the lead) and told that they could not allow anything said about secret societies, but they wished me to preach the Gospel to the people. This white minister said he was proud of his Masonry, that our publications were full of lies, and that all the best men in the land belonged to the lodge. I declined to make any compromise, but told them I would be at the meeting.

During the afternoon I was introduced to Hon. Horace Maynard and explained to him our work. I also gave him some of our publications. He remarked, "Let the discussion go on. If these secret orders are good they will not be harmed by it. If they are bad, let it be seen."

In the evening I found a large crowd and a prominent white Freemason from the city who stayed long enough to see a Freemason put into the pulpit in my place, and then left. I had an opportunity to explain to the people why I did not preach. I told them I never preached under bonds, and that unless I felt free to speak against every form of sin as the Holy Spirit might lead me I must be silent. The result was that a meeting was appointed at a place near by and I expect to lecture on Wednesday evening, while our M. E. brethren will attempt to run a protracted meeting to stave off discussion. Well, the Lord reigns; let the earth rejoice.

Yours in the Lord,
H. H. HINMAN.

NEW ENGLAND REPORT.

DEAR YOKE FELLOWS:—I lectured in the Christian Baptist church, South Rehoboth, Mass., on Friday, May 6th, to a small audience but an attentive one. The evening was unpleasant. Saturday afternoon had a very pleasant visit with Elder Geo. H. Tilton, pastor of the Congregational church in Rehoboth village. In the evening Bro. Tilton brought me to Bro. Z. Graves', where quite a company of neighbors gathered to hear me. Bro. Graves had previously shown me a copy of *Leslie's Illustrated Weekly* of 1860, containing an exposition of the "Sons of Malta." As we were sitting together I handed the paper to Elder Tilton, who, after looking at the horribly grotesque scenes of initiation, said to us that these pictures were not exaggerations, and then proceeded to give us a very interesting account of corresponding scenes in the initiation of candidates in a Freshman society which he was induced to join when in college, such as sawing a rope forth and back through the candidate's mouth, putting the poles of an electric battery in his hands and giving severe shocks that sometimes injured him, raising terrific noises with horns, bells, etc., tossing him in a blanket, letting him drop from a pretended height into a vat of water, he being blindfolded during these performances, and seeing, when "brought to light," hideous masked forms, etc.

After we had listened to his very interesting recital, I talked for some time about the foster-mother of these concerns, Freemasonry. The meeting ended with singing, and prayer by Bro. Tilton. It was, I think, one of the most pleasant and profitable gatherings that I have attended for some time. I believe meetings like this in private houses might result in great good. The distance between speaker and hearer is in this way much lessened, and opportunity for questions, explanations, and the removing of difficulties more likely to be improved.

By invitation of Bro. Tilton I preached in the Congregational church in Rehoboth on Lord's day, May 8th, and also divided with him the time at Orleans chapel (a country place) later in the day, and again in the evening at Rehoboth, on which latter occasions it pleased the pastor to invite me to sing some solos. The people, who at first looked at me somewhat askance, (the natural result of lodge influence) became cordial, and I had to decline more offered work for lack of time.

Monday morning, 9th, Bro. Graves took me to Providence with his horse, "Hiram Abiff," whose mate our young friend Waldo Graves calls "Mah-hah-bone." Stopped that night with Bro. J. L. Barlow in Willimantic, Ct. Tuesday morning went to Tariffville, Ct., and was kindly received at the home of Ariel Mitchelson, whose son brought me in the evening to Weatogue, where I lectured in the schoolroom to a small but attentive audience. Notice was given that I would lecture the next evening, May 11, in the same place. The evening came, and this time the house was filled. Much interest was shown; $10 was contributed. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

I spoke in Willington, Ct., on May 12th to an attentive audience, but not large on account of bad weather. Next evening, 13th, spoke in same place to a full house. By the help of our friend, John D. Taylor, who assisted as candidate, I roughly illustrated some of the principal ceremonies of Masonry, so as to show how Masonic religion is taught.

Since I lectured in Willington last February, the Congregational pastor, Elder Erastus Colton, has taken an open stand against the lodge, and has preached on the subject from his pulpit. Praise the Lord! The leaven of truth is working. But I'll not take away Bro. Colton's privilege of reporting from Willington.

Bro. John D. Taylor, editor of the *Home Messenger*, is striking the enemy sharply; may God give him wisdom and success.

On Lord's day, 15th, I preached in Willimantic to the Christian congregation with which Elder Barlow labors, in the morning and evening, and spoke on temperance in the afternoon. Sister Lizzie O. Smith the "wonderful cripple" attended the meetings all day—five meetings in all—being drawn on the little wagon on which she has lain day and night, year in and year out, for so many years. Helpless ever since girlhood, she is gray now, but in the realm of faith "her eye is not dim, nor her natural force abated." The brethren of Willimantic are blessed in having her prayers and her co-operation in their war for the "faith of the Gospel" against the worships of Satan. Sister Smith is entirely dependent for the supply of her temporal needs on the bounty friends. Let any whom God moves to give, send directly to Lizzie O. Smith, Willimantic, Ct. Send 35 cents and get the history of her life, and learn new lessons of faith in God.

Had a very attentive hearing in Boston last evening, though the audience was not large on account of bad weather. We trust Him

> "Who plants his footsteps in the sea
> And rides upon the storm,"

and march on.

J. F. BROWNE.

LATER.—Bad weather again last night, (17th) and small attendance, but much interest shown.

J. F. B.

TIPPECANOE COUNTY, INDIANA.

MONTMORENCI, Ind., May 12, '81.

EDITOR CYNOSURE: — It is my privilege to report to you the good work begun at this place against Masonry and other secret societies. On Saturday night and Sunday afternoon, May 7 and 8, Dr. Samuel L. Cook, of Albion, Ind., lectured and in effect preached to a limited audience on the great evil of Freemasonry. He quoted largely from Masonic authors, showing unanswerably that Masonry is a fraud, a cunning system of lies, violence and oppression; that any man, to be a loyal Mason, must lie to his nearest and dearest friends, in that he is sworn, under death penalties, never to reveal any of the secrets of Masonry; that if his wife or children ask candidly about it, he must disregard their candor and their inquiries, just as though they were not entitled to his love and respect, and all this to protect a hideous monster, an institution as dark and evil designing as the arch fiend whose lying spirit inspired in it all the evil it contains.

The masterly way in which he handled the subject greatly encouraged the hearts of the friends of truth who heard him, for he challenged the Masons to contradict his statements or quotations from their own authors.

Only a few Masons came to hear him. Some of them have since admitted to me that they could not keep their oaths and be candid and true to their friends at the same time. Like the hot coal on the turtle's back, the Methodist Episcopal minister here begins to claw around to shake it off, even making sly efforts to get some to join the lodge; but the spell is broken.

When the Doctor comes again, and we hope he will, we believe he will be regarded as Samuel of old, and inquiries will be made of him by those who fear his abilities for investigation, "Comest thou peaceably?" The Doctor is bold and courageous, but courteous and not inclined to make individual enemies. And just here it is right to say that friends who send for him to lecture ought to seek his counsel, in which he is not wanting, and let him command the forces against the enemies when he lectures, he being a good judge of human nature.

While he is not a professional preacher, yet his lectures were better sermons in behalf of Christianity and against the false religion of Masonry than has been my privilege to hear. Our community endeavored to snow us under by preventing any attendance, but I have since learned that many more would have been there had they known it, and that a full house may be expected at the next course of lectures.

LORENZO D. BROWN.

Correspondence.

A PLEA FOR ANTI-MASONS IN THE M. E. CHURCH.

PORTLAND, Mich., May 17, '81.

EDITOR CYNOSURE:—Efforts should be conscientiously made by reformers to spread the light in every dark place, even if it were necessary to invade the sacred precincts of the M. E. church, whose pulpits and press are under the complete control and supervision of Masons and their sympathizers, remembering that, great as are the obstacles in the way of reform, they may not be greater than those overcome by the anti-slavery agitators, who, although persecuted, ridiculed and some of them expelled from the church, yet persevered in their good work until the anti-slavery element was so thoroughly aroused, that the ministry even, were forced by the pressure to range themselves on the side of freedom. May it not be so in this reform, for I take it for granted that all who were imbued with anti-slavery principles are sound at heart on the Anti-masonic question; but in order that they fully understand the great evils of secretism they need to have line upon line and precept upon precept—a flood of light from Anti-masonic literature.

Episcopal Methodists may be divided into two classes: (1) Those who are connected with secret societies or approve of them; (2.) Those who regard them in an unfavorable light. Among the former are to be found most of the preachers and bishops, the high and small Masons and jacks. It is sad to think how deplorably our ministers have fallen from the lofty position assigned them by Wesley, of spreading Scriptural holiness over the land, instead of which they use their influence in spreading a Christless religion embodied in the Masonic ritual everywhere and employ all means in their power, in a sly way, to make popular an institution stained with the blood of martyrs slain for the word of their testimony against the iniquities and impositions of the lodge, and yet many of these reverend sinners every Sabbath day are calling sinners to repentance as if they were sent of God, whereas they are really in the service and under the influence of the wicked one (2 Kings 17: 32, 33). Such men never have and never

will come to the front in any unpopular reform movement. The high Masons, though numbering but a few thousands, rule the church as completely and imperiously as the slaveholders did the Democratic party, and we might say the nation, previous to the war. The business of small Masons in the church is to eat of the crumbs which fall from their master's table, paying rather a dear price for them. Jacks, their usual avocation is licking the sores of the diseased carcass of Masonry; they stand in the same relation to the Masons in the church that the doughfaces did to the slaveholders in former days, ever ready to do any dirty work assigned them by their masters.

As it would be casting pearls before swine to present the truth to those persons, we turn to the second class, who are doubtless subjects of reform and would not in any sense approve of such a monstrosity as Masonry in the M. E. church if they were apprised of its secret workings, its Baal worship, etc., and were it not for many honest, upright and conscientious brethren and sisters of this class, I certainly would agree with some of your correspondents that the M. E. church was beyond the reach of reform, and that its mission which was once of a high order, ought to come to an end. STEPHEN PILKINTON.

MORMONISM AND MASONRY.

KNOXVILLE, Tenn., May 13,'81.

I have just read an able address by Rev. James Brand, delivered in the First Church of Oberlin, May 1, which contains many excellent thoughts and suggests more.

He says "Mormonism is a great secret society. Kneeling at the secret altar in the Endowment House, they vow to observe Mormon laws in preference to the laws of the United States." He then says that legislation alone will not cure the evil, but the great work is one of Christian enlightenment, and he urges that the American Home Missionary Society should be aided in its work.

But does Mr. Brand know that the first missionary sent to Utah by the American Home Missionary Society, Rev. Norman McLeod, was also a member of a greater secret society, and that kneeling at its altar, he had sworn to obey the edicts of its Grand Lodge, though utterly ignorant of what those edicts were and would be, and when those edicts required of him obedience, whether right or wrong. (Webb's Monitor, Morris' edition, p. 196.)

What wonder that such a man should utterly fail? I do not know whether the present missionary is a Freemason or no, but I do know that a number of their Western missionaries are such, and that active adherence to the lodge is no bar to an appointment, while active opposition to Masonry is regarded with marked disfavor by the Western Home Missionary agents, and one of these agents speaks of the *Cynosure* as "that vile sheet." So far as I know, not one of the nearly one thousand Home Missionary churches makes adhesion to the lodge a bar to membership, and it is certain that some of these churches have been prevented from testifying against the lodge by the fear that it would prevent their obtaining home missionary aid. While the American Home Missionary Society represents a denomination that chooses a 32-degree Mason as its only permanent officer, and refuses, through its journals, any protest against this Masonic dictation, is there any reason to hope that it will do anything in opposition to a kindred system of wickedness in Utah? Mormonism and Masonry are "twin relics of barbarism." A religion that sees no fault in the latter will never do anything to remove the former. The American Home Missionary Society has many excellent men in its commission, but until it is divorced from the lodge it will be worse than waste of time and money for it to undertake to assail Mormonism in Utah, and Bro. Brand must look somewhere else for his true Gospel remedy.

H. H. HINMAN.

OUR MAIL.

O. F. Russell, Buxton Center, Me., writes:

"I have been a Free Baptist minister for about twenty-five years; have been investigating Masonry for some time and have come to the conclusion that it is an unmitigated evil.

"I live in Maine where secret societies abound and Masonry is but little opposed. There are several ministers and many members of this denomination high up in the order, and some of them I know to be uncompromising in their inclinations. For a long time to come nothing can be done in reference to this iniquity which will affect the official fellowship which prevails so generally in this section of the denomination. Masons will be cordially received and dismissed with compliments; will be wriggled into the most responsible positions; will plot together and be allowed to introduce their schemes in the various bodies without being scrutinized as to the underlying motives; and will hoodwink the unsuspecting generally. I think, therefore, what I can do at all I can do better separately than in connection with them. But there is no denomination with which I can unite in this vicinity which is not affected as badly as this. So I propose to stand alone until I can find something better.

"I hear the call, 'Come out from among them and be ye separate, saith the Lord,' and am moving to that end. I will have 'No fellowship with the unfruitful works of darkness.' I know of no minister to work with except Bro. Isaac Jackson, of Harrison, more than fifty miles away. I circulate the Cynosure and a few books which I have bought, and I find some anti-secret elements around me with which I hope to work up a little society this winter, but cannot expect to get a club for the paper yet.

"I think the anti-secret political movement will do something here by the next Presidential campaign and shall do what I can to help it on."

Royal J. Tuttle, Eau Claire, Mich., writes:

"Man was made upright but has sought out many inventions, and as, in farm implements, those which are adjustable seem the most in demand; so in religion also, that kind which can be suited to the occasion seems most popular. It is not strange that Robert Ingersoll is so popular as long as men's lives so completely give the lie to their professions. In a talk which I had with a Mason, not long since, he said the reason that the name of Christ was not used in the lodge was because they did not wish to offend the Jews who do not believe in him. So of course their prayers must be adjusted to suit the company. Another Mason with whom I spoke on the same subject did not deny the fact but said they had a god. I told him the Saviour said, 'No man cometh to the Father but by me.' He seemed to know I had told the truth and invited me to spend the night with him. I asked him how he could do so knowing my sentiments, and he said I was just the kind of man he liked to meet. This man is a member of the M. E. church; did not deny that Masonry rejected Christ and seemed glad that the lodge was opposed.

"Now, my dear brethren and sisters of the Christian Cynosure, so many of whom have during the last two years raised my drooping spirits by your Christian talks, prayers and admonitions, in the name of our heavenly Master let us stand firm, bear our self-denials, live close at the feet of Jesus and though we may be despised, mocked and called fanatics, we know in whom we trust. It will often be our duty to be isolated from society, for if we were of the world the world would love its own, but to be for Christ we must separate ourselves from the world, the lodge, and the devil. May the love of God, the power of the Holy Ghost guard, lead and keep us till our heavenly Father shall say, 'It is enough, come up higher.'"

D. B. Heckert, writes from Ogden Center, Mich:

"We elected an 'anti' man for supervisor this spring—the first in fifteen years."

That sounds like carrying the battle into the enemy's camp. Let there be more of it.

Jno. W. Zike, Manilla, Ind.:

"I am highly pleased with your paper. Its principles are mine. I live in a neighborhood that is badly diseased with lodgery. I read the papers and then give them to my neighbors."

In olden time every man was commanded to build "over against his own house." If everybody would do this by distributing anti secrecy literature the effects would be in the aggregate enormous.

Bro. Benj. Fairchild, 1425 8th St., N. W., Washington, D. C., writes an urgent letter in regard to the needs or the reform at the nation's capital, and Rev. D. B. Turney as a worker at that point. Our readers will remember Bro. Turney's excellent work hitherto, and also the fact that his conference last year left him without an appointment. The more important portion of Bro. Fairchild's letter is as follows:

"A friend came to me a few years ago and said, 'Bro. Fairchild, I am your friend.' I said, 'I always thought you were, but what's the matter?' He replied, 'I've got something to say to you for your good.' 'Well, what is it?' I said, noticing a deep concern on his countenance. He answered. 'You have got to take a different attitude to secret societies or they will crush you out of this city.' 'Ah!' said I to him, that is just what I always thought of them, but I never heard it from an officer of the lodges before.' * * *

"It is altogether probable that there is not such another place of secretism in the United States as the city of Washington; and therefore it is the place where direct and effectively telling work should be sustained.

"Comment is not needed to establish the character of Rev. D. B. Turney to the readers of the Christian Cynosure; he is too well known as an undaunted and fearless defender of right and denouncer of wrong. The work here cannot spare his services, and the friends of reform cannot afford to allow him to be driven from the field. I therefore hereby most earnestly call upon every true disciple of Christ who reads this and can spare a dollar, or even fifty cents, without distressing themselves, to help by putting the amount they can spare, be it more or less into a money order (so it will be secure) and mailing it to Rev. D. B. Turney, 311 East Capitol St., Washington, D. C. Five thousand dollars could not be better applied for straight reform work than to be put in his hands. If he realizes more than present pressing necessities demand, every dollar will be applied on the purchase of printing apparatus and the establishing of a besieging printing battery in this city to inaugurate an unceasing aggressive warfare on an entrenched and pervading evil, every dollar received will be duly acknowledged."

We do not know enough of the facts in the above case to make us feel competent to advise regarding it. Sanctified good judgment is one of the most imperative necessities in advancing any reform movement. But, as a good deal more than even $5,000 would have to be absolutely sunk before a publishing enterprise of influence could be established in Washington, we are clear that the work needed should be done through existing instrumentalities. Bro. Turney himself writes thus in a postal of later date, wishing also that a few hundred copies of the Cynosure could be sent to Washington every week and sold by the newsboys.

Sabbath School.

LESSON X.—June 5, 1881.—THE CRUCIFIXION.

SCRIPTURE.—Luke 23: 33-46.

GOLDEN TEXT.—And I, if I be lifted up from the earth, will draw all men unto me. John 12:32.

[From the Lesson Helper Quarterly.]

PREPARATORY READINGS.

Monday, May 30, Luke 23:33-46. Tues. Matt. 27:35-50. Wednes. Isa. 53: 1-12. Thurs. Mark 19:18-30. Fri. John 19: 18-30. Sat. John 19:11-18. Sun. Rev. 5:1-14.

ECLECTIC COMMENTARY.

33. The language of the brigands (Mat. 27:38) here and in verse 42 indicates that both were Jews. They were probably Galilean zealots who believed in a coming Judean kingdom, made their patriotism a cover for robbery and murder, and had finally been arrested and condemned. It is a reasonable hypothesis that they belonged to the band of which Barabbas was the leader. On the character of this band see Mark 15:7. In that case, the outbreak for which they were condemned had taken place in Jerusalem, and had been accompanied by murder.—L. Abbott.

34. "Father forgive them." These words were probably spoken while our Lord was being nailed to the cross, or as soon as the cross was reared up on end. As soon as the blood of the great Sacrifice began to flow, the great High Priest began to intercede.—Ryle.

35. He who refused to come down from the cross came up from the grave; and it was a greater matter to destroy death by rising than to save life by descending.—Gregory. For this reason we believe, because Christ did not straightway come down from the cross, but finished there his work.—Bengel.

38. The inscription varied, perhaps, slightly in the different languages. In all it is essentially the same. It was an attestation, even from his cross, of Jesus' true character. He was the King of the Jews, and, singularly enough, he became so by his death. His cross gave him his crown.—Kendrick.

42. Christ does not and cannot come into his kingdom; he comes in it, and with it brings his kingdom with him, and where he is there is his kingdom too. —Trench. What is really astonishing, is the power and strength of that faith which, amid shame and pain and mockery, could thus lift itself to the apprehension of the Crucified as this king. This thief would fill a conspicuous place in the list of faith supplementary to Heb. 9:11.—Alford. This short prayer contained a very large and long creed, the articles thereof are these: (1) He believed that the soul died not with the body of man; (2) That there is a world to come for rewarding the pious and penitent, and punishing the impious and impenitent; (3) That Christ, though now under crucifying and killing tortures, yet had right

to a kingdom; (4) That this kingdom was in a better world than the present evil world; (5) That Christ would not keep his kingdom all to himself; (6) That the key of this kingdom did hang at Christ's girdle, though he now hung dying on the cross; (7) That he does roll his whole soul for eternal salvation upon a dying Saviour.—Ness.

43. The word "paradise" is of Persian origin, and signifies beautiful land, and is employed in the Septuagint to designate the Garden of Eden. Hence it came to be employed in Jewish popular belief as the name of that portion of Hades, or the abode of the dead, into which the saints were believed to enter to await the final judgment, and consequent admission to their everlasting home. This brigand would then have understood Christ's promise as one of immediate entrance into a state of conscious peace and joy. —Abbott.

46. "Gave up the ghost." Literally "expired," but with an active sense. The physical cause of death, it is thought by many, was rupture of the heart. He died of a broken heart. He died, and the whole Bible shows why—that sinners might be justly pardoned. Else his death—the death of the loveliest man, the beloved Son of God—were unjust. The death was real, as is further proven by the subsequent events. It has one great purpose—to redeem men by atoning for their sins; it has one great lesson—believe in him "whom God has set forth to be a propitiation" (Rom. 3:25).—Prof. Riddle.

Books and Magazines.

"THE UNITED SONS OF INDUSTRY."

There is a charm in words which convey pleasant associations, and the deceivers of men know how to use the power of agreeable resemblances when they never intend to give the reality. The forger or the counterfeiter are only the more palpable of the characters which abound among men. The element of deception is native to our nature unless overruled and regulated by our higher powers, and then reserve and prudence become the substitutes.

What patriotic heart is not thrilled by the words "The United States of America?" Our whole people commend industry, and the farmer and mechanic are equally honored. But the evil eye looks and lusts, and hence even these honored callings have their names appropriated by the corrupters of our day for the purpose of insiduously prejudicing the people and winning their approbation to the lodge system by such alluring titles as "The United Sons of Industry," the Grange, etc.

Now "what possible objection can be made to the Sons of Industry *uniting to promote their own improvement?*" may be asked by some unsophisticated reader. We would in the same spirit reply, "none whatever." But look here at this pamphlet! Read its title: "United Sons of Industry Illustrated; a full and complete illustrated ritual of the degrees of Apprentice, Journeyman and Master Mechanic, with the signs, grips, passwords, etc.

Yes, there it is! The deceiver is at work, and "signs, grips and passwords," also Christless oaths, Christless prayers, and savage penalties, are the fearful appliances to convert a United States mechanic from his freedom of speech and the independent control of his own mind, into a serf, abjectly bound to men in the lodge whom he may in heart despise.

In Europe we can imagine that the masses can hear no word which has a greater charm than LIBERTY. But here, how strange the contrast! We who have the right to perfect freedom have among us a class of men whose greatest object is to enslave the souls of our citizens! Imagine if you can what must be the result if lodgery should obtain the control of our people! They would be ready made tools of the despots of the lodge, which in many minds has already superceded the church and every legitimate authority.

But all this and more may be found in the exposition of this new smiling candidate for the favor of the secret-loving portion of our people just published by Ezra A. Cook, 13 Wabash avenue, Chicago. In this new secret order we see some of the revolting features of the Masonic lodge, e. g.: the skeleton, coffin, the sword, warnings against the "babbling tongue," with the ominous possibility of its being for ever silenced if its dupes ever recover enough self-manhood to act again with perfect independence as citizens and Christians. Are we in a free country? Have we a Christianity whose founder's name was "the Truth," free to all mankind, and whose blessings are offered *free* to all mankind?

We regard this new order one of the decoy ducks for the growth of Masonry. Beware, oh reader, of the concealed sportsman! H.

—Rev. J. T. Michael, of Washington, has added another to his list of tracts. In this he reviews Mr. Inskip's position on the lodge question and shows the need of more thorough work for Christ in the *Christian Standard*, the organ of the National Holiness Association.

—A curious and useful sheet is Rogers' "Bird's Eye Views," truly a *multum in parvo*. It includes a "Business man's sheet of ready information for use in letter writing," rules for punctuation, etc.; "2,000 words of similar pronunciation;" "20,000 synonyms," and 25,000 words correctly spelled. This sheet is truly a monument of patient labor and must be of value in thousands of offices. Sheets are sent for 25c. each by L H. Rogers 75 Maiden Lane, New York.

The *North American Review* for June is unusually diversified. Hugh McColloch writes on refunding, remonetizing of silver and our maritime interests; George B. Loring, the eminent Freemason and bitter antagonist of Hon. Charles Francis Adams, chooses a congenial theme, "The Patrician Element in American Society"; Frederick Douglass does likewise in "The Color Line." Other articles are on civil service reform, American ship building, "The Ruins of Central America," "Vaccination," "Right to Regulate Railway Charges" and "Prehistoric Man in America."

OBITUARY.

On April 9, DEACON LUTHER BIRGE, aged 83 years, died at Farmington, Ill. He was one of the few who, having convictions of duty, had also the courage to openly maintain and perform them. Our children, have lost their most valued friend. His was a heart that never grew old. His labors for the welfare of the colored race, as well as his open opposition to all secret societies, have ceased here. May the Lord raise up many upon whom his mantle shall fittingly fall.

S. E. Starry Endorsed.

I wish to say through the columns of the *Cynosure* for the benefit of our reform work, especially for the working of the degrees of Masonry, that we have but few in the field, if any, that can excel S. E. Starry of Clarence, Cedar county, Iowa. He is a Christian and a gentleman in every respect. He is not rough and sarcastic as is the manner of some, but kind and gentlemanly so that no one can but be pleased with his work. He is a man of good address. I write this unsolicited, for the good of the cause, that any one desiring work in this line would call on S. E. Starry.

Yours for the cause,
A. M. SHIMER.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 26, 1881.

We learn that the recent fast day called for and observed by correspondents of the *Cynosure* was blest to many. We hope before another such season is observed care will be taken to make its observance universal. The power of fasting is well understood by the Romish apostacy. And the words of Christ, "This kind goeth not out but by prayer and fasting," are fearfully significant. The secret worships of the world are the homes, haunts and dwelling-places of evil spirits who rule the world's darkness. Whoever assails these, assails Satan's "strongholds," and puts his whole reign upon issue.

N. C. A. ANNUAL MEETING.—At a special meeting of the Board of Directors of the National Christian Association held at the Carpenter building on Friday last, the time of the annual business meeting of the Association was for the better accommodation of members put one week later than first advertised. We shall expect therefore to welcome on Thursday, June 23, a large number of friends of the Association. Let them make arrangements to call at the *Cynosure* office and take the opportunity of renewing a subscription or handing in a new name.

PHYSICAL SANCTIFICATION.—David in the 57th Psalm and Paul in his epistles confess inherent, inherited depravity, which the latter calls, graphically, "a body of death."

It often takes years of tippling to make a drunkard, but a single glass of brandy will plunge a reformed drunkard into inebriation. Every sinful habit leaves in the body of a man a propellent tendency to that sin. Some of Moody's temperance converts and multitudes of reasoners on holiness think and say that God takes that root of Upas, *indwelling sin*, out of a man's body, so that not only is the vice conquered, but its propensity extirpated and taken away. We think not. The victory may be and often is complete for the time; but the sanctified man or woman is still in the militant and not in the church triumphant. Hence the need of perpetual watching. The body of a reformed drunkard, or indeed any other sinner will be a "vile body" until changed by Christ and "fashioned like to his glorious body."

"RELIGIOUS" PAPERS.

The *Christian Index*, Atlanta, Georgia, illustrates the average "religious press" of the present day. It is a brilliant, well printed sheet, gives good and able religious editorials; is one-half or more filled with advertisements, and is intensely *Southern*. Yet it is friendly to the North, admits the need of preachers and teachers at the South; but wants only those wise "level-headed" men to come who can rebuke sin without offending sinners. The rest it brands as "extremists and fanatics." Such it warns to keep away.

In an interesting article on temperance, the editor candidly admits that the liquor traffic is a damage and curse. But he says that enforcing a prohibition law in Georgia is "a simple moral impossibility." He therefore declares in favor of *local option*, allowing dram-selling to be suppressed where local majorities are against it. And he thinks the State Legislature might pass and enforce a law prohibiting screens to drink behind; and he thinks the law should compel the saloon-keeper to keep a large bright lamp, at night, burning before his bar, so that people on the street can see who is drinking inside, in a half-apologetic tone admitting that the anti-screen law would diminish the grog-seller's profits, but thinks that the importance of saving young men and boys who would not drink if the screens were taken away, would justify diminishing the gains of the dram-seller.

The merit of the *Index* is its frankness. But why should such papers call themselves "Christian" or "religious"? When Christ came into the world, did he look the globe over and advocate as much righteousness as he thought the people would bear, in its different localities? This take "as-big-a-load-as-you-can-carry" principle repeals the law of God, and sets aside all distinction between right and wrong. It makes that "right" not which God requires, but that which will carry.

It is true that "wisdom is profitable to direct" in reforms as in other matters, and paying no heed to the providences of God called "circumstances," one may "cast his pearls before swine," and gain nothing but rending. But the wide agitation of reform questions, like temperance, false and secret worships, etc., is God's call on Christians to be his "witnesses," "whether men will hear or whether they will forbear." This the mass of so-called "religious" journals do not do; but, like the Georgia *Index*, not daring to attack evils which are too strongly intrenched to be overthrown, content themselves with meekly proposing to take away their screens; while the trumpet call of God is, "Who will rise up for me against the evil doers? and stand up against the workers of iniquity?"

—Every friend of the reform work is cordially invited to call at the *Cynosure* office when visiting Chicago. The business office of the publisher is moved one story nearer the ground and an easy flight of stairs, either at No. 7 or No. 13 Wabash avenue, leads to a large and pleasant room, where all who call are welcome to examine the reform literature, whose publication has now reached such proportions that it makes no mean display. The editorial corner and compositors have gone up at the same time to the fifth floor, where pleasanter quarters have been found, and with whom easy communication will soon be provided with the business office. Come and see us and leave a subscription on one floor and an item on the other.

—A brief call the other day at the office of the *Free Methodist* and *Christian Instructor* revealed very considerable changes in the office arrangement of these friendly journals. Brethren D. P. Baker and Arnold, of the former, have removed from cramped quarters on the first floor and basement to a well-lighted airy room on the third floor. Press and engine have gone with the rest and a large new press has been added to the establishment, giving it excellent facilities for a large printing business. The *Instructor* is on the same floor, but occupying new quarters. The *Evangelist*, organ of the Disciples and an able advocate of New Testament principles, occupies the rest of this floor. This colony of religious papers—religious in reality as well as in name—form a good neighborhood at the corner of Washington and Franklin streets. May the harmony of their relations never be broken and their prosperity in every respect be ever greater according to their faith.

—Elder Browne wishes special attention called to the seceder's meeting in Worcester, Mass., on Thursday evening, June 2nd. This promises to be a popular feature of the convention to be held at that time.

—Bro. Stoddard left Batavia, N. Y., on the 18th inst. for Dale, Perry, and other points to the south in Wyoming county. He spoke two or three times at these points, addressed a temperance meeting at Warsaw on the 20th and lectured on the next afternoon (Saturday) at Wyoming, where also he was expecting to speak twice on the Sabbath in the Baptist church. On Monday night he had an appointment in Irving Hall, Warsaw; and on Tuesday he was expecting to go on to Factoryville, Pa., to attend the meeting of the North-east Pennsylvania Association and do some other work in that seldom visited but stalwart locality.

—Elder Browne's work this week as projected is somewhat on this wise: Leaving Kingston and North Carver, Mass., he will attend the Free Baptist Quarterly Conference at West Lebanon, Me., on Tuesday. Elder S. C. Kimball's trial will again come up before that body at this time. Bro. Browne returns to Worcester on Monday next to be ready for the convention which opens Wednesday.

—Bro. Hinman, after the unpleasant experience at Eastport, near Knoxville, Tennessee, lectured and worked the degrees in the College chapel in Knoxville on Tuesday evening, 17th inst., before a full house and with good results. On Wednesday he filled the appointment in the colored church, mentioned in his letter. Masons and Odd-fellows interposed not a little contradiction and the field seemed a hard one. On Thursday afternoon he went to Maryville, sixteen miles east. A large Presbyterian College and a State Normal School are located there, also a Friends' College with near 300 colored students, but the president is secretary of the Masonic lodge. Bro. H. purposed staying a few days and getting an opportunity if possible to reach the public ear. He has, for the present at least, given up all idea of going to Virginia.

—"The principles of Masonry inculcate honor, probity, justice, self-abnegation; they denounce, they condemn dishonor, falsehood, injustice, presumption. They teach mankind to live together as one great family, loving, cheering, true to one another as God, who is our father is true to us."—*Inter-ocean*. Yes, and its members are so far gone in morality that the lodge has to swear them under penalties of throat-cutting and disemboweling to teach them a decent respect for these principles.

EDUCATIONAL.

—Commencement at Wheaton occurs on Wednesday, the 22nd of June, with Baccalaureate sermon on the Sabbath previous. It is hoped that President Blanchard will be able to give this address. The anniversaries of the literary societies, alumni association and preparatory school will follow during the two days next thereafter. The Tenneseeans, colored singers, have been engaged for Commencement day and for a concert in the evening. Several speakers, popular and able, are engaged, but the list is not yet completed.

—The catalogue of Otterbein University, Westerville, O., shows the enrollment of 193 students during the past year—76 being in the college classes. Commencement occurs this year, June 2d, and the full term opens August 10. The college year of 39 weeks is divided into two terms. Connected with the institution is the academy at Roanoke, Ind., which is under the control of the faculty and trustees of Otterbein. At the alumni meeting June 1st next, we notice that Prof. W. O. Tobey of the *Religious Telescope* is to give the address. Dr. Lewis Davis of Dayton, and Pres. S. B. Allen of Westfield were formerly of the Faculty of the University, the former being president most of the time from 1850 to 1871. Pres. H.

Thompson's appointment dates from 1872.

—The New York *Times* reports serious trouble in the faculty of Dartmouth College, that body with the exception of three having signed a paper informing the trustees that in their judgment Pres. S. C. Bartlett should resign. The difficulty seems to be largely of a personal character.

—Rev. L. N. Stratton of Syracuse writes that the effort to set on foot a department of Theology for Wesleyan students at Wheaton has met with better success than he had anticipated. He expects to attend the commencement exercises this year.

—The class of 1881 at Westfield College are preparing for a general reunion of alumni, old students and friends of the institution at the approaching commencement, whose exercises are opened on Saturday evening June 4th by the anniversary of one of the literary societies. Commencement day proper is Thursday, June 9.

SECRET SOCIETIES IN COLLEGES — There is a growing sentiment against the secret societies in our American colleges. The University of California has made them unlawful under the rules of the institution. The editor of the Milwaukee *Christian Statesman* says: "We look upon these school-boy cabals as relics of a worn-out age and an un-American civilization. They meet no want of college life. The young man who gets his lessons and makes good use of the open literary societies connected with all colleges has neither time nor natural desire for the secret clan of 'a few choice spirits.' Even if they were societies aiming at mental culture, they would not be needed. One literary company is enough for the student; and efforts in public are better for making men than essays and speeches in private. But literature is not in the practice of these orders, though in the by-laws of some of them. In general, their inspiration is smoke, song, story, supper; and the song is often ribald, and the story such as smutches memory and imagination. And bad drink is but little less common n their private 'roosts' than vulgarity; and cards are stabled there. We have 'ridden the goat,' and know his smell. It would grossly offend any loving Christian parent. We have seen many a brilliant collage companion sacrifice intelligence and character to these senseless college idols, and graduate a confirmed boy-drunkard through nothing but secret society influences. They also engender those petty boy hatreds, jealousies, proud flesh between ins and outs and between rival societies, which are a bane to scholarship, morality and character. They are a large and perpetual expense—an ever thirsty leech on the student purse. We close with a query: Why do not young ladies in college need them?—*N. Y. Witness.*

THE MORGAN MONUMENT.

Bro. Stoddard wrote from Batavia last week that Elder Barlow, Bro. Palmer and himself, of the monument committee, met on the 17th, and after consultation with other friends present, they visited the cemetery and learned as nearly as possible where the body of Morgan was buried, and bought, paid for and hold a deed of the lot, which is the most desirable one in all the grounds. Several representatives of monument companies were also present, and the whole matter was thoroughly canvassed. The committee will soon make their formal report. On the 18th the day was spent in looking up facts and landmarks. Few relics are left of the times of 1830, but some things of interest and importance were found. Bro. Stoddard secured a brick from the house in which Morgan wrote his exposition.

THE CHARACTER OF WM. MORGAN. —The subsidized Masonic press has eagerly published the falsehood that Morgan was a drunken, worthless fellow. In addition to the testimony from at least one living witness, we find the following in Ward's *Anti masonic Review*, published not long after the abduction: "Captain William Morgan, a native of Virginia, a resident of Batavia, New York, a man of great personal address, five years a merchant in the city of New York, who had twice crossed the Atlantic in the character of a gentleman; who possessed a most retentive memory, extensive historical information, and acute discernment of character; who was kind and affable, gentlemanly and engaging above his equals; but who was, by calamity of fire and treachery, reduced to poverty, and to exercise the trade of a Mason, in which he had been educated, seeing the danger of Freemasonry to civil liberty, the shallowness of its pretensions and the profanity of its obligations, resolved to expose the hypocritical system and free his country from this powerful engine of intrigue. He began to publish his work in 1826."

RECEIPTS FOR WEEK ENDING MAY 12.

Rufus Stratton, O. Breed, $1.00 each.
J. Ackart, J. Verbeck, 50c. each.
C. Ackart, J. Ackart, Y. Bratt, N. Bryan, W. W. Bryan, A. N. Verbeck, 25c. each.
Total, $4.50. Grand total, $556.20.

—A while since one of our correspondents reported the case of a Nebraska murderer, George W. Hart, who killed a man named Carr and was subsequently got off through his lodge relationship. The same man last month attacked and shot another victim in Grand Island, Nebraska, in a most brutal and unprovoked manner, and from appearances evidently expects to escape as before.

THE SECRET EMPIRE.

—The State Grand "Encampment of Odd-fellow "Patriarchs" met last Tuesday in Indianapolis. The body reports $55 spent for the relief of widows and orphans and $27.75 for "other charitable purposes," against $1,488 for funeral display. One half the income was spent for these objects and for "relief" of members, leaving over $7,000 for "running the machine." The number of encampments last year was 140; this year it is cut down to 135. The Odd-fellow kind of charity does not seem to be gaining ground.

—This is what a Good Templar paper says of the fol-de-rol called the initiation ceremony. If it is so beneficial, why should not the churches have a high-toned and moral initiation ceremony in their prayer-meetings every week: "An initiation is one of the best means toward making a lodge meeting a good one. Impressively conducted, we feel a stronger bond of sympathy for, and faith in, each other; it thaws the ice and warms the frigid; it makes the hour one of more pleasant social intercourse, and tones down our mutual stubbornness or positivism, into concession and accommodation. If the lectures are delivered with earnest, hearty feeling, and the odes are sung with 'the spirit and the understanding,' the impressions of pleasure and gratification are felt by all. Then, all subsequent business and exercises are likely to be favorably influenced by such an initiation, and the members will retire with the conviction that it was a good meeting."

—Gen. J. C. Smith, so-called Grand Commander, etc., of Illinois Knight Templar Masons, is also Grand Scribe of the Odd-fellow order in this State. The kingdom of lodgery is one.

—The Mollie Maguires were called by a prominent authority a "Freemasonry of assassins." The *Cynosure* immediately suggested a transposition of the terms. Since those assassins of lodgery are broken up, the business seems to be continued by the Nihilists and their co-parceners the Socialists and Communists. After the assassination of the Czar the New York Socialists addressed the following to the king-killers of Russia:

"FELLOW WORKINGMEN OF RUSSIA: Between the aristocracy and the people there can be no compromise; between the parasites and producers there can be no peace while louts and loafers live in luxury upon the products of our labor. We must suffer and slave. Brothers, your cause is that of the oppressed against the oppressors; that cause is a holy cause. That cause is not only for Russia but for all countries. It is universal. Brothers, we approved your action, we approve your methods. Between you and your oppressors there can be no truce. Kill, destroy, assassinate, annihilate, even to its very germ, your aristocracy; have for them no feeling of love, for they are incapable of that noble emotion."

—It is said that 698 Odd-fellow lodges have been established in Ohio, but of the 63,000 lodgemen upon the roll only two-thirds are active and paying members.

—To get off a joke upon the publisher of the *Cynosure* for printing and selling the Odd-fellow ritual the order in the United States and Canada have spent $434,000. That is, according to the wise young man who looks after the lodges for the *Inter ocean*, the effect of adopting a new ritual by the Grand Lodge is to bring the laugh against our publisher and leave him with a stock of old rituals on hand. We can endure such changes once a year if the order of Odd-fellows can afford to pay nearly half a million for them.

Notices.

N. C. A. ANNUAL MEETING.

The annual meeting of the National Christian Association will occur on the fourth Thursday of June (the 23d) next, in Carpenter Hall, 221 West Madison street, Chicago, commencing at 10 o'clock A. M. THOS. HODGE, Sec.

MASSACHUSETTS.

To friends of the anti-secrecy reform in Massachusetts:—At a meeting in Worcester, last March, the undersigned were appointed a committee to arrange for and call a meeting of Massachusetts Antimasons for the purpose of State organization. In discharge of the duty assigned us we hereby invite all persons in sympathy with the reform against the secret lodge to join in a three-day's meeting in Horticultural Hall, Worcester, Mass., during the first week in June, to confer on the best methods of advancing the anti-secrecy cause in the State and to endeav or to form a State Association opposed to secret societies. The convention wil open on Wednesday evening, June 1st, and continue through Thursday and Fri day occupying the afternoon and evening of each day. An address will be given on Wednesday evening. A meeting for the purpose of State organization will be held on Thursday afternoon at 2 o'clock. On Thursday evening a number of seceded lodge members will give some of their experience, and tell why they joined the lodge and why they left it. Your attendance on the Thursday afternoon meeting is specially requested. We need the means of working together, and to this end a State Association is necessary. Among those who expect to attend from outside the State are Elder J. L. Barlow, late of Wisconsin, Elder M. S. McCord and A. M. Paull, of Rhode Island and J. A. Conant of Connecticut.

Come and help. Worcester friends offer free entertainment.

W. G. WHITE.
DAVID MANNING.
J. F. BROWNE.
Committee.

NOTICE TO DELEGATES.—Friends who purpose to attend the Worcester meeting, June 1-3, are requested to notify as soon as possible, DAVID MANNING,
No. 3 Ashland St., Worcester, Mass.

OHIO AND MICHIGAN FRIENDS.—Do any of you living along the route between Detroit and Cincinnati want lectures the last week in June? If so write me at once at 24 Front St., Worcester, Mass.
J. F. BROWNE.

CEDAR COUNTY, IOWA.—The anniversary of the Anti-secret Association of this county will be held in the court house in Tipton, May 31 and June 1, 1881, commencing at 7:30 P. M. 31st inst. Lecture each evening. Addresses and business during the day, interspered with music. A cordial invitation is extended to all.

JOHN DORCAS, Pres.
R. T. ANDERSON, Sec'y.

Home Circle.

"THE MORNING STARS SANG TOGETHER."

JOB XXXVIII. 7.

When earth's foundations vast were laid,
And worlds to being sprang,
The sons of God their joy displayed,
And heaven's bright armies sang,
And through the world which God had made
Their rapturous anthem rang.

When over Bethlehem's silent plain
Was told a Saviour's birth,
Heaven's holy myriads sang again
O'er this dark, groaning earth:
"Glory to God, good will to men,"
They sang with holy mirth.

Soon he who formed both heaven and earth
Shall speak the world renewed,
And bring creation's second birth,
When all things shall be good;
Then angels' songs shall fill the earth—
The earth redeemed by blood.

O Lord, Creator, All in All,
Who sittest enthroned above,
Before thy feet we humbly fall
And offer thee our love,
And wait to crown thee Lord of all
And all thy glory prove.

—H. L. Hastings in Church Union.

"ONLY FATHER!"

There was a man who died in Philadelphia last week, for example. The bill of mortality will record him as Pleurisy, 1; and that will be the end of it. But what is the truth about him? When did he begin to die?

He was a person of but little account. His death produced no stir anywhere. There was a tag of crape hanging for a day on the retail shop on Spring Garden Street, in which he was junior partner. The men who usually sat near him in the dining-room of the hotel where he boarded asked, after a day or two where that stout little man, who talked fishing so eternally, had gone. When told that he was dead, they looked grave, shook their heads and said: "Not a bad sort of fellow, I fancy!" and so went back to their songs.

Sam was the son of a plumber in Kensington, a suburb of the Quaker city. It was as much as his father could do to give him time for a good common-school education. As a boy, he promised to have nice taste in literature and art, being a genuine sort of fellow, with fine, sensitive feeling and a quick eye for form and color. But he had no time for literature and art then. His father, anxious to give him every chance, put him into a commercial college and then into a retail house, where he began by sweeping out the shop, as boys do who mean to conquer business training. Sam never liked business. It was drudgery to him at sixteen, and it was drudgery to him at sixty. But he went at it with a will. He worked steady and hard as a plow-horse. He said he meant to make a fortune by the time he was forty, and then to lay off. He would then give himself up to books; try what he could do at painting; go to Europe. He and his wife (for he married early) used to lay such plans when they lived in the little four-roomed house on Mervine street. Indeed, they actually began to lay by in the Philadelphia Savings Bank, out of his scanty salary, a fund for these especial purposes. Maria used to dress in calico and Sam gave up his one extravagance of a pipe, and they ate meat but once a week, so earnest were they in gathering this money. This plan and hope kept them always on a level a little above their class. They were neither morbid nor vulgar. Some day they would have their reward for their hard work and scrimping. In their old age they would go out from the meager house and more meager shop and have a delightful, vagabondish holiday, and a glimpse of that high, half unreal world of books and art and nature, which their richer neighbors knew so well.

Then came the children. Sam and Maria worked harder; stinted themselves more closely. The fund must grow faster. There would be five instead of two to enjoy it presently. In the meantime the boys must go to school, and Maria must have pretty tucked gowns for Janè. The calico which her mother wore would not do for the child. Sam and Maria could deny themselves like Hindu dervishes; but they had not the strength to deny the children. By the time the boys were grown the money in bank was all gone. John had decided on a professional course. His father gave him a couple of years at Princeton and kept him there like a gentleman. Tom was an artist. He was sent to Rome for three years. Jane was a pretty girl, with a hankering for "style." She had her silk dresses, her bits of jewelry, her piano and parlors, like other girls.

"God forbid!" said Sam and Maria every day to each other, "that the children should want anything for their advancement that we can give them." The doting old couple, when they were alone together now at night, talked no more of going to Europe, or of the books they would read, or of "laying by" at all in their old age. Now it was of John's standing in Greek that they talked; or of what Signor Stradi said of Jane's lower notes; and as for Europe, was not Tom there, a rival of Michael Angelo?

About this time one of the rich mining districts in the West was opened. A friend of Sam's who knew his business capacity, proposed to him to join him in opening a trading post on the ground. "We must risk everything; but we shall have the first hold on the market. We can coin gold like dust," he said.

Sam's blood was on fire. All the long-smothered thirst for adventure, the vagabond instinct, the desire to get out of his narrow circle into a wider world, burst into passionate vigor and life. He hurried home to tell Maria, looking again, in spite of his paunchy figure and grizzled beard, like the young man she had married.

"But the boys and Jane?" she said quickly. "If we were alone we could go to-day; but you cannot risk their future on so uncertain a venture. Besides, you cannot afford to lose your salary for a single month now; or how can their school bills be paid?"

"That is true," said Sam.

He gave it up. His friend went on, and is now one of the mining kings of the Pacific slope. Jane, who is a hard-headed, managing matron, often of late years reproached her father with this lost opportunity. "You did not plan for us as you should. You had no business tact," she used to say. "If you had even an ordinary share of it, my children would be driving in their liveried carriages now." To which Sam would always answer, gently: "The way did not, somehow, seem open to me to go then, Jane." He really had forgotten that it was for her and her brothers that he had sacrificed the chance. The habit of surrender of his own plans and chances to them had become so ingrained in Sam's nature that he was unconscious of it or o what it had cost him.

Maria died twenty years ago. The children, according to popular ideas turned out well. Tom is a money-making artist; John equally successful at the bar; Jane married a well-to-do physician. They are all respectable, virtuous people, and they were affectionate to their father. But the range of their thoughts and lives naturally lay wholly apart from his.

They had the culture and experience which he had never gained. So it came that, when his wife died, the stout, commonplace little man found his life become suddenly vacant. He was too old now to try to enter that mysterious world of book and art of which he used to dream. His children had the freedom of it long ago and more adult than he. They needed him no longer. There was no necessity upon him now of hard work, as he had money enough on which to live. He boarded at a hotel, as he could not bear to occupy the empty house from which Maria and the children had gone out. He usually spent his evenings in the reading-room of the Mercantile Library, dosing over the newspapers. Sometimes he dropped in to see the boys or Jane; but rarely, for, though they were all too well-bred to be disrespectful, he had a vague feeling that he was in the way. He knew nothing of high art and if, with his old blind, groping love of beauty, he ever ventured to speak of a picture, Tom's wife, who had unquestionable critical ability, would correct him coldly, as she would an ignorant, forward child. John, who is clever and scholarly, gathers at his table some of the best people in the city; but Sam could talk of nothing but cotton and dress goods to them. He was ill at ease among them and he knew the torture of mortification which he caused his son. Jane had married into a fashionable set, and was secretly ashamed of her pudgy father, his trade, and certain vulgar little tricks of manner and speech which he had never unlearned. The old man was very fond of her boy, Tom, and was never so happy as when he could beg him off for a holiday, when the two would go fishing up the Schuykill; but Jane was obliged at last to interfere; as the lad was catching certain ungrammatical expressions from his grandfather. Sam found out the reason and never asked the boy to go again. After that he was quite alone.

Now, if this story, with all its loneliness and self-sacrifice, had been told to his children of some attractive stranger, they would have been touched by it. They are God fearing, kindly people. They can be moved by the spiritual wants of the heathen, or the sufferings of the tenor in an opera or of a picturesque beggar; but they were so used to Sam. He was ignorant and commonplace. It was "only father."

They are shrewd, sensible people, too, and would say, very probably, that the tragedy of this dry-goods selling Lear, if you choose to call it a tragedy, is reduplicated in almost every household in the country. A man has his plans and hopes for developing himself. He lays them aside for the moment to work for his children, and lo! the children are men and his hair is gray, and his chance is forever gone. The old human tree has died down to nourish the roots of the young sprout. It will not grow again.

Jane and John, being shrewd and practical, would say that such self-sacrifice may be carried too far; that it grows, in a great measure, out of the universal struggle for social rank in the United States; and that American parents have rights which, if they themselves respected, their children would respect more. Yet it is likely that John and Jane will in their turn make the same mistake and become a pedestal to lift up another and perhaps a less worthy generation.—*The Independent.*

A REMINDER OF GOD'S PRESENCE.—A city missionary visited a poor old woman, living alone in a city attic, and whose scanty pittance of half a crown a week was scarcely sufficient for her bare subsistence. He observed, in a broken teapot that stood at the window, a strawberry plant growing. He remarked, from time to time, how it continued to grow, and with what care it was watched and tended. "Your plant flourishes nicely; you will soon have strawberries upon it." "O, sir," replied the woman, "it is not for the sake of the fruit that I prize it, but I am too poor to keep any living creature, and it is a great comfort to me to have that living plant, for I know it can only live by the power of God, and as I see it live and grow from day to day, it tells me that God is near."

Poets in the Kitchen.

There is a lady living in a little four-room cottage in the environs of Boston, whose name is well known to literary people. She depends wholly upon her own exertions for the support of herself and children, and does all her own house work, yet her cottage is the focus of the best society of the locality. A gentleman calling there recently was received at the door by a daughter of the lady, who told him her mother was too busy to be called, but that he could see her in the kitchen if he pleased; and he followed her to that room. The lady greeted him without the least embarrassment, though she had on a big apron and her sleeves were pinned back to her shoulders. She was cutting a pumpkin into strips for pies; and there sat a venerable gentleman gravely paring the strips to the accompaniment of brilliant conversation. I was asked to guess who this gentleman was, and after several fruitless attempts, was told that it was the poet Longfellow. While the pumpkin paring was in process another distinguished poet called, and he insisted upon being impressed into the service. It was a dreary day outside, and no one cared to leave the pleasant cottage, so they all stayed to lunch, one of the pies forming the *piece de resistance* of the occasion. Speaking of the incident afterward, the lady said: "My friends are kind enough to come and see me, though they know I can not leave my work to entertain them. Visiting and work must proceed together, and when I set my callers at work with me we are sure to have an agreeable time." —*Lippincott's Magazine.*

Childrens' Corner.

Fine Clothes Don't Make a Fair Lady.

"O, Charlotte, where did you get that beautiful dress? You never had one half so becoming."

The modest girl thus addressed by Laura Nelson blushed and replied: "It was a present from my uncle, who lives in the city. Mamma thought it rather gay for me, but as my uncle sent it, she had it made up."

"Too gay! Why, what is there gay about it? The colors are bright and those flowers are splendid, but the ground work is so delicate, and it suits your complexion exactly. I wish, Charlotte, your mother were not so precise in her ways. I know she is a real good woman, but she fixes over your clothes and makes them last so long. You must get tired of them before they are worn out, and (to tell you a secret) I must say I would much rather go with you sometimes and play with you than with those wild girls I generally go with; for really I am tired of their ill tempers and rude ways, and often heartily wish myself out of their company; but then they always come to me with such an air, and some bright new thing, which so pleases me that I am off with them before I know it."

"Laura, my mother thinks it very wrong to be extravagant. She teaches me to be careful of my dress and always to keep my things nicely put away in their proper places; but she almost always gives them away to some poor child before they are worn out."

"O dear! Charlotte, can it be? Why, I get my things spotted with ink, stained with fruit, or torn, or something, so they are unfit to give away, though you know I never wear them half out. But it must be very pleasant to have things to give to the poor."

"O yes, it is; you know the Bible says 'It is more blessed to give than to receive,' and I would rather look plain, and even be despised by bad children, than to have nothing to give to the needy and to missionary societies. Sometimes I find a scholar for the Sunday school who can not go without some garment to wear, which, thanks to my kind mother's instructions, I have saved and can give to her."

"Well, how do you always manage to have some money for the missionary box?"

"I earn some by work; then I save most of what is given me, and sometimes deny myself and give up butter, tea or coffee, and father always gives me something each week for doing so, and thus I do something for the missions at home and those away off in heathen lands."

"Well, Charlotte, I must go home now. This talk has done me good, and I will see if I can not do something for the benefit of others; so now good by." M. A. B.

Whistling to a Squirrel.

One afternoon last summer, when out looking for game, I sat down on a pile of rails to rest. Pretty soon I discovered, in an oak tree some twenty yards away, a red squirrel stretched at full length on a limb, taking a sunbath. Instead of raising my rifle and sending a ball through the little fellow (it's a mighty mean "sportsman" that endeavors to kill all he sees), I decided to give him a little pleasure if I could, so I commenced to whistle the air of that once popular ditty, "I Love Thee, Sweet Norah O'Neil." In a twinkling the squirrel was up on his hind legs, his tail over his back, his head cocked to one side, listening to me. A moment of irresolution, and then he started down the trunk of the tree to the ground and started toward me. He came a few yards, stopped, sat up on end and listened again. I was careful not to move and kept on whistling. After waiting a moment, the little beauty came on, jumped up on the pile of rails, ran along within four feet of me, halted, went up on end again, made an umbrella of his tail, tipped his head to one side, looked at me with all the gravity of a justice of the peace at his first trial, and yet, if ever a creature's eyes beamed with pleasure, his did.

I did not move; but after a little I abruptly changed the tune to the "Sweet By and By." Chut! Why, with the first note of the different tune away went the squirrel. I did not move, only I shook with suppressed laughter, and, as well as I could, kept on whistling. In a minute or two back came the squirrel, going through all the cunning maneuvers of his first approach, and once more took a seat before me on the rails. I watched him, and actually thought he was trying to pucker up his mouth and whistle.

Once again I changed the tune, this time to "Yankee Doodle," and, as before, with the first note of change away scampered the squirrel. Unable to control my risibilities longer, I laughed aloud, and after that I couldn't call my little friend to me.

I wonder how many of the so-called "true sportsmen" ever seek or think of any pleasure in connection with such beautiful little creatures, save the savage and unmanly pleasure of taking away their lives.—*Forest and Stream.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, May 26.—Thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield.—Psa. 5: 12.

Friday, May 27.—He that walketh uprightly, walketh surely; but he that perverteth his ways shall be known.—Prov. 10: 9.

Saturday, May 28.—Unto you therefore, which believe, he is precious.—1 Peter 2: 7.

Sabbath, May 29.—So then every one of us shall give account of himself to God.—Rom. 14: 12.

Monday, May 30.—Surely, goodness and mercy shall follow me all the days of my life.—Psa. 23: 6.

Tuesday, May 31.—As the heaven is high above the earth, so great is his mercy toward them that fear him.—Psa. 103: 11.

Wednesday, June 1.—As far as the east is from the west, so far hath he removed our transgressions from us.—Psa. 103: 12.

Home and Farm.

Ordinary letter paper, if well heated and rubbed briskly with the hand or a brush, acquires electric properties and will adhere to tables and walls, and when the hand is brought in contact with it slight electric sparks are quite visible if the experiment is made in the dark.

A physician in Ironton, Ohio, has recently reported to the Cincinnati *Gazette* a remarkable and speedy cure of small-pox, himself the subject, by the use of lemons. In less than an hour his pulse was reduced from ninety to sixty, and the pustules upon the head began discharging and drying. In thirty-six hours the eruption was gone. He expresses his belief that lemon juice is as much a specific for small-pox as quinine for chills and fever.

Agriculture feeds us; to a great degree it clothes us; without it we could not have manufacturers, and we should not have commerce. These all stand together, but they stand together like pillars in a cluster, the largest in the center, and the largest is agriculture.—*Daniel Webster.*

What will destroy grasshoppers? Prairie hens.

Orchard and Nursery. — He who plants trees does well, but he who has watched them and cared for their early growth has done better. There would be very little to be said about pruning were the young trees properly looked after. The rubbing off of a superfluous bud here, pinching a rampant shoot there, and the judicious use of the pocket knife as occasion required, would soon put a young orchard in the way it should go. But as people will let trees have their own way until they need pruning, we are obliged to accept pruning, the cutting off of large limbs, as one of the operations that must be done. This and the next are the months in which to do it, as now, in the growing season, the wounds heal over "kindly." Never cut a limb from a tree unless something is to be gained by it. Indiscriminate hacking, merely because it is the pruning season, is not to be commended. If the head is too crowded and there is not room for the light and air, thin it; if one branch grows so near another as to chafe it, take it out; if the tree is disposed to grow one-sided, balance it. Use a wide set saw, never an ax, though sometimes a heavy chisel driven up from below will prove sufficient. Leave a smooth cut by paring carefully with a knife or chisel if need be. The wound will heal over all the better if covered from the air. The old solution of shellac in alcohol is an excellent application, but the price of materials is too high to allow of their general use, and grafting wax applied with a warm brush is a very useful substitute. One part tallow, two of wax, four of rosin, melted together and applied while warm, will answer the purpose. The composition may be made harder or softer by altering the proportion of tallow.

Pinching Back Grape Vines.—A correspondent asks if we would recommend pinching back grape vines and allowing them to grow rampant. If by "pinching back" he means to pinch off the ends of the tender vines, we say no. Our custom is to trim our vines in early spring, after danger of freezing is past, being governed in the amount cut away by the growth made last year. If the growth has been great we cut more; if weak, cut less, the aim being to check excessive tendency to wood growth and to divert to fruit growth. After all the bunches of grapes have set, suckers or young shoots of vine will start at the union of the leaf with the cane of new growth. As soon as these shoots or suckers are two or three inches long we break them off from the main, and thus throw the strength into the fruit and main canes, rather than the suckers. This operation corresponds to that of rubbing off suckers or water sprouts from apple trees in the summer time. It saves an immense amount of labor and improves the crop. There is no one thing on the garden border pays better than a well-cared-for vine. After pruning in the spring there is no cutting to be done until the spring following.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

THE UNITED BRETHTEN GENERAL CONFERENCE continued through last week and will probably not complete its work until the middle or last of this. The reports in the Cedar Rapids daily are quite inadequate and filled with school-boy personals, so that we are compelled to wait for the later and reliable reports in the *Telescope*. From different sources, however, it is learned that some of the committees on revision of discipline, publishing interests, etc., have reported; D. Speck, Pres. H. A. Thompson, N. A. Walker, N. R. Luce and Pres. E. B. Kephart were appointed a court of appeals to act during the interim of the General Conference. The proposition to form a court for the trial of bishops was opposed by Dr. L. Davis as verging on hierarchy and was lost. Another motion by Bro. J. K. Alwood to make a specific rule requiring the bishops to enforce the laws of the church in reference to the lodges in their examination of candidates was amended by Prof. Garst of Otterbein University to require them also to question about evil speaking. Dr. Davis replied ably to this attempted insult to the conference and the loyal body of the church; but on motion of T. J. Bauder the whole matter was tabled. The dispatches to the Chicago press hailed this as a triumph for the disloyal party who were represented as quiet, proudly confident and keenly alert. On Friday Halleck Floyd presented a report endorsing President Garfield in the Conkling trouble which was heartily voted. Dr. Davis also introduced a center-shot resolution that committee No. 18, having in charge that portion of the discipline relating to secret societies, be instructed not to report any measure that would admit such societies to the church. D. R. Miller promptly moved to table the motion, and on a yea and nay vote the conference refused to so dispose of so important a matter, 70 to 57. This vote possibly exaggerates the actual strength of the party which is endeavoring to bring the United Brethren into the arms of the lodge harlot. If it shows it correctly, however, it reveals to some of the good brethren, who have been blaming the *Cynosure* for repeated warnings, that the poison has taken deeper hold than they had believed. The vote shows, on the other hand the smallest number in the conference who may be relied on to maintain the integrity of the church. A decisive vote would, we hope, largely increase this number. This vote will be taken during the present week.

Florida Letter.

WORK IN THE EVERGLADES.

OAKAHUMPKA, Fla., Apr. 21, '81.

DEAR BRO. K.:—As I am unwell to-day I will try to write to you. I have been having some hammock land cleared, and as the work was done at different times and on different spots, I had to have two log-rollings. So I asked some hands to help me finish rolling yesterday, and I had to lift more than I ought. Last night I shivered about two hours, sometimes almost amounting to convulsions. .... This is not the first of these spells by any means, but the worst. They are almost sure to follow over exertion. To-day I feel very weak and sore.

I hoped when I got the commission that I would get help enough to enable me to get along without working so hard. I also liked the idea of being aided by the free will offering of the Lord's people, so I could be sure I received nothing that was offered grudgingly. The work has been so interesting and the presence of the Holy Ghost so manifest in our meetings since Bro. Hinman left, I have been constrained to neglect my farm and preach every Sabbath when I was able. To continue this work at this rate will bring my family to want, and my earthly labors to a speedy terminus. Being "inured to hardships and unpaid toil" cannot insure a continuation of them. I do not feel like complaining in the least but feel that I have been too reserved in the past. A good brother who has not visited the Masonic lodge for ten or fifteen years said to me, "You kill Masonry too dead. You have no idea how you have injured yourself." Another friend said I hardly had a neighbor who would visit me. Alas for society when a minister is so injured by being faithful and true! How awfully presumptuous is that people who dare say to a man, You have no right to speak when the Lord God of Hosts says so emphatically, "Cry aloud. Spare not. Lift up thy voice like a trumpet and show my people their transgressions." Again if the wicked are not warned he says, His blood will I require at thy hand. I wonder if people ever lament over poor old Elijah for injuring his influence and making so many enemies, or if they ever study Galatians 1:10.

As you cannot go with me to the little everglades where we have such good meetings I thought I would give a kind of description of the country, the place and the house. The road I first went goes through pine woods country, such as Bro. H. described. It is nine or ten miles. I go a more direct route now and save two or three miles. The hills are high and beautiful for most of the way, with an occasional pretty black jack among the pines. I think the country must be healthy.

The everglades are interesting. It is lake joined to lake and pond to pond, sometimes on the side and continually on the end for miles. In places it is over a mile wide and I don't know how many miles long. One prong going west for three or four miles, another north and another north-west. These lakes and ponds have a great many floating islands in them. These islands are composed of muck and other vegetable matter and covered with a kind of flag. When drawn to the shore and rotted they make a first class fertilizer. There are also spots, some large and some small, of coarse, rough grass called saw grass. Then there are islands of various sizes of good hammock and others of pine and palmetto; also peninsulas, isthmuses, straits, etc., without number.

Our sanctuary is on the west side of the prong going north and between the others. It is a framed house 12x14 feet. The corner posts are round light wood posts set in the ground. The sills are round pine logs fitted closely between the posts and lying on the ground. The plates are round poles peeled neatly, two at each side and one at each end, making a start for a pen on the posts. The weather-boarding was riven with a frow from a pine log thirteen feet long and nailed on perpendicularly with a space between the boards which furnishes plenty of light and air. The scantling between the plates and sills are round pine poles peeled. The roof is a very neat shingle roof. Mother earth answers for the floor. The pews are made of round light wood logs cut long enough to reach across the house and rest the ends on the sills. There is also a wooden mall which the dear children use as a seat and the bench of an old-fashioned spinning wheel which the writer uses as chair and pulpit. The door shutter is made of the same material as the wall but was so unfortunate as not to have any hinges, so it is not used.

It was very encouraging to me to receive the five dollars. A card acknowledging the receipt of which we sent to you last week. I went to Leesburg and bought a pair of saddle-bags to carry my books and lunch in when I go away to preach. They cost just $5 00. I also ventured further and got me a saddle which cost $13. I can ride to my appointments with less fatigue when I have a good saddle.

Monday Apr. 25.—I have been to my appointment at the school-house near Tuskenugga. I did not feel strong enough to ride there and preach the same day. So I went Saturday evening and stopped with brother and sister Dixon and through their kind care I gained strength rapidly and came home Sabbath evening as well as usual. Bro. Holly is a native Floridian. He is highly respected and a thorough reformer. Such may all men be who receive the truth into good and honest hearts and we have nothing to hope for from any others. Many are making very commendable efforts to have their children educated.

J. F. GALLOWAY.

ANNIVERSARIES.

—The annual meeting of the General Assembly of the Presbyterian church began last Thursday in the Central Presbyterian church of Buffalo. Rev. Dr. Darling of Albany, President of Hamilton College, was elected Moderator. An address was delivered by Rev. Dr. Musgrove of Philadelphia, on the subject of the growth of the church, and a resolution adopted that in the minutes, both written and printed, no academic or honorary title be used. In the evening the services were devoted to the celebration of the Lord's Supper, Rev. Dr. Paxton presiding.

—The Baptist anniversaries are held this year in Indianapolis. The report of the Publication Society shows fifty-two new publications during the year and 149,250 copies printed of former publications, and 20,812,026 periodicals. A series of commentaries covering the entire New Testament will be printed during the year under the supervision of Prof. Alvah H. Hovey, of Newton Theological Institute. The work has been assigned to sixteen scholars. The receipts for the missionary departments for the year ending March 31, 1881, were $21,-132 23. During the year thirty-seven colporteurs and thirty-two State Sunday-school missionaries have

been at work. The new fields entered were Maryland, Florida, Tennessee, Kentucky, Wisconsin, Minnesota, Dakota, Wyoming, Idaho, Washington, Oregon, New Mexico, Texas, and Indian Territory. All the work has been paid for and there is a cash balance of [$597.06. Several thousand dollars have been spent during the year in circulating the Scriptures.

—The sixty-fifth annual meeting of the American Bible Society was held May 12, at the Bible House, New York. The Rev. Dr. S. Wells Williams presided. The society employs 20 district superintendents, 127 paid agents and 3,520 unpaid volunteer distributors. Its receipts for the year have been $606 484 96, of which amount $199,773 14 came from legacies, $266,229 76 from books and the remainder from donations. Editions of the Japanese New Testament have been published in six different forms, and three books of the minor prophets have also been issued in the Japanese language. New portions of the Scriptures are in progress in various Chinese dialects, and the revision in India of the Telugu Scriptures has made good progress. Versions of the Gospels and Acts in the Penape and Zulu languages have been finished. At the Bible House 1,085,696 copies of the Bible have been manufactured.

—The American Tract Society has issued 106 new publications during the year, of which 41 are volumes and the rest tracts, leaflets, etc., making over 10,000 pages of all classes in English, German and French. It also reprinted over 199,000 volumes and nearly 5 000 000 tracts. Nearly 60,000,000 12mo pages of tracts, valued at $39,748.83 were distributed gratuitously. About one-tenth of the whole has gone to the army and navy, the freedmen and immigrants.

—The American Board of Commissioners for Foreign Missions held their annual meeting on the 15th. The missionary force employed by the board and occupying 719 stations and out-stations in India, Ceylon, Turkey, Africa, China, Japan, the Sandwich Islands, Micronesia, Spain, Austria, Mexico, and among the Indians of North America consists of 397 missionaries from the United States and 1,427 natives. Leaving aside the Sandwich Islands, 273 churches have a membership of 17,000. The educational work of the board embraces 737 common schools, with 27,000 pupils; special schools of a higher grade for girls, with 1,300 pupils; and 29 colleges, seminaries and training classes for young men, with 1,200 students.

—The twenty-third General Assembly of the United Presbyterian church will meet in the First Church, Alleghenv, Pa. (Rev. Dr. Robertson's) on Wednesday next, May 25, at 7:30 P.M., to be opened with a sermon by Rev. Dr. E. T. Jeffers, the retiring moderator.

—The Director of the Mint estimates that the total gold circulation of the United States, including bullion in the Treasury on the 1st of May, amounted to $520,000,000 of which about $264,000,000 was held as Treasury and National bank reserves, and $256,000,000 was in actual circulation. There has been a total gain of gold coin and bullion to the country since July 1, 1879, of $234,000,000, of which $35,000,000 was added to the Treasury, $59,000,000 to the bonds and $140,000,000 to active circulation.

News of the Week.

—The Senate adjourned on Friday.

—Robertson was confirmed by *viva voce* vote on Wednesday last as Collector of New York. There was hardly a negative vote heard.

—The nomination of Wm. E. Chandler, to be Solicitor General of the Department of Justice, was rejected by the Senate on Friday. There was a majority of 5 against him.

—The Senate has confirmed B. K. Bruce, of Mississippi, as register of the treasury; G. B. Loring, of Massachusetts, as commissioner of agriculture; Jeremiah M. Rusk, of Wisconsin, as charge d'affaires for Paraguay; Thomas A. Osborn, of Kansas, as minister to Brazil; Lewis Wallace, of Indiana, as minister to Turkey; Stephen A. Hurlbut, of Illinois, as minister to Peru and Judson Kilpatrick, of New Jersey, as minister to Chili.

—Soon after the Senate was called to order on the 16th the resignations of Roscoe Conkling and Thomas C. Platt, of New York, were announced. The communications were in the usual form and were addressed to Vice President Arthur and announed that the resignations had been forwarded to the Governor of the State of New York.

—Mrs. Garfield is rapidly gaining strength and visitors at the White House are assured of the probability of her speedy restoration to health.

—Postmaster General James has already made a saving in the cost of the Star Route and Steamboat Mail Service of $412,034.

—The switchmen's strike here collapsed last week, after greatly embarrassing traffic for two weeks.

—The Chicago council has passed a resolution asking the legislature to submit a constitutional amendment permitting this city to issue bonds to the amount of $5,000,000 to secure an adequate supply of pure water.

—Thomas Alexander Scott, ex-President of the Pennsylvania and Texas Pacific railroads, died at an early hour Saturday morning of paralysis.

—A federal grand jury at Philadelphia has found three bills of indictment against Joseph R. Black, William R. Cason, Joseph Frank and Henry Arbuckle, for conspiring to defraud the government on star-route contracts.

—The steamer Arizona has again made the quickest recorded passage across the Atlantic, her time being seven days, five hours and thirty-five minutes.

—In the Senate of New York, on receipt of a dispatch announcing the confirmation of Robertson, three cheers were given for the victor and three more for the President. A salute of one hundred guns was then fired outside the capitol.

—The immigrants who arrived in New York last week number 9,200, and the total since the year opened is 146,902.

—A cave occurred at Golden Terra mine at Deadwood on Friday by which 3 men lost their lives. The night shift of sixty men were just coming on, but only about 20 had entered the tunnel, when a large body of earth fell in at a distance of nearly 200 feet from the mouth, tearing and throwing the timbers at a fearful rate as far as 100 or 200 feet.

—Five hundred children have been taken from the public schools at Atlanta, Ga., on account of the presence of a mysterious disease.

—In the telegraph suit on trial at New York, Jay Gould was the chief witness last week. He declared that he had forgotten whether his check to start the American Union company was for $5,000,000 or $10,000,000. Gould now owns 90,200 shares of Western Union stock. He thinks the consolidation was the salvation of the old company, as he controlled 5,200 miles of railroads which he was preparing to take away from it.

—In a circular to the governors of provinces, General Ignatieff attributes the desperate condition of Russia to the irreligious education of youth, the inactivity of the authorities, and the indifference and avarice of office-holders. He claims that none but an autocrat can remove the clouds from the empire.

—Two young Italians, who had lost their fortunes in the gambling hells at Monte Carlo, threw themselves beneath the wheels of a train at San Remo. The melancholy incident has aroused new zeal among the members of the international association for the suppression of gambling.

—A tube of dynamite with fuse attached was thrown into the doorway of the Central police station, at Liverpool, where it exploded. Many windows were broken, but nobody was hurt.

—The tenants on an estate at New Pallas, Ireland, who have been ordered evicted, have taken refuge in a large castle and organized for defense. A flying column with four guns was sent to endeavor to serve the writs.

—A Russian ensign found a mine of thirty-seven pounds of gunpowder under a stone bridge at St. Petersburg. Two naval lieutenants have been arrested at Cronstadt for abstracting dynamite from the imperial mining department.

A CYCLOPÆDIA WAR.

An honored publishing house, whose history is reputed to extend back into the last century, and whose wealth has been estimated at $8,000,000, is that of J. B. Lippincott & Co., Philadelphia. The largest and most important publication ever issued by them was in connection with the great publishing house of **J. B. Lippincott & Co.** Chambers, of Edinburgh, Scotland, and London, England, that of Chambers' Encyclopedia, which, many years ago, they published at the so-called low price of $50, afterward reducing the price to $40, and some years later, as the result of **Chambers's Encyclopaedia,** a rupture with the British house, in consequence (it was said) of the Lippincotts making changes in the American edition, contrary to the spirit, while still using the name of Chambers, the same Encyclopedia was brought down to the still lower price of $25. Now, in the glorious year of 1881, moved, of course, not by the spirit of rivalry, but by the generous and laudable purpose of placing useful knowledge within reach of the people, without regard to the question of profit or of loss to themselves, they are issuing an edition of this same great work, Chambers' Encyclopedia, which is **$50.00,** said to be revised to date (edition of 18-sixty something with census figures altered?), which they are offering at the work complete, in 10 great octavo volumes. Even at this astoundingly low price, they allow the large discount of 40 per cent when purchases are made in large quantity. The Literary Revolution always reduces the price of books at low prices and the AMERICAN **War** BOOK EXCHANGE is delighted with the opportunity of uniting with the great publishing house of Lippincott in furthering the sale of this work; and to demonstrate the earnestness of their good will they propose, so long as the Lippincotts choose to continue the manufacture at this nominal price, to furnish the public with the Lippincott edition at the low price of $9.50 per set (the 50 cents for cost of handling), delivered in New York city or sent by express or freight to any part of the United States or **Free Advertisement.** Canada. Considering the munificent liberality of the Lippincott's terms, it has seemed a great pity that their modesty should prevent them from advertising more widely, and we therefore supplement their generosity by scattering this advertisement broadcast for them at OUR expense.

The Literary Revolution

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—To show the impurity of beer or ale, it is stated, that one man, in North Carolina, has, in a single year, furnished ten thousand barrels of rosin to beer-makers, who use it in the manufacture of their beer because it greatly increases the thirst of the drinkers, and so tempts them more and more to drink. And in the great trial of Delevan in Albany, years ago, for slandering the brewers, he proved by witnesses that not a little of the celebrated Albany ale was made with the water of ponds in which were dead horses, and dogs, and cats. The brewers said it "made the ale richer and more creamy!"

—At the annual meeting of the United States Brewers' Association, held in Buffalo, N. Y., Mr. H. H. Reuter, the president, after giving the statistics of the production of beer by the different States made the following significant remark: "The State of Maine, with only 7 barrels last year and 7,131 barrels the year previous to that, has now disappeared altogether from the list of beer-producing States." What better proof is needed of the salutary effect of prohibition legislation? Many of the secular newspapers sneer at the Maine law, because drinking still prevails to some extent in the large cities. On the same principle, we might repeal the laws against murder and theft, because they fail of securing absolute prohibition of these crimes. The fact above stated shows that the prohibition law of Maine is fully as dangerous to the liquor traffic as the criminal laws are damaging to the business of thieves and assassins.—*Ex.*

—The New Orleans *Picayune* comments thus upon the curse of intemperance in the South in remarks upon a note in Barnes' educational monthly:

"'We must educate or we perish! should be the watchword of all honest parties. A republic cannot stand on ignorance. As well the eternal pyramids stand on water. Other times have tried the experiment over and over again, and have always failed, and we shall also fail. When it is too late we shall write among the very first causes of our ruin: Ignorance, the mother of crime. It is treason against the government to permit a single capable child to grow up in ignorance.'

"There is a great deal of truth and force in the foregoing parsgraph from *Barnes' Monthly*, but put whisky in place of ignorance and it would be nearer the truth. The great and prolific mother of crime in all civilized countries is intoxicating drinks. Her offspring are among the learned as well as the ignorant—in the halls of Congress, in the general and State governments and State Legislatures, at the bar, and sometimes on the bench What the nation needs and the world needs most next to religious wants, is universal education and universal suppression of distilleries. On these pillars strong and lasting republican governments could be built. This would purify and enlighten the ballot-box."

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No. 3		98
Rejected		75¼
Winter		1 12½
Corn—No. 2		43
Rejected		38½
Oats—No. 2		38½
Rye—No. 2		1 15
Bran per ton		7 25
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	18 00	17 50
Prairie	7 50	14 00
Lard per cwt		10 77
Mess pork per brl		16 50
Butter, medium to best	13	22
Cheese	2	14
Beans	1 00	2 75
Eggs		12
Potatoes, per bu	35	85
Seeds—Timothy	2 40	2 65
Clover	4 00	4 25
Flax		1 18
Broom corn	3	8½
Hides—Green to dry flint	8	16
Lumber—Clear	36 00	45 00
Common	12 50	14 00
Shingles	90	2 75
WOOL—Washed	35	50
Unwashed	16	34
LIVE STOCK—Cattle extra	5 90	6 50
Good	5 65	5 85
Medium	5 40	5 60
Common	2 80	5 25
Hogs	5 10	6 50
Sheep	3 25	6 25

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Winter	1 10	1 29½
Corn	33	60
Oats	44	53
Lard		11½
Mess pork		16 75
Butter	10	25
Cheese	10	12
Eggs		14
Wool	14	46

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Topics of the Time.

One of the most extensive wholesale liquor houses of this city went to the wall a few days since, and the creditors have been looking over a doleful column of figures which foot up $173,000 secured and about $440,000 unsecured debts, to which there is an offset of less than $77,000. This firm has been the headquarters of the horse-racing and horse-gambling business; it constructed the "Jockey Club" trotting park, maintained several gilt-edged drinking places, and dealt extensively in a poor whisky mixture for which some medicinal quality was claimed. So thorough a requital of such a business is not always measured out in this life. It is the rule that men who live fast and make such establishments possible are themselves ruined body and soul by them, and there is such a retributive justice in this case, both against the firm and its creditors, that nobody should object if we are glad of it.

An important convention was held last week in Davenport, Iowa, to discuss the construction of a ship canal across the country from Henepin on the Illinois river to Rock Island on the Mississippi, and to enlarge the canal running from Chicago down the Illinois river. Congressman Horr of Michigan was made president and the meeting was unanimous in its resolution that such an enterprise should be undertaken by the general government, though the rival interests of St. Louis and Chicago seemed for a time about to defeat such action. Much interest has of late been taken in the transportation of grain to New Orleans by means of barges. A tow boat, for instance, lately left St. Louis for the South with barges containing 332,000 bushels of corn and four scows of ice, a load for some 800 cars. If this business has energy behind it the railroad lines centering in Chicago will have a formidable rival, and the proposed canal would also be in a measure, but to the country at large it would prove a profitable enterprise, though the expense for a sixty-five mile cut is estimated at five million dollars.

A few weeks since the *Times* of this city began the exposure of frauds in the construction of the city and county building which, nearly complete, is one of the ornaments of the city and the Northwest. This is, in reality, two buildings covering an entire block, similar in external structure and ornament, and so joined by arches and dome as to have the effect of one. The court-house is now partially occupied by county officials. The exposure of the *Times* was extremely damaging, and was probably in the main correct. A joint committee of county commissioners, some of whom were implicated, and other citizens was appointed and began their investigation but soon gave up, to the disgust of some and the joy of others, when they found they had no power to compel witnesses to testify, and hence were set up for a laughing stock. Hundreds of thousands of dollars have been stolen on contracts and bribery has been every day business, and for all this robbery of the public, and for the ridiculous failure of the investigation the lodge is largely responsible. Chicago may some time learn that this secret business is too expensive to pay.

Carelessness and greed have seldom had such an offering as that upon the little Canadian river Thames last week, at London on the Great Western railway. An excursion boat, returning to the city with some six hundred souls on board, collapsed and went to pieces, crushing and drowning some two hundred and forty of the number. The river is shallow, and little danger was ever thought of upon it. This idea may have had much to do with the cheap construction of the boat and the criminal carelessness of its manager in allowing so many to come on board against the protests of responsible men. The danger was increased by some half-drunken men on board, who alarmed the crowd with their pretended cries of danger, causing a rush to one side. As the boat careened the boiler broke loose and went overboard, and the supports of the upper deck gave way, letting the structure down upon the heads of those below. On Thursday one hundred and fifty funerals in London cast gloom over the city, business was for days suspended, and the whole province of Ontario is in mourning over the dreadful event.

The Conkling feud raged bitterly in Albany all last week. Following up the plan arranged on the previous Sabbath, the ex-Senator and his companion, with Vice-President Arthur, went to Albany to conduct the fight in person. The calling of a Republican caucus of both branches of the legislature was balked by the caucus committee of the Senate declaring that the party lash was unstrung, and each man should be independent. An effort was then made to get a majority of the Republicans to sign a call. The effort was abandoned because the list was eight short of the number needed. All attempts to get up a meeting in Conkling's interest failed, and he returned to New York on Saturday probably satisfied that he was beaten. The papers that espoused his interest are quite busy in getting up Cabinet quarrels, with Blaine for scape-goat. Garfield is dropped and Blaine is the center of attack. This must be the effect of the old bitterness which made so hot a fight in the nominating convention here last year, for Conkling in his letter of resignation seemed almost to have forgotten his old enemy in his hatred of the President. But the stories of Blaine's connection with postal route thievery, etc., has little effect, the Cabinet hangs together and exhibits commendable efficiency as the executive arm of the government.

Whatever is glorious in the history of Boston and New England comes to a focus in the Old South Church. The visitor is there shown the spot in the gallery from whence it is said that Washington looked down upon the devastated interior of the edifice as left by the British cavalry, who used the consecrated building as stable and drill room before the evacuation of Boston. With similar feelings of indignation and horror must the honest Christian have beheld the invasion of one of our city churches last Thursday by a troop of armed men, who, with apparent peaceful intent, but really in sworn fealty to the "enemy of God and man, marched in with clanging swords and waving plumes, and all the "pomp and circumstance" of beggars in broadcloth; performed their evolutions, shouted their commands, rattled about their harmless weapons, and mumbled over some prayers and creeds after Clinton Locke, rector of the church in which they were and "Grand Prelate of the Grand Encampment of the Knight Templar Freemasons." These poor men may have argued themselves into the idea that with such a taking by violence of kingdom of God (i. e., the Grace Church building), with such a flourish of arms as they jumbled through the creed, and with such a grand parade of fine clothes, brass buttons and long feathers with the accompaniment of a band—they may have thought that with such things the great God of heaven and his Son Jesus Christ were well pleased, because it was ostensibly in honor of Christ upon the day set apart by Rome to celebrate his ascension. Some of them doubtless make one or two such flourishes last for the whole year. How sadly are they deceived and with what execration will they some time look back upon these idolatrous insults of Jehovah!

In conversation do not intrude professional or other topics that the company generally cannot take an interest in. Do not talk very loud. A firm, clear, distinct, yet mild, gentle, and musical voice has great power. Do not be absent-minded, requiring the speaker to repeat what has been said that you may understand.

—Bro. L. J. Wicker, of Holly Michigan, asks the executive committee of the State Association to take that place into favorable consideration in locating the next convention.

Psalm of Spring.

BY ALEXANDER THOMPSON.

O Lord, the winter's gloomy reign
At last has ceased to be,
And gushing down the green hill-sides
The streams are dancing free;
The sunny margins of the wood
Put on their verdant dress,
And here and there a snow-drop lifts
Its chaste and slender grace.
The robin's rich, harmonious notes
In rapid measure beat;
The wild lark plumes its yellow breast
Among the springing wheat;
The soft air has a breath of balm,
The bending skies are blue,
And Nature lifts her holy psalm
In adoration due.

O happy prophet of a life
To weary mortals given;
O time of bursting buds and flowers,
Our foretaste of a heaven.
O bright days, when the cloudless sun
With generous wealth bestows
The beams that green our pleasant fields,
And paint the blushing rose.
O glad days vocal with delight,
When birds and beasts and men,
And earth and air and water join
The rapturous refrain.
O joyous spring—dear smile of God,
Fresh, fragrant and complete:
Sweet wine of life, what bard adored
Thy fullness shall repeat!

WHEATON, Ill.

Can a Man be a Christian and a Mason? If so what Sort?

BY E. RONAYNE.

Until a man is saved anything is good enough for him. He is a child of the devil anyway, and he might as well be a Freemason, an Odd Fellow, a Son of Temperance, a Good Templar, a granger, a saloon keeper, or anything else that Satan will set him to work at, as to be a member of a great popular denomination and a communicant in some church so far as his personal relations to God are concerned. The great question to be settled, and the only question, is to accept or reject the Lord Jesus Christ. "He that hath the Son hath life, and he that hath not the Son of God hath not life," (1 John 5:12,) and "God is not the God of the *dead*, but of the living."

Man is estranged from God both by nature and by wicked works, and hence he "must be born again," he must be "reconciled to God," and this can only be done by accepting Christ, for "this is his commandment that we should believe on the name of his Son Jesus Christ" (1 John 3:23); and until a man does this he has no communion, no fellowship, and no personal connection whatever with God. *Unbelievers* are described as "Gentiles in the flesh," "without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:11, 12). And hence he can neither pray, preach, teach, conduct or lead "a class", be a Superintendent of a Sunday school, or perform any other act of worship or services pleasing to God, any more than a Hottentot can. The son question must be settled first of all, before he can come into the Father's presence, and every so-called prayer he utters, no matter how eloquent or flowery the language in which he expresses himself, is simply an abomination in the sight of heaven. Prayer, is holding a friendly, trustful, confidential and truthful conversation with God, and must be offered on three conditions: first, prayer must be *made to God;* secondly, prayer must be made to God *from the ground of the heart;* and thirdly, prayer must be made to God from the ground of the heart *through the Lord Jesus Christ.* Christ himself says "no man cometh unto the Father but by me" (John 14:6) and any man, therefore, who will presume to offer pretended prayers in secret lodges, or at banqueting tables from which of very necessity the name of Christ *must be excluded,* because of the liberal or cosmopolitan character of the assembly, is simply mocking himself, making the Lord Jesus a liar, and dishonoring God.

Now, this is the simple truth, and these are the plain facts, whether men are pleased with them or not, or whether they believe them or not. And this being so, what are we to think of those *professing* Christians who hold secret, confidential and fraternal fellowship with the children of the devil, joining them in their ungodly worship, encouraging them in their infidelity, and engaging with them in their Christless, Cain-like prayers? In not giving an opinion now of the "Worshipful Masters," or "Noble Grands," "Worthy Patriarchs," "Worthy Chiefs" or "Worthy Chaplains," whose official duty it is to conduct their lodge worship, and who are as yet unsaved and consequently "condemned already" (John 3:18), but I want to know concerning those professed Christians who are prominent members of Christ-rejecting, Christ-dishonoring lodges, and who will knowingly, wilfully and deliberately lie, when asked concerning them, and who, furthermore, in their most wicked idolatry, will make the Son of God himself a liar. I say what are we to think of such men as these? And I charge Henry Gideon Perry with doing this; I charge Clinton Locke with doing this; I charge the Reformed Episcopalian Bishop Fallows with doing this; I charge James MacLaughlan with doing this; I charge G. C. Lorimer with doing this; and, to be brief about it, I will simply add that I know of but two churches in this entire city—the Free Methodist and United Presbyterian—where either the minister or one or more of the members is not guilty of this same glaring act of infidelity and religious fraud, by their connection with some secret lodge. And let it be remembered that I do not exempt any lodge or any so-called order whatever—Sons of Temperance, Good Templars, Ancient Order United Workmen, Knights of Labor, Knights of Honor, Red Men, Druids, Freemasons, Odd-fellows—they are all alike as to the extent of their infidelity, "there is no difference," they each and all of them reject Christ, and they each offer a sham worship as a part of a gigantic sham religion, to a God of their own conception. Just imagine Charley King, the rum-seller, conducting family worship in Bishop Fallows or James MacLaughlan's parlor, and yet that same worthy and worshipful little Charley conducts Masonic worship every Wednesday night in Keystone Lodge in this city, and these *Christian* gentlemen, if present, should unite with him in that very worship, ignoring the name of Christ and offering their so-called prayers and benedictions to the god of Masonry, which according to ancient usage is generally known as the G. A. O. T. U., but which in plain unmasonic English letters might better be spelled with d-e-v-i-l.

It is high time these eminent professing Christians and church leaders should either leave the lodge or leave the church, for most assuredly they cannot hold the "mystery of godliness" in one part of their heart and the "mystery of iniquity" in the other, and neither can they have one leg in the grave of Christ and another leg in the grave of Hiram.

Chicago.

Golden Rule Alliance.—III.

BY ELDER N. CALLENDER.

Professing to be an insurance and relief association, this society is a dilution of Freemasonry. Headed by preachers and men of other callings and occupations, among whom D. C. Eddy, D.D, seems to be a leading spirit, it struts out in royalty like all other Masonic traps. This organ avows that, "Our alliance is not in the sense of a secret organization." This disclaimer is made necessary by the striking resemblance between this order and its godfather, Masonry. Conceived by secret order men, as confessed by its organ, the Masonic dialect is in many parts apparent. Take as example the following: "Supreme Parliament of the Golden Rule Alliance," "Supreme Scribe," "Supreme or Grand Judges." Besides this order has degrees, passwords, initiations, emblems, etc., all showing its Masonic parentage.

It has the same parade of perverted and misapplied texts of Scripture and abused mottoes found in most secret orders. The most secret orders known quote Scriptures and lofty mottoes as fluently as the devil did in his attempt to sway even the Son of God himself. Headed by sublime passages quoted from the the "book divine" in copious profusion, this new order sets out on its mission of sublime (?) selfishness and exclusiveness. It demands fees and dues at every corner of its own elect, while its very conditions of membership would exclude three-fourths of God's elect from its benefits. What prodigious harmony between the exclusive policy of the Alliance and the following misused Scriptures: "They helped every man his neighbor, and every one said to his brother be of good cheer." "Bear ye one another's burdens and so fulfill the law of Christ." Is the law of the Alliance, one with the law of Christ? Who are the one another in the former, and who in the latter? "A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother." Who is that friend? O, the Alliance, of course. It will stick like wax for "dues" to its paying adherents.

Can a D.D. write such antagonisms as exist between that society and such texts? Would it not be better for them to point the people to the impartial Friend of the needy for relief to the soul and body than to multiply, like the frogs of Egypt, these societies? If the Alliance is not a secret organization, let them tell us all about the inside work, ceremonies, initiations, passwords, etc. Let them also drop the lodge dialect of the order. Till then we will take the advice so emphatically given in its organ, the *Golden Rule Alliance,* in regard to other similar societies, and say, "I will not enter." We refuse ardent spirits and for the same reasons we decline all intoxicants. We shall not embrace Dr. Crosby's doctrine of moderate drinking. While, therefore, we refuse the whisky of lodgery, we will not pour down the wine, beer and cider of Masonry and call it moderation. May heaven save the church from such an education as that proposed by the Alliance, "socially, intellectually and spiritually," and may the day quickly return when grave D.D.'s will have faith enough in God themselves to teach faith in the providence of Him who provides even for the sparrow. Have these teachers ever read Matt. 6: 24-34?.

The Cross.

BY MRS. H. E. HAYDEN.

"For ye are dead, and your life is hid with Christ in God." Col. 3: 3. There is a great deal said about the cross in the churches; but there is very little of real knowledge or understanding of what it is. By many ministers the real, rugged cross is covered up by flowery oratorical preaching and is seldom referred to. Perhaps one Christian will say, "The greatest cross I have to bear is to talk with my neighbors about their soul's salvation." Another church member will say, "My greatest cross is to pray and talk in the prayer meetings." Still another says in protracted meetings, "It is a great cross for me to rise and urge my family and neighbors to come to Christ, and yet I feel it my duty."

If these duties are a cross we need the baptism of the Holy Ghost to take away the man-fearing spirit and then they will be a source of enjoyment and not a cross. Such ordinary duties may be a cross, but they are not the cross referred to the text above.

What then is the cross to which sinners are to be nailed (spiritually) and on which they are to die to the world so that they may be alive to God, and die to sin in order that they may be made alive to holiness. The cross on which the sinner must be crucified if he ever gets to heaven, is to come out from the world and be separate. That is the cross: and to the fashionable, worldly-minded sinner, O what a cross it is! As he looks at it it seems almost unendurable.

The Scripture proof that separation from the world is the cross is this: The Lord says in 2nd Cor. 6: 17: "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Separating ourselves from the world just so far as we know how, is the only condition upon which we can obtain salvation at all. Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me"—Mat. 16: 24 We see by this text that the very first step towards Christ is self-denial and taking up the cross. St. Paul says in Cor. 1: 17, 18: "For Christ sent me not to baptize (that is, not that particularly) but to preach the Gospel; not with the wisdom of words, lest the cross of Christ should be made of none effect." St. Paul's sermons were not filled with high-sounding words and smooth speeches, but he came to the people with the rugged cross, and he said to them, Will you take this cross? Will you die on this cross? In the next verse he says, "For the preaching of the cross is to them that perish foolishness." Yes, there are thousands in the church to-day to whom the preaching of the cross is foolishness. They say, I am going to heaven, but I am not going that way. I can find an easier way; and they ridicule the separating cross. But, brother, sister, you who are deceiving yourselves the only way to heaven is by the way of the cross. St. Paul says in Rom. 6: 6, "Knowing this that our old man is crucified with him that the body of sin might be destroyed that henceforth we should not serve sin." In this text we are taught that as Christ was nailed to the natural cross, so our old nature must be nailed to the spiritual cross.

Again it is written, "And they that are Christ's have crucified the flesh with the affections and lusts." —Gal. 5: 24. Every professed Christian who belongs to Christ has submitted to have every unholy affection, desire, passion and lust nailed to the cross. Again, St. Paul says in Gal. 6: 14: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Here St. Paul plainly declares that by the help of this separating cross he has become dead to the world, and the world is nothing to him, and every Christian who is in the the same condition will, like him, glory in the cross, glory in the thought that the riches, the honors, the pleasures, the allurements of the world have no more attractions for him than as though he was literally dead. O, thank God! It is a glorious place to live to be dead to the world, and hid with Christ.

Now I wish to ask a very important question. Will the cross alone kill us? Will separation from the world produce a spiritual death? I answer, no. We are to be crucified with Christ, or as Christ was. And the cross alone did not cause his death. After he was nailed to the cross and his sufferings already severe, God permitted the sting of the sins of the whole world to be placed upon his soul, and so terrible was his agony that he died in three short hours; and Pilate wondered that he was dead. Malefactors usually hung upon the Roman cross twenty-four hours or more before death took place. Well then if the cross alone will not produce death, how can we die to the world? If the young convert feels the uprising of the old nature that is nailed to the cross and asks God to sanctify him wholly, our heavenly Father will immediately come to his aid. He will light up the sanctifying fire in his heart, and burn up all the old dross and tin of his nature, and the old man of sin will be utterly destroyed. We all know that in the crucifixion of the body there is intense suffering: and so in spiritual crucifixion, there are seasons of intens emental suffering until the old man of sin is destroyed and we become dead to the world. There are many little crosses that the sanctified man will have to bear from his family and from the world all through life; but the one great cross of all crosses mentioned in the Bible is a separation from the world.

Cawker City, Kansas.

He Needs Watching.

A ministerial brother of New York City has kindly furnished an address delivered in 1867, before Prince of Orange Lodge No. 16, by Dr. Tyng, as chaplain. The address is contained in a thin volume about a foot square, bound in muslin, and gilt; the paper is fine and heavy, and about two-thirds of the page are margin. It was evidently the design to set this "apple of gold" in a "picture of silver." It bears the Masonic date A. L. 5867. The usual correspondence precedes. Brothers Thorne, Roberts and Perine request of Bro. Tyng a copy of his address for publication. He replies, The address belongs to "our lodge," and yields to the request, signing himself "your brother in Masonic bonds, Stephen H. Tyng, Jr."

We give the opening sentences of this production:

Worshipful Sir, Ladies, Gentlemen and Brethren:—I respond with pleasure to your call, as I strive to answer every summons from the East, ["And behold about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the East; and they worshipped the sun toward the East." Ezek. 8:16.] But I must remind you at the ouset that you have devolved the important office of addressing words of welcome and explanation to our friends from without upon one whose ashlar is still very rough, whose gavel is often idle, and whose trowel sometimes sadly spreads untempered mortar. ["Say unto them who daub it with untempered mortar that it shall fall, there shall be an overflowing shower, and ye, O great hailstones, shall fall; and a stormy wind shall rend it." Ezek. 13:11.] Yet while I wear the apron, and still more the collar, may my will bow most submissively to Masonic requirements and the orders of the Worshipful Master which, as history has shown, sometimes require the commission of murder]. This service of reverence to our ancient ritual [derived from the ancient mysteries or the heathen] is as peculiarly congenial to my feelings as it transcends my abilities."

We have thrown in a few parenthetical comments for the sake of emphasis, or, as Senator Blaine has said, to *punctuate* the address. The address proceeds in a feeble, ineffectual, and, on the supposition that the speaker understood the acknowledged principles of the order, hypocritical attempt to show that Freemasonry is subservient to Christianity.

Now, if the brethren will not take offense, we would like to draw a pen cartoon. Here is that "renowned eagle," Samuel Rutherford, "panting to be with Christ on the Mountain of Spices," exclaiming, "I feel, I believe, I joy and rejoice—I feed on manna," and "pained with a surcharge of divine love." Yet he is not "watching," because he thinks the Pre-millennial notion of Christ's second coming is a "dream." But here is another minister of the Gospel submitting to the degradation of being almost stripped of his clothing in a Freemasons' lodge, playing at murder in the character of Hiram Abiff, knocked down with a setting maul by the ruffian Jubelum, wrapped up in a blanket and stowed away in a mock burial, and over him a set of simpletons "weeping for Tammuz;" and he, according to his own account, is "watching" for the second coming. Rather, we would say, he needs to be watched.—*J. P. L., in the United Presbyterian.*

A hog, an abomination to a Mohammedan, walked into the open door of a mosque one day, and ran all about the building before he could be driven out. The temple was horribly defiled to the minds of the faithful. What could be done? The priest explained that the mosque was so holy that the hog became a lamb all the time he was in, but a hog again when he went out. This theory satisfied all. Those priests are about as ingenious as as some of our modern preachers, who think the lottery business is all right in a church house, but a terrible sin in any other house.—*Brethren at Work.*

Infidelity and Communism.

Thurlow Weed, the veteran journalist and politician of New York, directed a letter to the *Herald* of that city last week in which he reviewed the instructions of Ingersoll in an able manner. The following is the closing portion of the letter:

"Infidels of all ages found their strongest arguments against revealed religion upon what they regard as improbable. And yet we are not called on to believe anything more incomprehensible than our own existence. We might with about the same degree of reason deny this fact as to refuse to believe in a future existence. We know that we live in this world. Is it unreasonable to believe that we may live in another world? If we are to believe nothing but what we understand, we should go through life incredulous and aimless. We are ready enough to believe on information the things that relate to this world. But we are slow to believe in prophecy and revelation, though both are corroborated by observation, experience, and events. Infidelity, claiming superiority in 'reason' and common-sense, asks us to believe that all of grandeur and sublimity, all of vastness and power, in the beautiful heavens and upon the bountiful earth, comes by chance; that everything is self-created and self-existing; and that law, order, and harmony are accidents. Those who accept this theory would find its application to their business anything but advantageous. Infidelity and Communism are kindred in character, and aim by different methods to undermine the sanctions and securities upon which the world's welfare and happiness rest. Infidelity strikes at religion; Communism at property. One seeks to weaken our faith, and the other demands for the idle and worthless an equal share in the savings of the industrious and frugal. Agrarianism (Communism of a milder type) came to us some forty years ago from England, with Fanny Wright and Robert Dale Owen as its apostles. This bad element has been reinforced by Communism from France and Germany. All three are working out their destructive mission in a city where, unhappily, they find co-operation and sympathy. To these birds of ill omen comes infidelity, equally aggressive, with Robert G. Ingersoll as its teacher. If it be said that, unlike the Communistic leaders, Mr. Ingersoll is 'a gentleman and a scholar,' the danger is thereby intensified. The wonder is why a man of good character and associations should take pleasure in teachings whose practical effect is

to make his hearers and readers worse instead of better citizens. The strongest argument urged against Christianity, from the days of Voltaire and Paine, is, that bad men make a profession of it; that hypocrites are found in all churches. This is true. But is it not equally true that everything intrinsically valuable gets debased? Frauds are practiced in business. The richest fabrics have their imitations. Gold and silver coins are debased or counterfeited. The evils, however, resulting from impositions of this nature are not serious. The intelligence of our people and the legal penalties to which offenders are subjected, afford adequate protection; and, for one hypocrite who makes a false profession, there are at least nine conscientious, devoted Christians. Another argument against religion is, that our Saviour was an impostor; and that, as a corollary, his teachings exert a baneful influence. And yet both of the accusations have been disproved by the experience of 2,000 years. If Jesus of Nazareth had been an impostor, his name and everything connected with it would hardly have survived a second generation. There would have been no occasion for the labors of Voltaire, Paine, or Ingersoll. Other and numerous false teachers have appeared and disappeared. But time and truth have been attesting the divinity of our Saviour. His apostles and their successors, in obedience to instructions, have carried, and are carrying glad tidings to the uttermost ends of the earth. As far and as fast as this Gospel travels, the world is civilized and its inhabitants benefited.

"Civilization and its beneficent institutions abound by the religion which our Saviour instructed his apostles to preach to the heathen. Geographical lines are not more distinctly established than those which mark the progress of missionaries; and, while religious light brightens the Christian world, its rays dawn upon the darkest portions of the earth. What have the doctrines of Confucius, Mohammed and other false teachers done for their followers but to hold them for centuries in ignorance and barbarism?

"But, returning to our own city, let us contrast the labors of two prominent contemporary teachers—one, Mr. Moody, a Christian, and the other, Mr. Ingersoll, an infidel missionary. Mr. Moody is self-made and self-educated. Mr. Ingersoll is a gentleman of education, culture, and refinement. That Mr. Moody's labors have been in the highest degree beneficial to all classes, will not be denied. The highest and the humblest listened with charmed interest, and all left the Tabernacle better and happier. The general effect of his preaching, supplemented by the never-to-be-forgotten voice of Mr. Sankey, cleared, braced and purified the religious, moral and social atmosphere of the city. The labors of Moody and Sankey were practical. They not only asked 'What shall the harvest be?' but they obtained in their inquiry rooms gratifying responses to their questions. Hundreds of drunkards were reclaimed; gamblers and prize fighters were converted; destitute wives and children and desolate homes have been made happy and bright by the rescue and return of reformed husbands and fathers. Long and gratefully will the advent of Moody and Sankey be remembered. The city is still fragrant with Tabernacle memories. Mr. Moody is turning the results of his labor to good account. The Moody and Sankey hymns, well known to the Christian world, are now sung by native Christians in the interior of Africa. The sale of these hymn books produces a handsome fund, which Mr. Moody devotes to missionary purposes. At his home in Northfield, Mass., he has erected a suitable building for a mission-school and home for Indian girls, some fifty of whom from the Far West have already been received. And now I invite Mr. Ingersoll, or any of his followers, to inform the public how and to what extent they have profited by his missionary labors in this city; what salutary reforms he has inaugurated or even suggested; or in what manner and to what extent he has contributed to the general welfare or happiness of his fellow-citizens."

Reform News.

THE SOUTHERN WORK.

The letters from our brethren working in the South increase in interest from week to week. A new field is opening in Maryland. See the article from the Baltimore daily *Sun* in this number. A good letter has come also from Bro. Michael, who is fighting poverty and Masonry in Washington. Some of our well-to-do readers would willingly share with him if he was a next-door neighbor. Brethren Rufus Johnson and Wm. Whitesel each sent $5 00 for Bro. Hinman last week to this office. The whole has been paid to Mrs. Hinman.

EASTERN TENNESSEE.

Second meeting at Knoxville College—Maryville—A Freemason Quaker College President—Good Report from Maryville College—Much opposition to Lodgery among the colored churches—Publications for Maryville College.

MARYVILLE, Tenn., May 23, 1881.

DEAR BRO. K.—A second meeting in the College chapel at Knoxville, was well attended by students and citizens, and the first and third degrees were illustrated. Some Masons were present, but were silent. A meeting was also held in the African M. E. church in Eastport, close to Knoxville, when a lame reply was made by the senior warden of the colored lodge in Knoxville.

On the 19th I came to this village which is sixteen miles by rail south-east of Knoxville. It has about fifteen hundred inhabitants, is the county seat of Blount county, has a fine new court-house, and *no saloon.* It is exceptional for its general intelligence and morality. The society of Friends have here a college for the freedmen and a separate normal school, the students of which are all white. I attended their graduating exercises, and was much gratified with the able and interesting addresses of the young men. The College, which has some two hundred students in its various grades, is under the supervision of Wm. R. Hastings, a minister of the society of Friends, and an *active, earnest Freemason,* the secretary of the lodge. So far as I can learn he is the only affiliated Freemason connected with the Friends here, though there are many demitted Masons. To the students of this institution I could gain no more access than though they had been in Central Africa. They have in the college a Masonic training school in the form of a Good Templar lodge.

Besides these institutions, there is located here Maryville College, one of the oldest and largest of the institutions of East Tennessee. It was commenced in 1819, and has always been under the care and patronage of the Presbyterians. Its present faculty are all Northern men, opposed to caste and to secret societies. There has never been any secret society in the college, and the general sentiment of the students is in decided opposition to secretism. It is one of the conditions of the endowment that no student shall be excluded on account of color, yet there have been but few colored students connected with the college. One has graduated, and one is now in a college class. They have three fine college buildings in a college campus of sixty acres, which commands a fine view of the Cumberland mountains on the north-west, and the Alleghenys on the south-east. President and Prof. Bartlett and Prof. Lemar treated me with much courtesy, and the two latter expressed much sympathy with my work. They were very busy in their examinations. Their commencement is on Thursday of this week.

I spoke on the evening of the 20th in the colored Presbyterian church, on Africa; on the 21st in the Friends' meeting house, on secretism. The audience was small, as the night was rainy. They were mostly white students from the Maryville College. Sabbath morning I attended Friends' meeting and spoke for half an hour bearing testimony against the lodge, and in the evening lectured on secretism in the colored Presbyterian church to a fair congregation.

About two years ago Rev. Dr. Levere of Knoxville, the Grand Master of the colored Grand Lodge of Tennessee, came here and organized a colored Masonic lodge. It was expected that the colored men would generally join, but some were poor, and some withstood him, and but eight or ten were caught in the trap. These soon surrendered their charter and the lodge collapsed, greatly to the joy of the more pious members of the colored churches.

The pastor of the colored Presbyterians here was formerly a student at Howard University, D. C. He is a man of good ability and fair education. He has resisted all importunities to join or countenance lodgery, and has aided in my work. He gets a small salary ($250), and works hard to support his family and preach to his people. I am anxious he should have the *Cynosure.* His address is Rev. J. C. Lawrence, Maryville, E. Tenn.

Prof. Bartlett told me that the faculty of Maryville College would most gladly accept such publications as the N. C. A. might send them, and put them in their Reading Room and College Library, so that the students might have access to them. I trust that the Board of Directors will authorise its secretary to send some of our publications, or that some individual will do so. Let them be sent to Rev. P. M. Bartlett, D. D., Maryville, Tenn.

Yours in Christ,
H. H. HINMAN.

MAGNANIMOUS BOSTON.

AN ANTI MASONIC MEETING PERMITTED AT THE HUB WITHOUT A MOB!

BOSTON, May 20, 1881.

EDITOR CYNOSURE:—It may interest your readers to know that we have had two lectures in Boston without any disturbance.

When Bro. Browne was lecturing in New Hampshire after the New Market riot, I consulted some of the friends in Boston about lectures here, and all thought we ought to have them, but a plan must be adopted to avoid riot, and so it was decided to distribute tickets of admission without letting members of the secret empire have them. Bro. McFall thought we had better have them in his church as he could not be on the ground at the time. I then went to look for a hall, and after going to most of the public halls in the city and finding from one to ten secret societies holding meetings in each one, I found Stacy Hall (which had only the Sons of Temperance in it) could be obtained. I also made application for the Somerset Street Baptist church and could have had it but for one Mason who is not a member of the church, but is of the society, a fresh evidence that one Mason runs a church as he wishes. But Stacy Hall was secured for May 16th and 17th, and two hundred and twenty-five tickets were put in circulation at once, friends assisting in this work.

I would do injustice to some of them if I did not mention their noble work. Mrs. Daniel Jones who, it will be remembered, gave $50 to the Morgan monument fund,

took hold of the work in earnest, setting aside her own interests and denying herself of rest night and day; and leaving a beautiful home, going out in the rain searching from one end of the city to the other for young men who were in danger of being caught in the hell-traps of secrecy, giving them tickets to attend the lectures. This, it seems to me, is sacrifice with which God is well pleased, and I add (what I am sorry I cannot say of all true Boston Anti-masons) she is a reformer clear to the pocket-book. She circulated fifty tickets; also Bro. Lincoln, who is a tried and true worker, distributed fifty tickets or more and rendered other valuable aid. Mrs. Greer circulated twenty-five tickets and many others greatly helped, for which I am very thankful. Many other professed Anti-masons, I am sorry to say, thought more of the pastor's sociable, the singing class, or the easy chair in the parlor, than of the reform and so did not attend the lectures.

Monday came and with it a rain storm which lasted until Friday, both evenings of the lectures being stormy accounts in part for audiences of about seventy-five people each evening, out of two hundred and twenty-five invited. Bro. Browne was not feeling well, but Monday evening he gave us a powerful and interesting address on the despotic and treasonable character of Masonry and its adjuncts with much other information regarding its character. One Knight Templar secured a ticket and was present, and seemed much interested, as he took notes, but the truth was so hard for him to bear that he made his exit from the hall before the lecture was over.

Tuesday evening illustrated papers and tracts were distributed, and Bro. Browne spoke with great effect on the benevolence, temperance and religion of secrecy. Great interest was manifest, and perfect peace and quiet prevailed both evenings, which can only be accounted for by the fact that the united sons of secrecy were slighted in the invitations.

We are thankful to God for this success and hope that the few who heard these lectures will become the leaven of Boston. Bro. Browne received contributions to the amount of $7 10. This may seem lengthy, but good news from Boston ought to be. J. Tanner, Jr.

Dr. Cook in Greene County, Ind.

Salisbury, Ind., May 18, 1881.

Editor Cynosure:—We were very agreeably surprised at the appearance of Bro. S. L. Cook in our community on Tuesday, May 10. He was tired and worn out by a walk of some six or eight miles, in consequence of his failing to get a train. So he rested till Friday, while the friends circulated the notice of a meeting on Friday and Sunday evenings. We had a respectful congregation at both lectures. On Saturday evening two Masons were present and gave him a respectable hearing. Order and attention were good, and his arguments were generally well received by the people. We think Bro. Cook is the right man for the place. I hope he may be sustained and kept in the field. He shows up the abominations of of secretism in such a way that it must and will tell on the minds of the people for good. May the Lord sustain and bless him, and give him success wherever he may go, should be the prayer of every friend of this reform. At the last lecture we took up a collection for his benefit, amounting to $12.50. He goes from here to Stanford, Monroe county.

Yours, fraternally,
J. W. Law.

A Logical Refusal!

Weatogue, Ct., May 18, 1881.

Editor Cynosure:—Two lectures were given at this place on the evenings of May 10th and 11th respectively, by Elder J. F. Browne, on the evils of secret societies.

We have no church building in this village; the nearest is two miles distant, but religious meetings are held in a room fitted up for that purpose. This room was refused on the ground that it was to be used only for religious purposes, and that "*Masonry has nothing to do with religion.*"

However, the school committee, a liberal-minded man, and one who believes in the right of free discussion, offered to let us have the school house. Both meetings were well attended and good order prevailed, except that a few unruly boys made some noise outside on the second evening.

Elder Browne presented the subject in a clear, convincing manner. The general feeling was that his arguments were unanswerable. He gave ample opportunity to any persons who might wish to question him, or refute any statement that they considered false. There being no response we can only conclude that all present accepted what was said as the truth. An interest was awakened, and there are many who would like to hear more on the subject.

May God prosper the work everywhere. M. S. W.

Note.—The logic of the above refusal was that Masonry has nothing to do with religion, therefore those who speak against it have not. So sin has nothing to do with religion therefore the churches that oppose it have not.—Ed.

A Colored Preacher on Secret Societies.

The Baltimore *Sun* of May 9th, last, publishes the following report of what must be truly considered as two remarkable discourses. Brief as the report is, it shows an extensive information respecting the real object and character of the secret lodges, which we had believed quite unusual. This light breaking forth in a new quarter, is truly a cause of rejoicing, and the brother should be sustained in the noble stand he has taken for the truth.

The report reads:

"Rev. Harvey E. Johnson preached yesterday at Union Baptist church (colored) on "Secret Societies." He was sorry that the state of society was such that it was necessary to take up the matter. He related the causes which led to the existing controversy in the colored churches concerning secret societies, starting with the discussion before the preachers' association. One of the questions discussed was, "Does the great multiplicity of so-called secret societies tend to lower the morals of the people?" Seven ministers thought they did and seven thought they did not. An indignation meeting was held. The speaker characterized the expressions of the meeting as slanderous. There was not a man in the meeting having a word to say who had the spirit of Christ in him. The meeting was uncalled for, because no action was taken by the ministers' meeting, and because the other side had its advocates there. He criticised Isaac Myers, colored, Grand Master of Masons, who presided at the indignation meeting, for saying that the Masons needed no defense because Washington and Jefferson were Masons. He had no desire to claim connection with those who refused to acknowledge him as an equal. If all met around a common altar, what meant a colored grand master and a white grand master, a white Masonic temple and a black one? The meeting had threatened that if these ministers did not keep their mouths shut, they would be compelled to preach to empty pews. The meeting had roused up the wrong man in him, the speaker. It had been stated that he was opposed to all secret and other societies, and that they would withdraw their assistance from the church. He had built the church without the aid of societies as such. He had preached to a society once and the collection amounted to $4; and he had been told that, though it was the custom of the society to take one-half the collection, yet they would forego that on account of it being so small. As to what was said in the preachers' meeting the speaker said: "I indorse beneficial societies, but secret societies are deceptive in principle and misleading in their teachings, and than the Masons none more so." It was claimed that the order was of divine origin, that a man could not be a Christian without being a Mason, and that Masonry began with the creation. If so, who would Adam have admitted to the order but Eve, who would probably have been grand mistress.

He attacked the historical tenets of Masonry, and at night continued his subject. He claimed the Masonic order was organized in the eleventh century, and not at the building of Solomon's Temple, and that secrecy was adopted in order that the order of builders might take care of its members, who were traveling from place to place, as it was a church-building age. The term "free" came in later, when the grand master for past good work, was exempted from general work. Afterwards they accepted in the order those who were not Masons. The order of ancient and operative Masons ceased in the fourteenth century, and the progressive, speculative Masons were organized. It was the ideal, not the real. All secret orders were deceptions, and the degrees were but ten dollars to get a regalia to put around the neck and sit in some chair. As to the Samaritans, who claimed to be the true type of Christianity, their constitution made their aim not charity, but benefit, and self-benefit. The beneficiary must be a sound man when admitted, but the Samaritan of the Bible found a wounded man. The Nazarite order found their constitution in the text of the Book of Numbers, which required a man desiring to be a Nazarite to separate himself from others, and vow to God to live more holy, while the Nazarites of to-day come together and vowed to each other and collected money for themselves. They also carried the symbol of an ark, putting themselves on a list with the Jews looking for a coming Christ."

The audience were in sympathy with the speaker, frequently encouraging him with expressions of "Yes," "No," "Give it to him," etc.

In a divided church we see the energy which was meant to subdue the world preying on itself.—*Newman.*

Ronayne Answered—Masonry Triumphant.

Pataskala, Ohio.

Dear Cynosure:—Your readers will remember that I gave a statement in the *Cynosure*, of very successful meetings held in Alexandria, Ohio, during the month of April. In my account of those meetings I gave the Masons great credit for good behavior during the four evenings of their continuance. The Masons felt that the results of the meeting would greatly damage their cause unless something could be done to turn aside the force of the arguments used by Ronayne. Accordingly, to save, if possible, a sinking cause, they rallied their forces and produced the very best argument in favor of Masonry at their command. The argument was made on Saturday night, after Ronayne left for home; and it was of the following character: They supplied themselves with a number of sheep's skulls, leg bones, strings, etc. They placed a skull and cross bones on one of the posts of the gate that enters the yard to my dwelling. On the skull, which was white, the sheep having been long dead, was

written with a pencil: "Beware of Hell." My friends, J. M. Scott, George E. Thompson, J. B. Phelps, etc., were supplied with similar Masonic arguments. On a large piece of paper, they had caricatured Ronayne, Scott, Richey and others. Under each figure they had placed writing, that I do not wish to repeat, nor would you wish to publish. This paper, a beautiful specimen (?) of Masonic argument, decency, and religion (?), was fastened to an old waste building, in a very public place, near Alexandria.

Now Bro. editor, we Anti-masons of Central Ohio have long tried to get the Masons to defend their institution by argument, but have not succeeded until now. When an organization is assailed, and its friends make a defence, it is certain that they will make the best defence possible. How contemptible an organization must be when its friends resort to such low and cowardly measures for its defence! Surely nothing but Masonry could qualify its votaries for such deeds of darkness and infamy. But this is the legitimate fruit of Masonry: it does its work in darkness. How strange it is that professors of the Christian religion give their influence to an organization that is driven to such means of defence! Truth never resorts to such means for defence.

Well, we Anti-masons are glad that the Masons of this place have come out and shown their true character. Triumphant as were the arguments of Bro. Ronayne, they were not so damaging to Masonry as the above described conduct. Sober, honest, thinking persons conclude if this is the best defence that Masons can make then it is not worthy the patronage of decent men, much less Christians and Christian ministers. The pastor of the Methodist Episcopal church at Alexandria is a Mason. I do not know whether he assisted in the work above referred to or not. If he did not assist in the work, he is no doubt in full Masonic fellowship with those who did the work that would make a common savage blush! How long will a Christian people tolerate ministers who are in the closest fellowship with such brotherhoods? GEO. RICHEY.

IS THIS THE ONLY CASE?

A word to the innocent people of Floyd Co., Iowa, who feel that Freemasonry does not concern or effect them, and as long as it does not they will not meddle with it.

A man was knocked down, and robbed of a small sum of money. The robber was immediately caught and held to answer for the crime of assault and battery and robbery. He was lodged in jail to await the action of the grand jury, and as the victim was himself the best evidence his testimony was considered indispensible. But, alas for the cause of justice! the man could not be found. Diligent search was made with great care (not) to find him, and when the truant robber had lain in jail six months at the expense of the county, and the sheriff and his deputies had hunted high and low for the witness (except where he was), the criminal was discharged for want of evidence. Now the innocents had to foot the sheriff's fee, and all these expenses amounting, perhaps, to a few hundred in all. Masonic officers and Masonic subjects are enriched, and can well afford to laugh over it.

WAS IT A FRAUD?

Let the sequel decide. Some time after this a citizen of fearless character met the man who was robbed and he arrested him by the collar, told him to tell where he was when he was wanted as witness. The man said, "Let me go and I'll tell you how it was. We were both Masons, and when he came to find out that I was a Mason, the Masons made up the money to me, and I kept hid in an old house, and kept out of the way so as to let him go, as we were both Masons."

This was only carrying out the law of Masonry, only maintaining their oath or obligation. The law of the land could not be taken into consideration. Masons must regard the higher law of Masonry, and deliver from their trouble those two brethren; and the innocents must not know how it was done, and they must not presume to investigate this institution for whose support they indirectly pay so much tax. Well, let the innocents pay on, for ignorance is bliss when it is a folly to be wise. How long will ye support, and put by your votes into office men who belong to another government.

ONE THAT HAS LEARNED BETTER.

A CANADIAN CATHOLIC FRIEND GIVES HIS REASONS AGAINST THE ORDERS.

TORONTO, April 12, 1881.

EDITOR CYNOSURE:—As a follower of my religion, I have always been an adversary of secret societies. As a man of common sense, I would be opposed to them if I never knew what religion was. Hearing that a paper advocating an anti-secret movement is in existence, I gladly consented to support it by becoming a subscriber. I will give you my reasons why I oppose secret organizations.

I am a Roman Catholic, and the church has in all ages stamped her heel on such societies. A Catholic belonging to any secret body, and remaining in it, cannot be recognized as a member of the church. That wise mother teaches her children that a cloak of secrecy thrown over any secular organization, covers the works of darkness and sin. She teaches that no body of men should bind themselves under oath, and endeavor to possess the good things of this earth, to the exclusion of the rest of mankind. She teaches that no good work need be done in darkness. She sees her innocent children exposed to the temptations of this world, and the influences of evil men. She gathers them under her wing, and warns them of the dangers around them. When she cannot keep her children from evil by advice, she endeavors to do it by restraint. She exhorts them to look upon secret societies as things dangerous to approach. She forbids, under pain of excommunication, any connection with them. History tells us that those organizations have always been her enemies. Therefore any Catholic who abides by the divine teachings of his church, will not be influenced by those disciples of darkness. This is why I oppose secret societies from a religious motive.

There is another reason. Those belonging to secret societies bind themselves under oath to assist one another; to help one another in danger; to aid one another to escape the law, where they would be punished by justice; and to look upon their craft as firm friends ever, entitled to share one another's charity and protection, excluding from their kindness and assistance all outside their body. This is the principle upon which all secret societies claim to be founded. This is a bad principle. It is selfishness, which is opposed to godliness. Now, I would ask, can a work founded on a bad principle, be a good work?

I regret that some of your supporters possess an anti-Popish feeling, as well as a feeling of anti-secrecy. This somewhat annoys me, but it more amuses me. Protestants often look upon the Catholic church as a mammoth secret combination, shrouding the villainies of the confessional, supporting the conspiracy of Jesuits, whom many condemn as a body of political under-workers. But blindness rather than bigotry often begets such sentiments. I hope I may yet enlighten those of your readers who do not understand the Catholic church—its workings, and its orders. I will protect her, lest many may in mistake throw at her arrows from the fighting ground of anti-secrecy. But I would say to all, without distinction of religious opinion, go gallantly onward in the work of extirminating secret societies, and my heart and my pen will will be with you.

ECHO OF TRUTH.

OUR MAIL.

Rev. J. A. Richards, Fort Scott, Kan.:

"I am at work. One Master Mason saved from the lodge at Olathe—renounced it and joined the W. M. church with his family. I have preached in Olathe five times against Masonry, in the Congregational and U. P. churches. And at every point at which I have or may labor I have and expect to preach Christ and his Gospel as opposed to all systems of anti-Christ."

That has the right ring. And we are glad to know that the Congregational church of Olathe, of which honored Gov. St. John is, or was formerly, a member, holds its doors open on the secrecy question.

From Chelsea, Vt., among the hills of the old Green Mountain State, Elizabeth W. Flint writes good words:

"I am above seventy years old, and cannot do much to help you in your good work, but my mind and prayers are with you, and I heartily bid you God speed. May the chariot wheels continue to roll till every secret abomination shall be revealed in the light of Gospel truth. I am trying to let my paper do what good it can. I lend it to all who will read. Some prize it highly, and I cannot easily do without it."

Geo. W. Donaldson, National Deaf-Mute College Washington, D. D.:

"We Free Methodists here in Washington are a great trouble to the secret orders, and by the help of the Lord we intend to expose them every chance we get."

Only let everything be done in the spirit of the Master and success is certain.

H. Johnson, Delavan, Wis., sends a donation to the tract fund with his subscription, and writes:

"I think that a very important branch of the work, and I want to add my mite. I am now past my 82d year."

Geo. McElhenny, Darlington, Pa.:

"The duty of fervent, continuous prayer for the lecturers so widely scattered over the wide fields of conflict should ever be remembered. When Peter was cast into prison 'prayer was made without ceasing of the church of God for him.' In the manifold trials of the Apostle to the Gentiles, although the grace of God was exceeding abundant towards him he cries out, 'Brethren pray for us.' What class of men need our prayers more than these?"

Wm. H. Loudin, Columbus, O., writes:

"Secretism prevails to an alarming extent in this city, especially among the young men. I know but a very few that have not been drawn into Freemasonry, or Odd-fellowship, and the few that have not been drawn in tell me that they have been solicited to join. There is a great work to be done at this place."

Try scattering "hot drops," as a brother calls some of the Cynosure tracts.

Reuben Cole, Sing Sing, N. Y.:

"I take five or six papers, but I had rather all the rest fail than that the Cynosure should forget to come. Such a paper is what the world needs, and it appears to me that every Christian and all others who regard the welfare of their fellow men should help give the paper a world-wide circulation, in order that wickedness in high places may be overthrown."

R. Pelton, Bremer county, Iowa, writes that he is the only Anti-mason in that place, and that a lecturer is needed there very much. He promises to do what is possible toward getting a list of subscribers for the Cynosure.

It has often been a cheering thought to us that some of the most precious promises of the Scriptures were given either to individuals or to a very few. An earnest prayerful worker in every village would shortly revolutionize the land upon the question of secrecy, under God.

John Bell, Warsaw, Iowa:

"I received from you a letter containing five or six electoral tickets and voted one of them—the only one cast in the county. I have now voted the Anti-masonic ticket for President twice, and I vote for no man for any office who belongs to any secret society. No man can belong to two governments."

Jacob Ackart, Hart's Falls, N. Y., sends a remittance for the Cynosure and eight subscriptions toward the Morgan monument, and adds:

"I hope the subscription [for the monument] will be kept open, at least through the summer. I will do what I can for it."

From Russell Wait, Lyons, Walworth county, Wis., comes this cheering word:

"I prize the Cynosure, and would bid you a God speed in its publication. I would gladly get new subscribers but it is difficult in this vicinity."

"Patient continuance in well-doing" is a good motto for the subscription field. And if at first there is no "doing" but all "trying" to report, it is only stronger proof that the work is needed. And we have the promise that those who go forth

bearing precious seed shall eventually, return bearing precious sheaves as the result of their labors.

G. W. Keller, Edinburg, Ill., writes:

"My means are very limited but I don't see how to live without the Cynosure, as I have taken it from the first issue. I am circulating mine all I can; also my books and other reform literature. I am fully enlisted in this war, and expect to fight it out on this line."

John Motter, Lyons, Kan.; writes:

"The United Brethren church at Lyons is now finished and open for services. Our brethren wishing to come to Kansas are requested to call on us and see our town and country. I will be pleased to answer any inquiries in regard to the same. Address as above."

O. Breed, Avery, Ill., sends his renewal two new subscriptions, $1.00 for the Morgan monument and 50c. for tickets, with the following good letter:

"I have received the Cynosure from its first infancy, except one number. It has been a welcome weekly visitor. As soon as read it has been sent on its mission to other parts, where I thought it would do the most good. I have circulated all the tracts and Anti-masonic literature I could get, and the result has evidently been good. I have seen nothing to discourage the friends of the reform. If we keep on God's side and act according to our convictions the reform must succeed. I am trying to get up a club for the Cynosure, with fine prospect. * * * The ballots I received too late. [How about your postmaster?—Ed.] I had already got 500 ballots struck and sent them to four voting places, where they made some stir."

Sabbath School.

LESSON XI.—June 12, 1881.—THE WALK TO EMMAUS.

SCRIPTURE.—Luke 24: 13-32.

[From Pilgrim Commentary.]

INTRODUCTION.

Our Lord really died and was buried: he as really rose again from the dead. On the reality of the resurrection, the preaching of the apostles was based. The accounts we have in the Gospels not only prove the fact, but show how the conviction of his resurrection was fixed in the minds and hearts of the disciples. Of the five appearances of our Lord on the day of the resurrection, none is better adapted than that narrated in this lesson, to show how he convinced them of the fact. With the advantage of four independent witnesses, we have also the disadvantages, and need not "attempt the impossible; to wit, the resolution of four landscapes into one, and the effort to improve upon God's method of exhibiting this part of saving truth."—Alexander. Yet the confused joy of that day is but reproduced in varied accounts with their apparent confusion. The five appearances alluded to are: 1. To Mary Magdalene (John 20:14; Mark 16:9). 2. To the other women (Mat. 28:9). Some transpose these, and the main difficulty lies here; but a careful study of the Gospel statements reveals no real discrepancy. 3. To Peter (Luke 24:34; 1 Cor. 15:5). 4. To these two disciples (Compare Mark 16:12, 13). 5. To all the apostles except Thomas, in the evening (Mark 16:14; Luke 24:36; John 20:19, 24).

NOTES.

"Reasoned;" or, "questioned." They may have differed in their views. "Jesus himself drew near." Probably overtaking them, for they were not surprised that he "went with them." Cowper gives a beautiful paraphrase of this whole incident in his poem, "Conversation."

"But their eyes were holden." By our Lord himself. Immediate recognition would have prevented the quiet instruction which followed, by putting them into a tumult of joy, fear, and doubt, as usual in our Lord's miracles. Natural causes were probably connected with this; comp. Mat. 16:12 ("in another form"). A quiet vigorous traveler would not immediately recall one so lately hanging on the cross.

"Art thou," etc. The meaning here has been much discussed. A literal translation would be: "Dost thou alone sojourn in Jerusalem, and not know," etc. This either means, "Art thou the only one sojouring at Jerusalem and not knowing," etc.; or, "Dost thou sojourn alone at Jerusalem, and (hence) not know." The former is more grammatical. It expresses surprise that even one person, though but a sojourner in Jerusalem, should be ignorant of what had happened, or not surmise that these things had absorbed their attention. They thus took him for a visitor at Jerusalem during the feast, probably because he was walking away from the city.

"But we trusted;" or, "were hoping." (Unfortunately "hope" is translated "trust" quite often in the New Testament.) Here the conflict in their minds appears, as if they were thinking aloud before the supposed stranger. They speak of what they had once been in the habit of hoping, until the recent events checked them. Yet they do not say they had fully believed this, or that they had altogether ceased to hope.

"But him they saw not." This is the sad conclusion. Their revived hope was dashed by this fact. They imply that now only a sight of the Lord himself could make them hope anew. According to the other accounts, our Lord had already been seen on three different occasions (see Introduction). Of this these disciples seem to have been unaware, else they could not have talked as they did throughout. Possibly some rumor of the appearance to the women had reached their ears. But when they left Jerusalem the report of the women had been regarded as "idle tales" (ver. 11): indeed, they may have gone away before hearing any report of our Lord's appearance. Peter probably did not see the Lord until after they had gone (see ver. 34), since Luke breaks off in ver. 12.

"All that the prophets have spoken." They believed a part or they would not have been disciples of Jesus; but not "all," or they would have expected both his death and resurrection. The former would have led them to expect the latter. Their slowness to believe really caused their want of understanding.

"And to enter into his glory." Through just such sufferings, according to the prophets, he must enter into his glory. The necessity was first the fulfilment of prophecy; but back of this was the purpose of God, who predicted "these things" through the prophets. And the divine necessity for the sufferings of Christ on the way to his glory is plainly the need of an atonement in the redemption of sinners. It is not implied that he had already entered into his glory."

"Made as though," etc. He must, as a matter of propriety, pass on, if they did not invite him to stop. His conduct requires no defence. He would have gone farther if they had not "constrained" him.

"For it is toward evening." The first evening began at three P. M.; but the second evening (six P. M.) is probably meant, since they add, "the day is far spent," or "declining." The sun is low in the sky and they urge it as late for travelers. Yet in their joy (ver 33) they did not find it too late to return to Jerusalem. Hence it was probably before sunset at this time.

"And it came to pass." The meal must have been soon ready, for there is no hint of further conversation. This seems to have taken place at the beginning of the meal, before he had eaten. "He took bread;" or, "the loaf." In doing this he assumed the position of master of the house. Our Lord was doubtless in the habit of doing this when eating with his disciples, and he thus prepared the way for a recognition. Their previous conversation would make them defer to such a guest. The meal was an ordinary one, not a celebration of the Lord's Supper; yet it suggests that sacrament at every point. "And blessed it." He asked a blessing on the meal: neither of these acts was unusual. "Brake," etc. The four acts are the same as those at the feeding of the multitudes and at the Lord's Supper. The original coincides even more closely with the accounts of these events. By this time they must have been fully prepared to recognize him.

"And their eyes were opened." The influence spoken of in verse 17 ceased. "They knew him." Natural causes aided in the recognition. There was something in the distribution of the bread: perhaps his opened hands now disclosed the wounds (comp. vers. 39, 40). But they knew him, and mainly because "their eyes were opened." "He vanished out of their sight." It was not simply that he became invisible, but was supernaturally removed by his own will. In his resurrection body, as everywhere appears, our Lord was not subject to the ordinary laws of the material world. At the same time this verse opposes the view that the body of Christ is now everywhere present. The reason for this removal is plain. They could now reflect on what he had said, and learn to believe most firmly in his resurrection.

"While he opened," etc. "It is a good sign for their inner growth, that at that moment it is not the breaking of bread, but the opening of the Scripture, which now stands before the eye of their memory."—Van Oosterzee. From the verses that follow (vers. 33-35) we perceive that they were convinced of the fact of his resurrection.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 2, 1881.

PROF. GARST, D.D.--In the Lisbon Conference Rev. J. K. Alwood moved to instruct the bishops to ask the several conferences whether the rules against secret orders was enforced. Prof. Garst of Otterbein University, immediately moved to amend the resolution by adding instruction to inquire concerning "evil speaking," which was a parliamentary sneer. In the language of low politics, this was a "rider," designed to make a motion odious which is a difficult motion to meet. Prof. Garst's motion, as intended, created a jangle, and the motion to instruct was lost, laid on the table. Is this professor a fit person to teach Christian candor, fairness and honesty to young men?

BOOKS FOR SOUTHERN COLLEGES.—Bro. Hinman writes, on another page, that a donation of books to the library of Maryville College, Tennessee, would be thankfully received and placed where they could be used by the students. A short time since he appealed for a donation of books and other reform literature for Knoxville College. During his former tour in the South, in answer to similar appeals, two Congregational brethren sent a generous donation of books to the freedmen's colleges at Nashville and Toulagoo. One result at the former institution was the renunciation of a young colored Mason. We now give an opportunity to some United Presbyterian brother to do as worthily by Knoxville College, and to some Presbyterian friend to remember in like manner the institution sustained by his denomination at Maryville. The expense may be as the donor wishes, $10 or $20 worth of books or more will be sent to each. A quantity of tracts sent some time since to Knoxville were welcomed and carefully distributed. Who will take hold of this good work?

THE GENERAL CONFERENCE closed on Wednesday of last week. The "decisive vote" upon the lodge issues, which it did not seem possible to avoid, and for which the loyal majority were ready, was never taken. Dr. Davis's resolution was crowded aside for two days and killed with indifference. The report of the committee on resolutions, adopted nearly unanimously, has one item promising continued efforts for the overthrow of the secret lodges, but the next item takes all the strength out of this good resolution by assuming an advisory and apologetic tone. Pro rata representation, for which the modification party have worked hard and long, passed by a majority of three. Dr. Shuck claims that this will be in favor of the loyal party, but it is the fulcrum over which the others hope to work their lever to upset the discipline. The case of the Chambersburg, Pennsylvania, brethren, Bishop, Nicklas and others, was not permitted to be heard and these excellent brethren are thus cast out of the church without a trial. Halleck Floyd, Wm. Dillon and others plead nobly for justice, but Bishop Glosbrenner, whose administration in the case would come under very unfavorable review, objected, and the case was lost. One good brother among the foremost men of the church says regretfully, "It was a conservative conference;" another, equally prominent, writes: "The small end of a wedge has been inserted at last which will probably increase the power of wickedness." With all the facts more fully in hand, more will be said next week.

NEW POLITICS.

There are some points in the Conkling brawl which we who are seeking the reformation of American politics and their restoration to harmony with American principles, cannot afford to overlook. In the very possible event of the dropping of Mr. Conkling by his constituents into private life, it is hardly to be predicted that he will accept the situation. His great abilities as a political leader, equalled only by his pride and ambition, will keep him in the field where he has already made one reputation and probably lost it. There are various guesses as to his future course, and a new party is the most frequent. It is certainly the readiest solution of the matter, though not the only one. In such an event, to what side the great lodge interest in politics will gravitate it is not difficult to see. Knight Templar Masonry has not been chary of its boast of political power, and Conkling is one of the shining lights of the order, while Blaine, whom the followers of the ex-senator are now visiting with bitter denunciation, is not a lodge man of any kind. The Knights of Boston and Providence have just been to Richmond banqueting and serenading, and crowing the rebel "Stonewall" Jackson's monument with flowers. Nothing, they say, can so unite the country as this order; and this same fearful power may come, through the transitions of parties, into far more power than it now has. Of course, as a party Freemasons would be a failure, if alone, but their power to control has not yet reached its limit. When that time comes it means ruin to our institutions. Will Americans allow it?

PUT BULLETS IN YOUR GUNS.

A performance called "One Hundred Wives" was lately given in one of the Chicago theaters. The play purports to represent Mormonism as it now exists in Utah and introduces historical scenes and characters connected with the system. Ann Eliza Young, the seceded wife of the great prophet, has said that this play would be "one of the most valuable agents in the suppression of polygamy." It has been tried a week here and we have failed to see that any of the papers, or churches, or reformatory societies, or, indeed, that anybody has been roused to any action adequate to the great evil which it caricatures. It would be no prophecy to say that if all the theaters in the country should play "One Hundred Wives," or any other representation of Mormonism, the effect would be rather in favor of that infamous system than against it. About a year ago Rev. Edward Anderson, of Quincy, the champion of lodgery in the Illinois Congregational Association, advertised that he would give a representation of the initiatory ceremonies of Freemasonry in his church. This was intended as a burlesque which should react in favor of the system. But, had the ceremony been undertaken as it has been several times given in Farwell Hall in this city, or in Music Hall, Boston, the temper of the audience and the effect upon the community would have been a genuine abhorrence of the system, and a practical work against it would have begun. Since our reform began against the lodge there have been published several illustrated caricatures of the Masonic and Oddfellow initiations, and the leading comic illustrated paper of the country devoted a considerable portion of one number to the same object, presenting sharply some features of glaring falsehood and folly along with a mass of other stuff. But such attempts are not assaults on the lodge; Masons read and enjoy them. Not by such means did Paul overcome at Ephesus when lodge books valued at "fifty thousand pieces of silver" were burned; not such the appeals of Peter at Samaria and his rebuke of the lodge religionist, Simon. When an assault is made upon the devil's kingdom it is no joking matter. We do not make war upon the principalities and powers and rulers of this world's darkness with jests and inuendos. He who takes up the Christian warfare begins the really serious business of life, and he gets nothing but defeat if he regards it in any other light.

—Commencement season at Westfield begins with a literary society anniversary on Saturday evening of this week. Baccalaurate sermon comes on next day. Two other societies have a joint meeting next evening, and on Tuesday C. E. Felton of St. Louis, addresses the societies. Alumni anniversary is on the 9th, and the graduating exercises on the day following. The Davis Family of Terre Haute, Ind., give a concert in the evening.

—Father Linus Chittenden and his wife have just celebrated the fiftieth anniversary of their wedding day. May the Lord give these dear old friends yet many years with us of useful life and with each year more grace and fullness of joy in the Spirit. This aged brother has the zeal of a youth in our war for God. He and others are arranging to organize a county association.

—Bro. Stoddard's report of the Monument committee's meeting in Batavia, on the 17th ult., will be read with the deepest interest by the thousands of contributors to the fund. Many have been holding back, doubtless, waiting to see if the enterprise would really be carried out. They can now safely invest in this fund, and ask contributions from their neighbors. Let the second $500.00 come in quickly.

—Leaving Batavia, Bro. S. spoke five times in Wyoming county, leaving for Factoryville, Pa., on the 24th. At Binghampton he was joined by Bro. B. T. Roberts, who was destined to the same locality, and promised to attend the meeting of the N. E. Pennsylvania Association.

—Bro. Ronayne's meetings in Kansas are postponed until later in the season. His visit to Lexington, Ill., from May 16 to 21, was a season of much profit to the friends in that place. The local paper was mad enough on general principles to devote over a column to "the apostate," as it was pleased to call Mr. R. The editor is a fine specimen of jack-Masonry, if he tells the truth about non-membership.

—It was stated last week that the whole New Testament was sent over the wires to the Chicago papers. The facts given to the public after the above was written show that the Western Union Telegraph Company received from New York direct for the Chicago newspapers alone, 109,436 words of special dispatches, 99,658 of which were parts of the revised New Testament, including the four Gospels, the Acts and Romans. As no previous notice of this extra work had been given to the telegraph company, and as it was in addition to their regular press and ordinary business messages, the feat is unparalleled in the annals of telegraphy, and but for the combined resources of the three former companies now under one management, would have been an impossibility. Twenty-one direct circuits with New York were in use, and the time consumed less than seven hours.

—The Catholic friend, who writes an intelligent and interesting letter elsewhere, is right in that he opposes the great system of craft and devil worship practised in the secret orders. The suggestion may be allowed that he would find safer ground for his position, and far more satisfaction in it also, if he would substitute the Lord Jesus Christ for "the church" as his authority against the lodge. The latter has no power or authority outside of Christ, who is the head of the church, and its creator. We cannot safely give to the institution that reverence for authority which is due alone to Christ. In so doing we dishonor him, worshipping "the creature rather than the creator."

Notices.

N. C. A. Annual Meeting.

The annual meeting of the National Christian Association will occur on the fourth Thursday of June (the 23d) next, in Carpenter Hall, 221 West Madison street, Chicago, commencing at 10 o'clock A. M. THOS. HODGE, Sec.

OHIO AND MICHIGAN FRIENDS.—Do any of you living along the route between Detroit and Cincinnati want lectures the last week in June? If so write me at once at 24 Front St., Worcester. Mass.
J. F. BROWNE.

The National Christian Association and its Mission.

God in his providence has called into being the National Christian Association, not primarily to act as a political movement. The civil, social and economic aspects of the secrecy question are important. Our great work is that of religious reformation. The whole church needs reconstruction; not so much in organization or doctrines as in character and spirit. Freemasonry is not the disease that afflicts her, it is only an alarming symptom of the malady that threatens her life. "The whole head is sick, the whole heart is faint." If it were possible to remove Masonry it would not heal the church. The worldly, selfish, Christ-hating spirit would manifest itself in some other form. The true remedy is a deep and thorough reformation. We must go to the bottom of the difficulty and not heal the hurt of the daughter of my people slightly, saying, "Peace, peace, when there is no peace." We must preach holiness; we must insist on practical God-likeness in all relations of life. A mere technical holiness will never save us. It is all well enough to sing "Beulah Land," but some who sing it have forgotten "to do justly, love mercy and walk humbly before God." We must have and must preach practical consecration to God in all things.

I have been led to write thus by what I have observed in this city (Knoxville), which is one of the most intelligent and advanced of the cities of the South. With the exception of the United Presbyterian brethren about every minister, white and colored, is a Mason. They profess to see no evil in the system, but reveal their hypocrisy by resorting to all manner of falsehood and slander to stave off investigation and cover their sin. I have called on several white ministers who affirm that our Anti-masonic publications are full of lies; that no man of respectability has ever renounced Masonry; and that those who lecture on Masonry know nothing about it. I called to-day on a pastor who told me that he knew that a man could be a consistent Mason and be as "holy as an angel;" and that he did not want to be lectured by one who knew nothing about it. When I called his attention to the renunciation of Bishop Hamline, he insinuated that Bishop H. was a vile man, an adulterer, etc. It is plain to be seen that the Masonry of such men is but one manifestation of that "carnal mind that is emnity against God; that is not subject to the law of God neither indeed can be;" that lying and Masonry go hand in hand and are alike the works of the flesh and the devil. And yet such ministers are not only here but in Chicago, in New England, and elsewhere; and priests and people are essentially alike.

Now in view of this state of things, what ought the National Christian Association to do? Manifestly to take up the refrain of the old prophet, "Hear the word of the Lord, ye rulers of Sodom. Give ear unto the law of God, ye people of Gomorrah. Bring no more vain oblations; incense is an abomination unto me; the new moons, and Sabbaths, and calling of assemblies I cannot away with. It is an iniquity, even your solemn meeting. When ye spread forth your hands I will hide mine eyes. When ye make many prayers I will not hear. Your hands are full of blood. Wash you and make you clean. Put away the evil of your doings from before mine eyes. Cease to do evil. But if ye refuse and and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it.—Isa. 1: 13, 15, 16 and 20.

This then is the first and the special work of the National Christian Association. To bear testimony, to hold up the standard of a pure Gospel of which the key note shall be holiness to the Lord. Next is to call on the true Israel of God to separate themselves from the unholy and profane. A church that sees no evil in Masonry and lying is such a church as the people of the Lord ought not to endorse. "Come out of her my people that ye may partake not of her sins, and that ye receive not of her plagues." This is the message we are to declare, and to encourage the formation of evangelical churches that have no fellowship with the unfruitful works of darkness, but rather reprove them. But of this more by and by.

H. H. HINMAN.

The Morgan Monument.

REPORT OF THE MEETING OF THE COMMITTEE AT MORGAN'S GRAVE.

FACTORYVILLE, Pa., May 25, 1881.

DEAR BRO. K.—In the multitude of duties and the weariness of lecturing and preaching, I have neglected to report the meeting of the Morgan Monument committee, at Batavia, on the 17th inst., as fully as I should. Only a part of the committee were present, but we were greatly helped by the counsels and information given by brethren who were interested, and joined in the work of the committee. In the absence of Bro. J. A. Conant, Bro. J. L. Barlow was chosen chairman and J. P. Stoddard, secretary. After a brief statement of the object of the meeting by the chairman, and prayer for Divine guidance, all present friendly to the object of the meeting were invited to participate in the discussions.

By request a statement was made of the financial condition of the Monument fund, and in regard to the views and wishes of parties interested. After considering the statements and facts presented, an opportunity was given to the monument builders present to present their statements. The time until noon was occupied in a general and somewhat miscellaneous discussion, when the committee took a recess until 2 o'clock P. M., it being understood that we were in the interval to visit the cemetery and learn what we could concerning the grave of Capt. Wm. Morgan.

At 2:30 o'clock the committee re-assembled in the parlor of the Washburn house, and were called to order by the chairman. It was the unanimous opinion of all present that it is impossible now to determine the *precise spot* where Morgan's body was laid, but that it must have been near the southwest corner of the old burying ground. It had been ascertained that there was a lot owned by a gentleman in town in the precise spot where, in the judgment of the committee a monument should stand. Bros. Palmer and Casswell were requested to see the owner at once, learn his terms, and if in their judgment the terms were reasonable to close a bargain. They succeeded in finding the owner and in purchasing the south end of lot 112 for $2 00 per foot front. The deed was drawn to the secretary of the N. C. A., and the money paid by him in behalf of the monument committee, and is now on file for record with the clerk of Genesee county. The committee and all present looked upon the whole matter—in keeping the lot, and giving it to the cause on such reasonable terms—as a most marked evidence of the favor of Him "whose ways are not our ways." Had the entire grounds been at the disposal of the committee, this would have been chosen in preference to any other site in the cemetery as most suitable. In the absence of some of the best posted members of the committee, those present did not feel justified in adopting a design or determining of what material the monument should be composed, or what inscriptions should be placed upon it. The opinions, views and suggestions given by friends through the *Cynosure* had been carefully preserved and arranged by Mrs. E. A. Cook, and were laid before the committee, and proved of great service. They also showed quite a diversity of opinions among contributors. A majority who had spoken of materials were in favor of granite. Three gentlemen were present to represent the "White Bronze" with specimens of material, etc. Their statements were heard with interest, and this new feature of monumental material was favorably considered by the committee, but no decisive action was taken. After mature deliberation it was deemed best to give time for further investigation on the part of the committee and opportunity to parties in interest to give a more full expression of their views.

The committee then adjourned.

J. L. BARLOW, *Ch'n.*
J. P. STODDARD, *Scribe.*

ADDITIONAL NOTE.

The foregoing is only a synopsis of what was officially considered and done by the committee. I visited historic spots, saw old inhabitants, and learned much of interest of which I shall have something to say hereafter. I wish now to speak of the site selected by the committee. The *old* burying ground at Batavia is bounded on the north by the Erie R. R., on the west by Cemetery Ave., on the south by the N. Y. Central R. R., and on the east by meadow and plowed fields. It contains a number of very fine monuments in every style of design and variety of material excepting "white bronze," which is in its infancy. It is well kept by Mr. Miller, who has been in charge for twenty-four years, and has always understood that Morgan was buried on or near the southwest corner, the spot selected by the committee. If erected on this site the monument would stand about thirty feet from the main track of the N. Y. Central R. R. and in full view of all passing trains for a distance of some six rods. It could also be seen from the Erie road when the foliage was not on the trees. The ground is in its natural elevation some five feet above the railroad bed, and shaded by two soft maple trees and one elm of sufficient height and so trimmed as not to obstruct the view for some twenty feet upward. There are in this *immediate* vicinity three monuments, one (the nearest) of white marble, and two of brown unpolished granite, from ten to twelve feet in height. A shaft of red Scotch granite or white bronze would appear in pleasing contrast with its immediate surroundings, and being at a little distance from the more bulky and elaborate designs would readily catch the eye and attract the attention of visitors and be easily distinguished by persons passing in the trains. I have examined a large number of monuments and conferred with a number of monument builders in different towns since visited, but I must reserve a report of these and other matters for a subsequent article. J. P. STODDARD.

RECEIPTS FOR WEEK ENDING MAY 28.

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Some for general observation,
Some for private speculation;
Some to seek or find a lover,
Some a courtship to discover;
Some go there to use their eyes
And newest fashions criticise.
Some to show their own smart dress,
Some their neighbors to assess.
Some to scan a robe or bonnet,
Some to price the trimming on it;
Some to learn the latest news,
That friends at home they may amuse.
Some to gossip false and true,
Safe hid within the sheltering pew;
Some go there to please the squire,
Some his daughters to admire;
Some the parson go to fawn;
Some to lounge and some to yawn.
Some to claim the parish doles;
Some for bread and some for coals.
Some because it's thought genteel;
Some to vaunt their pious zeal.
Some to show how sweet they sing;
Show how loud their voices ring.
Some the preacher go to hear,
His style and voice to praise or jeer;
Some forgiveness to implore,
Some their sins to varnish o'er.
Some to sit and doze and nod;
But few to kneel and worship God.

—Selected.

"*I Do not Know what Church to Join!*"

It is to be regretted that any such phrase has been invented as "joining the church." We are members of Christ, when we believe on him as our Saviour, and "by one Spirit are we all baptized into one body" (1 Cor. 12:13), and therefore as we have many members in one body, and all members have not the same office, "so we, being many, are one body in Christ, and every one members one of another." (Rom. 12:4, 5.) This is a relationship established by the great Head of the Church, and we are bound to exhibit it in practical fellowship with all Christians of every name and sect. We do not make, nor can we destroy the unity he has formed, but we are responsible "to keep the unity of the Spirit in the bond of peace. (Eph. 4:3.)

Unite then with that church which most faithfully adheres to his word, which most loyally maintains the honor of his person, which most clearly presents his grace as the only source of salvation, which most highly exalts the merits of His most precious blood, which most generously treats his believing of all denominations. Avoid as you would a plague-spot the bigotry and sectarianism and Phariseeism of those who claim that they constitute the only true church, and esteem it your privilege to recognize as brethren in the Lord all who have obtained like precious faith with yourself in our common Saviour. Do not permit family or social considerations to determine your choice in the selection of your place of public worship and service, but go where your soul can be fed "with the finest of the wheat" (Ps. 81:16), where you can best work for the Master who has redeemed you, and where the conditions are most favorable for your growth "in grace, and the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18)

One of the saddest signs of the times is the tenacity with which men and women, claiming to be Christians, cling to their denominations and names, even when their pastors are dishonoring the Lord Jesus Christ, preaching clap-trap sermons, aiming at popularity, receiving unconverted people into the church, and never giving their hearers a morsel of pure gospel. Sectarian or ecclesiastical names are very little things, and are all to be dropped at the grave, and at the coming of Christ; but there is One name which is above every name, and you will deeply grieve the Holy Spirit of God, unless you go where Jesus alone is exalted "Lord of all." —*J. H. Brooks.*

A Good Experience.

God knows me better than I know myself. He knows my gifts and powers, my failings and my weaknesses, what I can do and not do. So I desire to be led, to follow him, and I am quite sure that he has thus enabled me to do a great deal more in ways which seem to me almost a waste in life, in advancing his kingdom, than I could have done in any other way. I am sure of that. Intellectually, I am weak; in scholarship, nothing; in a thousand things a baby. He knows this, and so he has led me, and greatly blessed me, who am nobody, to be some use to my church and fellow-men. How kind, how good, how compassionate art thou, O God! O my Father, keep me humble! Help me to have respect toward my fellow-men, to recognize these several gifts as from thee. Deliver me from the diabolical sins of malice, envy, or jealousy, and give me hearty joy in my brother's good, in his work, in his gifts and talents, and may I be truly glad in his superiority to myself if God be glorified. Root out all weak vanity, all devilish pride, all that is abhorrent to the mind of Christ. God hear my prayer. Grant me the wondrous joy of humility, which is seeing thee as all in all.—*Dr. Norman McLeod's Diary.*

Lazy Christians.

There is a good deal of religious laziness in the world. Once in a while we hear of a Christian worker who is overwrought, and who dies too soon, or is laid aside through excessive devotion. But the occurrence is so rare that a small volume would probably contain the records of all such lives in a generation. There are more churches dying for want of working pastors than there are pastors dying through excessive work for their churches. There are Sabbath schools that are languishing because of the want of energy in those who conduct them. There are classes who make no progress because lazy teachers sit before them and yawn through a lesson which they have not prepared, and which they have not earnestness enough to teach if they were prepared. There are Christian men that let their church run down because they are too lazy to keep it up. Yet these same men make their own secular business succeed. It is only as Christians that they are lazy. It is a shame to do the world's work well and then Christ's work shabbily. What is wanted is a revival of Christian energy and zeal. God never blesses laziness. It is a farce for you to ask him to bless your parish work, your teaching, your superintendency, if you put no life into your work. Consecration is a mockery unless it be made real by the utmost we can do. The curse of the church to-day is laziness.—*Westminster Teacher.*

Charles Sumner, the Worker.

He said to me one day, while speaking of his labors in Cambridge at college: "All through my college life I labored eighteen hours a day. I never labored less in any one day." We all know what the result of that labor was upon him.

Certainly that was an event which placed a man in the Senatorial chair unequaled in all those things that make a great statesman. For the first year Mr. Sumner did not make many demonstrations. My impression is that he only made one speech, but that speech, like all his speeches, was a remarkable one. He showed in it the ripeness of his intellect, the stern purpose of his character, and the same diligence he always showed throughout his life. He showed this latter quality when I went down to No. 30 Hancock street, that place which is almost sacred to me; where, after looking over the manuscript he was writing of a speech he was going to deliver to a small company of young men who were coming up to congratulate him at his door, I said to him: "Mr. Sumner, on all such occasions as this do you write your speeches?" "Yes," he replied; "I write my speeches always; whatever I have accomplished in life has been done by hard work;" and certainly no man accomplished more by hard work than he. His power to hold a speech which he had written seemed immense to me at that day, and has seemed so ever since. How a man could sit down quietly and write a speech that would occupy two hours and a quarter in delivery, of the force and research of his speeches, finish it only a few hours before delivering it, and then stand up and declaim it without a note, was and is almost incomprehensible to me, and yet he did it.

Then, again, his capacity for labor! Scarcely a man ever wrote him a line which required an answer which he did not give to him immediately. No matter how much work he might have in the Senate, he always found time in some way or other to answer a letter if it was of any sort of importance. One time I invited him out to my house to an evening meeting of what we called the Jersey Stock Club. It was a little club formed to keep the run of the Jersey cattle that originally came from Newton and that vicinity, and we had a herd book that was the oldest in the country, and there were only about fifteen or twenty men belonging to our club. Well, he came and spent the evening with us. Mr. Wiley Edmunds was there, and Mr. Burr, who had been across the Atlantic fifteen or twenty times collecting facts about Jersey stock. To their amazement, he knew more about Jersey cattle than any man present. There was not a man in the room that could give the characteristics of the Jersey cattle, and of all the different herds of Europe, as Mr. Sumner could, and we often recur to that evening now with the deepest interest. We have never heard a man since who displayed such a perfect knowledge of cattle as did Mr. Sumner on that occasion. "Why," he said, "many years ago, when I was a young man, I walked clear around the Island of Jersey, and on to nearly every farm in it." Whatever subject was before him, he seemed to get right to the bot-of it.—*Governor Claflin.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, June 2.—Iniquities prevail against me; as for our transgressions, thou shalt purge them away.—Ps. 65:3

Friday, June 3.—I will give unto him that is athirst of the fountain of the water of life freely.—Rev. 21:6.

Saturday, June 4.—Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4:23.

Sabbath, June 5.—And I, if I be lifted up from the earth, will draw all men unto me.—John 12:32.

Monday, June 6.—Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—John 4:14.

Tuesday, June 7.—Fear not; I am thy shield and thy exceeding great reward.—Gen. 15.1.

Wednesday, June 8.—He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11:6.

True liberty consists only in the power of doing what we ought to will, and in not being constrained to do what we ought not to will.—*Jonathan Edwards.*

Childrens' Corner.

The Elm and the Vine.

FROM THE SPANISH, BY WILLIAM C. BRYANT.

"Uphold my feeble branches
With thy strong arms, I pray;"
Thus to the Elm, her neighbor—
The Vine—was heard to say;
"Else, lying low and helpless,
A weary lot is mine;
Crawled o'er by every reptile,
And browsed by hungry kine."
The Elm was moved to pity;
Then spoke the generous tree:
"My hapless friend, come hither,
And find support in me."
The kindly Elm receiving
The graceful Vine's embrace,
Became, with that adornment,
The garden's pride and grace;
Became the chosen covert
In which the wild birds sing;
Became the love of shepherds,
And glory of the spring.

Oh beautiful example
For youthful minds to heed!
The good we do to others
Shall never miss its meed,
The love of those whose sorrows
We lighten shall be ours,
And o'er the path we walk in
That love shall scatter flowers.

The Bible Lantern.

A ragged errand boy was carefully printing with chalk on a gate the Bible text, "Thy word is a lamp unto my feet."

So interested was he with his work that he did not notice a kind looking old gentleman, who, after walking slowly past twice, returned and stood beside him.

"M—y," said the boy, repeating the letters aloud as he formed them with care. "F—double e—t, feet."

"Well done, my boy, well done!" said the old gentleman. "Where did you learn that?"

"At the mission Sunday school, sir," replied the boy, half frightened, and thinking the old gentleman was going to deliver him up to the police for writing on the gate.

"Don't run away; I am not going to hurt you. What is your name?"

"Nicholas."

"So you learned that text at the Sunday school. Do you know what it means?"

"No sir," said Nicholas.

"What is a lamp?"

"A lamp? Why, a lamp is a thing what gives light."

"And what is the word that the text speaks of?"

"The Bible, sir."

"That's right. Now, how can the Bible be a lamp and give light?"

"I don't know, 'less you set afire," said Nicholas.

"There is a better way than that, my lad. Suppose you were going down some lonely lane on a dark night with an unlighted lantern in your hand and a box of matches in your pocket, what would you do?"

"Why, light the lantern, sir," replied Nicholas, evidently surprised that any one should ask such a foolish question.

"What would you light it for?"

"To show me the road, sir."

"Very well. Now, suppose you were walking behind me some day and saw me drop a shilling, what would you do?"

"Pick it up and give it to you again, sir."

"Wouldn't you want to keep it for yourself?"

Nicholas hesitated; but he saw a smile on the old gentleman's face, and with an answering one on his own, he said, "I should *want* to, sir, but I shouldn't do it."

"Why not?"

"Because it would be stealing."

"How do you know?"

"It would be taking what wasn't my own, and the Bible says we are not to steal."

"Oh!" said the old gentleman, "so it's the Bible that makes you honest, is it?"

"Yes sir."

"If you had never heard of the Bible, you would steal, I suppose?"

"Lots of boys do," said Nicholas, hanging his head.

"And the Bible shows you the right and safe path, the path of honesty?"

"Like the lamp!" said Nicholas, seeing now what all these questions meant. "Is that what the text means?"

"Yes; there is always light in the Bible to show us where to go. Now, my boy, do you think it worth while to take his good old lamp and let it light you right through life?"

"Yes, sir."

"Do you think you will be safer with it?"

"Yes, sir."

"Why?"

"Because if I am honest I shan't stand no chance of going to prison."

"And what else?"

Nicholas thought for a few minutes. "If I mind the Bible I shall go to heaven," he said at last.

"Yes, that is the best reason for taking the lamp. It will light you right into heaven. Good bye, my lad. Here's a shilling for you; and mind you don't keep the Bible light covered up by not reading it."

"Yes, sir," said Nicholas, grasping the shilling, and touching his ragged cap; "I'll mind."—*Rev. W. F. Crafts.*

A Cat's Long Journey.

A gentleman in this city had presented to him a Maltese cat with four young nursing kittens by a former friend living fourteen miles out in the country. This cat and her kittens were placed in a close covered basket, inside of which was a blanket in which they were wrapped and the whole then covered with a thick rug. The basket and its contents were brought in a wagon to this city the distance stated. The cat and her kittens were kept in a room in her new home, and carefully watched, fed and petted; for seven days she appeared to be wonted and content. On the morning of the seventh day she and her kittens were seen at their new home for the last time, and were missed very soon after. The following day at noon she appeared at her old home with her kittens. She did not return by the road, the way she came, as she was seen by several persons going through the fields with a kitton in her mouth. Allowing thirty hours to have elapsed between the time she was last seen at her new home and the time she was seen at her old home, she must have traveled a distance of one hundred and twelve miles, carrying a kitten one half the same distance.—*Forest and Stream.*

Home and Farm.

After trying for a number of years almost in vain, says a farmer, to raise good celery on ordinary dry garden soil, I finally borrowed the use of a little patch of reclaimed swamp land—deep, black muck, well drained but moist, and for the past two seasons have grown on it very fine celery with but little labor. So I shall never again attempt to grow this vegetable on common garden soil without some cheap and easy method of irrigation.

— F. Multz, a market gardner of Lake county, Ill., says that he has had the most remarkable success in the use of salt upon his tomato plants. He applied it at various times during the season, and noted the result carefully—in every case its effect was marked in the increased growth of both plant and fruit. In some cases he laid the roots of backward plants bare, and sprinkled upon them a teaspoonful of ordinary barrel salt, covering then with soil. Such plants took an immediate start and developed fine fruit. Upon his soil, which is a black sandy loam, Mr. Multze regards this application as specific.

—A friend at our elbow desires us to tell him what to do with old "worn out" grape vines that bear but little fruit. He wants to leave them to bear another season, and wishes to know how he is to renew them, or replace them. Simply allow a branch of the new growth that come out near the ground to grow, one to each vine, keeping all others that start rubbed off. In August, train this branch say four or five feet away from the old crown, dig a shallow trench, bend this branch into it, slitting it a trifle on the under side with a knife, fasten it down with a crotch, cover with about six inches of dirt—that is, about two feet of the vine. By fall this will become finely rooted, when the vine can be cut off where it enters the ground, the other end, that passes out from the bed where it layers, forming the new vine, to train up to the house or trellis. The next season, after this vine is thus layered and started, it will make a splendid growth, so that at the close of that season the old vine can be dug up.

We know a friend who carried on a renewal system like this, simply starting a new vine half way between the old ones, about every three years, and as soon as these get to a good bearing size, dig up the old plants and allow the new to occupy the space, and the second and third year start new roots from these in the same way.—*Purdy's Fruit Recorder.*

—New York *Herald* says: "A gardener recommends that to keep bugs off melon and squash vines a tomato plant be set in each hill, saying that when he had followed this plan his young plants were not molested. We will suggest, however, that the tomato plants will attract the Colorado bug, but cannot say if the latter will trouble melon and squash vines. Have never known them to do it."

—An Indiana farmer tried four different fertilizers for melons—poultry droppings, well rotted cow manure, barnyard manure, and old bones (gathered upon the farm and reduced by placing them in alternate layers with ashes the previous year), mixing all liberally in the different hills, which were eight feet apart each way, and he says: "such a crop of melons as came from the hills that had the bone dust I never saw before."

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

Help Build this Reform Church.

DEAR CYNOSURE: — We have fought, are fighting, and must fight a hard battle here against the dark powers of secretism. The Masons, Odd-fellows and grangers (booming here) are raging. They are using their stock in trade—abuse and slander—to oppose the truth, and seek to crush us. We have organized an anti-secret church here and given a few sermons in favor of Jesus Christ and his religion, as opposed to Masonry; and the "craft" are excited. They declare they will not help us, no, not a dollar (although last year this city gave $800 to help build a fine Catholic church). Still we expect to build, to "hold the fort," and to "fight it out on this line if it takes all summer."

Friends of Jesus and reform, pray for us, and if you can send us any help to assist in building our church, please do so. Our church will cost $2 500. We are poor and few. Send to J. A. Richards, chairman of the building committee, Olathe, Kan. All moneys will be acknowledged.

Ever yours for the truth,

J. A. RICHARDS.

The French Catholic Mission in New York.

Much interest is awakened throughout the country in respect to this new and worthy evangelical enterprise. The pastor, who is laboring amid many discouragements, is evidently a man of faith and of a good hope. We have the pleasure of giving the readers of the *Cynosure* the following testimonial as to his worth from a well-known New York pastor:

"New York, 130 W. 21st St.,
May 18, 1881.

"Brother P. A. Seguin is personally known to me. With his work since he came to New York I am somewhat familiar. Last Sunday I had the joy of baptizing him, on a profession of his faith, into the fellowship of the Calvary Baptist church of this city.

"His statements before our advisory committee and then before the church were entirely satisfactory. His answers to some questions which involved the fatal errors of Rome were especially pleasing. In connection with his examination for baptism, I took occasion to examine his papers from the Romish church, and also to trace his life from his native village. It so happens that I am personally familiar with the town in which he was born and many other places in eastern Canada, where he exercised his functions as a priest of Rome.

"He still needs instruction in some of the forms of statement of Christian doctrine and the distinctive views of the Baptist denomination. So far as we can learn, his life is above all reproach, he is a man of culture, of refined manners, and of good public address. His knowledge of English is remarkable considering the time since he began to use it in public speech.

"Coming from Rome, he has had much to contend with. Both here and in France, God is moving among the French. Great things God means to do. Brother Seguin I commend to the sympathy and prayers of all. R. S. McArthur,

"Pastor Calvary Baptist Church, New York."

The Work of the Independent Catholic Church.

RENUNCIATION OF ROMAN CATHOLICISM BY REV. D. F. MCFALL OF NEW HAMPSHIRE.

We should be exceedingly rejoiced to see how God is manifestly working against the church of Rome for the establishment of the true doctrines of the Bible, through the priests who have renounced what may be called "the pope's religion."

I will give a portion of an article written by Rev. James A. O'Conner for the New York *Witness:*

"Last Monday a priestly-looking gentleman called on me and introduced himself as Rev. Father McFall of New Hampshire.

"'I have committed the most terrible act of my life,' said he trembling with emotion. 'I have run away from my position as a priest of the Roman Catholic church, and have thrown away forever my commission as a teacher of the pope's religion. My mind, my heart and my soul are weary of that false system of religion. I have come to you to find rest. Can you help me and protect me?'

"I gave thanks to our blessed Saviour that had given him the power and strength to break the chains that bound him in superstition, and bade him heartily welcome. And now I ask your readers to rejoice with me that another priest has made this terrible sacrifice for conscience' sake.

"My soul has been filled with joy all this week that this dear brother has been with me. To-morrow (Sunday), God willing, he will make his public recantation of the false and superstitious doctrines of the church of Rome, before an immense multitude of Catholics and Protestants at my services in Masonic Temple.

"The history of Father McFall's sufferings for the last twelve years that he has been a Roman Catholic priest is as sorrowful a tale as ever I heard. His mind has been tortured by doubts, and his heart troubled by fears that no one but a priest of Rome seeking for the truth of God can understand. From his position as a Roman Catholic pastor he was denied access to Protestant influence and sympathy. He is well and favorably known, and his relatives occupy very high positions in the commercial world and in the social circles of Maine and New Hampshire. From all these he had to come away. The past with all its home associations is now dead to him. From the moment he preaches with me and accepts my hospitality the door of the Roman Catholic church and the hearts of his mother, brothers and friends are locked against him. He is now dead to them. Those who loved him in the past would rejoice if he were buried in the grave rather than that they should witness his renunciation of the doctrines of the pope's church. Our parents and relations would willingly see us dead rather than see us uplifting Christ, to the destruction of the papal system of religion that has cheated our souls out of the truth of God and out of the redeeming sacrifice of the Son of God. But we are living and working bravely to uproot that papal system, and to open the way for our Irish brethren to have free access to the Almighty Father, through our blessed Saviour. Relying on the strength of our God, we shall thrust aside that Italian priest called the pope and his huge pagan church, and teach our Irish brethren that no human being, be he pope, bishop or priest, shall dare interpose between the sinful soul crying for mercy and the forgiving and loving Redeemer.

"I ask the prayers of God's people everywhere for this dear brother who has come to me, and for another priest whom I expect from Ireland in a few weeks. More and more are coming, and all are welcome."

I will also insert an item, which was printed in the same issue, stating that Rev. McFall did address the people of the Independent Catholic church:

"The services last Sunday were attended by the usual large and interested congregations. Rev. Father James A. O'Connor, the pastor, introduced Rev. Father D. F. McFall, who has just come out of the Roman Catholic church. Father McFall is a man in the prime of life, of fine education, and a speaker of marked ability. It is evident that a better class of Roman Catholic priests are coming away from that corrupt system every day."

From another issue is taken an extract from an address delivered by Rev. McFall, in which he speaks of the inconsistencies of Romanists, and what foolishness underlies that which is claimed to be sacred:

Father McFall, in the course of a very eloquent address, referred to the monastery in Hoboken, N. J., where the so-called relics of saints are supposed to perform miraculous cures. For all the people knew, those "relics" may be the bones of some "Molly Maguire" from Pennsylvania. Recently the Pope said that a genuine relic had not been removed from Rome in thirty years. Therefore, some one is practicing imposition regarding those relics in Hoboken. "Some time ago," Father McFall continued, "a poor priest, a friend of his, applied to the monks of this monastery to be allowed to stay a few days and rest. Though he was a Roman Catholic priest, and a man of marked ability, they refused him. Turned away from such a place, where he expected hospitality and charity, the poor priest wandered into the paths that led to destruction, until, it is rumored, he found a suicide's grave in Lake Erie. 'Ah, no wonder that we ex-Roman priests should seek to save the people from such an un-Christian system, and that we should strive through poverty to help and encourage priests to come out of Babylon and trust in the Lord that they shall not want.'"

Do we rejoice when we see these men standing up for Christ, and exposing themselves to the anger of the church that they once served? There are many who think there is no danger in this country of freedom and sanctuary privileges, but they are very much mistaken. There is truly no danger when one will assent to any person or religion, but he who will stand up for his rights as a servant of the Lord and Saviour Jesus Christ, under all circumstances, will truly find opposition and much of it.

May God bless this movement and support the laborers temporally and spiritually. C. W. H.

—Two young brethren, C. W. Hiatt and C. H. Rawson, former students together at Wheaton, have been for a couple of weeks holding a tent meeting in the manufacturing suburb known as South Chicago, where is a population of some thousands with very inadequate religious privileges. The success of their efforts have been very encouraging. Bro. Hiatt preached in the Wesleyan church, Wheaton, during the absence of Bro. Dempsey in Michigan, and in the College Chapel in the evening, Prof. C. A. Blanchard being confined at home by sickness.

—Bro. J. A. O'Connor, pastor of the Independent Catholic church, whose praiseworthy efforts for a pure Christianity are meeting deserved success in New York, as our correspondent elsewhere tells us, misunderstands a reference made a week or two since associating his work and that of pastor Seguin of the French reformed church of the same city. It was said that the latter was not trickily following McNamara and O'Connor; and, as we understand it, he is not, but nobly are both he and they doing Christ's work in saving men. Some might mistrust pastor Seguin as disreputably trying to build up an enterprise among the French upon the popularity of the Independent churches among the Irish. It was against such an impression that we wrote.

—Rev. T. DeWitt Tallmage reports that as a result of the revival services in the Brooklyn Tabernacle, more than 500 persons have professed religion, and over 300 of that number have become members of that church. Of the latter 145 were heads of families.

—The Moravians, whose membership in this country scarcely amounts to 10,000, have resolved to appeal to that membership for $3,000 annually in support of their Theological Seminary.

—In the Teloogoo country, India, the religious work is said to have steadily progressed. The converts of 1878, with very few exceptions, are firm in their faith in Jesus Christ as the world's Saviour and their Saviour. The number of church members is now 15 660, of whom 1,547 were baptized last year.

—The annual report of the Am. Home Missionary Society shows the number of congregations and missionary stations supplied, in whole or in part, is 2 653. Number of pupils in Sunday-schools, 99,898. One hundred and thirty-one churches have been organized by the missionaries during the year, and 67 have become self-supporting. Fifty-seven houses of worship have been completed, 132 materially repaired, and 26 others are in process of erection. Additions to the churches, as nearly as can be ascertained, 5,922. Receipts, $290,953.72; expenditures, $284,414.82—leaving $4,536.42 still due to missionaries for labor performed.

The Brethren (Dunker).

—The great annual convocation of the Dunker church, is to be held this year at Ashland, near Mansfield, Ohio. At this place is located one of their three educational institutions and one of their four papers, the *Gospel Preacher*, both of which seem to be in a flourishing condition. The railroads give especial accommodations in fare to this meeting.

The Brethren are in their tenets of trine immersion, feet-washing, dress, etc., careful to maintain their interpretation of Scripture to the last and least iota; but lately Elder James Quinter, who is among the leading men of the church, if not the very foremost in its councils, preached an Easter sermon and published it in his paper. On what grounds he can justify such a departure from Scripture, to take up with a Romish tradition, grafted on a heathen festival is more than we can understand. Elder Quinter is of the conservative wing of the church and has strongly opposed modern innovations, but in this he brings forward something worse than innovation, and has opened a road which leads soon to a country barren of spiritual life.

The Secret Empire.

—The Odd-fellows have 33 "Mutual Aid Associations" in this country. These have grown up to supply the lack of fulfillment of Odd-fellow promises, and only prove the fraudulent character of the institution.

—Schuyler Colfax lately visited Louisville, Ky., and made a speech to the Odd-fellows during his stay.

—The *Inter ocean* in its Masonic column tells with beautiful innocence, how a member of a treasonable society was warned by the Masonic officer sent to arrest him and escaped. The *I. O.* calls this being saved "on the square." All honor to Masonry, the saviour of traitors!

—Francois Bonvoisin, a French Freemason, according to the *France du Nord*, recently made a singular attempt at suicide. He procured an earthen jar filled it with powder, and arranged a fuse. Then he seated himself upon the jar, lighted the fuse, and awaited his scattering to the four winds of heaven. The explosion took place, but he was not blown to fragments. He was simply bounced, and after the extrication of a few pieces of earthen ware by the doctors he was placed again in good standing among the fraternity. He had been getting used to such scrapes ever since he first entered it.

—The following is from Springfield, Mass.: "The attempt of Father Moran to break up the Hibernian ball at Ware on Wednesday night, makes a sensation in the neighborhood. The Hibernians will probably bring suit against the priest, who has been in Ware seventeen years. He denounced the ball from the pulpit last Sunday, and was promptly on hand in an ante-room to warn people away. The ball was made a failure, and the society lost money, because of his action. He says their dances are immoral, and he has to oppose them from a sense of duty. The Ancient Order of Hibernians have no trouble with the priesthood on account of their secretism and degrading initiations in the lodge, but they must not have a public spree!

—The Alpha Delta Phi College secret society held its annual convention at Brown University, Providence, last week. Such men as President Chase of Haverford College Judge Bradley and Hon. John Jay were expected to take part in this perpetration of folly and lodgery.

—The Iowa *Odd-fellow* says that Senator Booth of California, and Blackburn and Proctor Knott, Representatives from Kentucky, are members of that order.

—A lodge correspondent in Washington City says that a new Odd-fellow Encampment was recently started in that city, and has now over 100 members. A new lodge was started last August, and has now over 200 members. "The order is 'booming' in the National capital."

News of the Week.

—Boston is to have a statue erected in front of the Museum of Fine Arts, to Leif the Norseman, who landed on the coast of New England 500 years before Columbus discovered America.

—A block of limestone twenty-one feet eight inches long, ten feet four inches wide, and fourteen inches thick,—said to be the largest block of stone ever quarried in the United States,—has been transported from Bedford, Ind., to New York, for use in the Vanderbilt mansion, now in the course of erection.

—The Burlington & Missouri railway last year built a fine bridge over the Platte river near Central City, Neb. The recent high waters have changed the bed of the river, leaving this structure high and dry, and it forces the company to build a new bridge over the stream where it now runs, some 500 feet west of the old channel.

—During the past ten years the annual production of buckwheat in the United States has increased about two million bushels. Barley has increased 15,000,000 and rye 3,000,000 in the same period.

—A controlling interest in the New York *Evening Post*, of which journal William Cullen Bryant was for so many years the leading spirit, has been purchased by Carl Schurz and E. L. Godkin.

—The officers of a railway under construction near Bodie, Cal., refused to discharge their Chinese laborers on the demand of irresponsible characters. Forty armed men started for the camp of the Celestials, thirty miles away, but the company transferred its men to an island in Mono lake and baffled the mob.

—An explosion of 100 barrels of Danforth's fluid stored in St. Joseph, Mo., took place Monday night last. The floor over the cellar was occupied as a saloon and billiard room by a colored man, and a number of colored men were in there at the time, five of whom lost their lives.

—The Southern States are at last awake to the desirability of attracting to their rich soil a fair share of the hordes of immigrants pouring in the United States. An immigration agent, representing Texas, Arkansas and Louisiana, will on Saturday sail for Europe, to establish bureaus in seven of the larger cities. The Germans who were despatched from Castle Garden to South Carolina report themselves highly pleased with their new home.

—A pair of blooded horses worth $1,000, has been presented to President Garfield by Congressman Updegraff. Horseback exercise has therefore been relinquished by the chief magistrate.

—The excessive heat curled up a rail on the Louisville, New Albany and Chicago road, throwing fourteen coal cars from the track. John Cook, a brakeman, jumped from the engine and was instantly killed.

—Contracts have been made for the shipment of thirty thousand bushels of spring wheat from St. Paul to Glasgow, via New Orleans, at twenty-eight cents per bushel.

—An immense crowd at Mitchellstown, Ireland, stoned some officers who were evicting tenants, and were in turn charged upon by the police and soldiery, many persons being injured.

—The German government has ordered the expulsion of Mormon missionaries who have been endeavoring to make proselytes.

—A dispatch from the city of Mexico says that the house of representatives last Thursday, almost unanimously approved the Southern railroad grant concession, and the bill will pass the senate also within the next ten days. The Tepauntepec concession which the railroad commission granted Capt. Eads was approved by the house and will pass the senate with some non-essential modifications that are acceptable to Capt. Eads.

—A disaster of appalling magnitude occurred on the Thames river, near London, Ont., last week. An excursion steamer carrying six hundred pleasure seekers, suddenly collapsed and sunk in twelve feet of water At midnight 150 corpses had been recovered, and the loss of life was some 240.

—The center of the political storm was last week in Albany. Conkling, Platt, and Vice-president Arthur were on the ground, but all efforts to get a majority of the Republicans of the legislature into a caucus were in vain, and the re-election of the two men is about given up.

—Four children playing in a farmer's barn near Plain City, Pa., during the absence of their parents set fire to a pile of straw, and not being able to escape easily were all burned to death.

—The boiler of an Illinois Central engine exploded when near Monee, Ill. The ball was found in a field of oats two hundred and fifty feet from the track, and an ornamental brass ball was found one mile away. Three men were on the engine, but no one was badly hurt.

—Through an attempt to light a fire with kerosene, Mrs. Egler, of Pittsburgh, was fatally charred, her husband rendered insane, and her little daughter burned to death. Seven frame buildings were consumed, and a fireman was badly scorched.

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The Literary Revolution

Has not the honor of a century's history, and its present cash capital is only about $175,000. It was started only so long ago as September, 1875, with $70 cash and a few old books, and two years thereafter had reached the dignity of a garret in an ALLEY street junk shop, its "army" consisting of one man and a small boy, and from the character of the place being far more **Chambers's Encyclopædia** BAD (b—d b—ge) numerous than customers for books. But by January, 1879, the Revolution had accumulated sufficient strength to print one small volume, which was increased to a product in 1880 of OVER ONE MILLION volumes. Its business offices and retail stores now occupy entire a magnificent six-story building on Broadway, and its factories several other buildings elsewhere in the city, and it gives employment to about **$6.00.** 600 hands. One item of its present large list of standard publications is an edition of Chambers' Encyclopedia, in 15 handy, beautiful, cloth-bound volumes, which it is selling at the low rate of $6 per set (lately reduced from $7 50). This edition is a verbatim reprint of the London edition of 1880 (instead of that of 18-sixty something, as in the case of the Lippincott, with few census figures). **Universal Knowledge** the alteration of a Chambers' Encyclopedia, however, is a foreign work, and it could scarcely be expected that such a work, edited and published for a foreign market, would give as much prominence to American topics as American readers might desire. To supply these and other deficiencies, we are now issuing, under the title of the "Library of Universal Knowledge," a new edition, in fifteen large octavo volumes, large type, in which a large force of American editors and writers have added about 15,000 topics, covering about 3,000 octavo pages, thus thoroughly Americanizing the work, and making it nearly 40 per cent larger than the original Chambers', **Triumphant** 10 per cent larger than Appleton's, and 20 per cent larger than Johnson's Cyclopedias. Of this edition, ten volumes are now ready for delivery, Volume XI will be ready May 20, and the remaining volumes at intervals of a few days thereafter. Price per volume in cloth $1; in half Russia, gilt top, $1.50.

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Temperance Notes.

—The U. S. tax on liquors in Maine is three cents per inhabitant, against an average of $1.40 over the entire country outside of this prohibition State.

—General Halderman, the new United States Consul to Siam, has refused to grant consular protection and the use of the United States flag to dealers in opium and native liquor within his consular jurisdiction.

—In Chicago for five years ending 1879, 21,000 arrests have been made for drunkenness, and disorder from drunkenness, and yet probably not one in two hundred of those under the influence of liquor is ever arrested by the police.

—A liquor seller sold a pint of rum according to law and made a few cents profits. The drinker, while under its influence, shot his son-in-law, and his arrest, imprisonment, trial and execution cost the county more than $1,000; and yet people say "what shall we do without the revenue."

—A note recently written by a gentleman from New Zealand said he had taken up his abode in a village where there was no policeman, no prison, no poor rate, no workhouse; where there was one Methodist chapel attended by every person able to go out; where there were no fastenings to the houses, and no intoxicating drink.

—No one can prove that Christ used fermented wine at this sacrament. The evidences are to the the contrary. The sacrament was instituted at Passover, and with the very bread and cup of that feast. The law of the Passover was, "Seven days shall there be no leaven found in your houses." Neither the wine nor the bread could have been fermented under this law.

—The Massachusetts House of Representatives has voted in favor of a bill making compulsory last year's screen law, and in addition forbidding any licensed liquor seller to maintain "any screen, blind, shutter, curtain, partition or painted, ground or stained glass window, or any other obstacle which shall interfere with a view of the business conducted on the premises;" or to expose in his window any vessels purporting to contain liquor so as to interfere with such a view.

—A deputation from the National Temperance Society called on President Garfield a few days ago, and presented an appeal to the president to so define the order of ex-President Hayes forbiding the sale of liquors at army forts and posts as to have included fermented as well as distilled liquors. The deputation presented petitions from thirty States and Territories representing some 300,000 members of churches and temperance societies. Among the petitioners are Gov. Long, of Massachusetts, and Gov. St. John, of Kansas.

—The Massachusetts Bureau of Statistics and Labor has just published the results of some statistical inquiries into the relation of crime and intemperance in the city of Boston during the year 1880. It shows the following facts: 1st. That out of 16,877 sentences, a large majority—over 12 000—were for drunkenness. Of the remaining 4 608 offenses, a little less than half were committed by men under the influence of liquor. About 1,100 were committed by total abstainers—that is, about one quarter—and 1,900, or half as many more, by men who are reported as moderate drinkers.

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Topics of the Time.

The Postmaster and Attorney Generals are pushing their preparation of the Star-route cases and an able prosecutor has been appointed to take the matter into the courts. When this shall be done there promises to be as great public interest in the matter as was aroused by the whisky ring cases in this city and St. Louis a few years ago. The defrauding contractors have engaged the ablest legal talent, and will make a hard fight. There is promise also of a breeze in the pension department, and a chage nin its headship. The arrearages from that office are footing up strongly into the millions, and far beyond any of the Congressional estimates. Commissioner Bently, it is said, places the limit at $37,000,000; another good authority says it will be $50,000,000. This annual draft upon the treasury will soon require investigation.

Before leaving San Francisco and the office of mayor, Kalloch vetoed, with characteristic reasons, an ordinance for the suppression of the traffic in lottery tickets. Said the mayor, "Because I happen to be minister as well as mayor, and, therefore, I am compelled to object to any such interference with the revenue of the churches of this city as order 1 526 would seem to interpose." Were not the history of the speaker well known, this might be mistaken for a satire upon the churches as if they depended upon such measures. But the mayor was in earnest, and the city board failed to get a two-thirds vote and carry the ordinance. With such low and defective views of the Christian religion it is not difficult to explain the career of this man in Boston, Kansas and California. All that is due him from the public is the burial of his memory.

While the postal and pension departments of the government are being set in order before the law, a lodge correspondent in Washington innocently reports another fraud, not, indeed, so profitable to the pocket, but really as disreputable and illegal. To this letter we call Pres. Garfield's special attention: "In the Departments here we have poets, authors and lecturers who are busy all winter lecturing upon Odd-fellowship all over the United States. In the Middle and Southern States courses of lectures have been gotten up in the winter season, and distinguished Odd-fellows have given brilliant lectures to the public, under the auspices of Odd-fellows, and this has helped the order amazingly. Much of the interest that has recently been awakened, is attributed to this cause. More attention is now paid to the literary culture in connection with the order, and the result is a better class of men, who are highly educated, are coming into the order. Our best men in the nation are just finding out what a grand and beneficent order the Odd-fellows present to the world for approval. It is only necessary that the talent in the order should be shown by public lecturers that Odd-fellowship is to have its membership of half a million doubled in a single year." If any attention is given to the disgraceful partisanship of Vice-president Arthur, who follows Conkling back and forth between New York and Albany, obedient as a cur in every effort to gain a vote in the New York legislature; if it is objected that biographers of ex-Presidents should no longer be supported by the government while doing that work; much more ought the knavery which boards and clothes a lot of penny-a-liners and lodge spouters under the pretense that they are government clerks be exposed and punished.

A few days ago a man walked into a Chicago rum-hole and poured down a pint of whisky. The performance induced the loungers to bet against the capacity of the drinker, who swallowed two pints more and fell dead in his tracks. The saloon-keeper was arrested. Another man, once wealthy, drank about three quarts of whisky one day last week in Cincinnati, as fast as it could be poured out for him. He was taken to the hospital to die. Saloon organs like the Chicago *Tribune*, approve the prosecution of the dealers who assist in such cases of self-murder, claiming that the stuff that kills so quick is a mixture of poisons. That being the composition of about all the liquor that is sold, no objection ought to be made if the temperance people have the whole business cleaned out.

The Kansas Pharmaceutical Association made up a test case which was tried in the district court at Leavenworth to decide the limitations of the drug trade under the prohibition act of the constitution. That amendment says: "The manufacture and sale of intoxicating liquors shall be forever prohibited in this State, except for medical, scientific, and mechanical purposes." It would be supposed that this language is so plain that no judicial decision would be needed to define it; and Judge Crozier decided that laws should not be framed so as to prohibit the sale of alcohol, yet provisions could be made to limit the business to reasonable medicinal purposes. Yet upon this decision the liquor men and their organs, like the Chicago *Tribune* set up a yell, that the prohibition act by which the new constitution is to be enforced is illegal. They had best wait until out of the woods before they speak too loud.

The Irish land struggle grows more bitter toward the end. The landlords, knowing that their time is short if the Land bill passes Parliament, are more severe in their demands and evictions have largely increased. The peasantry are roused on their part and oppression is met by so determined resistance that the police have several times of late come in collision with the mob, and in one or two instances have been beaten back by it. Dillon, a member of Parliament and leader in the Land League was arrested a fortnight since by the government for inciting to sedition and murder. But his case hardly equalled the excitement occasioned by the arrest of a priest named Sheehy for the same offense. The pope has ordered a neutrality and the hierarchy of Ireland decided in favor of the Land bill; but individual priests are carried away with the impetuosity of their people. The Romish papers are howling over the arrest of Sheehy as if he were immaculate in his efforts to provoke disturbance. The Land bill meantime lags, overborne by the multitude of amendments by which the opposition hope to kill it off. It will probably pass in time without material changes; until then the strength of Gladstone's government will be strained in the effort to preserve peace in Ireland and save his party supremacy.

The De Lesseps canal scheme at Panama continues to take shape. The last movement is the purchase of the Panama railway, a line of some 57 miles, for $20,650,000. The road would be a necessity to the canal, but the canal would be its ruin. A protocol is said to have been signed by representatives of this government and of Colombia respecting the rights of the two nations, which includes these points: Ships of war and military convoys of the United States may, in peace or war, pass free through the canal without payment of tolls. By common consent both governments will select in the territory of the isthmus places appropriate for ports, arsenals, coaling depots and naval storehouses. In time of peace there shall be no American military force on the isthmus beyond that indispensible for the repair and preservation of such forts, arsenals, etc. In case the neutrality of the canal should be threatened, the United States are authorized to take military occupation of the Isthmus, and Colombia will be obliged to cooperate. Ships of war and military expeditions of all other nations except the United States will have no right to pass through the canal in time of peace. Nevertheless, the two nations may, by mutual understanding, permit innocent use of the highway to such ships and expeditions. Colombia undertakes not to enter into negotiations concerning the canal, or to alter the rules and regulations governing it without previous accord with the United States. It is moreover said that the Colombian Senate would not agree to the protocol and that press and people uniformly denounce it. These stipulations have a jug-handle look to them, but the people of Colombia are unlikely to risk anything if they are agreed to, one and all.

The Missionary Call.

[The following hymn was written by Dr. Nathan Brown, the veteran missionary and former editor of the American Baptist, who has of late years done such good service in Japan. It is generally printed in an abridged form:]

My soul is not at rest. There comes a strange
And secret whisper to my spirit, like
A dream at night, that tells me I am on
Enchanted ground. Why live I here? The vows
Of God are on me, and I may not stop
To play with shadows, or pluck earthly flowers,
Till I my work have done, and rendered up
Account. The voice of my departed Lord,
"Go teach all nations," from the Eastern world
Comes on the night air, and awakes my ear.

And I will go. I may not longer doubt
To give up home and friends and idol hopes,
And every tender tie that binds my heart
To thee, my country! Why should I regard
Earth's little store of borrowed sweets? I sure
Have had enough of bitter in my cup,
To show that never was it his design
Who placed me here, that I should live in ease,
Or drink at pleasure's fountain.

Henceforth, then,
It matters not if storm or sunshine be
My earthly lot—bitter or sweet my cup,
I only pray, "God fit me for the work,—
God make me holy and my spirit nerve
For the stern hour of strife." Let me but know
There is an arm unseen that holds me up,
An eye that kindly watches all my path,
Till I my weary pilgrimage have done,
Let me but know I have a Friend that waits
To welcome me to glory, and I joy
To tread the dark and death-fraught wilderness.

And when I come to stretch me for the last,
In unattended agony, beneath
The cocoa's shade, or lift my dying eyes
From Afric's burning sand, it will be sweet
That I have toiled for other worlds than this.
I know I shall feel happier, than to die
On softer bed. And if I should reach heaven,—
If one that has so deeply, darkly sinned—
If one whom ruin and revolt have held
With such a fearful grasp—if one for whom
Satan has struggled as he has for me,
Should ever reach that blessed shore,—Oh, how
This heart will glow with gratitude and love!
And through the ages of eternal years,
Thus saved, my spirit never shall repent
That toil and suffering once were mine below.

Ashamed of Christ and of His Word.

BY H. H. HINMAN.

"Whoever shall be ashamed of me and my words in this sinful and adulterous generation of him shall the Son of man be ashamed when he cometh in the glory of his Father and the holy angels."—Mark 8:38.

There are two things essential to salvation, one of which is included in the other, to wit, faith and confession. "If thou shalt confess with thy mouth the Lord Jesus Christ, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."—Rom. 10:9, 10. There are many ways of confessing Christ before men, so also there are many ways of being ashamed of Christ.

1. When we are ashamed to follow the example of Christ. His is the perfect example. What we believe he would do in like circumstances that is our duty; and if through fear of man we fail to do it, we are ashamed of Christ. Where Christ would go, there should we be found, and in all places where he would not be we should be absent. Where he would rebuke sin, there should we rebuke it, but always in his spirit. The man who takes a glass of wine or a cigar for politeness' sake, or fears to rebuke profanity or other sins lest he offend his fellow man, is ashamed of Christ, and of him will the Son of man be ashamed.

2. We are ashamed of Christ when we are ashamed of any truth which is dear to him. To confess him is to confess his truth. "Among the chief rulers there were many that believed on him, but they would not confess him lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God."

There were multitudes in former years who believed that the slave was entitled to his freedom, but they would not confess it. There are thousands who know that the spirit of caste as manifested throughout the South, and to some extent in the North, is wicked, but they dare not say so. There is an innumerable number who know and feel that sects are unauthorized and wrong, and that Christian union is in accordance with the mind and prayer of Christ, but they will not confess it. We are loth to charge all these with being ashamed of Christ, but the Word of God must prevail. No truth was dearer to Christ than that of the unity of all believers in him.

3. We are ashamed of Christ when we are ashamed of his work and refuse to be workers together with him. He was manifested that he might destroy the works of the devil. Intemperance, slavery, caste, secretism are all the works of the devil, and he will destroy them. Now the American Tract Society and the great body of the ministry were ashamed or afraid to speak out against slavery and be identified with the despised Abolitionists. Were they not ashamed of Christ? The churches of the South do now, almost with one consent, refuse to put away and oppose the spirit of caste. Nay, they steadily ostracise all those who are seeking its destruction. Are they not ashamed of Christ?

The ministers of the nation, and especially the Congregational ministers of the North, know that Freemasonry is a hideous iniquity, befooling and destroying the vital power of the churches and corrupting the channels of justice in the state; and yet they not only fail to speak out what they think, but they allow themselves to be represented in their "National Council" by a 32 degree Freemason! As a body they steadfastly refuse all sympathy with the Anti-masonic reform and bring the weight of their denominational influence to bear against it. Are they not ashamed of Christ's work? They are not *now* ashamed of abolitionism, nor temperance, nor any other good work that is popular, but unpopular reforms are just as distasteful as in the days of Christ. Men who profess to honor Christ are ashamed of him. They cannot see the truth because they are unwilling to confess it. "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only."

Church Association.

BY REV. A. J. CHITTENDEN.

Association of churches would more correctly express the theme of this paper. Since leaving the boyhood of my ministry, I find my thinking taking to practical lines, and the question I wish to agitate now is this: Cannot those churches, whose sentiments and teachings are sufficiently alike, make Christian unity a more conspicuous fact, and give reform the advantage of a larger and fuller alliance of those of the same mind!

The great reform to be wrought among the churches is to recover them from their popish deformity. If that were done, other improvements would have a quick growth.

My father and grandfather, after three year's war declared their independency of the "M. E. church" and with nearly all the people of the neighborhood they formed—shall I say, "a new church"—no; but they continued to worship God just as they, the people, would have done had they not been interfered with without any regard to their name. They proceeded to outlaw all systems of ecclesiastical interference and were among the first to say, "We are Wesleyan Methodists," because they found that the good man Wesley had never advised anything that would imperil the purity or the liberty of the churches. But this determination of those Christians of Westbrook, Connecticut, did not make them a "new church." They were the same people (with few losses) who had worshiped together before. Therefore they were the same church. Mr. Gun and Mr. Bangs and other popish agents of terror could no longer be terrible to them, and as a community they had relieved themselves of an artificial imperious nuisance which the test of the slave question had disclosed. And the Lord blessed them and added multitudes to heaven through their faithfulness for two generations.

What I am saying in this reminiscence is that no community of God-fearing Christians has any right to consider an accidental name, or even some varying mode of local government as a sufficient reason for separate church convention or general communion. Whenever such an idea remains after any event of Protestantism it is just so much of the ancient ecclesiasticism—the inveterate *heiresis* left in our Christianity,—and I said yesterday in church that it is still the worst heresy on earth. It is the oldest antagonist of reform and the worst to contend with. If any purifying measures are carried through in spite of it, the next improvement has to incur the same wear and waste—the waste and wear of organized custom house interference.

The two most discouraging annoyances which I have suffered from in the ministry are secretism and ecclesiasticism. The first needs no definition. By ecclesiasticism I mean anything in the published terms of fellowship which teaches Christians to hold separate meetings in the same community, when house room and distance would not prevent their meeting together. The weakness of the churches consequent upon these separations among the "separate," is the chief advantage of secretism in opposing Christ. The Mason intimidates the minister, because the flock is weak. And why is the flock so weak? Chiefly, as I have observed in all the country east of the Rocky mountains, because of divisions among Christians. There is not any other cause at present that can be mentioned with it. It has sometimes seemed to me necessary to first mass the forces of Christ and then defeat his enemies—to make the disbanding of needless churches the step essential to the generalizing of reform. The names that some of us continue to carry, for designation, ought to be dropped. They dishonor Christ. John Wesley does not wish any church named after him; neither do Martin Luther or John the Baptist, or any other man in heaven. I wish to meet good, brave Christian ministers and their parish brethren in convention, why should I know you as Free Methodists and Wesleyans, or by any other name than those you have from your mother and from Christ?

But some will say, How can we make our calls for Christian conventions general? Can we invite all sorts to meet with us? Certainly we can. We can invite the Mason if he chooses to consider himself included. We can receive any and every sort of misguided men and give them a chance to hear. There is no danger of being plagued in convention by those who differ from us.

What is the use of having three or four congresses or conventions within the circuit of fifty miles, when one would be better? I am a Wesleyan; I am a Congregationalist; I am an Independent; and yet I am not any one of these, if the terms are used as dividers. The Wesleyans, the Free Methodists, Free Congregationalists, Independents and "Churches of Christ," might be to one another a strong stimulus of association, and a mutual economy of operations. Why not make the periodicals, book concerns, colleges and seminaries that are necessary, stronger and better, if we estimate our common cause as highly as we profess to?

There have been thousands of examples of the terrible effect which follows the reading of trashy literature that is so eagerly devoured by the young, Notwithstanding this

millions of copies of the immoral papers are still being circulated and read by children. The latest proof of their evil effects comes to us from Philadelphia, where Emma Newton, the young daughter of a Philadelphia widow, was much too delicate and refined to bear the hardships of poverty. She could not get a great deal of work, and that which she obtained she was unable to do satisfactorily. Her mother was ill, there was nobody to help her, and there was not a cent or a morsel of food in the house. While greatly depressed by these misfortunes she came across a story paper containing the picture of a girl jumping off the Brooklyn Bridge. She read the first chapters of the romance, and found a remarkably close resemblance between the plight of the heroine and her own. She at once resolved on committing suicide, and made the attempt by plunging from the Girard avenue bridge into the Schuylkill river. She was rescued, however, by the Undine Boat Club, which chanced to be exercising close by. This example alone should be sufficient to convince any one of how easily weak minds are unstrung by the wicked writers and artists of the day.—*Catholic Review.*

Easter is past at length, and the fact must be thought of with a good deal of relief, not only by those who have felt themselves under obligations during the Lenten season which preceded it, to abstain from meats, drink, feasts, theatres, and all forms of amusements, for which they have license during the rest of the year, but also by a miscellaneous company—musicians, children and others, who for weeks past have been cramming or preparing for the occasion. The display of music, flowers, beauty and fashion is said to have been very grand and imposing. For once at least, the churches that keep Easter, were crowded to overflowing. The ordinary observer who might have been in our city for the first time, would have concluded that the great majority of Protestants and Reformed churches had set out on their journey to Rome. The published order of exercises for a certain church of the Methodist Episcopal denomination was something like the following: "Wreathing the Easter Cross;" "Placing the garland on the Cross." "Scattering flowers at the Cross by the little ones;" "Beautiful recitations;" "Easter anthems." After all this beautiful nonsense, which was witnessed with intense interest by the large congregation, it is said that the "pastor delivered a short Easter sermon to the young people," The cross of Christ is likely ever after to be robbed of its deep and sacred meaning, or to be shrouded with something like superstitial reverence to the persons who engaged in such service. And if they should afterwards insist in making their religious life a thing of mere sentiment, refusing to believe it to be a real thing, and a struggle as it always is, or should insist on going over to Romanism, the church officers who prepared the performance for them will have themselves to blame for it.—*Chris. Instructor.*

Further of the History.

Editor Cynosure:—My object, in a former communication, was to call attention to some points in our Anti-masonic history, and awaken an interest which might harmonize conflicting accounts in regard to others. In respect to the murder of Morgan, I am impressed with the conviction that we have too many "confessions." I cannot harmonize Whitney and Valance. The former confesses that he was one of the *five* persons who took Morgan to the Niagara river and drowned him, giving the names of the other four. The latter confesses that he was one of *three* persons who did the same thing, but gives no name but his own and his name appears in no report of trial, or investigating committee of the period to which his narrative relates. I take it that both these confessions cannot be altogether true, and hence my call for information, in which I am happy to find myself seconded by Dr. Blanchard. I have ventured to express the opinion that Valance's confession is not altogether worthy of credence as being a narrative in which fact and fiction are skilfully blended. It contains some facts, most assuredly, and so does the testimony of Shedd and Wooden, as quoted by Rev. Mr. Freeman. But there is no lack of such testimony. It was all abundantly set forth, more than fifty years ago, to the satisfaction of all candid minds which then gave it their attention. What the world has awaited is a more complete solution of particular portions of the great mystery. Not knowing anything of the personal history of Valance or Emery, my suspicions against the genuineness of the confession grew out of the pamphlet itself.

Dr. Emery's apology in his "Introduction," raises a doubt of its genuineness. He says it was his intention, at first, to recast it, but he finally concluded to publish it as originally taken from Valance, and read to him. If the narrative is really as it came from Valance's lips the apology is quite unnecessary. It is, indeed, a well-written narrative, wanting in none of the essentials of good composition. There is nothing specially faulty in its grammar or rhetoric, and it bears marks of careful labor. The reflections which haunt the guilty mind, the remorse, the cowardly fear of a guilty conscience are naturally set forth and duly embellished with Shakesperean quotations leaving no occasion to complain that the language was not cast in a proper literary mould. Evidently, in the matter of expression, the pamphlet did not suffer particularly for the want of due literary supervision. In some of his facts, and in the general structure of the narrative, may not the alleged author have received similar friendly aid?

The studied and persistent indefiniteness of Valance as to his various places of residence is a suspicious fact. He does inform us that he lived in Canada at the time he committed the great crime, but adds, "in what part of the country I will not state particularly." Why not "particularly," since the narrative, if true, compels us to know that his home must have been at or near the village of Niagara. He confessed too much, in that particular, if he intended to conceal his location. The boat in which he and his two companions carried Morgan to the mouth of the river was taken back to its place on the American side; the companions in crime gave each other the parting hand in silence, and Valance made his "way home with all possible dispatch, trembling at every sound, and dreading at each moment lest I should meet some one who might recognize me, notwithstanding the darkness in which the earth was enshrouded."

One naturally feels desirous for more information at this point. His home was certainly on the other side of the river from that on which the boat landed, at about two o'clock on a night of pitchy darkness. There was no ferry running at that hour. Did he ferry himself over, and was it on his lonely passage over the river that he was in momentary fear of meeting some one? At all events he reached his "bedroom without falling in with any one," whether by land or water, by rowing or walking, he reached his bedroom, but not to sleep. It must have been as late as three o'clock, and yet he was up at early dawn, wandering forth among the forests, seeking rest but finding none. If all this was so, his "bedroom" must have in Niagara, whether he walked, swam or sailed to it, and why so particular to conceal the fact."

The same indefiniteness as to location follows him in New York. He says, "after some days" he "concluded to go into the States," to get away from the scene of his crime. He went "to that part of New York in which the Anti-masonic excitement originated," where he "attended Anti-masonic meetings and many of the trials that grew out of the Morgan outrage." The chief agent in the great crime, to get away from the consequences of his act, goes from a land where no prosecutions against the criminals were instituted, into the very hot-bed of the excitement, just to get away from his feelings. The real conspirators on the New York side were suspected or known as such, and tried as such. Why go to a neighborhood where, if suspicion were to follow him from Canada, he would be sure to be arrested and held for trial himself? Why, instead of this studied concealment of his location could he not have told us that he attended the trials in Lockport, Canandaigua or Rochester, and thus given the world a clue to such a man as Valance, if he ever existed, or a chance to show up the imposture if it did not exist?

The same indefiniteness as to location follows him to the West. He says: "After remaining in western New York between two and three years I went to one of the new Territories," but he is careful not to tell us which. He wandered about the Northwest for many years, but never gives us his "local habitation." Why this ever apparent design to make it impossible to identify the man, if he was an actual entity, or disprove the fact, if he was not? Indeed, the location of Dr. Emery himself is not quite definite enough for the present exigency. In my copy of Valance's Confession—W. J. Shuey, Dayton, 1869—the title locates him in Racine county, Wis., while he dates his "Introduction" simply, "Wisconsin, Sept. 11, 1848," the 22d anniversary of Morgan's abduction. But if there was a practicing physician by that name in Racine county, that fact may be known, if not of highest importance.

I am disposed to regard as fictitious all that Valance says about the "keeper," his wife and his father-in-law. He represents the keeper as against Morgan, while the wife and her father sympathized with him. The crisis was precipitated, he says, by the threat of the father-in-law to make trouble if Morgan was not released in a given time. The man referred to as the "keeper" must have been Giddins, for, though Jewett had been appointed to his place a few weeks previous, the former seems to have exercised the chief responsibility, at this time, so far as regards control at the fort, ferry and magazine. And he was made Morgan's keeper, during his stay there, by special appointment of the Masons. So he informs us in his narrative. Now the facts in regard to Giddins and his wife were directly the reverse of what is stated by Valance. The husband's sympathy for Morgan began to work from the first meeting of the conspirators, and he soon drew upon him their maledictions for advocating Morgan's release. But Giddins' wife was a sister of John Jackson, of Lockport, a high Mason, who knew all about Morgan's confinement, and went to the magazine with his brother-in-law the morning after the confinement to help stop the noise the prisoner was making. She sided with her brother.

Now as to Whitney. It is matter of history that he was one of the conspirators, and suspected of being one of the murderers. He was repeatedly indicted for the offense against Morgan, and he left the State for a time to avoid prosecution. Returning at his leisure, he was tried and convicted and in May, 1829, sentenced to one year's imprisonment. He also suffered a fine of $50 and thirty days' imprisonment for refusing to testify in another case. All the men he men-

tions as connected with him in the final act against Morgan were known or suspected as concerned in it, and figured in the trials. This man Whitney was a neighbor of Thurlow Weed's, in Rochester, and well known to him. Mr. Weed's knowledge of his character made him a competent judge as to the sincerity and truth which characterized his confession. Mr. Weed could not doubt, at the time but that Whitney was telling the honest truth, under a burdensome sense of guilt. His confession was made in 1831, and antedates that of Valance seventeen years. It was not to be published during his lifetime, and his death did not come until he repeated it in 1860. I accept Whitney's account as the more probable of the two.

But I have one difficulty with Whitney. He seems to require us to believe that Morgan was drowned on the night of the 14th or morning of the 15th of September. This conflicts with Giddins's narrative, the writer of which left the place on the 17th, with Morgan yet in the magazine. But Whitney's testimony was not written down at the time; and it is not improbable that Mr. Weed's memory may have been at fault as to the particular night on which the deed was committed, while he would clearly retain the names of those whom Col. King called from the supper-table to execute the commission.

Here I stand. Until I can get more definite knowledge of Valance and Emery, and the way in which their pamphlet first came to light, I prefer as more credible the story of Whitney, which I first read in the New York *Herald* over the signature of Thurlow Weed, under, date of August 6, 1875.

G. W. H.

Reform News.

To Indiana Friends.

Dear Brethren:—Would it not be advisable to hold our annual meeting as early as some time in August? There are some reasons at least for the meeting to come off as early as above named, namely, the annual conferences of the United Brethren and Wesleyans will be about the first of September, following which many of the ministers make changes which hinder many from being with us who otherwise would. I make this as a suggestion. Let the right thing be done.

R. L. Fisher,
Sec. Ind. Ass'n.

From the Convention ar Worcester.

Worcester, June 2, 1881.

The Anti-masonic Convention assembled by call in the *Cynosure* and the papers of this city, was opened last evening by the choice of Rev. Henry T. Cheever as president and prayer by Rev. W. J. White. Mr. Cheever in taking the chair said that they were assembled for the simple purpose of helping one another in the prosecution of a most important branch of modern reform as conducted by the National Christian Association. It was also their desire to inform the public mind concerning the pernicious oath-bound orders of secrecy with which our American society is widely pervaded, not to say dangerously honey-combed—a jumble, he said, of barbarism and paganism utterly unworthy of a Christian civilization and Christian republic. It was not his place to harangue or debate, but to preside over the deliberations of the convention, to introduce its speakers, and to facilitate its business by putting in order whatever questions and motions should be brought before the body. The speaker of evening, Elder J. F. Browne, was then introduced as one who, although he had had the recent honor of being mobbed by "certain lewd fellows of the baser sort" at New Market, N. H., would be sure of a candid hearing again in Worcester. His address was a vigorous and impressive exhibition of the oaths and penalties of Masonry as derived from its books and history.

The order of the convention today is a business meeting in the afternoon at which it is expected that a State organization will be completed, and addresses from sceeding Masons in the evening, the venerable S. D. Greene, who was born in this vicinity ninety-four or five years ago, being one of them. Kiwa.

The Northeast Pennsylvania Convention.

Factoryville, Pa., May 30, 1881.

Our meetings closed here quite satisfactorily last evening. The attendance from abroad was not large and there was no local rush. Bro. D. H. Seamans furnished a welcome and a home for the earnest brethren who came from abroad, and has put me under lasting obligation by his personal kindness. Bros. Raynor and Nathan Callender failed to get here, which was a disappointment to all; but the veterans Post, Miller, Smith and others, true and tried, were present to show their faith by their works.

At the close of our last meeting Bro. John Connor, a saved man living in this place, gave his experience in Masonry and confirmed what had been said of the secret work as far as he had gone. Bro. Miller followed with his experience in Oddfellowship. Bro. A. L. Post spoke briefly and right to the point; after which the meeting adjourned with the benediction.

The craft adopted the stay away and let-alone policy and partly succeeded in getting others to join them; but on the whole the meeting was profitable and will be productive of much good. Quite a number of students from the academy here attended the evening sessions and will scatter the intelligence of what is going on as they return to their homes in summer vacation. The secretary, whose name I have forgotten, will doubtless furnish you a fuller report.

J. P. Stoddard.

The Society of Friends and Freemasonry.

Friendsville, Tenn., May 27.

There is perhaps no religious organization whose principles and usages are in such marked antagonism with Masonry as the Society of Friends. Masonry confers many pompous and profane titles; Friends consider all titles unauthorized. Masonry delights in gorgeous processions and regalia; Friends think all this to be wrong. Masonry imposes a multitude of illegal and profane oaths; Friends hold that *all* oaths are forbidden. Masons invoke the death penalty; Friends hold that all death penalties violate the sixth commandment.

These are among the many points of contrast, and yet, strange to say! the society of Friends, especially here in East Tennessee, is largely complicated with Masonry. The following facts I have noted:

1. During the war of the Rebellion, nearly all the male members of suitable age in this region of country became Freemasons. The lodges sent out committees to solicit Friends to join them and but few resisted the enticement.

2. Most of them have since taken demits from the lodge, but are still Masons, are counted as such, and defend Masonry as a good institution, denouncing all seceders as perjured.

3. None of the ministers so far as I can learn, ever reprove Masonry. Some of them are demitted Masons and some belong to the lodge.

4. Ministers from the North do nothing to reprove, but often much to build up the lodge. Prof. Wm. Hastings is secretary of the lodge at Maryville. James Ellis and wife of Kokomo, Ind., are laboring here at present. He is a demitted Mason, strongly opposed to any discussion, says the *Cynosure* is full of lies and that many Friends in Indiana are joining the Masons, because of the falsehoods told by the Anti-masons!

5. What are known as "New Measure Friends" have in their mistaken zeal done much to introduce Masonry into the society of Friends and to break down the testimonies of the church.

I write this in no party spirit. As one altogether outside of their denomination I have sympathized with the progressive element, and hence regret more keenly their complicity with this iniquity. Nearly all the women and young Friends here are opposed to secret societies and the influence of these orders is on the whole manifestly declining. Free discussion is regarded as an inalienable right and mob violence is unknown.

I came here on the 25th and spoke that evening in the Friends meeting house to a fair audience who desired me to speak again to-night. Last night I spoke in the Friends meeting-house in Hickory Valley; had a full house. A past master of Unitia Lodge replied and we had a warm time. I stayed with a Quaker who is a Mason and has never seen anything wrong in it; but his wife is an Anti-mason. I expect to go from here to Greenville.

H. H. Hinman.

The Argument of Lies and Abuse.

Washington, D. C.

Two men, a father and his son, who lived near one of my appointments, were in the habit of stealing coal. As the loaded trains passed by at night, they would drag the pieces from the cars with strorg rakes. At last the son was discovered and brought to trial. A woman, who had been summoned as a witness, during her testimony said, "I not only know that the son stole coal, but I know that the father did the same thing." The old man appeared to be very much surprised, and stretching his neck and looking fiercely at the witness, he exclaimed, "Why, that woman is crazy! She is certainly crazy!"

He we have a specimen of the argument of lies and abuse. For telling the truth this woman was both lied about and abused. No one is astonished at this, but when the defenders of Masonry in the capital of the nation forsake truth and fairness, and follow the example of a thief, there is good reason for amazement and indignation. In reporting one of my meetings in Alexandria, Va., the Washington *Star* said, "A large audience assembled at the corner of King and Fairfax streets yesterday afternoon to listen to the discourse of J. T. Michael, who, it was understood, would expose Freemasonry and prove it to be Baal-worship; but his auditors soon got tired and dispersed." Scores, and no doubt hundreds of person know that the statement that my auditors soon got tired and dispersed, is a glaring falsehood. The people were intensely interested, and paid excellent attention throughout the entire service. I urged the Masons to get one of their worshipful masters, or thrice illustrious grand masters, or grand inspector generals, or sovereign grand commanders to refute my argument, but it really seems that to sustain the dignity of this institution lies are of more service than truth, and abuse than logic.

The Washington *Post* of May 16 contained the following account of another meeting:

"MASONRY ATTACKED FROM A STARCH BOX PULPIT.

"Rev. J. T. Michael, the eratic minister who has been holding street meetings for several Sundays past in Alexandria Va., a good field for labor but unlikely

to yield satisfactory results, has transferred his work to this city. Yesterday afternoon he pre-empted a starch-box and locating at the corner of Eighth street and Pennsylvania avenue, attempted to attract the passing throng. They proved poor at halting and tarried only long enough to survey the scene, and then passed on. His audience at best numbered about forty souls. Two-thirds of these were colored and children, the rest were white with the exception of three white females. His subject was 'Freemasonry a False Religion.' This he attempted to prove by citing certain works as authority. He claimed that in the Methodist and Presbyterian churches their creed recognized Christ, but that in Judaism and Masonry no such recognition existed. The Jews admitted it, but he had been unable to procure an admission from the brethren of the mystic tie, and so he would attempt to prove it. He styled A. G. Mackey as being the highest Mason and the highest Masonic authority, recognized as such throughout the United States, and even in England where his writings had been reproduced. He read from the works of this author to show that while God was recognized in the order, there was nothing in their creed, precepts, or teachings that showed Masonry gave recognition to Christ. From this and other causes he concluded that the order was a false one and its religion false. Before he finished speaking nearly all the elder people had departed, and he found himself addressing the little colored Arabs, who knew nothing about Masonry and probably as little about religion."

How a paper claiming to be anything more than an acknowledged advocate of the devil's cause could compress so many lies into such a small space is hard to understand. The meeting was one of the best I have ever attended. Our victory was complete. The congregation was larger at the close than at the commencement. I not only sustained my position by quotations from the works of A. G. Mackey, but I used nearly a dozen other Masonic authorities. When I was through Bro. Cavanaugh, a converted Romanist and a seceding Odd-fellow, gave a thrilling testimony. Sister Fairchild, who is not afraid to attack sin anywhere, followed with an earnest and pointed exhortation. The interest was so great that many lingered in squads talking of what had happened, and, in order to fill my night appointment, I was compelled to break away from several who wished to converse with me.

The following note, sent by a brother, appeared in the *Post* of May 23d. It is hoped that it indicates a fairer policy upon the part of that journal:

"FAIR PLAY FOR AN ANTI-MASON.

"I am not writing in either the interest of Masonry or Anti-masonry, but in the interest of truth. In the issue of last Monday of your paper you gave a report of the sermon preached by Rev. J. T. Michael on Sunday against Masonry. I heard the discourse, and know that several of your statements are incorrect, and that the entire account is calculated to convey a wrong impression. Mr. Michel has argued against this institution several times in and near this city, and has challenged any one to refute his arguments. Instead of doing this his opponents have both misrepresented and abused him, which, to say the least, shows a weakness on their part. I am told that he is a graduate of one of the leading theological seminaries of our country, and he certainly knows how to discuss his side of the case. I, for one, am in favor of giving him a fair chance. P.

"Washington, May 21."

These extracts are given to show the nature of the opposition here. Many more of the same sort could be produced from the daily papers. The work has commenced, and with the help of the mighty God, we intend to go on. J. T. MICHAEL.

QUARTERLY REPORT OF ELDER RATHBUN.

EDITOR CYNOSURE:—On my return from the East I first visited College Springs and Blanchard, Iowa. At College Springs I found Revs. A. W. Hall, Johnson, Avery, President Marshall and others making arrangements for me to work the degrees in the United Presbyterian church. I worked the degrees and lectured three times in College Springs with evident good effect. This is a strong anti-secret town; but it seemed to do the old Antis good to have their pure minds stirred up by way of remembrance, and many of the students from the College were made strong haters of the lodge by seeing Hiram raised. On Sabbath evening I preached for Bro. Johnson in the U. P. church to a large congregation. Attended quarterly meeting for Bro. Hall the next Sabbath. The Lord has wonderfully blessed Bro. Hall's labors the past winter, giving him over forty additions to his church; and I found them ready to stand by our reform. The pure Gospel will beget pure converts.

My next work was at Blanchard, I found Rev. M. A. Gault a genial companion indeed, working day by day with his might to spread the light among the dark orders. Oh that God would raise up more like him in every State! I lectured and worked the first and third degrees in Blanchard in the U. P. church to large congregations. From here we (Bro. Gault and myself) went to West Branch, Mo. Lectured and worked the first and third degrees in the Reformed Presbyterian church. Bro. Gault is serving the church at this place, whose members are loyal to principle and did all they could to make our meetings a success.

From here we went to Homar Hall; lectured and worked the degrees two evenings; returned to West Branch and lectured on the religion of Masonry. From here I went to Coin; worked the first and third degrees in the M. E. church; from Coin to Clarinda where I worked the degrees in the Opera Hall.

My next work was at Birmingham, Van Buren county, Iowa. Here I put up at Dr. Norris's; lectured in the U. P. church on Masonry and its effects on our government. The next evening I witnessed the working of the third degree in College Hall by Birmingham Clandestine Lodge. The working of the degree was all that could be desired. May God bless the efforts of these brethren, who are successfully exposing the inside working of the lodge! Any wanting the degrees worked can secure their services by writing to Birmingham to Dr. Pitt Norris. I wish a clandestine lodge could be formed in every county in Iowa; then each could secure degree workers without so much expense. Dr. Norris and his dear family, brethren Calhoun, Wilson and others did nobly in helping me financially; may God bless them for their kindness! Birmingham is one of those places where a man can breathe the pure, holy atmosphere of freedom and speak his sentiments against the lodge without fearing a flood of filthy Masonic slime being hurled into his face. The few remaining advocates of Masonry in Birmingham remind me of the few chilled grasshoppers climbing a mullein stalk in a frosty morning.

Our next work was in Henry county. Bro. Joseph Laird, treasurer of our State Association, had made arrangements for me to lecture in the M. E. church, also in the Congregational church. I arrived there on Saturday and on Sabbath attended at the Congregational church, though with much reluctance, hearing that Dr. Rowley, the pastor, was a Mason. He came to me and invited me to take a part with him in religious services, which I had to refuse. The doctor seemed quite astonished at my refusal to sit with him in his pulpit, but I had strained my conscience to its utmost to attend services held by a Mason, which I will never do again unless I see things as I do not now. On Monday evening I lectured in the Asbury M. E. chapel, to a fair congregation. Dr. Thomas of Chicago was once pastor of this church. The congregation seemed to receive the truth willingly and many shook me by the hand and said, "I am glad that I have heard what I have this evening." Tuesday evening I lectured in the Congregational church. Was in hopes that Dr. Rowley, the pastor, would be present, but he failed to be there. The lecture was well received; Dea. Smith and others bidding me God speed.

On Wednesday and Thursday evenings I lectured and worked the first and third degrees at Swedesburg to good congregations. Mr. Newbranch, a leading Mason, lost his jewel, acknowledging, however, that my books were good Masonic authority. In this man all observing ones could see what Masonry could do in turning a gentleman into a low blackguard. He claimed that he could see in my looks that I was a bad man. He was astonished to think a man could be a Christian and be engaged in the work that I was engaged in; violating the most solemn obligations ever taken by a man.

From here I went to Crawfordsville. This is an old Masonic town and some fears were entertained whether good order could be kept during the lectures. All moved off nicely, except on the second evening. The saloon-keeper and one of his friends, thinking that something must be done to defend this noble institution, they secured the services of a female goat and brought her into the hall and sent her down the aisle. I addressed her as a Mason and told her to go back as it was too late to present her credentials as a delegate from the Masonic lodge. The goat turned and went back to her Masonic friends, acting as if she had understood every word I had said, which convulsed the congregation and left the joke on the Masons.

I then told my Masonic friends they had selected a good representative of the lodge, quoting to them a portion of the twenty-fifth chapter of Matthew. Sabbath morning I preached in Dr. Rowley's church. In the afternoon I went with Bro. Laird and family to Asbury M. E. chapel. Bro. Hendrick, the pastor, came and invited me to preach for him. I told him I heard he was a Mason and I looked upon Masonry as sworn infidelity and I would have to ask him some questions before I went into the desk with him; which I did, he answering me satisfactorily. He told me to feel at liberty, which I did, and during my discourse I referred to the manner that he and I were taken into the lodge and the oaths and penalties also; how we passed through the mock-murder in the third degree, all of which I denounced as blasphemy and mockery. He nodded his head in assent to it. He thanked me for my sermon and seemed to be pleased that the ice was broken. A Mason member came and called for his letter, which caused me to thank God and take courage, feeling the Gospel yet had a purifying effect on the church. This closed my labors in Henry and Washington counties. Bro. Laird and family showed themselves true friends of our cause. I go next to Lynnville and Mt. Ayr.

D. P. RATHBUN.

A mere modicum of wit—the smallest quantity imaginable—coupled with a sufficient amount of malice, and in the presence of a sympathetic audience, can make a joke at the expense of religion.

It is on this principle that Ingersoll carries away his audience. He has talent sufficient, malice in excess, and the sympathies of his audiences. But with all these advantages his jokes would soon become stale, his wit insipid, his coarseness unbearable, and his oratory would expend itself on empty benches, were it not that the character of God and his people is the object of his virulent attacks. The grandeur, the holiness, and the eternity of the theme lend to the assailant and to the assault a factitious importance which they do not intrinsically possess.—*J. P. Lytle in the Presbyterian.*

—The Russian political police have arranged to send agents to track Russian socialists in all the principal cities in Europe. Four will go to London, four to Paris, four to Geneva, and two to the capitals of each of the other European states.

—A decree has been signed, granting De Lesseps a concession to cut a canal through the Isthmus of Corinth. Work will probably be commenced in 1882, and be completed in five years.

Correspondence.

The Trials which are to Come.

If a combination of anti-christs are in store against true Christians of the next generation, with sore trials and persecutions, surely the present time ought to be one of peculiar and earnest prayer and warning against every form of anti-Christian worship, whether in public or in secret. It was well for Scotland that she had her Knox and kindred spirits to emancipate her from popery. Fleming was no Quaker, but seems to have inherited the spirit of Knox himself, of whom indeed he was the great-grandson.

But, "prophesy smooth things," is the popular cry of our day, and Freemasonry comes smiling with its lambskin emblem of innocence, and persuades many shallow young men that he is a good man if a good Mason, and is sure of going to the Grand Lodge above—Christ or no Christ. It is forsooth "a religion in which all men agree," but which interferes with no other religion! What an absurdity! and yet such is the claim it makes to be welcomed by our church members. It claims to be a religion for the whole world. So does the religion of Christ? Which shall be victorious? But has not the church of Christ been persecuted at every onward step? and can we expect anything but hostility and treachery from her foes of to-day? Senex.

Wm. Steel and the Underground Railroad.

Portland, Oreg., May 4, 1881.

Editor Cynosure:—In your issue of March 31 I notice a communication in reference to my father's connection with the underground railroad. The subscriber thereto seems to be answering a letter that appeared in the *Daily Oregonian* of this city and he calls in question two assertions contained therein, namely, that the said railroad was a secret organization and that he (my father) was *the* founder of it. In reference to this subject I will state that the article in the *Oregonian* was written by a prominent citizen of this city and published without the knowledge of our family, so far as I am aware, but, as he had known him by reputation and personally for the past thirty or forty years, the information is in the main correct; however, in the points above cited he was merely not correctly informed, as there were neither signs, grips, or anything similar connected with the underground railroad. It was an organization devoted to the interests of the down-trodden and oppressed, the members of which carried their lives in their hands, and a principle in their hearts that honored God's law of equal rights, despised Dred Scott decisions and defied fugitive slave laws.

As for father's opinion on the secret society question, I need only refer to the few words which appeared in your columns January 6, 1881, under his own signature, in which he gave pointed expression to his life-long opposition to all such organizations.

As for the second assertion, the author of it should have said, not that he was *the* founder, but *a* founder of the underground railroad, for that honor cannot be justly assigned to any *one* man, but to a chosen few towering spirits who believed that slavery was indeed "the sum of all villainies" and who persistently refused to bow the knee to Baal. For thirty years before the breaking out of the late rebellion his whole heart and soul were interested to free the fleeing slave, and to the close of his life it was an intense pleasure to him to think of the fact that of all the slaves that had passed through his hands during those thirty years of excitement and danger not one was ever recaptured. Up to 1851, I believe, this was claimed for the Wabash route, but if I am correctly informed, soon thereafter several were recaptured and returned to their masters.

Very respectfully,
W. G. Steel.

Masonic Back-down in Henry County, Ohio.

Napoleon, Ohio, May 31, 1881.

Editor Cynosure:—I love the principles advocated by the *Cynosure* and do not wish to sever my name from your list as long as I am able to pay for the paper. I believe, taking into consideration the numerous expositions that have been from time to time published in the *Cynosure,* that every person making the Bible his guide and reading this paper can never join the lodge, without sinning against his conscience and against Christ.

Our city is full of Masons, the lodge being composed principally of professed Christians. Last fall they attempted to lay the corner-stone of our court-house, even went so far as to have the stamp of the "Beast" engraved upon its face. But the people in general could not consent to any such work as this; there was a meeting appointed for the purpose of voting for or against, and the lodge was defeated. "Masonic fraternity" was then erased from the stone.

There is in this county a number who have not defiled their garments—a strong anti-secret element, but afraid to show their colors. A few days ago while in conversation with an Odd-fellow on secret societies, an elderly gentleman stepped up to me saying, "Young man, you don't know anything about Masonry. I see you are in the dark, working against your best interests. Here he stopped, and looking at the Odd-fellow, he went through a course of deaf and dumb idolatrous and wicked signs. I noticed in particular those having the cut across, left breast torn open, etc. I repeated the above to him in words after he had given the signs, acting as his interpreter to those that stood by. He soon stopped the sign business and commenced pleading in behalf of the murderous institution, stating that he had been a Mason for forty years, and that he considered it one of the best societies in the land—far ahead of the churches. May the Lord pity the churches if this is true! I read in the best of all books that other foundations can no man lay than that is laid which is Christ. When Masons prove from the life of Christ that while he was upon the earth he approved of the lodge, and that he was a Royal Arch Mason, then will I surrender, and not till then.

The gentleman referred to above stated that the Masons had supported him through all his trials and disappointments, and that he had never known a true Mason to suffer; no, not even to remain in prison, no matter how great the crime was! He also informed me privately that there was only one thing he regretted and that was the oaths he had taken. I then asked him as to what kind he had taken that should make him regret it. He then informed me that the oath he had taken was that he was sworn to defend a brother, murder and treason not excepted, under all circumstances, right or wrong. "If I had my life to live over again I would never take that oath." These are his words verbatim. Sometimes I have had occasion to doubt the truthfulness of the oaths and penalties as given by expositions, but receiving them as I have from a man who has been a Mason forty years, I now believe them. Many an angry look the Anti-mason receives from these lodge men, especially when they know you are working against them, but how can we expect any thing else from those that hate to be reproved? Shall we as the followers of Christ allow this demon to bring us into captivity? Shall we close our mouths, fold our arms and allow this demon to fasten his fangs in our loved Zion? O how many are entangling themselves in the abominable things of the lodge, right amidst the light that is now shining for them! We, as Christ's representatives, should see to it that we warn them faithfully.

Now as to admitting Masons into the church, I would not say any thing against it, if it would save a soul. But they generally bring with them the lodge with all its oaths and penalties, and one sinner sometimes destroys much good. I ask why mix the church with these prophets of Baal? They won't mix, my friends. I believe it would be better for the church if those at the head would either withdraw from the church or leave the lodge. Let us arm ourselves with the Spirit of Christ, ever walking in the footsteps of our blessed Lord, who has called us from darkness into his marvellous light. Through faith we shall conquer though often cast down.

Yours for the right,
Edward Clay.

How it Appears to a Young Reader.

Volga City, Iowa.

Editor Cynosure:—Many Christians seem to hesitate, as to what their duty is, in attending a place of worship, when it is inconvenient to find one in which a Mason-minister does not preside; but our duty is, I think, very plainly set forth in the following text: "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret."—Eph. 5: 11. This, I think, could not be more direct than if God himself had told us to have no fellowship with secret societies, especially with Masons. For is it not a shame to speak of many performances which Masons go through in secret, such as undressing themselves, in part, in their lodges—their awful oaths in which they express their willingness to have their throats cut across, their tongues torn out by the roots, should they ever knowingly or willingly violate their oath? And who knows but under such obligations they make plots by which they design to undermine our Republic?

Christians, is it not apparent that Masons are among those of whom the Apostle forbids us to have religious fellowship? I think the time has come in which it becomes all Christians to forever bid adieu to Masons in religious matters; for our giving countenance to them, in such ways, only encourages them in sin, and brings guilt upon our own heads. Wm. Brown.

Our Mail.

It is often by comparing our lot with that of others that we are enabled best to give thanks to God always for all things. An old Cynosure subscriber writes from Dakota, May, 1881:

"What a long, dreary winter we have had. We could have no meetings or Sabbath school—and for weeks no one could get to mill. We ground corn for meal one month and over in our coffee mill. Getting out of wood we had to burn corn. Some burned their chairs, tables and summer kitchens. We burned shade trees in the yard and the fence around our house, and part of the pasture fence. North of us people froze to death in their houses. Stock perished for want of food and shelter. A good many have been drowned and much property lost by the high water here. The lower part of Vermillion is all gone, but no lives were lost there. The people had such a short distance to go to get to the bluff that all escaped, though some saved only the clothes they had on. Nearly all the stock of all kinds from Yankton to Sioux City along the river were carried down the river. The railroad and wagon bridges are all gone. We do not get any mail; haven't for more than a month. Do not know when this will reach you. I have not seen a Cynosure since I sent Mr. Cook the money for them. I suppose quantities of mail are some where on the road."

A letter from the mother of John D. Nutting, of this office, gives an interest-

ing sketch of her recent journey to Boston. She speaks of better coaches, greater cleanliness, and apparently less drinking of intoxicating liquors than ten years ago.

An exciting discussion, lasting for hours, took place on the train as to whether Jesus was the Christ, the Bible inspired, etc. The leading infidel who took part in the discussion was a disciple of Theodore Parker. He was evidently pricked in heart. A strong, clear-minded, pure-hearted, fearless Scotch Presbyterian minister aided in the discussion. After listening a few moments he poured forth a broadside of Gospel truth which caused the opposition to quail before it.

Adam Andre, Tedrow, Fulton Co., O.:
"I voted for Gen. Phelps and S. C. Pomeroy, but my vote was not counted."

Rev. W. D. Anderson, Leon, Decatur Co., Ia.:
"I like the Cynosure first rate and the principles it advocates. May God arm and equip all the dear friends for the conflict."

Sabbath School.

JUNE 19, 1881.—REVIEW.

LESSONS FOR THE QUARTER.

1. April 3. Following Jesus. Luke 9:51-62. G. T., Luke 9:62.

2. April 10. The good Samaritan. Luke 10:25-37. G. T., Lev. 19:8.

3. April 17. The Pharisees reproved. Luke 11:37-47. G. T., Mat. 23:3.

4. April 24. Covetousness. Luke 12:13-21. G. T., Luke 12:15.

5. May 1. Lost and found. Luke 15:1-10. G. T., Luke 15:10.

6. May 8. The Prodigal Son. Luke 15:11-24. G. T., Luke 15:18.

7. May 15. The rich man and Lazarus. Luke 16:19-31. G. T., Prov. 14:32.

8. May 22. Parables on Prayer. Luke 18:1-14. G. T., Luke 11:9.

9. May 29. Parable of the Pounds. Luke 19:11-27. G. T., Rom. 14:12.

10. June 5. The Crucifixion. Luke 23:33-46. G. T., John 12:32.

11. June 12. The Walk to Emmaus. Luke 24:13-32. G. T., Luke 24:32.

12. June 19. Review.

13. ." 26. Lesson selected by the school.

[From Notes for Bible Study.]

What year of Christ's ministry have we studied? Name the rulers of Rome, Judea, Galilee.

1. Why did not these Samaritans follow Jesus? What excuses had the other three? What does rejection of Christ cost in the present time? John 14:14, 26, 27. What in the ages to come? Mat. 8:12; Dan. 12:2.

2. Define a parable? How much did the man owe the Samaritan? How much do we owe to Christ which we can never repay? (Rom. 8:38, 39; Eph. 3:17, 21.)

3. Give a history of the Pharisees? Who were the lawyers? Of what sins were each guilty?

4. How does the Golden Text apply to the lesson? How can we lay up treasure in heaven? Prov. 19:7; Luke 16:9; 1 Tim. 6:17, 19. To what sad end did covetousness bring Lot? Gehazi? Judas? Our race?

5. Have the angels thus rejoiced over you? How much does one lose by wandering from the Lord?

6. By what six steps did this son "come to himself"? What did his lesson cost? How may his folly enrich us?

7. With what honors did the life of the rich man and the life of Lazarus close? For what had each lived? How does Gal. 6:7 apply to each?

8. Show how the Golden Text applies to this poor widow. How does Eph. 6:12 explain one reason why prayer is not always speedily answered? Why could this publican be "justified" rather than the Pharisee?

9. What spirit is necessary to successful service? 1 Cor. 13:3 How is it obtained? John 7:37-39.

10. Why is Christ's death of more interest to you than the death of any other man?

11. Where does Christ specially reveal himself to us? 1 Cor. 11:26.

OBITUARY.

From the *Herald* of Perry, Wyoming county, New York, we take the following brief obituary notice of one of the steadfast supporters of the truth as it is in Jesus Christ, of Western New York:

"The death of DEACON JONATHAN SLEEPER occurred in Perry, Wednesday, April 13. Deacon Sleeper has been a resident of this town for many years, and always an honored citizen. He was the founder of the Wyoming Historical Pioneer Association, and an active member of its councils. So long as that institution shall last, so long will his life and memory be intimately connected with it. He was a deacon of the Baptist church, and one of those who, through their aversion to secret societies, formed the Leicester street church which was recently recognized in the association. Deacon Sleeper has enjoyed average health the past winter, though for several days prior to his death he was confined to his bed. His wife and two sons survive him. His age was 75 years."

Another one of our noble and zealous workers has fallen. MISS LOU HOOPER, of Wayne, Henry county, Iowa, departed this life April 18, 1881. Her sickness was long and painful, yet she bore it with much patience. She was a much beloved member of the Campbellite church of Mt. Pleasant, Iowa, and the only daughter of the heart-stricken father and mother who now mourn her loss. She leaves four brothers and many young friends who will miss her much in the community where she lived. The funeral services were held in the Friends' church conducted by the writer. A very large congregation assembled to pay the last debt of respect to the departed one; six young ladies acted as bearers. After a short address by the writer the remains were laid away to sweetly rest until the morning of the resurrection. The father of the deceased has been almost constantly by her side for months to administer to her wants, refusing to trust others in hopes that his dear one might be spared to him; but God wills otherwise. Oh that he may be able to say like one of old, "Though he slay me yet will I trust him."

D. P. RATHBUN.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 9, 1881.

ICHABOD.

Having had letters from and conversations with a number of ministers and members of the United Brethren church touching their late General Conference, and having carefully read its proceedings, I will endeavor to enable the opponents of the lodges to judge what they, or rather *we*, have to hope or fear from that body; to know the worst and provide for it.

Senator Corwin once said "Put forty-nine non-slaveholders and one slaveholder together, and in nine cases out of ten the one will find means to control the action of the forty-nine." The late U. B. Conference is illustrating, on the secrecy question, the saying of Ohio's great Senator on the question of slavery.

Bishop Wright and Prof. Tobey were dropped from their respective positions as bishop, and assistant editor of the *Telescope*.

Motions by Dr. Davis and Alwood bearing against lodge-men in the churches were resisted, in one instance mocked by a mock-motion to amend, and finally lost.

Warner, the leader of the Dayton nullifier's convention, showed his satisfaction with the way things were moving, by saying loftily, "The matter ought to be laid on the table for ten thousand years." But if a measure had been proposed and carried to exclude Freemasons and Odd-fellows from the churches, Dr. Warner would not have rested ten seconds. He "had," he said, "no battles to fight on that subject;" and the reason was because the dens of organized deism and anti-Christ are flourishing under the Brethren altars. Rev. Mr. Barnaby said, on the floor of the Conference, "All over the church ministers are coming up and reporting members of secret societies." A respectable citizen of Dayton, Ohio, lately assured me that Rev. E. S. Chapman, pastor of the First U. B. church in that city "is receiving Masons into his church right along." Shuey, the leading trustee of that church and supporter of Chapman, whose haughty and bitter *Telescope* articles against the reformers are well remembered, and who, as agent of the printing-house, employed a Knight Templar and an Odd-fellow on the *Telescope*, came within three or four votes of being made a bishop! He (Shuey) took care to have a conference reporter to the Chicago dailies, who brow-beat the reform in the *Inter-ocean* May 20, thus: "The secret society question reared its formidable head and showed its ghastly form," but "brains and common sense proved more than a match for the unsightly creature, and he ingloriously returned to his lair." This was Mr. Shuey's armor-bearer. It is as well known that Masons and Odd-fellows are increasing in the Brethren churches as it is that there are such churches.

A member of Conference, McKee, following Rev. Mr. Barnaby on Saturday, said of the anti-secret law: "You may say what you please about making the law effective. You cannot make preachers observe it. We will not yield. We have feelings, opinions and position." He was not rebuked by the chair for this nullifier's speech. On Monday Gardner asked whether he (McKee) "took back his defiant speech. McKee said he did not take it back." —*Telescope report, June 1.*

This reveals the true state of the United Brethren church. And the reason why Warner, Shuey and the rest were so quiet and gracious is, they know that McKee spoke the truth; that the law is not and will not be enforced; and the lodges are growing green under the Brethren altars.

It is true the action of Rock River Conference in favor of Elder Parker Hurless was sustained, though thirty nullifiers voted against Hurless, and twenty-two members dodged the vote. But the Rock River Conference is an important body and hard to vote down, as it might secede if driven to the wall.

Those who wish to be deceived, can be. But all reflecting, God-fearing souls can see that the lodge has nothing to fear, and the reform nothing to hope from this General Conference. And yet, toward its close, the conference unanimously adopted a batch of resolutions, of which the following is one:

Resolved 4. That our opposition to all secret societies remains unabated, and our efforts for their final overthrow shall be exerted until that end is accomplished.

So the General Assembly of the Presbyterian church kept standing in its minutes from 1818 to 1838 a resolution declaring slavery to be "An atrocious violation of the most precious rights of human nature, utterly inconsistent with the laws of God;" and yet during that twenty years slaveholders were increasing in that body all the time, until they controlled and split it.

Painful as it is to the pious thousands who have found Christ in that body, to see it and say it, the policy of the General Assembly concerning slavery, is now, and will be in the future, the policy of the General Conference on the lodges. That policy is, *to condemn Freemasonry in words and protect it in practice;* and thus become the bulwark of a circle of night worships around our globe, excluding Jesus Christ, and repeating weekly to its dupes, the devil's promise of heaven, "the grand lodge above."

One thing alone can save the Brethren church. It is Moody's medicine of "*separation.*" The American Board and the Am. Home Missionary Society were the popular religion of the United States; and as long as we gave them our piety, prayers and money, slaveholders controlled them and us. But when we withdrew from them and worked through the Am. Missionary Association, they cast out their slavery and, here in Illinois, fused with us and took our principles and our free missionary agent, Dr. Roy, who was one of my graduates.

Whenever there are two or three United Brethren who agree to disfellowship the devil-worship of the lodge, they can meet together in Christ's (not in the devil's) name, and Christ will meet with them. You have the same right to do so that William Otterbein and Martin Boehm had, to start a cluster of Brethren churches at Isaac Long's barn, one hundred and twenty-one years ago; when Otterbein at the close of Boehm's sermon, clasped the little apostle in his arms and cried aloud: "WE ARE BRETHREN," amid the shouts and sobs of the multitude melted by the present power of God. But, as when the walls of Jericho fell, each man and woman must decide for him and herself; and if this is done, in a little while Bishop Wright, or some other good man will be at your head; the lodge-devils will leave the old church, and your children's children will rise up and call you blessed! A good beginning is already made at Chambersburg, Pa., where one hundred and eighty United Brethren in Christ, have disunited themselves from the worships of Satan.

—The first note from the Worcester Convention appears elsewhere, and a further report in the *Daily Spy*, for which we have not room, shows that an excellent meeting was in progress. After much tribulation we hope the Old Commonwealth has become sufficiently aroused to the necessity of our reform work to assure hearty and general support of the new State organization, and for the latter we may hope that the light it begins already to throw in upon the darkness of secretism may with increasing power drive from their holes and lurking places all the bats and vermin of lodgery.

—Bro. Hinman reached Greenville, well away to the northeast corner of East Tennessee, on the 31st of May. Tusculum College, with which Prof. Paul S. Feemster was formerly connected is located near this place. Bro. Hinman found his way blocked at Greenville, and went on to Limestone, thirteen miles to the northeast, where he had an appointment to speak on the evening of June 2nd. He hoped to have openings for work for about a week in the neighborhood, and would then turn back. He will possibly reach home next week.

—A card from Bro. D. B. Turney informs us that the death of his father in Benton, Franklin county, Ill., obliges him to return to this State from Washington city. His aged mother, beside this sore bereavement, is in poor health, and he comes West to better care for her.

—Bro. Stoddard returned from Pennsylvania on Wednesday of last week, and has been for several days superintending a thorough cleaning up of the N. C. A. building. He will give our readers further details of his Batavia visit of great interest next week.

—Bro. Phil. Beck, of Woodland, California, reports a meeting of the Yolo County Association. Addresses were made by brethren J. J. Gallaher and D. A. Richards, and the latter anticipates entering the lecture field in the State.

—Bro. Laird, treasurer of the Iowa State Association, reports a collection taken up at Dayton Chapel in Cedar county, by pastor Shimer of $10 00. There a hundred other churches in Iowa that can do as much and so ensure a thorough canvas of the State—a work that would repay five hundred per cent.

—An Iowa brother inquires whether Secretary Blaine is not a Freemason, enclosing a list formerly printed in the *White House*. Over a year ago Mr. Blaine authorized his secretary to write us that he belonged to no secret order. The *White House* did not profess that its list was perfect, and invited correction.

—Bro. H. P. Leonard writes from Carver, Mass., of Elder Browne's visit to that place on the evenings of the 21st and 22nd of May. The calm and dispassionate manner of presenting his case was well appreciated by the friends and they contributed some $14 or $15 to carry on the work.

THE FUND for Southern workers has been increased this week by a gift of $5 00 from Mr. and Mrs. Wm. Ainsworth of Monroe, Wis., to purchase Testaments for Bro. Hinman to distribute among the colored people. This will be placed in his hands to use as the donors wish.

—The Springfield *Republican* prints from a letter of a colored teacher in North Carolina a very encouraging account of the political changes going on in that State. The writer was educated in Massachusetts and has charge of a normal school in which some nine counties are represented. He says: "Were you to return here you would find that old prejudices against well-meaning Northern people are gradually dying out, and that in the place of prejudice men are beginning to see that true worth makes the man and not money. The temperance agitation in the State is destined to change affairs politically and socially more rapidly than anything else. It is likely to result in uniting the better elements of both races and parties, and form a third class, which seems to be destined to rule the South."

The National Christian Association and its Functions.

The best way, perhaps, to determine the objects of the National Christian Association would be to refer to its history and to the act of its incorporation. When the first Board of Directors applied for the charter they declared that its "business and object shall be to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements," and then the good results are hopefully referred to.

Nothing can be clearer than that the National Christian Association stands, in the good providence of God, as an institution designed by man for the overthrow of secret societies and kindred evils which affect civil and religious liberty. It is a broad and laudable work in which every Christian citizen can engage. Thus the N C. A. interferes with the creeds of no denomination, nor in discussions concerning the modes of observing Christ's ordinances; for it regards these as exclusively belonging to the churches and to believers generally, who, though members of the Association, are yet as independent in these respects as though they were not.

In connection with these views it may be remarked that the control of the N. C. A. over its agents should be for six days in the week, and that it should regard the Lord's day as one to be observed by every Christian for specially promoting the pure Gospel in the manner he may himself deem most in accordance with the will of the Lord.

Ecclesiastical government is a term of wide application, but its root idea is that it relates to the eternal interests of mankind. Christ's church (his body) is one which is spiritual, but it has a visible body and ordinances which embody its faith (i. e. his death and resurrection) significantly to the world. Civil government deals with secular affairs and pertains to things of time. Hence it is right for its agents to advocate the political platform of the American party which presents the following "live issues":

The abolition of secret societies.

The prohibition of the sale of intoxicating drinks.

The recognition of the Sabbath.

The recognition of the Bible.

The election of the President and Vice president of the United States by the direct vote of the people.

The above heads set forth clearly the objects of the National Christian Association, which are reformatory of great public evils, and include work appertaining to questions of political as well as of moral and religious character. If any change in the constitution should ever be deemed desirable I see no objection to having the propositions discussed. But as things stand I fancy that the preceding statement rightly defines the functions of the N. C. A.

THOS. HODGE.

The Secret Empire.

—A well-known public character had just passed through the initiatory ceremonies of a secret society, and while the sublime moral teachings and ineffable grandeur of the flummery were fresh upon him a friend whispered in his ear: "I say, ——, you are as big a fool as any of us, now, ain't you?"—*Ex.*

—A dispatch from Marion, Ind., of the 31st ult. boasted that over 800 Knight Templar Masons and 1500 of the plebeian stripe, together with 2000 Odd-fellows, would have their time over the laying of the corner stone of a new court-house in that place the next day. Will Cumback, much sought after by committees of S. S. conventions who love a little popularity, was to be the orator. The result of all this demonstration is not announced, but the haters of this sham and fraud were not inactive and may possibly have defeated the lodges.

—As the result of one such infamous attempt to make the public furnish a monument for the lodge, the legislature of Iowa a few years since passed a joint resolution, decreeing that the Masonic inscription, cut on the corner-stone of the new Capitol at Des Moines, should be erased, and Governor Carpenter affixed his name to the order.

—A while since a blind organ-grinder appeared regularly on State street in this city begging for alms. Upon his breast was prominently displayed a Masonic pin. We would advise the editor of the *Voice of Masonry* and the novice who looks after the lodge interest in the *Interocean* to look up this case of destitution and render aid according to the greatness of their professions.

—The "Grand Lodge" of the mutual admiration insurance company known as Knights of Honor, was held in Minneapolis last month. The officers claimed that there were 117,000 members and expenses outside of benefits amounting to $28,-932. In December, 1880, the 78th assessment was made, realizing $114,-973, from 102,000 members. The amounts raised for the benefit fund foot up during the year to $1,354,-000.

—These statements are reported in the *Freemason* to have been lately made, in a quarterly meeting, in England, by Mr. J. C. Parkinson: "In round numbers some £40,000 are spent in Freemasonry in London alone, and, with the exception of an independent sum of some £7,000 which London contributes to the Masonic charities, what have we to show for this vast amount? 'Leather and prunella.' Yes, brethren, Masonic millinery absorbs more money than Masonic charity. Ribbons and white leather, medals and laces, jewels, collars, aprons, silvering, gilding and show, represent a far larger expenditure than we bestow upon either the succor of the orphan or the relief of the distressed."—*Ex.*

—Rev. J. Hiatt Smith, a Baptist preacher of Brooklyn, has for years been known as an active Mason, always ready, like Clinton Locke, Henry G. Perry or H. W. Thomas of this city, to lend his heartiest efforts to the building up of the lodge anti-Christ. His versatility in this respect was rewarded awhile since by his Hiramite associates with an election to Congress. Just before he left for Washington he preached a sermon setting forth a change in his religious views, proclaiming himself a broad Universalist, and closing with the desire "to serve my country and my God, as far as my God will allow me"; which, if spoken of the true God has an unmistakable twang of blasphemy.

The Morgan Monument.

There should be at least *one hundred thousand names* upon the subscription list for the monument fund, if the effort is to have anything like its proper effect in promoting the reform. That number can be obtained without the least doubt, and the achievement would be in itself a testimony to the truth against lodgery which would have a profound effect all over the land. Probably not one-twentieth of this number have yet subscribed. Let us have the children's mites, and let the story be told them of the deed which the monument is to keep before the minds of the people.

RECEIPTS FOR WEEK ENDING JUNE 4.

F. W. Capwell, $2.00.

Ellen Capwell, Roy P. Capwell, P. Sjoblom, $1.00 each.

C. C. Capwell, Julia E. Lord, 50c. each.

H. Cope, S. G. Cope, A. J. Cope, Lucy Cope, E. E. Cope, H. J. Birt, F. E. Capwell, A. E. Capwell, A. Mead, G. Ellis, S. Besecker, F. Morath, 25c. each.

R. Shemeld, 17c.

Total, $9.17. Grand total, $567.62.

Educational.

—The anniversary of Wasioja Seminary, Minn., occurs next week on Wednesday, the closing examinations being held on the two days previous. The railway station is at Dodge Center, from whence is a daily stage.

—President Blanchard is hoping to be able to give the Baccalaureate address this year at Wheaton on Sabbath, June 19th. He has been slowly gaining strength during the spring, and will in the fall, if the improvement continues, be able to assist the instructors of the institution. The executive committee of the College lately voted to request the Wesleyan Education Society of Syracuse to undertake the contemplated theological instruction next year if possible. Several young men, who are to graduate, or who are preaching in the vicinity, are anxious to continue their studies in the new department.

Subscribe for the *Cynosure*.

Literary Notes and Notices.

Three volumes, VII., VIII. and IX. have been added to the latest and in many respects the best of the American encyclopedias—"The Library of Useful Knowledge." They bring the work down from "Grandees" to "Minnesingers." The American additions which are incorporated in the work leave little to be asked for by the ordinary reader and student. These additions will in the entire work number some 15,000 topics, which fact will give some idea of the magnitude of the work undertaken by the American publishers. These additions do not, as with some cyclopedias, put this work in the place of a gazetteer, filling it up with the names of every creek and cross-roads post-office, but the selection of topics seems to be made with good judgment. We notice, however, that in the endeavor to meet popular demands the editor is occasionally almost guilty of discrediting his own work, when to such a character as Dennis Kearney of California, a half page is given, or when four pages are thought necessary to portray the character and exploits of Andrew Johnson. There is a tendency in permanent literature to give too much notice to political characters which have, by some unfortunate turn, gained a temporary notoriety in the public press. The careful and dispassionate history of Freemasonry in Chambers' work has not been improved by the additional American note, though the latter contains a valuable statistical table. The American Book Exchange which publishes this encyclopedia promise an early completion of the fifteen volumes.

—E. Steiger & Co. of New York have in press a "Dictionary of Education and Instruction", which, from the specimen pages promises to be of peculiar value to the tens of thousands of teachers and others interested in public instruction. It will be for every one who has adopted teaching as a profession a *vade-mecum*, an invaluable assistant. The book will contain some 300 pages.

—The June number of the "Illustrated Scientific News" contains handsomely illustrated articles on The Chimpanzee and Gorilla, Ostrich Farming, New Fireless Locomotive, The Maxim Fire Boat, Perforating Machine, a new and novel Embroidering Frame, the new Electric Middlings Purifier, etc.

—The *Independent Catholic* for May has a full account of the mob which attacked Bishop McNamara in Hartford, Connecticut, some weeks ago, of which the *Cynosure* gave a report at the time. The Bishop says the fight at that point must be sustained, and calls on patriotic Americans to see that he has fair play. Alas! too many Americans have lost their patriotism in the Masonic lodge and will prefer to see the brother fight his battles for Christ's truth from a convenient distance. Bishop McNamara may be addressed at Box 2810, New York city.

—At 8:30 P. M. of May 20th, the day on which the revised Testament was given to the public, the American Book Exchange had their edition all in type. The various editions of the Gospels and of the Testament entire were issued at the rate of 50,000 copies daily until the demand was supplied. The book is neatly printed in fair type and is sold at the usual low and popular prices for which the Exchange is a synonym.

Home Circle.

Trust in God.

Tossed upon life's restless ocean,
Foaming billows round me roll;
Undismayed, dear Lord, I'll trust thee,
Waves and winds thou can't control.

Foes may scoff and friends forsake me
And the night seem long and drear,
Heaven's rest will be the sweeter,
Brighter will its dawn appear.

Though the shrinking flesh may weary,
Yet in thee my soul finds rest;
Precious Saviour, bind me to thee
Let me lean upon thy breast.

When alone I sit in darkness,
When my way I cannot see,
Rock of ages, still my refuge,
Let me hide myself in thee.

Closer clasp me through death's valley,
Let thy light dispel the gloom;
To thy house of many mansions
Take thy way-worn pilgrim home.

There to wear the spotless garment,
Washed in thine own precious blood,
And to join the ransomed army
Round the burnished throne God.

West Troy. S. S.

Family training—Children's Amusements.

The providing for the amusement of children has become of late a very important business interest. Every Christmas season children are given very much more for their entertainment and amusement than was the case two or three generations ago. Parents are very much more interinterested in purchasing toys and playthings, and the amount of money that goes into circulation for that purpose is increasing every year. Inventions of mechanical toys have often proved very profitable.

Amusement and entertainment for young children are indispensable to their happiness and welfare. But it seems to me that in a great many instances parents overdo the matter, and spend their means injudiciously and without due regard to the best interests of their children. I have known parents whose means were very limited to spend money for toys and games, at the expense of necessary articles of food and clothing.

I am in favor of amusing and entertaining children, but I believe that most of the expensive toys and playthings that are now offered for sale, tend to make the children for whom they are purchased imperious and exacting. Thus they gradually become hard to please, and constantly on the lookout for some expensive and uncommon plaything, or means of amusement, which engenders a disposition of extravagance and undue love of idle pleasure that often makes the children dissatisfied with the common things and interests of ordinary life.

I know of children who have had over-indulgent parents, who would deny themselves for the gratification of their children's whims and desire for every new toy or game, that have become miserable men and women, because of the failure of society to accord to them the importance and indulgence that they had grown up to look upon as their due.

This is an extravagant age, and dress and show, as well as over-indulgence and self-gratification, are giving to many of the rising generation habits and impressions of life which tend to make the future man or woman a lover of idleness and expensive pleasure. And this will result in unhappiness and discontent in many cases where more economy and habits of self-dependence and self-denial would result in a life of usefulness, prosperity and contentment.

Very many of the games now in use for children's amusement are laying the foundation for a passion for gambling. No game where a child can derive *gain* (no matter if it be only a pin or a button) is harmless, and I believe more gamblers have resulted from the fondness of boys for playing marbles in order to win from their playmates than from every other cause. Anything that gives a child the impression that it can gain by skill or chance at the expense of its playmate, tends to evil, and should be discouraged by every judicious parent or guardian.

A child will naturally desire to spend all its time in play, but a judicious parent will see that time is divided between work or study and play, and that all play or amusement indulged in is healthful, harmless and natural, and also that playmates are such as will not contaminate or lead astray those that often are dearer to us than life itself.

The first manifestations of pride and vanity are often seen when a child is puffed up because an injudicious parent has purchased an expensive doll or rocking-horse; and it behooves us to watch our children in their play, to see that characteristics and evil tendencies that show themselves at that time, more than at any other, are corrected and reproved.—*Christian Merchant in N. Y. Witness.*

"*His Son John.*"

A writer in the *Recorder*, when visiting New York, read of Mr. Blank, who died leaving a hundred and fifty thousand dollars, which looked large to him, and led him to moralize thus:

"One hundred and fifty thousand dollars!" I said to myself, "it is a great sum. If it were reduced to greenbacks of the denominations of ten dollars, with two to each leaf, that sum would make 7,500 leaves—enough for five portly volumes of fifteen hundred pages each. Suppose that one had these volumes in his arms, and should appear on "Change" ready for investment, how would people esteem the man who owned five books, that without discount would be valued at any bank as worth one hundred and fifty thousand dollars?"

As I was thus taking this picturesque and somewhat unpractical view of this man's fortune, I turned to my friend and said:

"By the way, where is Mr. Blank's son John?"

Forty years ago he went to the same school with me, and in all our one hundred and seventy-five boys, there was none other so comely as this man's son John. I can recall his ruddy countenance as it then appeared, his swift and athletic movements, his grand laugh and his fine scholarship. He was a noble boy, was this man's son John. He was the only son.

Well, after having in imagination converted the man's fortune into those five portly volumes of greenbacks, I asked about the "son John," and was shocked to learn that he "died a drunkard," when not more than thirty years old.

And then it all came to me in an instant. This man dealt in intoxicating liquors, not for medicine, but for drinking. His invoices went over a wide extent of country, and supplied many bars and saloons with the deadly agencies which have broken so many hearts and destroyed so many lives. I do not doubt that a horrible catalogue of casualties and incidents could be traced back to this man's place of business. I myself know of some of them that make my flesh creep even now.

And yet he was temperate. No one ever saw him hilarious with gin or fuddled with whisky. Whatever his liquors did for others, they were not permitted to weaken his capacity for business, nor unfit him for duty.

And yet, after forty years, as I walk about this goodly city, and marvel at its changes, I learn that the beautiful, gifted, lovely John, my former schoolmate, this man's "son John," has died a drunkard.

"Curses come home to roost." "He that taketh the sword, shall perish by the sword." "He hath digged a pit into which he himself hath fallen." These and many similar sayings came to my mind as I said to myself:

"Mr. Blank left a fortune of one hundred and fifty thousand dollars, but it cost such a sacrifice as 'son John.'"

And, after that, the fortune did not seem so very grand.

"Now I esteem their mirth and wine,
Too dear to purchase with my blood;
Lord, 'tis enough if thou art mine—
My life, my Saviour, and my God."

—*Sel.*

An old lady of his flock once called upon Dr. Gill with a grievance. The doctor's neckbands were too long for her ideas of ministerial humility, and after a long harangue on the sin of pride, she intimated that she had brought her scissors with her, and would be pleased if her dear pastor would allow her to clip them down to her notions of propriety. The doctor not only listened patiently to her lecture, but handed her over the offending white bands to operate upon. When she had cut them to her satisfaction and returned the bits it was the doctor's turn. Now, said he, my good sister, you must do me a good turn also. Yes, that I will doctor; what can it be? Well, you have something about you which is a deal of trouble, and I should like to see it shorter. Indeed, kind sir, I will not hesitate; what is it? Here are the scissors, use them as you please. Come, then, said the sturdy divine, good sister, put out your tongue.—*Ex.*

Childrens' Corner.

Whistle and Hoe.

There's a boy just over the garden fence,
Who is whistling all through the live-long day;
And his work is no mere pretence,
For you see the weeds he has cut away.
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.

Not a word of bemoaning his task I hear,
He has scarcely time for a growl, I know,
For his whistle sounds so merry and clear,
He must find some pleasure in every row.
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.

But then, while you whistle, be sure that you hoe
For if you are idle the briers will spread;
And whistle alone to the end of the row,
May do for the weeds, but is bad for the bread.
Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.

—Faith Ainslee.

Pay as you Go.

The twilight was fast fading in the young student's room as he picked up his hat and swung his coat about his shoulders, in a very fascinating brigand style. Then he took out his memorandum book, and with knitted brow, puzzled over its scribbled pages. "Let's see; I owe Johnson fifty cents, and Evans a dollar and a half. I must pay them to-night or my credit will be gone. What a plague to be forever so short! But I couldn't help their debts. Of course I couldn't take Miss Emerson to the concert without a pair of gloves to wear, and Johnson's half dollar had to buy my tickets. Now what fellow is there who will—well, I'll try Cary. He's pretty good natured, and we belong to the same society. I did him a favor once, I remember, though not in this line. I'll borrow a few dollars from him for a few days, and trust to luck to pay it. That will leave me a dollar over, which will be a luxury indeed."

It was a luxury which did not last long, however. He had been so unlucky as to eat a double almond with Miss Fanny on concert evening, and that young lady had innocently remarked "philopena," the next time he met her. So gallantry required that he should make her some gift. A beautiful green and gold copy of Mrs. Hemans' poetry suggested itself as very appropriate, so his borrowed dollar was quickly invested in it. Miss Fanny received it very graciously, and showed it with great satisfaction to half a score of her dear, con-

fidential friends, and for some reason double almonds grew very fashionable after this, when William Russell was about.

Just as Russell was preparing to go out for an evening call, his roommate, John Hobart, came darting up stairs. His face was flushed from his three miles' walk over the frozen country road, and the blood was coursing though his veins with a vigor which William Russell seldom knew.

"What a furnace you live in, Russell," was his remark. "I don't see how you can stand it. Let me throw the window up for a few minutes, and give you a whiff of fresh air."

"Suit yourself, John, I'm off."

"Better the deprive the ladies of your valuable services for an evening, and give the time to the Odes of Horace, instead of the odes of Mrs. Hemans. Come, Will, isn't there some way of stirring up your ambition a little; I couldn't bear to mark as low as you do."

"Oh! you dig away at your books. You have industry enough for two, I am sure. It was lucky I secured such a chum. But honestly, I mean to study hard when I get back this evening. But, I must say, John, that when you are through with your studies, you will cut a sorry figure in society if you live like such an old hermit in our den here, all through these four years. Come, John, brush about a little, and have some fun."

"I expect you are half right, Will; but you know I haven't the time or means to go out into society and dash about as you do. It is only by the hardest work that I can rub along through and pay my board and tuition bills from one term to another. It costs something to hire horses and sleighs for sleighrides,and to take young ladies out to concerts, and all that."

"You may well say that," said Russell, feelingly. "It wants a long purse to get through college decently, and not be considered mean. A young fellow cannot go into society and not spend money liberally."

"And for that reason, if for no other, I couldn't go. Besides, I know I couldn't study worth a cent with as many pretty girls' faces dancing between me and the book as you must have. By the way, have you learned to tie your cravat in that killing bow knot you worked so long over?"

Will threw back his cloak and scrutinized his neck-tie in the glass with the closest attention. "Yes, John," he said solemnly, "I may say I have succeeded perfectly; but, as you justly remarked, I had to give my whole mind to it. But dear me! I must not stop here listening to your preaching all night," and he swept his cloak over his shoulder, retouched his hair with the ever ready brush, and was quickly walking over the crisp snow down the college sidewalk.

"The biggest fool to waste his time so," was John's mental comment as he brightened his lamp and spread out his books for the evening study. Will Russell was speedily forgotten when he was once absorbed in the tasks before him. There is a pleasure in this intense application which the lazy student never feels.

Long before Will returned from his evening visit, the morning's recitations were thoroughly prepared, and John was fast asleep.

"He was a good fellow to keep up the fire," thought Russell, as he nervously hung up his cloak and looked about for his books. "Ah! those terrible recitations to-morrow morning! No use in trying to wake up and study in the morning before breakfast, so here goes."

He stole from his trunk a translation of Horace, for the example of his studious room-mate made him ashamed of such a resource, and he usually kept it out of sight.

"It is only a staff on which a lame student may hobble a little," John used to tell him; "but translations never make scholars."

He was glad of the little help it could give him now, however, and so, after a fashion, he prepared for one lesson; but sleep got the better of him by that time. "I must trust to luck," he said, as he wearily threw his books from him and prepared for bed.

With very different feelings did the two young men enter the recitation room the next morning. John had his thoughts about him, and felt prepared whenever the professor might call him. But Will was nervous, and would have been wretched had not that last song of Miss Emerson rung through his head so bewitchingly. But those stately old professors, with their iron-gray heads, didn't make due allowance for black-eyed Miss Emerson, so they marked the young man down very low in the scale. Indeed, in mathematics his progress was too often indicated by zero. But if he did not grow in favor with his instructors, he certainly did in the charmed circle where he became an acknowledged favorite. He was flattered by attentions and favors on all sides, and in turn did all in his power to make himself useful and pleasing. If anybody wished a ribbon bowed up, it was—

"Oh, wait and get Will Russell to do it. It will not take him half a minute, and he does it so splendidly."

The ladies thought it delightful to teach him to take fancy stitches in their embroidery, only "they could not teach him to use a thimble," they complained. Will had made it a matter of serious study whether he should take a proffered thimble or not, and had come to the conclusion that it would look a little too effeminate, or too much like a tailor. He had a great deal of method about all his nonsense, and gave his whole mind to it, as every one must who really sets out to accomplish himself as "a ladies' man." No one could excel him in preparing flowers for the herbarium, and he did take pains to accomplish himself in botany some time before it came in his regular course. Miss Emerson thought him exceedingly well learned, as he always managed to keep a little in advance of her. If he had only given the same energies to his regular duties that he did to become accomplished in trifles, he might have become a good scholar. As it was, however, it was plain that he must graduate at the foot of his class, if he was allowed to graduate at all.

Meantime his debts increased, giving him more and more perplexity. It is quite too much the fashion for young ladies to make serious drafts on the resources of young men, without knowing whether it puts them to inconvenience or not. Every young lady should cultivate too high a sense of honor to even permit her to be so regardless. It is very well that the "philopena" custom is getting old style, though plenty of equally expensive ones are no doubt taking its place. Girls, never do such a dishonorable thing as to beg for a present, even in ever so roundabout a way. Above all things, avoid all money obligations to those you associate with, as far as it can be done consistently with propriety.

[Concluded next week.]

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, June 9.—The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.—Prov. 10: 22.

Friday, June 10.—Godliness is profitable unto all things, having the promise of life that now is and of that which is to come.—1 Tim. 4: 8.

Saturday, June 11.—Godliness with contentment is great gain.—1 Tim. 6: 6.

Sabbath, June 12.—And they said one to another, Did not our heart burn within us while he talked with us by the way and while he opened to us the Scriptures?—Luke 24: 32.

Monday, June 13.—The angel of the Lord encampeth round about them that fear him, and delivereth them.—Psa. 34: 7.

Tuesday, June 14.—Are they not ministering spirits sent forth to minister to them who shall be heirs of salvation?—Heb. 1: 14.

Wednesday, June 15.—I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee.—Jer. 31: 3.

The bottom of the soul may be in repose while we are in many outward troubles; just as the bottom of the sea is calm while the surface is strongly agitated.—*Wesley.*

Home and Farm.

Fruits for Canning.

Since the preservation of fruits by the process of canning has become so general, it is desirable to know which varieties are best adapted to the purpose. As a rule, those whose taste is sweet or insipid are not desirable, while those that have a decided flavor are to be preferred. Black cap raspberries, sweet cherries, and blueberries are among the poorest small fruits for canning, as their flavor is insipid when they are in their best estate, and is impaired by the operation of heating. Strawberries, though most delicious when fresh, become somewhat insipid when cooked. Red raspberries are excellent when canned, but they should, to preserve their flavor and aroma, be put up as soon as they are gathered. Blackberries are inferior to red raspberries, but if canned shortly after they are picked they will come out in very good condition and be well relished. Red and white currants contain too many seeds to be very desirable. It is better to extract their juice and convert it into jelly. All who relish black currants when fresh will like them when canned. They form an excellent sauce without further cooking, and are in good condition to use in pies and tarts. Gooseberries, if gathered before their skins become tough, are excellent after they are canned. They are especially desirable for eating during the spring, when the appetite craves acid fruits. Early Richmond cherries, all things considered, are the best of all the small fruits for canning. If managed with skill they will retain the color, form, flavor and aroma they had when freshly picked from the tree. Most kinds of plums are good, but owing to their size and the firmness of their flesh they require more cooking. Of the sweet fruits there is none better than pears. Even the inferior varieties are excellent when canned. The quince is admirably adapted for canning purposes, being almost the only kind of fruit that is improved by cooking. Being scarce and expensive, there is economy in putting them in the same jars that contain apples or pears of inferior flavor. The larger varieties of crab-apples form a valuable addition to the stock of canned fruits.—*Times.*

—Sink spouts are easily cleaned out when filled up with grease and other refuse without the assistance of a plumber. Dissolve four or five pounds of washing soda in boiling water and pour down the sink once every month. Lead pipes leading from stationary washstands should be occasionally washed down by pouring in a good strong solution of potash in hot water. Be careful not to get these mixtures on the hands or clothes.

—The planters of Louisiana, having for years tried to exterminate a wild plant that grows there profusely, now find that it is very valuable yielding a wooody fibre resembling jute, but of a finer quality.

—Nineteen per cent. of the students of Lasell Female Seminary, at Auburndale, Mass., are taking a regular course in cooking, and ten per cent. in dressmaking.

—Bancroft, the historian, is over eighty years of age. He attributes his vigor and health to the fact that he eats lightly, sleeps considerably and walks several miles daily in the open air.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.: Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

The United Brethren General Conference.

EUPHEMIA, O., 5—30—81.

EDITOR CYNOSURE:—I now comply with your request, to communicate some items to the *Cynosure* as to the U. B. General Conference. Things seemed to be so integral, so dependent one on another that it seemed impossible to express an intelligent opinion until we had seen the whole conference.

The session opened May the 12th and continued to Wednesday afternoon, the 25th. Very early in the session sparring commenced on the secrecy line and continued in various ways to near the close. There were several appeals to the General Conference and almost every one on questions involving the secret society issue, on which a majority and minority report almost invariably came before us. The same law was left in the Discipline against secret societies which we had the quadrenium preceding; and some good resolutions were adopted expressing strong condemnation of the orders and a purpose to execute the laws of the church. Strange as it may seem, the resolutions were adopted by a unanimous vote. There seems to be unanimity in the belief that secret societies are foolish, or, as often expressed, "humbugs". With one of those holding this mild view of the turpitude of the orders, your correspondent had the pleasure of a conversation during the session. He said, "Public sentiment will not sustain us in expelling a person for membership in a secret order." To which he received the reply, "Let the people understand the nature of Freemasonry. Show them what it is; enlighten them on it; then make a sufficient effort to recover the person from its snare; but finding him determined to adhere then expel him and enlightened public sentiment will cheerfully consent to its rightfulness."

No effort was made to submit the constitution to the people for a vote to remove the part which says, "There shall be no connection with secret combinations." It requires the request of two-thirds of our whole society to enable the General Conference to remove this bar of the constitution, which is like the flaming sword turning every way "to keep the way of the tree of life."

All the former bishops were re-elected, excepting Bishop Wright; Prof. E. B. Kephart was elected in his place, though Wright lacked but six votes of attaining to an election to this important office in the church. J. W. Hott was re-elected editor of the *Telescope*, and Rev. W. J. Shuey publishing agent. It was a matter of sincere regret to many of us that Milton Wright and Prof. W. O. Tobey were not employed in our general church work. This church is essentially an anti-secret church, and you cannot make any thing else of it. We have never had any trouble with the membership only as the preachers have stirred them up to oppose the general view of the church. I trust that the Divine hand may lead us and his wisdom guide us to love every virtue and hate every iniquity and please him.

WILLIAM DILLON.

Sectarianism and Non-sectarianism.

Some two years ago I felt moved to preach two sermons on the subject indicated above. After their publication in the *Cynosure* I received several letters from friends in different parts of the country thanking me for the words and saying that the truth on this subject was important and necessary at this time. Among these letters was one from south-eastern Kansas, asking aid in organizing an evangelical, non-sectarian church. I was unable to comply personally with this request until March of the present year, when by the providence of God I went to Kansas, made the acquaintance of a few of the friends and aided them in forming a church on what seem to me New Testament principles. From their own number they selected an elder who is to do pastoral work among them until such time as God sends them one to devote his attention particularly to the preaching of the word.

Since this little church was organized another sectarian church has been established in the same region which invites this non-sectarian people to assist in building a meeting-house. Two other sectarian organizations in the same township are proposing to erect meeting houses this season. If this plan is carried out there will be in one corner of one township three meeting houses and four church organizations, no one of which is at all able to sustain a minister, but all of whom united could easily and efficiently do so. Of course each sect would be glad to have all the others unite with itself, but that is not a probable result. If all would agree to exalt Christ and drop sect a union would be possible. The Lord Jesus prayed for the unity of his followers, and Paul makes sectarianism a conclusive proof of carnality. Let us echo the prayer of our Lord, and seek by all means in our power to bring on the time when there shall be one fold and one Shepherd on earth as there already is in heaven.

As there are many friends throughout the country who feel the need of some platform on which Christians of thinly settled regions may unite in the service of God, I subjoin the simple bond adopted by this little band in Kansas. With a change of name and any incidental changes needed it will do for all who have not already something better. The name should not be Salem or Bethel, but the name of the place where the people meet. In a city it may be a street or a locality that designates the organization. This is the only Scriptural method of naming churches and is of the utmost importance. The history of the churches has demonstrated that all the multiplied evils of schism are *involved* in a human name for the Bride of Christ, and that in time these evils are *evolved* with destructive power.

C. A. BLANCHARD.

MANUAL OF DRYWOOD CHURCH OF CHRIST.

We, the undersigned, living in Clarksburg, Kansas, and desiring to do all in our power to advance the kingdom of Christ in this vicinity hereby agree with God and each other, to unite in a New Testament church, for our own growth in grace and the salvation of our friends and neighbors.

ARTICLES OF FAITH.

1. We believe that the Scriptures of the Old and New Testaments are given by inspiration of God, and are the only infallible rule of faith and practice.

2. We believe in one God, the Creator and Ruler of the universe, existing in a divine and incomprehensible Trinity, the Father, the Son, Jesus Christ, and the Holy Ghost, each possessing all divine perfections.

3. We believe in the fall of our first parents, and the consequent entire apostacy, depravity and lost condition of the human race.

4. We believe in the incarnation, death and atonement of the Son of God; and that salvation is attained only through repentance and faith in his blood.

5. We believe in the necessity of a radical change of heart, and that this is effected through the truth, by the agency of the Holy Ghost.

6. We believe that the moral law is binding on all mankind as the rule of life, and that obedience to it is the proper evidence of a saving change.

7. We believe that credible evidence of a change of heart is an indispensable ground of admission to the privileges of the Christian church.

8. We believe that the ordinance of baptism and the Lord's Supper, together with the Christian Sabbath are of perpetual obligation in the church.

9. We believe in the resurrection of the dead, and a future judgment from which the righteous go away into everlasting life, but the wicked into everlasting punishment.

COVENANT.

We do now in the presence of the heart searching God profess and avouch Jehovah, Father, Son, and Holy Ghost to be our God. Confessing our sins and renouncing all ungodliness we give up our all, soul and body to be the Lord's, promising to walk before him in holiness and love all the days of our lives. We receive the brethren of Christ as our brethren, and his friends as our friends promising to submit to the government of Christ in his church and to the administration of it in this church in particular. We promise to promote and maintain private, family and public worship by all the means in our power. In short, we agree to live as humble Christians in faith and dependence on the Lord Jesus our Saviour.

TESTIMONIES.

We believe that churches are in duty bound to testify against all these sins which are popular and prevalent, in order that the world may know that such evils are condemned by the word of God.

1. We believe that the habitual use of tobacco, opium or other narcotic stimulants is injurious to both soul and body, and that such use should be abandoned by all those who love the Lord Jesus.

2. We believe that making, selling or using intoxicating drinks as beverages is contrary to Christian morals, and if persevered in against remonstrance should be cause for exclusion from Christian fellowship.

3. We believe that dancing, card-

playing, theatre-going, billiards and like amusements are not consistent with the holiness of life and heart which are required of Christians, and that such amusements should not be practiced by those who love the Saviour.

4. We believe that secret societies are not warranted by the Word of God, but that they are, in spirit and tendency, directly contrary thereto and that all Christian people should have no fellowship with these unfruitful works of darkness, which under the names of Freemasonry, Odd-fellowship, etc., are destroying our civil and religious institutions.

RULES.

The officers of this church shall be a pastor, two elders, and two deacons, who shall be elected every two years and hold office until their successors are appointed, and a secretary and treasurer elected annually.

The elders shall assist the pastor in caring for the spiritual interests of the church, the deacons shall care for the financial interests of the church, see to the relief of the poor, and also aid in the spiritual concerns of the church. One of the deacons shall also be secretary and treasurer.

The annual meeting for the election of officers shall be held on the first Saturday in January at two o'clock P M, unless otherwise ordered by the church, and at this meeting the secretary and treasurer and pastor shall make reports of the year's work and the other officers shall make such suggestions or reports as they may desire.

All persons may become members of this church who give evidence of a change of heart, and assent to the articles of faith and covenant.

Such persons shall relate their experience before the church and the week following the church shall take action on their request, and at the next ensuing communion they shall publicly assent to the articles of faith and covenant and be welcomed to the church.

Members in good standing may be dismissed from this church to unite with others, by vote of the church, application being one week before the dismission is granted.

In private offences the rule of discipline shall be the law of Christ recorded in Mat. 18:15–17.

In public offences every member of the church knowing thereof is under obligations to endeavor to bring the offender to repentance and in case of failure to make the case known to the pastor and elders.

In cases where public rumor charges any member of this church with any offence it shall be the duty of the elders (others failing to do so) to investigate the charges and prepare them for the action of the church.

Every accused person shall receive a written copy of the charges preferred against him at least one week before the church meeting at which his case is to be investigated.

—The American Board received last month its seventieth annual contribution from Rev. Geo. Allen of Worcester, Mass., who is probably the only person living who attended its first public meeting.

—Rev. George F. Pentecost of Brooklyn, the well known evangelist, will be in Chicago this week and will preach in the Chicago Avenue church Tuesday evening and on Wednesday will lead the noon prayer meeting.

—There are 124 theological schools in the United States, and the funds at their disposal are estimated at $8,000,000. The Presbyterian seminaries are the most wealthy.

—A "Summer School of Christian Philosophy" has been established in New York of which Charles F. Deems, D.D. is the head, and the first lecturer. Another speaker is Thomas Guard, of Baltimore. Dr. Deems lately finished his preparation for such a course of philosophical instruction by taking the Scotch Rite degrees of Freemasonry in New York, and Thomas Guard is a brilliant champion of the lodge in pulpit and rostrum. Such are some of the men who will pretend to teach religion at $1 per daily ticket.

—Rev. B. T. Roberts has agreed to form a Free Methodist conference in Texas at the Corsicana campmeeting, July 6th.

—The Adrian (Mich.) *Times* says that at a district quarterly meeting at Decatur, considerable excitement was occasioned by the preacher, Rev. Mr. James of Three Rivers, making reference to the Vanderpool murder of years ago, and saying that the murderer had been cleared by Masonry. A Freemason in the audience disputed the fact, interrupting the speaker and calling him a liar, but was discomfitted after some angry words when good authority was given for the statement.

—Ley Teep, a member of the Chinese school connected with Rev. David Gregg's church (3d Reformed Presbyterian) New York, was lately murdered by a young ruffian while peaceably walking the street. At the funeral services, which were conducted by pastor Gregg, Revs. John Hall, Howard Crosby, Jas. B. Simmons and Wm. C. Thompson took part.

—According to the Richmond, Va., *Christian Advocate* that city numbers a larger per cent. of its population in churches than any city on this continent. On the Sabbath the congregations crowd the thoroughfares. The population attend worship by thousands. The whole city seems given to the service of the sanctuary. But such enterprises as the Young Men's Christian Association are much neglected and almost starved.

—The seventy-seventh annual conference of ministers and representatives of the Bible Christian denomination in America opened June 2d in London, Canada. Representatives are present from the United States.

—The Reformed Church Synod of America opened in Hudson, N. Y., last Thursday. The classes of Holland and Grand Rapids, Mich., and of Wisconsin each presented a memorial against Freemasonry, claiming it was an institution opposed to Holy Writ and antagonistic to the church. A demand was made upon the synod to take decisive measures to suppress the spread of the organization in the church, and that ministers should be compelled to sever their connection with Freemasonry or with the church.

—The American and Foreign Bible Society had its origin in the demand for faithful translations of the original Scriptures—and in its foreign work has always acted on the principle that, in translating the Word of God into the various languages spoken by those to whom the Gospel is preached, the translation shall be as complete as possible. At its May meeting in New York the Board of Managers was authorized "to distribute in the English language, as in any and all other languages, the best and most faithfully translated version of the Scriptures they can procure." A later meeting was held which "*Resolved*, That the Committee on Versions be authorized and instructed to undertake at once the revision of the English Scriptures and to associate with them in the work such Baptist and other scholars as may be willing to contribute counsel, service and criticism to it, and to report to the Board their proceedings." Thus we shall possibly soon have another revision of the revision now preparing.

News of the Week.

—The New York legislature balloted several times last week for two Senators. The Democrats cast from 50 to 53 votes for their candidates; Conkling received from 33 to 35; Platt from 28 to 30; the highest vote to other candidates was about 30. About 78 votes are necessary to elect.

—Mrs. Garfield is rapidly recovering. The President will attend the graduating exercises at the naval academy on June 10.

—Facts developed by the investigation into the Star Route frauds caused Secretary Windom to request the resignations of Sixth Auditor McGraw and his deputy, Lilley. Col. William A. Cook has been commissioned special assistant attorney general, and will have charge of the prosecution of the ringsters.

—In regard to the outrages upon American fishermen at Fortune bay and Aspee bay, Secretary Blaine and Minister Thornton have reached an agreement. The claims aggregate $103 000, and Great Britain has paid $75,000 in gold and has a receipt in full. The money will be speedily distributed among the sufferers, most of whom reside at Gloucester, Mass.

—Twenty-five Nihilists, of Russian, Italian, or German extraction, gathered in Chicago on Sunday afternoon last, and framed a declaration of principles. Among the number present was one who claims distinction as the butcher of the Bishop of Paris.

—The gross earnings of the Rock Island road for the year were $11,956,907 64, and the net revenue $5,816,752.48.

—The high-license law, known as the Slocum bill, requiring saloonkeepers in cities of over ten thousand people to pay a license of $1,000 per year, and in smaller places to pay $500, also requiring an iron-clad bond of $5,000, also that all screens shall be taken down, went into effect June 1 in Nebraska, but was totally unobserved by the Omaha liquor men, who propose to fight the law on the ground of unconstitutionality. The liquor men are confident they can beat the law. The anti-treating law also went into effect, but will prove a dead letter.

—The ravages of the army-worm extend over the whole of northern New York. Serious consequences are feared and many farmers are greatly alarmed. Near Watertown several fields of grain have been destroyed and hundreds of acres of pasture-land have been stripped of every green thing.

—Gen. Howard has made a number of changes at West Point, one of which is the abolishing of band music at the Sunday evening parade that the parade may be as quiet and unostentatious as possible. He has also abolished the office of cadet barber, and cadets must hereafter shave themselves.

—The condition of Mrs. Abraham Lincoln, who is now at Springfield, is such that little hope of her recovery is entertained.

—The steamer Faraday has paid out over nine hundred miles of the newest American cable, bouyed the end and sailed for London. The work has gone on at night by electric lights.

—An attempt was made at Gainesville, Texas, to arrest John Thompson for carrying concealed weapons, when he turned upon his pursuers and killed three deputy sheriffs.

—In the belief that the Land League may bring on a conflict between the crown and the masses of the Irish people, the Irish executive strongly urges the suppression of the organization.

—A great riot occurred at Clonmel, Ireland, on Tuesday and was resumed next day, and many persons were wounded in a charge by the cavalry. In serving writs on the islands around the coast of Donegal the gunboat Goshawk was ordered into action, whereupon her small boats were destroyed by the mob, when the vessel opened fire. It is said that three policemen were killed near Limerick. It is rumored that six persons were shot dead by police at Tulla, and that a bloody collision occurred at Scariff. The barracks at New Ross are to be fitted with port holes.

—Eighty policemen assisted in some evictions at Bodyke, Ireland, yesterday, and were fired upon from behind fences. They captured a house filled with armed men, obtaining thirty prisoners. One farmer was killed by a blow with the butt end of a gun and several others injured.

—Over a thousand amendments to be proposed to the Land Bill have been placed on the order book of the House of Commons, and many more amendments are being prepared not only by the home-rulers, but by many English and Irish liberals and conservatives.

—Gladstone, under strong party pressure, has announced in the House of Commons the withdrawal by the government of the proposition for licensing the sale of drink in railway carriages.

IMPORTANT TO TRAVELERS.

SPECIAL INDUCEMENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

Temperance Notes.

—Chicago has a licensed saloon to every 156 of the population. A larger proportion than any other of the large cities.

—A county in Georgia voted almost solid for local option, last year, in response to an appeal from the women of the county.

—New York city has nearly 4,000 dram-shops kept by women, of whom 1,104 are German and 2,549 are Irish; only *one* it is said is a native *American.*

—Dr. Dio Lewis has looked up the matter and finds that no tobacco using student has graduated at the head of his class in Harvard College for the last half century.

—The United States Consul to Siam has refused consular protection to retail dealers in intoxicating liquors. His certificates stipulate that the holders thereof shall sell neither spirits nor opium

—The Nebraska high license law went into effect on June 1, and the liquor men propose to resist it and try its constitutionality by test cases. Several small saloons in Omaha have already closed and their former proprietors have gone into other business.

—In France it is an ascertained fact that about 39 per cent. of all murders are perpetrated amidst drunken brawls in or about dram-shops. In Great Britain and on this continent the per centage is still higher, exceeding 50 per cent.; while among the convicts in prisons and penitentiaries, in both these countries, over 75 per cent. of the prisoners were addicted to inebriation.

—Bangor, Maine, with not quite 17,000 population, had 262 arrests for drunkenness last year against 1,760 in Lowell, Mass., which has a population of 59,000. That is, a poor example of Maine prohibition, exhibits 33 per cent. of the drunkenness of license Lowell, after making an allowance for difference in population. It further appears that the arrests for all liquor offences per 1,000 are 16 in Bangor against 30 in Lowell.

—The Society for the Prevention of Crime during the year investigated 933 complaints, gave advice and information and legal assistance without charge. It obtained 39 indictments against violators of the law, and procured the conviction of 19, whose penalties, paid into the city treasury, amounted to $1,468. The cost of the work for the year was only $2,554 09, so that it has a balance from its receipts of $218 with which to begin the new year.

In America, it is said, 60,000 drunkards are marching down to their graves every year. What an appalling thought. Who can contemplate such a state of affairs without a pang? Arise, then, in your might and power when the golden moment arrives for this question to be settled by your votes. Demolish your dram shops, and with them will go, to a great extent, the necessity, expense and burden of keeping up a police force. You will then have won a glorious victory; a victory that shall tell when the tall grass waves over your graves; a victory that shall tell upon your children, and children's children to the third generation.—*O. B Scott.*

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Corn—No. 2		43
Rejected		35
Oats—No. 2		37
Rye—No. 2		1 10
Bran per ton		8 00
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	10 00	13 00
Prairie	7 00	8 50
Lard per cwt		10 60
Mess pork per brl		16 10
Butter, medium to best	13	22
Cheese	3	8
Beans	1 00	2 75
Eggs		13
Potatoes, per bu	25	60
Seeds—Timothy	2 50	2 35
Clover	4 00	4 25
Flax		1 13
Broom corn	3	9
Hides—Green to dry flint	8	16
Lumber—Clear	38 00	50 00
Common	11 50	18 50
Shingles	2 75	3 10
WOOL—Washed	30	40
Unwashed	13	22
LIVE STOCK—Cattle extra	5 75	6 20
Good	5 50	5 65
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Wheat—Spring	1 18	1 19
Winter	1 21	1 24
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Rev. M. A. Gault called at the office and left three subscriptions last week. W. Haverstock also sends three. Several others send subscriptions with encouraging words. One writes: "I expect to send a few more subscriptions when I get home." Another: "I am very much delighted with your paper, the *Cynosure*. I expect to get eight or ten more subscribers soon." We refrain from publishing other communications but hereby thank the friends for them. Is there any convenient opportunity for you to secure subscribers? If so will you be sure to improve it.

Books and Tracts sent during the week ending June 4, 1881.

By Express.

F C Ainsworth.

By Mail.

M M Seybolt, S W Buzzard, J Oates, L P Martin, L R McCleery, T Moore, D Strock, J M Macomber, J Alsap, A E Rogers, W T Williams, J Main, W Parker, R Day, C M Lear, H J Birt, R Shemeld, S J M Robinson, E Etter, I S Harrison, M Williams, J Norman, R S Merrett, H S Jones, H Schelesinger, D A Spear, H Cole, W Hoverstock, J M Beaver, J B Woodworth, A A Adams, R B Rowley, E Morath, W W Ames.

Donations to Tract Fund.

F C Ainsworth, $1 70.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING June 4, 1881:

S Avery, J Ball, H J Birt, H Cope, H Cole, P Dunken, R Day, W Fleming, G W Fast, M A Gault, W S Garrison, H H Hinman, W Hoverstock, G Johnston, H A Kenyon, O C Lindley, C R Mossman, T Moore, E Miller, O Micklas, J Main, J Markell, F Morath, M H Negus, C B Platt, E A Rowley, S J M Robinson, R Shemeld, F R Smith, P Sjoblom, A A Wheelock, T. P. Robb.

The Literary Revolution.

To keep in good humor the good people who delight in good books; to wake up the slow booksellers who are inclined to go to sleep in the summer, instead of, like a 'possum, in the winter; and to prevent our friends, the book publishers, from forgetting us, we have concluded to publish a few more cheap books. If we are to name him at all, we must, of course, head the list with the immortal Shakespeare, and will give you either his "Merchant of Venice" or "Hamlet," or any one of his fourteen other principal plays, in beautiful type, for 3 cents. At the same price you may have Macaulay's "Life of Frederick the Great," former price $1.25, or Carlyle's "Robert Burns," or Lamartine's "Life of Mary Queen of Scots," or Thomas Hughes's "Manliness of Christ." Washington Irving's wonderful, delightful, heretofore inaccessible "Sketch Book," which contains the incomparable Rip Van Winkle, you can have for a dime. For the same price we will give you "Tom Brown at Rugby," the best boy's book ever written, except "Robinson Crusoe," which you can have also for 10 cents. To charm those who delight in fiction, we give also for 10 cents each, Cooper's "Last of the Mohicans," one of the most justly celebrated American novels, and Charles Kingsley's "Hypatia," which worthily ranks at the very front of famous historical fiction. These are only specimens of the cheap books we publish, are all in good type, neatly printed, and are not in the broad side or any other "side" or "square" style, but handy pocket volumes, of course in paper binding. Our motto, however, has always been that a book worth reading is worth preserving, as well as worth owning, and our large list of standard books, to which we are making additions, with speed unprecedented in the history of publishing, are all elegantly and strongly bound, in cloth or better style, and sold at prices proportionately low with those in paper covers. We issue these few only in pamphlet form, as specimens of the quality of our good literature, and these special terms will not be long continued. Cheap Books. Shakespeare Three Cents. Washington Irving. A Dime. Tom-Brown Crusoe. Cooper's Mohicans.

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—JESUS CHRIST.

EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY JUNE 16, 1881.

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Topics of the Time.

The American Home Missionary Society held a convention in this city last week which was largely attended by Congregationalists from all over the North. President Seelye of Amherst College, presided, and Dr. Wm. H. Taylor of New York was the preacher. One day of the meeting was largely given to the discussion of Mormonism and the practicability of pushing forward the work of the Society in Utah. But no word showed that speakers had got much further in in the solution of the question than the maze of generalities that surrounds it. The Bible and the spelling book are excellent civilizers, but they effected little under the labors of the first home missionary sent to the territory, who had thought it necessary to add to these influences that of the Masonic secret sign and grip. The State agents made showy but superficial reports of work in the West, some of their glorification over the numerous but weak churches in their districts, being rebuked in an able speech by Dr. Webb of Boston, whose eloquent remonstrance against the sectarian activity that crowds a half dozen starvling churches into a small town was heartily applauded. Had he moved that the Society oppose this evident evil his nail would have been clinched. The meeting was a strong one in numbers and wealth, but in that power which brings the Holy Spirit upon the churches, was lamentably weak.

A feature of the Home Missionary meeting which should have been pentecostal rather than sensational, was the consecration of ten young men to preach the Gospel in Dakota. The idea of their going out together as a "band," originated years ago when a few young Christians, with a true missionary zeal, and knowing that privations were before them and no strong society, as now, to back them, came to Illinois preaching the Gospel of Jesus Christ as they found it. Then this meant testimony against slavery. Before the war a like company went to Iowa with the same convictions. Iowa and Illinois were, by the truth thus proclaimed, made the bulwark of loyalty in the Northwest when the trying time came on. If these young men on their way to the farms of Dakota will proclaim Christ and him alone as the one way to the Father and warn against the counterfeit ways which the devil has run through the lodge, their work may years hence appear to the glory of God and the victory of his church. If they will preach such sermons as that in this number of the *Cynosure* they may in the end find how great is the reward of Christian faithfulness.

The *Catholic Review* calls it a "pretty piece of bigotry" that the legislative committee in Albany smothered an appropriation af $50,000 for the Catholic Protectory of New York, an institution which which takes in fatherless children and sees that they grow up good followers of the pope. Simply as a means for making good Romanists the institution is doubtless profitable or the "holy" but shrewd "fathers" would sell it as a bad bargain. Why then should they ask the State for such an amount of money. It is moreover capable of demonstration that, for no other reasons than those urged by the priests for this appropriation, the home missionary and church building societies of Methodist, Baptist, or any other sect have a greater right to the funds of the State.

The German saloonists of Indiana are frothing over at the prospect that Mr. Kahlo, a member of the State Senate, will be appointed consul general to Berlin. Their objections are that he voted in last legislature with the temperance people; that he favored woman suffrage; and that in these and other respects he antagonized the German interests. Particulars are not given as to the "other respects," this charge must, therefore, be held as fraudulent. This seems to be a somewhat notable but not the only instance of the arrogance of the liquor business. Let Mr. Kahlo, if otherwise fit, be appointed with such an emphasis as to forever stop such hounding from the rum holes.

John Bright lately charged the Romish church with some of the evils besetting Ireland, because of the observance of popish holidays. Probably this evil is less than it would be did the priests have all their way. Croke, a Romish archbishop is zealous and enthusiastic against the landlords. His speeches are received eagerly by the misguided poor and may have materially contributed to the late frequent and fatal riots. The report that the pope is taking action against Croke and other priests, who have not been obedient to the nod of Rome, is agitating the followers of Parnell. It will be a severe blow to the Land League if its Catholic support is withdrawn. If it cannot appeal to fanaticism it will soon be short of breath.

The Jesuit fathers of Nicaraugua have succeeded in getting themselves expelled from that state under these circumstances. Mr. Leonard one of the professors of the Institute de Occidente, which is under the spiritual control of the Jesuits, delivered a discourse on the duties of the teacher of so liberal a character that he and his colleague were publicly denounced by the whole Catholic population. The case was taken to the Bishop, who thought that the doctrine of the professor, that free speech and freedom of conscience are necessary for the education of free men, was good. This enraged the priests and the mobs were soon on the streets. Their subjugation by military force and the rooting out of the trouble by expelling its fomentors soon followed.

Many profess to have attained Christian perfection when they have not so much as attained the mental serenity of a philosopher, or the candor of a good-natured, conscientious heathen.

THE MORGAN MONUMENT.

The New Haven *Palladium* of May 27th ult., contains a Masonic article of near half a close-printed column on the Morgan Monument.

The writer says: "The older citizens of Batavia, ridicule the idea of the monument at this late day," and gives, as the only reason, that Morgan, who, the writer says, was taken from Batavia Sept. 11, 1826, "and it is generally believed was drowned in Niagara or Lake Ontario," was not buried in Batavia, but the corpse buried for his, and followed by his wife to the grave there, was that of another man."

A woman was brought there by Masons from Canada, soon after Morgan was buried there, who swore that her husband was drowned, and described the clothes found on Morgan's corpse, which she said her husband had on when he was was drowned. But being cross-examined she knew nothing of the row of front double teeth which was in the dead man's head, nor of the extracted tooth, which broke the crown of the one next to it, which the doctor and Mrs. Morgan swore to, nor of his finger nails, sharpened to a point, which Green saw; nothing, in short, only about the clothes, which Masons could easily have described to her, who had seen them, and who got her to come there. The public had no doubt, at the time, that the woman was an impostor and perjurer.

But no matter whether Morgan was buried there or not; he lived there, wrote his book there, was kidnapped there, and murdered somewhere by Masons. The older citizens are there who knew him; and there would be an appropriate place for his monument, as the squirming of the Masonic press shows. It would not be inappropriate in Chicago, or on the top of the Allegheny mountains.

RECEIPTS FOR WEEK ENDING JUNE 11.

E. Akins, $5.
Rev. J. P. Richards, $1.
Rev. S. Wright and M. A. Dunham, 50c. each.
Total, $7. Grand total, $574.62.

—Ex-Bishop Milton Wright has removed from Cedar Rapids, Iowa, to Richmond, Indiana, where he may hereafter be addressed.

Prophecy Fulfilling.—Rev. ix.

BY CYNTHIA DERBYSHIRE.

Sprung from the dim uncertain past,
Of ancient heathen mysteries born,
Long heaven bound, but now at last
Loosed and with fourfold power upborne.

"Prepared" with lodges, grips and signs,
And organism all complete;
"Prepared," whate'er God's law defines
As heaven-taught justice, to "defeat."

First started, and then like quenched fire,
Then strangely blazing forth anew;
Then, smothered its ferocious ire,
Then spreading, boldly brought to view.

With spiritual death the men to "slay,"
Who have rejected Christ the Lord;
Without his forehead seal, but they
Are to bear mark as His abhorred.

In popular array they go;
Become two hundred million strong.
"Euphrates" stream of double woe:—
The downward, dreadful, broadway throng.

With fumes of brimstone, fire and smoke,
Forth breathing with their fatal breath
In hellish oaths, they God provoke,
And disregard the second death.

And the same oaths do come between,
The sinful soul and grace of God,
Like "breast plates," forming a thick screen,
To turn aside conviction's rod.

In secret chains they strive to bind
One-third the men of all the race;
And from the weak enslaved mind,
Enlightened conscience to efface.

But while the trumpets yet do sound,
And our High Priest does grace invoke,
Howe'er wide-spread each error found,
A full discussion will promote.

Then swift destruction down from heaven
By silent, vengeful vials poured:
No warning, nor repentance given,
Nor more of time, will God afford.

Then will Euphrates river cease;
Its many fountains all be dried:
And Gog's great army will increase,
Whose fiery end is not denied.

Then pirate gangs and bandit bands,
Will never more this world accurse:
Nor secretism its bloody hands,
Uplift to things that are yet worse.

Where art thou now; O Adam, where?
Who seekest from thy God to hide?
'Neath costly fig leaves purchased there?
Or covered by the Crucified!

If thou wert taken in this snare,
In sadly blinded days of yore;
Rich mercy calls, Fly fast and far
E'er closed thou findest mercy's door.

Fly to thy loving Saviour's arms
And all his enemies forsake:
Trust in his grace through all alarms,
And he will thee a conqueror make.

For soon th' Archangel's voice will say
The final end of time is here;
This secret presence proves he may
E'er we're aware be very near.

NOTES.—In verse six, brimstone represents heaven-daring profanity of principles or influence of devils.

Fire represents a murderous, warlike disposition. Fire of the altar is sacred or holy zeal. This brimstone fire is, of course, the opposite of holy zeal.

Smoke is the first wo, mingled with the second, and represents Voltairean infidelity.

It is called Euphrates because the prophecy names things from their origin. Thus the European race, or the children of Japhet, are described as Magog, Meschech, etc.

It is probable that the first idea of secret combinations originated on the banks of the Euphrates under the governments of Babylon and Nineveh, and from thence progressed westward to Greece and Rome. The terrible tyranny of those times may have helped to start them.

The name Adam is used as the family name of the whole human family.—Gen. 5: 2.

Denominational Necessity.

BY H. H. HINMAN.

"Men of the purest intentions are placed in a position so false, that they are made to believe that the defense and enlargement of their sect is indispensable to the prosperity of the kingdom of Christ and are driven by the stress of what seems to them 'denominational necessity' to do things which they would scorn to do for their own private interests. The sacredness of the end justifies the means."—*Keys of Sect, p. 313.*

If such be the case (and who can doubt it) how great an evil is denominationalism, and how deplorable is the division of the church into sects. Whenever man departs from the plain teachings of God's Word he necessarily becomes hardened through the deceitfulness of sin and oblivious to the plain teachings of conscience.

To illustrate: The President of a freedman's college finds that he can escape ostracism by belonging to the lodge—can make his sect less unpopular. He accordingly joins and devotes himself to its dirty work as secretary of the lodge. The members of his church, rather than lose his services, allow him to violate the fundamental principles of the church and make his school a nursery of lodgism.

A pastor of a church is Past Grand Master of the Grand Lodge of Tennessee. He devotes his time largely to Masonry to the neglect of his pastoral work. But he is a D. D., and his influence is important and no word of remonstrance is spoken.

Another D D. is in repute as a statistician and writer of denominational literature, and though he is a thirty-second degree Mason and glories in it, yet the members of his denomination who abhor Masonry, dare not lift up a single word of protest, but put him forward as the representative and actuary of their denomination.

Two General Conferences (the Methodist Episcopal and the Methodist Protestant) put forth declarations to the world which they know to be false. They declare that they have no means of knowing what Masonry is, when most of their members are adhering Masons, and others have seceded and are willing to tell everything. Indeed, there is no reason to think that the men who made those reports were ignorant on that subject.

Multitudes of pastors, in order to save the peace of "our beloved denomination," will not only listen to but invent all manner of lying insinuations against the great and good men who are carrying on this reform. They do this not because they are natural liars, nor because they believe Masonry to be a good thing, but from pure fear of the devil, and "mere stress of denominational necessity." The question arises whether this zeal for denomination, to which so many people subordinate all truth, is not as great an evil as Masonry, or any other form of selfishness.

—"The members of the Masonic Grand Lodge of Canada, have been forbidden to discuss the dispute between it and the Grand Lodge of Ontario."—And so Masons, even members of grand lodges have their quarrels! But glorious is their privilege, they can be prohibited from discussion! Freemasons can never have really free speech; but they must be quite mum when their Grand Master says mum's the word! However, the dispute continues, and the Grand Lodge of Ontario can dispute and discuss in spite of the Grand Lodge of Canada. What can be done for this loving fraternity? Where is their pope? or rather their "*image*" of him, their most puissant Sovereign Grand Commander and Inspector General, a fearfully long title, but not more than his fearfully large powers warrant? But Masonry and popery have many things which resemble each other from the head to the toe nail. H.

What are you Doing, my Brother?

While I sit at home here I sometimes get thinking and meditating upon various subjects, but my mind is chiefly occupied with our Anti-masonic work. I look over the whole field, and try to examine as impartially as possible every agency employed and I am reluctantly forced to the conclusion that we are making little or no progress. Freemasonry to-day is as powerful as it was seven years ago when I was a Masonic priest. Odd-fellowship is as popular all over the land and indeed all over the American continent as it ever has been, while myriads of different other secret societies have sprung into existence in all directions until at last men have got so that they cannot or will not do anything unless through some secret combination. And this is the case not only in these United States but it is the lamentable condition of things the world over. Secretism in all its varied forms and in all its threatening and terrible force seems to be the one great ruling principle in all the desperate and determined efforts of men to carry out their own plans and purposes.

Secretism, secret association, secret lodge, secret oath-bound combination—is the world's method of acting, whether it be for purposes of evil, to regulate between labor and capital, or to carry on even the laudable works of temperance and benevolence, while honest, open, undisguised, public proclamation of pardon and peace is God's method. The world's plan is to reform through secret association. God's plan is to cleanse, to save, to purify through the Lord Jesus Christ. The world is characterized in God's Word as an "evil world" (Gal. 1: 4) as "lying in the wicked one" (1 John 5: 19), as being a world of darkness and ruled by Satan "the prince of the power of the air" (Eph. 2: 2) who is also called "the ruler of the darkness of this world" (Eph. 6: 12) and it is therefore no wonder that it despised, rejected and finally murdered the Son of God. Yes, the world has committed the greatest crime of which it could possibly be guilty. It actually "killed the Prince of life," "denied the Holy One and the Just and desired a murderer" in his stead (Acts 3: 14, 15). And therefore it can scarcely be expected that a world thus so evil, so guilty and under such terrible condemnation can do anything in which the Lord Jesus is recognized and which consequently could be pleasing to the Father. Every human association that ever existed had for its main and ultimate object, to exalt man and to exclude God. No matter what the avowed object might be, or how many so called good men might enroll themselves as members, every association that man ever formed or ever will form had for its chief design to raise man up and therefore to shut God out. Look at the first association in history. Read the eleventh of Genesis. Among the members of the Shinar association it was "Let us make brick," "let us build us a city and a tower," "let us make us a name lest we be scattered." It was "us" and "we" everywhere, and God nowhere; man exalted, God excluded. And thus it is precisely, to-day, in every human organization on the face of the earth from the silly Sons of Temperance and the Independent Order of Good Templars or Good Tipplers right up to the Supreme Council of the Secret Empire of Freemasonry.

And now let me go back to where we started and inquire, What is the reason we are not making more progress? Are we honest in our purpose? Is our eye single? Are our hearts right with God? Is it our only aim in all our Anti-masonic efforts to exalt and honor and glorify the name of the Lord Jesus? If this is not our one great and only object all our best laid plans will fail and the most strenuous efforts that we can put forth will surely come to nought. I feel deeply on this subject. I am very anxious about it, and hence I hope I'll be pardoned for speaking right out as I want to say that I have no sympathy with the so-called political part of this Anti-masonic work. I believe it is entirely wrong and I furthermore believe that the Christian men and women who are so nobly engaged in this terrible conflict ought to oppose and withstand Freemasonry and all other secret associations upon purely Christian grounds and from the sole desire of debasing Hiram and exalting Christ. I am really pained and very much distressed sometimes when I read of so many votes being cast here and so many there and men scrambling and squabbling over the miserable politics of earth when they ought to be laboring for Christ and opposing Masonry in his name, and because it is a miserable counterfeit of his most glorious Gospel.

Another reason why I think we are not progressing as rapidly as we ought or at least as we might, is because we do not make effort enough to circulate the *Christian Cynosure.*

Every one who reads this paper must admit that it is good—that in fact it is among the best, if not the very best paper received into the family. And aside from all this it is the only paper in the country which is the common medium of communication among all Anti-masons, no matter where they live or to what church or denomination they belong. Some time ago I used to solicit subscriptions for the *Cynosure* where I lectured, but I thought that possibly the friends living in the place might do that work to better advantage than I could and so I have generally left it with them. But now I intend, the Lord willing, to change that plan, and so in future I shall make it a condition that whoever sends for me to lecture or work the degrees, must assist me then and there by personal canvass to obtain as many subscribers for the *Cynosure* as can be possibly got. Now please don't forget this. Read it over again. The *Cynosure* must have a larger circulation inside of twelve months or I would not give much for the success of the Anti-masonic cause nor for all the monuments that could be raised to Morgan in a whole lifetime. My dear friends, we ought to shut down at once upon this idea of exalting men and following in the world's ways.

And now, last of all, another and perhaps the chief cause of our want of more success is because we do not ask our Father often enough and earnestly enough to assist us in our efforts, to give us more power with men, and to teach us by his blessed Holy Spirit how to labor in this great cause—the cause of "the Gospel of the blessed God." Every Christian in the land is an Anti-mason. I do not mean every church member, because there are thousands of church members just as far from the Lord as Masons are, but I mean every man and woman who "loves the Lord Jesus Christ in sincerity." And if all of these men and women were reading the *Cynosure* weekly and praying to their Father daily, for the overthrow of Baal-worship, thus having fellowship with one another on the ground of magnifying the name of Christ and communion with the Father through Christ, what a grand and glorious work would be carried on throughout every part of the land against the terrible demon-worship of the lodge.

Brethren, can I say anything more to arouse you to greater action and more determined effort? Read carefully, asking the Lord to bless it to you, 1 John 2: 28. Don't let us be "ashamed at his coming." "The night is far spent"—the world's long night of darkness—"the day is at hand." "The Morning Star" will soon be visible when the church will be caught away to meet and be rewarded by her glorious Head, and then, my brother, you and I will be sorry (if such a feeling be possible in our then glorified and happy condition) that we had not done more faithful service for our exalted Lord and reigning King.

Very kindly and fraternally,
EDMOND RONAYNE.

THE SERMON.

FREEMASONRY AS A RELIGION.

Preached by Rev. J. Day Brownles, Sabbath, Dec. 7th, 1873, in reply to an oration by Rev. Dr. Mayer at the dedication of a Masonic hall in Wellsville, O.

TEXT.—For there is one God, and one Mediator between God and man, the man Christ Jesus.—1 Tim. 2:5.

As I announced last Sabbath, I to-day expect to answer the attack upon Christianity and the Church of Christ which was made at the dedication of the Masonic hall a few weeks since. First, I wish to make a few prefatory remarks.

I never studied the subject of secret societies till called to it by this occurrence. I never owned any of their revelations—never read any works on the subject, for or against. I thought they were unnatural obligations, cutting through natural ones, as the family and the church, and often alienating natural relations by forming unnatural ones.

Their secrecy, too, looked suspicious—as if there was something wrong. It seemed to give bad men an advantage, and even weakened the moral sense of the goon, by the constant thought that every thing done here, or through or by this order, is covered up till the day of judgment. It also looked like a reflection upon society, as if we needed to be watched; and at the same time a stealth-like though unmanly and cowardly conspiracy against it; and it certainly seemed contrary to the command of Christ, to "let our light shine before men," and to "have no fellowship with the unfruitful works of darkness;" and also to his example, who "spake openly to the world," and "in secret have I said nothing;" and to that of the Apostles, who "renounced the hidden things of dishonesty." But it seemed like uniting with the wicked, under the prince of darkness, who do "works of darkness," and "they love darkness, because their deeds are evil." "Woe unto to them that seek deep to hide their council from the Lord, and their works are in the dark; and they say, Who seeth us and who knoweth us?"

Their oaths, also, swearing or promising before they know to what, always seemed objectionable to me. "To agree to give yourself passively to your guides, to lead you whithersoever they will" looked like making one's self a very slave. I wondered that a man, a freeman who has a mind and a conscience of his own, must live and die for himself, and be judge for "the deeds done in in the body" and "for every secret whether it be good or evil;" I wonder that he would make such a promise. So to promise to "conform to all the ancient established usages of the order," before the vail was was lifted, and you saw whether those "ancient and established usages" were heathen or Christian, seemed very much like ensnaring and enslaving the conscience, and pronouncing with an oath, to do good or to do evil, and it be hid from him." And to promise "to ever conceal and never reveal" anything, before we know what it is, whether or not the law of God may require its exposure, seemed like both being deprived of our liberty, and disabled in our duty as witnesses for the truth. All this did not seem to me at all like swearing in "righteousness, truth and judgment," as the Scriptures require.

These and other objections I have long had to secret societies; but not till I came to Wellsville did I know that they made claims to be a religion, and even here I came to the knowledge slowly. I was a dull student; and as I see it now I look back and wonder at my stupidity. It was in this way.

First I was set to thinking by some obituary notices that appeared in the paper, in which the brethren, in substance, expressed the assurance that, from their knowledge of the deceased as a good Mason or Odd-fellow, their loss was his eternal gain, and he had gone from the lodge below to the Grand Lodge above. I was astonished at this, but when, being a stranger to deceased, I enquired their character, and was informed that they had lived unchristian lives, and died as they lived, my astonishment was increased. To think good men, for I knew there were such belonging to the lodge, would publish and teach men to believe these three delusions: first, that an unchristian man had gone to heaven; second, that he had gone there because he was a good Mason or Odd-fellow; and third, that heaven is a Grand Lodge above! I began to see dimly.

Next I saw—sent from headquarters I was told—hanging upon the walls of Odd-fellow parlors, pictures of Jonathan and David, I believe, embracing each other, and around and over them Odd-fellow symbols. I thought now, Is it possible they are trying to delude the ignorant into believing that their society is founded upon the Bible, and so lead them to build hopes for eternity upon it? This was strengthened by learning that passages of Scripture were pointed out to the Odd-fellow student, as establishing the divine authority of the order. My eyes were opening.

But when, having been absent for a few weeks, one Monday, after preaching Jesus and him crucified, the day before, I picked up the East Liverpool *Gazette*, sent me by the editor, and read the oration of "Dr. Mayer, the orator of the evening," at the dedication of "one of the finest Masonic halls in Ohio," my eyes were opened, and now, seeing clearly, as a sworn witness for the truth, I must declare it.

It has been said, I ought not to preach on the subject of secret societies. What! know there is a false religion here, attempting to take the crown from my Redeemer and allure and destroy immortal spirits, and a minister of Christ and seeker of souls not expose and denounce it! No, no, by the grace of God, I will never, no never, prove so recreant to my trust. Immortal souls are at stake, the church is assailed, Christ is dethroned, I rise on behalf of the truth.

But it has been said, I know nothing about these societies. I do not propose to tell you what I know, neither what they who have come out from them have revealed; but to tell you what they declared themselves to be. I have Dr. Mayer here, and that book—perhaps some of you recognize it. It is titled "The Craftsman and Templar's Text Book." I received it through the postoffice. It represents itself as coming from the Wellsville lodge. Accompanying was a note, saying, "We present you the enclosed book which contains the fundamental principles of our order," etc. I am very much obliged, gentlemen; and I assure you I have studied it diligently the last few days. It has been a text to me, indeed, and it has done me great good. I doubt if it has ever so benefitted yourselves; but I hope it may yet, and I shall do my best to have it. * * *

FREEMASONRY'S CLAIMS TO BE A RELIGION.

I do not expect to speak much of Odd-fellowthip; but would just say that all I prove in regard to Masonry is true of Odd-fellows. I have examined the authorities.

What we wish to notice particularly to-day, is the claim of Freemasonry to be a religion.

The doctor begins his address thus: "Brethren: The honor conferred on me, on this most solemn occasion, is certainly great; for the work to be done is important. The dedication of a hallowed place to the service of the incomprehensible Architect of the universe, signifies a worship of unsurpassable devotion, in which all the laborers of the invisible Master participate." Does not that sound very much like dedicating a church?

But toward the close of the address he declares himself plainly: "Yes, brethren, Freemasonry is truly the great art to promote the perfection of mankind;" and a little further on he says: "Such being the case, this great art may be called a religion. It defines the relation of the individual man to his Creator, to his fellowman, to himself; it develops man into perfection." Again. "Is it not a religion? A religion! No, my brethren, we may rather call it *the* religion. It is entitled to this sublime distinction through its aim to make man's life happy and godly, and his death enviable and peaceful. It is certainly the true religion of mankind." And he then describes what a true religion is, and concludes by saying, in substance, that a good Mason loves the religion of Masonry, and hates the religion of Christianity.

Now, that is late authority, and I should suppose good authority. That man stands high in the degrees and knows more about Free-

masonry than the members of Wellsville lodge do. Moreover, he is recognized authority—their orator, called from a distance to represent their system. Further, if it is not true let them contradict it as publicly as it has been declared and published. They dare not. They should not be misrepresented. They are not. He knew what he was doing and did not falsify his own craft. No minister in the church of Christ would declare Christianity to be not a religion, when it is; and yet this would be no greater mistake than to proclaim Freemasonry to be a religion, if it is not. And if such a minister could be found, he would not remain unrebuked and unsilenced, and by his own church, too. Yes, "silence gives consent." Masonry is "the true religion." It was so declared by one of her leading orators at the dedication of one of her best halls in Ohio, and published and republished; and for more than a month the Wellsville lodge has stood by the assertion, and proposes to do so. It is startling!

And yet this is just what Masonry is—a religion, but not the true religion. Here, in this book, I find its creed; its hymns and Scriptures, and prayers; its order of advancement in perfection, from the "Entered Apprentice" up to the "All Puissant;" its priests, and symbols, and offerings; all here in the text book of Wellsville. To read this book you would think they were doing little else than singing and praying, and reading Scripture, and engaging in the worshipful services of their religion. I wonder why some of them love it so much who are not particularly given to worship in their families, and to attendance, especially in a dark night, upon the prayer meeting and church of God. But perhaps it is the kind of worship that makes it attractive.

Yes, Freemasonry is a religion. It claims to be a saving religion, to perfect man, and at last to take him from earth to heaven—the lodge below to the lodge above. Here, more authority, and if possible, even better than this text book. Webb, in speaking of the common gavel, says on page 47: "But we as Free and Accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all vice and superfluities of life, thereby fitting our bodies as living stones for that spiritual building, that house not made with hands eternal in the heavens." So, Salem Town in his "System of Speculative Masonry." Now, this work is recommended by nine grand officers, and by Hon. DeWitt Clinton, General Grand High Priest of the General Grand Chapter of the United States of America, and Grand Master of the Grand Lodge of New York, etc., etc. He says: "The principles of Freemasonry have the same co-eternal and unshaken foundations, contain and inculcate the same truths, in substance, and propose the same ultimate end as the doctrines of Christianity." Again: "In advancing to the fourth degree, then the Freemason is assured of his election and final salvation. Hence, opens the fifth degree, where he discovers his election to, and his glorified station in, the kingdom of his Father." I thought Masonry was not sectarian, and yet here we have the distinctive doctrines of election and perseverance! I wonder how all men agree to that. But again, page 78: "With these views, the sixth degree is conferred, where the riches of divine grace are opened in boundless prospect," and so on "from glory to glory." Now this is high authority. Does it not claim that Freemasonry is a saving religion? If not, can language make such a claim?

So in conformity with all this teaching, do not Masons, when defending their order, tell you, in their innocence, how solemn they feel when entering the lodge and engaging in its "sacred services," "why, the church does not so impress them." It is the weakest thing they could say for it. And others will declare, "It is religion enough for them." And do not the obituary notices universally declare, in substance, that because they were good Masons they have only gone from the lodge on earth to the grand lodge in heaven? "Wherefore, comfort ye one another."

Yes, their books publish and their orators preach, and their members believe and practice that Freemasonry is what the doctor called it: "A religion"—"no, *the* religion"—the *true* religion"—"the true religion of mankind;" and this certainly excludes all other religions; and there is no hope at all for such poor souls as are only Christians! How narrow and ungenerous!

What kind of a religion is Freemasonry? We answer:

1. It is a profane religion. Here, for strongest proof, I should produce their oaths; but they do not reveal them, and I am not calling other witnesses to-day.

See how they symbolize Jehovah. The doctor says: "The double triangle signifies fire and water, and represents the mighty and good God. A triangle with the apex upwards, which means a flame, is the symbol of mighty God." So Webb, page 280, "I now have the pleasure of investing you with the Triple Triangle, a beautiful emblem of eternal Jehovah!" Where did they learn to thus symbolize the Almighty? Not in the second commandment. No, nor in all God's holy word. "God is a spirit." As another remarks, "I suppose the Israelites did not think Jehovah was really like their golden calf, but they took it for a symbol or emblem of Deity. Was that any worse than to represent him by a triangle? Nay, I believe the latter more gross and absurd. Is Jehovah three cornered, or nine cornered? How degrading and absurd!"

Again. The religion of Freemasonry is guilty of the profanation of holy things. Here is Jacob's Ladder, the Ark of the Covenant, the Altar of Incense, the Burning Bush, the Breastplate of the High Priest, etc. Now, how do they use these emblems? Either as a means of worship, or not. Is it in worship? Then they are Judaising, to say the least; and doing what is not only not required, but forbidden by Christ—he having done away with these things by offering himself. But do they use them, yet not as a means of worship? Then, that is profanation of the gravest character—taking them from their original design, and making things sacred common and profane. Even heaven, that holy place, where nothing unclean can enter, is profanely converted by them into a lodgeroom. Oh! is not this wickedness? How dare men thus trifle with God's holy things!

Again: The religion of Freemasonry profanes God's name. They have Master Masons, Mark Masters, Past Masters, and Most Excellent Masters, etc.; and yet the Christian is taught to "call no man Master." They have Priests, High Priests, Grand High Priests, and a "Most Excellent General Grand High Priest." This is above Christ, who never got higher than "Great High Priest." Then they have Most Excellent, and Most Worshipful! Who is Most Excellent and Most Worshipful but God? Is not this assuming his titles? Then, to eclipse all, and as if to get a name above every name that has been named, either in heaven or on earth, they have a "Thrice Illustrious Grand Puissant," which means the Most Powerful, or, literally, the All Mighty! What horrid blasphemy! A mortal man and a sinner calling himself and being called "The All Mighty!"

Again: The religion of Masonry profanes the Holy Scriptures. They mutilate them, as we shall subsequently see. I do not know what form of government to call this Masonic church. It is not Presbyterial, or Episcopal, or Congregational; and yet it has a form of government and follows it as rigidly as either of these. In this Church Manual—it is nothing else—they have different degrees of religious advancement, as we have quoted, just as another church may have—as from probation to confirmation, or from licensure to ordination. Now, set to each of these degrees is a hymn and prayer appropriate, and Scriptures more or less illustrated,—here are the pictures—upon which they claim the degree is founded, and which they interpret and apply in this manner. Now hear how they travesty and caricature the Holy Scripture; for what follows is true of the Masons or Oddfellows, or of both. When the bandage is removed, and the apprentice passes from darkness to light, these words are read: "God said, Let there be light, and there was light;" as though God, by these grand words, meant the making of a Mason or an Odd-fellow! The three knocks at the door, by the candidate, are explained, "Ask, and it shall be given; seek, and ye shall find; knock, and it shall be opened unto you;" as if Christ, by these assuring words, meant the entering of a lodge. In order to inspire the Odd-fellow candidate, these words of God are kept before him: "I will bring the blind by a way they know not; I will lead them in paths that they have not known," etc. See Odd-fellows' Manual, page 92. Just as if God in this language promises that he will lead the candidate into the lodge. At the making of a Mark Master Mason (see Text Book, page 90) the following texts of Scripture (I read from the book) are introduced and explained: "The stone which the builders refused is become the head stone of the corner," and others like it, just as if these words, which refer exclusively to Jesus Christ, only refer to the making of a Mason. Oh! is not this taking Christ's glory and giving it to another? Then at the close of these ceremonies they read: "To him that overcometh will I give to eat of the hidden manna, and give him a white stone, and in the stone a new name written, which no man knoweth save him that receiveth it." [Rev. 2: 17.] And then, I understand, presenting the stone to the candidate, he says: "I present you with a white stone, in which is written a new name." Is not this trifling with the Word of God? Nay, it is worse—it is sacrilege. Nay, it is worse still. I cannot characterize it. But, as if that were not enough, Christian Mason, listen to the application of Heb. 7: 20, 21, to your Masonic High Priest. [See Text Book, page 170.] "And inasmuch as not without an oath he was made priest; for those priests (under the Levitical) were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest forever, after the order of Melchisedeck." Seriously, my Christian brother, is not this worse than robbing your Lord of his glory? Is it not a bold and impudent falsehood to say of him whom you exalt to be your High Priest, "But this with an oath by him who said unto him, The Lord sware and will not repent; thou art a priest forever, after the order of Melchisedeck." The Lord never said or swore anything of the kind to him; nor will he accept your offerings at his hands.

Now we have seen, without revealing their oaths, and from their own books, that Freemasonry makes "graven images;" that it profanes holy things; that it profanes holy names, even usurping some of the titles of the Saviour, and of the great God himself; and that it profanes the holy Scripture. May we not then fairly conclude that the religion of Freemasonry is a profane religion? Is not this sound logic? I leave the Christian Mason to meditate upon, and pray over if he will, these things. Remember there is nothing more hateful to God than a profane religion. There is nothing more dear to God than his own glory; this robs him of it. There is nothing which he guards more jealously than his own worship; this prostitutes it. It was not so much their idols as their false worships that ruined the Israelites. It was against these that the direful denunciations of God through the prophets were hurled. It was for offering strange fire that Nadab and Abihu were devoured before the Lord. It was for strange worship that Moses caused the execution of three

thousand Hebrews in one day. O brother, our God is a jealous God. Our God will not be mocked. Our God is a consuming fire. How dare you, then, O how dare you approach him in an unauthorized manner, profane his holy things with unhallowed hands, and offer strange worship before his burning throne! O brother, stop and think!

Again, Christ is excluded from their prayers. Surely if the name of our blessed Redeemer would be recognized anywhere in their system it would be in their prayers. Is it found there? No, not one syllable of that sweet name. I will read a few from their text book. Page 26. "A prayer used at the initiation of a candidate." It is too long to quote in full. It concludes: "Endow him with a competency of thy divine wisdom, that by the secrets of our art, he may be better enabled to display the beauties of brotherly love, relief, and truth, to the honor of thy holy name. Amen." No Christ, no grace; but "by the secrets of our art." Who taught men to pray that way?.... Here is the closing of their funeral prayer, page 131. "After our departure hence in peace, and in thy favor, may we be received into thy everlasting kingdom to enjoy in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen." What is that—"the just reward of a pious and virtuous life!" So here is the plea they make—the merits on the ground of which they ask life everlasting! Christ is not only ignored, but with the most unblushing self-righteousness, they substitute the purity and virtue of their own lives. What a prayer is that with which to approach the throne of that God between whom and man there is but one Mediator, the Lord Jesus Christ! What if God would answer that prayer? It would send any man who offers it to hell, for "no flesh can be justified in his sight." God forbid I should ever make such a prayer as that!

So I have analyzed these prayers, and there are not a few of them, prayers made at the dedication of their halls, at the opening and closing of their lodges, at the initiation and advancement of their members, and at the burial of their dead. I have looked them all over, and I assure you I have not found a single recognition of the Lord Jesus Christ, the Great High Priest of *our* profession, who has passed into the heavens, and who ever liveth to make intercession for us. Let the Christian Mason examine them. But why labor on this point? We have the law. The Monitor says, "Prayers, in Masonic lodges, should be of a general character, containing nothing offensive to any class of conscientious brethren." Then the Jew can *demand* the exclusion of your Saviour! But you have all heard Masonic prayers. Did you ever hear Christ's name in one of them? And let me ask you who were present at the dedication of their hall, did you hear Jesus' name mentioned, or his atoning work pleaded in the prayers that were sent up to God's burning throne, even from the lips of his own ministers? No! There were Jews and infidels there, who hate the name of Jesus worse than they do that of Satan; and by the laws of Masonry, it dare not be introduced in the exercises of that religion in which "all men agree."

And yet the Word of God teaches us to "give thanks always, for all things, unto God the Father, in the name of our Lord Jesus Christ." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." Jesus himself says: "And whatsoever ye shall ask in my name, that will I do that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." Again: "Whatsoever ye shall ask of the Father in my name, I will give it you." Once more: "I am the way, the truth, and the life; no man cometh unto the Father but by me."

We have now proved by their own witnesses, that Freemasonry is *a* religion; but that it is a profane and Christless religion! We then conclude that it is not the true religion—the religion of mankind!

What religion then is it? Here is their creed, page 357: "Creed of a Mason is the belief in God, the Supreme Architect of heaven and earth; the dispenser of all good gifts, and the judge of the quick and the dead." Is there anything about the Holy Spirit and his offices in that creed? Is there anything about the name, or person, or work of the Saviour in all that Masonic creed? And yet the Bible teaches: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." "One Mediator between God and man, the man Christ Jesus." Freemasonry then proposes to save man without a Saviour! Oh! what a cheat and delusion!

"Heaven still with laughter the vain toil surveys,
And burles mad men in the heaps they raise."

And what shall we say of men who engage in this worship, trust it, and teach men so? Men who come to sick humanity, and prescribe poison instead of medicine. To hungry, starving immortals, and give a scorpion instead of a loaf. May God in mercy deliver us from them, as birds from the snare of the fowler!

Masonry boasts that she is "a religion in which all men agree," and what religion is that, I pray? It is not the Christian religion; for with this all men do not agree. The Doctor said: "The religion of Freemasonry is within the reach of Jew and Gentile, the Mohammedan and the Hindoo." What religion is this that is so accommodating? Let us see. It is not the Christian religion; for the Jews will have none of Christ. It is not the Bible religion; for the Mohammedan has no Bible. It is not the religion of the true God; for the Hindoo believes not that the Lord he is God. What religion then is it? It is pure Deism. It believes not in the Divine Son, the Saviour. It believes not in the Holy Spirit, the Sanctifier. It believes not in the Bible, for it has robbed it of its glory by taking away its Gospel. It does not believe in the true God; for the God of the Bible is the true God, and the God of the Bible is a God in Christ. But what then is its faith? It has none except that which nature teaches. It requires belief in an Incomprehensible Architect of the universe. That is all, and he may be either the God of the Pantheist or the Great Spirit of the American Indian. It is pure Deism.

We conclude now: Freemasonry is a false system of religion; that was a false worship which was set up, and that was nothing else than a heathen temple which was consecrated in the town of Wellsville, Ohio, on the thirtieth night of last October; and over its dark door, as on the altar of the Athenian, might truly be inscribed—To the unknown God!

Is it any wonder, then, that called by this providence, I rise under oath upon this witness stand to-day, before God and man, to testify against this delusion and for the faith once delivered to the saints? Nay, can I, dare I, do aught else? Not for untold gold. Woe unto me if I preach not the truth! "There is one God and one Mediator between God and men, the man Christ Jesus."

Correspondence.

An Interesting and Important Letter.

PARIS, 24 Mai, 1881.

To Mr. Blanchard, Esq., Editor of the Christian Cynosure.

MONSIEUR:—Un de mes amis qui habite in l'Amerique me a fait connaitre quelques numeros de votre interessant journal le C. Cynosure, et hi a envoye quelques liver der adresses de l'American party dans la derniere Campagne Presidentielle.

M. occupant moi meme d'etudes sur Franc Maconnierie. J'ai en la pensee de vous adresser por la meme malle, un important ouvrage intitule:

Les Societies secretes et la Societe: ou Philosophie de l'histoire contemporaine, que J'ai edite et continue. Je crois pouvoir dire que cel'ouvrage ecrit en Francais le plus complete sur ce sujet.

Il me semble que vous pourrer vous trouver certaines documents intressant. Les Franc Macons d' Europe sont beaucoup plus mauvais que leux d' Amerique et meme D' Angleterre. Mais c'est un grand malheur pour les honnetes Americains qui ont eu la sottise de se faire recevoit dans la loge, d'etre ensuite oblige de recevoir dans leur loge, et de traiter comme freres des hommes ennemis de tout Christianisme et des principes de l'ordre social.

Je suis persuade que de mon cote J'aurai beaucoup a profiter en connaisant mieux les travaux des membres distingues de l'Antimasonic league et je vous serai faut oblige si a letre d'exchange fraternal (mais Anti-maconique) vous aviez la bonte de me envoyer quelques uns de ces ecrits que vous jugerez les plus propres a me faire conncutre les point de vue particulier apresequel vous combattez Franc Maconnierie.

Mon livre est ecrit aupoint de vue Catholique et it peut se y trouve quelque passage qui vous choque.

Croyez cependant que je n'ai jamais en—intention blessante pour les chretiens qui permanent croyants en notre Sauveur dont malheurment separes de nous; et j'apprecie hautment la droiture et la loyante de leux permanans. Receivez, je vous prie.

Monsieur, l'assurance de la haute consideration avec laquelle je suis votre tres humble serviteum,

CLAUDIO TANNET.

Professor de Economie Politque,
L'Universite Catholique de Paris.
38, rue de Varenne, Paris.
(France.)

TRANSLATION.

PARIS, May 24, 1881.

SIR:—One of my friends who lives in America has made me acquainted with some numbers of your interesting journal the *Christian Cynosure*, and has sent me one of the addresses of the American party in the late presidential campaign. I have occupied myself in the studies of French Masonry. I have thought of sending an imporant work on this evil, entitled "The Secret Societies and Society: or, The Philosophy of Contemporaneous History," which work I have published and still continue (to publish). I think I am able to say that this is the most complete work written in France on the subject; and it seems to me that you may find some interesting documents in my books.

The French Masons of Europe are worse than those in America or England. But it is an evil to the honest Americans that, when they have had the folly to join the Masons, they are obliged to receive into their lodges and treat as brothers, men who are the enemies of Christianity and the principles of social order.

I am persuaded I shall be much profited by knowing better the methods of the distinguished members of the Anti-masonic league; and shall be much obliged if you will exchange a letter fraternal (but Anti-masonic). Will you have the goodness to send me some of those writings which you judge suitable to make me know the particular point of view from which you attack French Masonry.

My book is written from a Catholic point of view, and there may be found some passages which will offend you.

Believe, meantime, that I could never cherish an intention injurious to those Christians, permanent believers in our Saviour, who have the unhappiness to be separated from us. And I highly appreciate the uprightness and loyalty of their firmness.

Receive, I pray you, the assurance of the high consideration with which I am, your very humble servant,

CLAUDIO TANNET
Professor of Political Economy in the Catholic University of Paris.
38 VARENSIE STREET,
PARIS, (FRANCE).

NOTE.—The above, with two large volumes, have just been received at the *Cynosure* office. Our readers will be profoundly interested in the learned and gentlemanly correspondent, and more so in the exceedingly interesting documents which we shall, from time to time, give them from his books.—ED. CYNOSURE.

Masonic Polygamy.

BLOOMINGTON, Ill.

EDITOR CYNOSURE:—Meeting with an ex-Mormon of the time of Jo Smith we were enabled to gather a few items which may be interesting to your readers. They were at least new to us, and we send them, both as matters of history and as throwing some light on the present Mormon question.

When the great apostle Smith sought to establish his empire he

adopted at one gulp the whole Masonic ritual, signs, grips and passwords. He was himself a great Mason and domesticated that sublime institution in his endowment house in Nauvoo. This does not speak highly for his industry, as he might easily have invented a system of his own. Our ex-Mormon became a full fledged Mason in the endowment house in Nauvoo and thereafter passed in various Masonic lodges. This shows at least that his Masonry was not spurious.

This also will explain to some who remember the troublous times when Nauvoo was the Mecca of all good Mormons; how, although they were often proved guilty of almost all crimes yet they were never convicted; how they at last roused the mob power which ended only in their expulsion.

This gentleman in referring to the death of Jo Smith in Carthage jail, stated that at the time he was shot he was making the "grand hailing sign of distress." This we have from several sources and we have no doubt of its correctness. So it seems that some profane cowan in the crowd did not heed the Masonic signal and pulled a trigger, not having the fear of the lodge before his eyes.

It is not strange that polygamy should seek alliance with organized secrecy; and we are quite sure that the "twin relics" of barbarism should figure as a trio, namely: slavery, polygamy and secrecy.

We think the above may help to explain why the law of the land has not taken hold of the Mormon question long ago.

H. D. Whitcomb.

Questions for United Brethren to Answer.

It is a well known fact that all organizations have a system of rules or regulations for their government; and further, as a protection against impostors, all organizations require a test of membership. An expression of sympathy for the objects for which an organization has been effected, by those who apply for membership and an agreement on their part to be governed by its rules.

The church of the United Brethren in Christ requires a test of membership by which all applicants must answer affirmatively three questions. (See Dis. page 17.) The third question is one of importance, viz., "Are you willing to be governed by our church Discipline?"

Suppose a person should answer this question in the negative, would he come up to the required test? Could he be received into church membership? Or if he would answer in the affirmative and should afterward declare the opposite, should he be continued as a member, seeing he has forfeited his covenant relationship to the church?

Previous to licensing either quarterly or annual conference preachers the following questions are put: "Are you satisfied with our church government?" and "Will you submit yourself to the counsel of your brethren?" (See Dis. pp. 45, 47.) If the person receiving such license should afterwards virtually or positively declare that he is not satisfied with it neither will he be governed by it as a whole, is it just or proper for the church to continue him in said relation seeing that he now holds sentiments which would have barred him from receiving license at all? Is it not dangerous to the peace and prosperity of the church for its officers of authority to overlook or wink at such matters which cause contentions and divisions in the church? Is it consistent or at all proper for members to vote for the election of such as delegates to the General Conference? Is it not dangerous to the institutions and long established principles of the church, yea, more, is it not an injustice and a great wrong to the membership, to admit to a seat in said body, those as above stated, who are not only not in sympathy with the principles of the church but openly antagonize them?

Inquirer.

Our Mail.

The following indicates something of a stir. It is from Jacob Ring, Marion, Ind.:

"We are about to have a court-house corner-stone laid here in Marion. The Masons have impudence enough to try and make the people believe that they only are competent to lay a corner-stone either for church or state. There is some opposition, but I am afraid not enough to prevent its being done by them. I want to have on hand a good package of tracts and leaflets to distribute broadcast about here—the best you can select for the occasion."

Masonry is brazen-faced as Jezebel, while brass hearted and brass-knuckled, and an incubus on civilization like the brazen Colossus which bestrode the harbor of Rhodes with a dart in one hand and false fire in the other. It stops at nothing which it believes will be "for the good of the order," even asking honest citizens to pay for the privilege of having it rob them of their money and votes and cheat them of their rights in those houses where its Masonic courts of injustice dispense with the law and punish the righteous according to the grips, signs and passwords in such cases made and provided. The placing of such a Masonic imprint upon public property is an insult to every citizen and should be most indignantly resisted.

Wm. Davis, Chelsea, Mass., says:

"It gives me pleasure to commend the Cynosure for its evangelistic tone, its political attitude and its fearlessness and faithfulness in rebuking the sins of to-day."

John Leeper, Senecaville, O., writes that sickness has prevented him from doing much in the subscription field the past winter, but he has the promise of several names. He says:

"I intend to do my humble part in this great reform. God wants workers, not drones. If all who profess to be with us would get the armor on and go to work we would see the 'works of darkness' fall and righteousness set up in its stead."

He says further regarding the church of which Bro. Canfield spoke in the Cynosure of May 5th:

"The picture the brother gives you is as a general thing a fair sample of the popular churches of the present day. 'Five Masons can lead or drive 295 other members, and that with a good minister who does not sympathize with secret societies'! Now this being the case those members and that minister should make the church so warm that those five brethren would either reform or leave the church. And if they did not, then I would advise any in that church who are truly opposed to the lodge to do as I did with the M. E. church—'come out of her and be not ye partakers of her sins.'"

That is sound doctrine. Only see to it that the work is done in love, according to Scripture, and without harshness or self-seeking.

J. S. Amidon, Corry, Pa., writes of the Cynosure:

"I do not feel as though we could do without the Christian Cynosure. We look upon it as one of the best papers published. If men would follow its counsels under Christ it would lead them out of all the dark, secret dens that have been invented by wicked men and devils; for which we will ever pray."

S. Daniels, Forestville, N. Y., writes of a discouraging, but, alas! too common state of affairs, in that vicinity. How often we need to remember that "He that is for us is more than all they that be against us":

"The ministers and most highly esteemed men of our community are either Masons or afraid to raise a voice against the lodge. The churches with one exception are under the control of secretism, and willing so to be, and the common expression among those who are not Masons is, 'I don't know anything about Masonry, and I don't want to.' We need a good lecturer here to enlighten the people."

The next best thing to lectures for spreading the truth is a shower of tracts or other reform literature, which can be had at small outlay and will do very much good.

Bro. Seeley D. Kinne writes a good word from Abingdon, Ill., as follows:

"We have succeeded in stirring the Masons pretty thoroughly here. We are holding a holiness meeting and are denouncing sin in every form—Masonry coming in for its share."

When "Masonry comes in for its share" of just denunciation in all the churches, in common with unpopular sins, the anti-secrecy reform will well nigh have accomplished its mission.

Eliza Tuttle, Burr, Vernon Co., Wis., writes:

"I hope that there will be more written on the subject of separation of Christians from those ministers and churches that will sustain Masonry. I am nearly 70 years old and cannot expect to live many more years, but I shall feel to sustain the anti-secrecy cause while I live."

I. Leonard, Fine, N. Y.:

"The cause of God lies near my heart, and I feel that this is God's cause. Why he should permit Masonry to exist and prevail is more than I can see. I circulate the Cynosures as fast as I read them, and the leaven begins to work to quite an extent."

Edward Etter, Minden, Webster Parish, La., writes an interesting item from the South:

"I am at open war with the Masonic (dis) order here—single-handed, too, for no man offers to help me. The Masons are very numerous, and persecute me in every conceivable way, although I have never 'received the mark of the beast,' having been convinced of their evil ways when very young—and I am now old. The male population of this place are about one-third Masons, one-third favorable to them and the other third indifferent. All except the initiated seem to be entirely ignorant of its history. Counting the members of other secret societies and Spiritualists living here, I doubt if even one-third of the males are disconnected with them. They have even established a 'ladies' degree' lately. Can't you send some brave lecturer here to the help of the Lord? * * * There has not been a preacher sent to either the Methodist or Baptist churches here for years past that was not a member of the lodge. The first Anti-masonic church started can count me as one member, certain."

Sabbath School.

Special Lesson.

AARON'S CALF WORSHIP.—Lesson, Exodus 32:1-14.

HOME READINGS.

The Punishment. Ex. 32:15-35.

The Intercession. Ex. 33:1-17.

Jeroboam's Calf Worship. 1 Kings 12:26-33.

Gideon's Snare. Judges 8:22-27.

The Brazen Serpent. 2 Kings 18:1-6.

Remember and be Humble. Deut. 9:7-29.

LESSON TEXT.—"They changed their glory into the similitude of an ox that eateth grass."—Ps. 106:20.

NOTES.

Moses was a god to Aaron; indeed Aaron seems to have been nobody without Moses. "A man of words but not of deeds; weak and irresolute; so much so that he consented to make a calf for the people's idolatry provided they agreed to give up their jewels for the purpose. It is possible that in making this proposal he might hope to divert them from their design, as thinking they would not give up their jewelry; but the witchery of idolatry overbalanced even the females' love of dress.....Whether Aaron made a likeness of the Egyptian god Apis, who was represented as an ox or calf; or whether he borrowed the form of his image from the cherubim, of which this figure, in some instances at least, formed a part, we presume not to decide; but it is clear that he did not mean to renounce the worship of Jehovah, for he proclaimed a feast to the Lord at the same time that he set up the calf. The zeal of these idolators may however shame true believers. It is supposed that Moses had not been absent more than a month, when they were utterly out of patience at the delay, and were anxious to proceed. More than a week or ten days can hardly be allowed for forming and worshiping the idol; and when the appointed day came they rose up early and offered burnt offerings in the morning; sat down to feast upon the latter and then 'rose up to play;' an expression that plainly enough intimates their conduct was not influenced by true devotion, which abhors such levity."—Cottage Bible.

This almost incomprehensible degradation of human reason was no doubt the result of the debasing influences which operated on the minds of the Israelites during their sojourn in Egypt, where, amid the daily practice of the most degrading and revolting religious ceremonies, they were accustomed to see the image of a sacred calf, surrounded by other symbols carried in solemn pomp at the head of marching armies; such as may be still seen depicted in the processions of Rameses the Great or Sesostris.—Kitto.

The incidents related in this chapter disclose a state of popular sentiment and feeling among the Israelites that stands in singular contrast to the tone of profound and humble reverence they displayed at the giving of the law. Within a space of little more than thirty days their impressions were dissipated; and although they were still encamped upon ground which they had every reason to regard as holy; although the cloud of glory that capped the summit of Sinai was still before their eyes affording a visible demonstration of their being in close contact, or rather in the immediate presence of God, they acted as if they had entirely forgotten the impressive scenes of which they had been so recently the witnesses.....It would be imputing to the Israelites a greater sin than they were guilty of, to charge them with renouncing the worship of the true God for idols. The fact is, they required, like

children, to have something to strike their senses, and as the Shechinah, "the glory of God," of which they had hitherto enjoyed the sight, was now veiled, they wished for some visible, material object as the symbol of the Divine presence, which should go before them as the pillar of fire had done.—Jamieson.

Alas! alas! it has ever been thus in man's history. The human heart loves something that can be seen; it loves that which meets and gratifies the senses. It is only faith that can "endure as seeing him who is invisible." Hence, in every age, men have been forward to set up and lean upon human imitations of divine realities. Thus it is we see the counterfeits of corrupt religion multiplied before our eyes. Those things which we know, upon the authority of God's Word, to be divine and heavenly realities, the professing church has transformed into human and earthly imitations. Having become weary of hanging upon an invisible arm, of trusting in a invisible sacrifice, of having recourse to an invisible priest, of committing herself to the guidance of an invisible head, she has set about "making" these things; and thus from age to age she has been busily at work with "graving tool" in hand, graving and fashioning one thing after another, until we can at length recognize as little similarity between much that we see around us and what we read in the Word as between a "molten calf" and the God of Israel.....Let us remember that although we may not just form and bow down before a molten calf, yet, that Israel's sin is a type of something into which we are in danger of falling. Whenever we turn away in heart from leaning exclusively upon God himself, whether in the matter of salvation or the necessities of the path, we are in principle saying, "Up! make us gods."—McIntosh.

THE VITAL POINT of this lesson is this: that the grossest idolatry may be practiced in the name and by the people of the true and living God, and for the purpose of worshiping him. The Israelites were, it is true, besotted by generations of slavery and idolatry in Egypt and their regeneration could not be hoped for in a day, yet their eyes were opened by the ten miraculous plagues of Egypt and the wonderful and fearful journey through the Red Sea, the miracles of water and food, and the awful manifestation of Jehovah upon Sinai. They were the people of God, led by one of the greatest of the children of men, chosen from a line of prophets and priests and guarded for centuries by a wonderful providence. These manifestations of Divine power had not been lost upon them, for through all this disgraceful scene they yet clave to the worship of the true God, at least in name. They had been baptized unto the religion of Moses in the cloud and sea (1 Cor. 10:2) and recognized their religion and their God as different from the deities and worship of their oppressors. Might it not be excused in this people, then, if, when their leader was supposed to have perished, they should ask for a visible appearance of the power which had led them and worship before it? They broke the second command, to be sure, but they kept the first. Their great sin may be overlooked, truly, if the same practices to-day, by people and churches nominally Christian, may be excused or even justified. Easter, Christmas and like festivals are held in the name of Christ and by those who are called by his name; but they are heathen in origin and in the manner of observance. The exaltation of saints, so-called, and prayer to them is of the same nature. So is prayer before the crucifix or the painted representation of Christ. The lodges one and all profess to worship the God of Israel; they display his Word; they claim as a foundation the precepts which God has ordained which rule the friendly relations of mankind. But their worship is formed after Satan's model, and selfishness is the authority for their practices. The cunning device of the devil is seen in all these transactions, to intermingle with the name and worship of God a little, more or less, of his own invention, so that while the worshipers seem to be full of enthusiasm for the true religion they are really practicing those abominable things, those sorceries, that spiritual adultery, which God hates and against which his Word and his prophets have never ceased to warn.

OBITUARY.

WILLIAM WORTH.

It affords me great pleasure to comply with a request to speak in the columns of the *Cynosure* of my departed friend, William Worth, who died March 12, 1881, at his residence in Starksboro, Vt., aged 82 years. He was a noble man, and a worthy veteran in the Antimasonic reform. Though his decided opposition to the lodge made him many enemies, the integrity and thrift that characterized his life thwarted their endeavors to cast reproach upon his name. Hence his influence was good and he stood among his fellow men as a burning and shining light. His memory shall be in everlasting remembrance and it is earnestly desired that its sacred preciousness will inspire many to deeds of noble daring. For whoever takes up his mantle and maintains his reformatory sentiments will do much to shape and give tone to truths that are greatly needed in our age to stay the progress of iniquity and ameliorate the condition of society.

Mr. Worth was born in New Hampshire. In childhood his parents moved to Starksboro. His father, Richard Worth, was a prominent man in the early history of the town. He was town clerk twenty years, and was honored with various other offices. His son William always resided in Starksboro, excepting two years spent in travel. In this tour he visited the Southern States. Among the results he returned home with decided sentiments against slavery and ever after was a pronounced Abolitionist. He was elected twice to the General Assembly by his townsmen. In 1876 he was candidate for district elector, and in 1880 elector at large on the American or Anti-masonic ticket. Whether on the farm or in the discharge of his official duties he did his work well. Everything about his farm and buildings indicated industry, enterprise and cleanliness. The town records as kept by him for thirty-one years are models of accuracy and neatness. It is delightful to think of his pleasant home and the thrift that characterized his life work. In this his life is worthy of imitation by all, especially by every Anti-mason, who would make his influence felt as a power for good.

In 1840 he experienced religion, and ever after lived an exemplary Christian; gave liberally for the support of Christianity, temperance and opposition to secret societies. He never united with any church, and was not as charitable towards those who differed with him in his reformatory convictions as the Bible teaches us to be. This is the only fault I know of that weakened his influence or marred the beauty and symmetry of his life: and this was in appearance more than in reality; for in heart he was with the church, and when you looked within you saw and felt the impulse of a warm, genial and loving spirit. In the family, where our true character is tested more than any other place, this sweetness of his inner life shone out with a peculiar radiance never to be forgotten by his esteemed widow and respected children.

ISAAC HYATT.

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A few centuries ago the few Bibles in existenee were commonly chained in the churches and accessible only to a few. Those who attempted to **free them**, translate them, and give them to **the people**, had the stake and the scaffold for their reward. The Revised Version of the New Testament was completed, printed, and bound months ago in England, but that the English publishers might be able to monopolize its sale, and make a few hundred thousand dollars the more, it was withheld from the public. The Copyright Law in England is sueh that at least two newspapers, which, by some method, secured eopies of portions of it, and published extracts, with comments, were compelled to desist from repetition of the "erime," and to publicly apologize for their "wrong." We are in favor of an equitable international copyright law that will give authors due reward for their labor, but Amerieans will not care to see such an English law transferred to this country.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 16, 1881.

Put out of the Synagogue.

There is a United Brethren church in Chambersburgh, Pa, of 180 members, reduced to the condition of independence, like the churches of Galatia, the churches (not the church) of Asia Minor, by its ministers being cast out by the United Brethren General Conference at Lisbon, Iowa.

It happened thus: The United Brethren churches, this one among them, were taught to abhor secret societies. From 1820 to 1845 a custom existed, at their camp-meetings and other great meetings, to publicly invite all ministers into the stand, except those connected with Freemasons. This brand was thus put on the lodge by the Brethren preachers six years before Morgan was kidnapped and killed. They took their idea and practice from Christ, who "in secret said nothing."

But their leaders were changed. Glassbrenner and Weaver had made friends with the lodge. Warner and his associates defied the Antimasons. Shuey, who "had the bag," "answered," as the rich do, "roughly." They were popular, and the younger bishops were afraid of them, and also believed them to be good men. So was Aaron, "the saint of the Lord." Dead fish begin to smell at the head, and the anti-secret testimony was a "dead fish," or at least inoperative and dying.

The younger preachers followed the old ones. One of them—Schlichter—was sent to the Chambersburgh church, then one of the best in the connection. He would not ask the constitutional questions against the lodge. He set the congregation to singing while candidates were questioned, and thus covered ecclesiastical rascality with devotion. John M. Bishop, P. Nicklas, and others of those who did the paying, praying and obeying in that church, objected. Troubles arose. Bishop Glossbrenner was on both sides in appearance, but with Schlichter in fact. He is reported—we hope not truly—to have said privately of the loyal brethren who resisted the lodge, "kick them out of the church." He certainly did not prevent their being "kicked out." But at the Lisbon Conference, now just held, when these hated and hunted brethren had sent up an orderly appeal, a speech of Glossbrenner prevented its getting a hearing, and so these excellent men were strangled between feather-beds. While they are uncharged with immorality or sin, they are out of the church of the United Brethren, but not out of Christ! They have a fine church building of their own, and 180 members, and Wesley said, when dying, "The best of all is, God is with us."

The word of God to these brethren and faithful sisters and their families, is, "Bless them that curse you, and pray for them that despitefully use you and persecute you." Remember that, when in the sieve of the devil (the lodge is such a sieve) the brave and pious Peter "took Christ and began to rebuke him," when he (Christ) was taking his church to Jerusalem where it was unpopular; and, afterward, when hard pressed, Peter told a lie and swore to it, saying he did *not know Christ*, with whom he had traveled three years. Peter did yeoman's service after that, when he got out of the devil's sifting, and "wept bitterly" for his sin. Remember, too, these brethren, Glassbrenner and others, may be just as sincere as you are. Christ said of the leaders of the only true church then on earth, that when they should kill those who clave to him against the devil-worships of that day, they would verily think they were "doing God service" (John 16:2) and in the same verse, "They shall put you out of the synagogues." This day is this Scripture fulfilled in your eyes.

Satan hath desired to have your good church leaders, "that he may sift them as wheat," and nothing looks so unlovely as a child of God in the sieve of the devil. When they come to die, as they soon must, some of them, like Peter, may ask to be crucified head downwards!

Sorry Jokers.

Elsewhere Bro. Mattoon takes advantage of the good humor of the devotees of lodgery over the possible effect of the change in the Odd-fellow ritual, which was ordered by the "Supreme Lodge" at its meeting at Toronto last September, and was distributed to the lodges January 1st of this year. We are inclined to think that there are many members of this order who are naturally capable and intelligent men; but under the circle of the heavens what is there which can make so cheap a fool of a smart man as to put him through the lodge mill! These gentlemen probably supposed that all that was needed to forever make the Odd-fellow nonsense a perpetual secret was to change it as they have done. Indeed, they boasted as much in print. In charity we charge such idiotic stupidity to the lodge. Their brains are muddled with the heathenish stuff it crams into them. They imagine that such matter, after being put in type, can be kept secret! Poor dupes! *In two weeks, God willing, this wonderful new ritual will be sold from this office to all who pay for it!* Our publisher has it nearly ready in a book of nearly 300 pages—a full ritual of the lodge, encampment and Rebecca degrees. The work is on the plan of "Freemasonry Illustrated," with an analysis of each degree by the same trenchant pen which dissected the degrees of Masonry in that book. There are also quotations in foot notes and a history of the Odd-fellow order. The ritual has been carefully compared with the charge books furnished to lodges and encampments, so that its exact accordance can be guaranteed. This work will be sold at $1 00 per volume; paper covers, 50 cents. We cordially invite every one of the 400 000 Odd-fellows, more or less, in America to get a copy of this book *and read it from beginning to end;* it will prove to them a note of deliverance from the clap-trap and priest-craft and devil-worship of the lodge.

—The length of the sermon will be compensated by its excellence. We have a number of times been asked to republish this able argument on lodge religion, since it appeared at the second Pittsburgh convention. Copies were at that time circulated among the members and were heartily received as containing one of the best documents that had appeared up to that time, 1875. We are asked to print, next week, a portion of Talmage's sermon on the revised Testament; and Bro. J. B. Galloway of Vernon, Wis., has kindly furnished for publication one of his late discourses.

—Bro. Hinman returned on Friday morning in good health and encouraged in the work of the Lord. He will remain until after Commencement at Wheaton and N. C. A. annual meeting and would then like to spend some time among the churches of Illinois.

—The *Republican Advocate*, of Batavia, N. Y., gives a column to the monument enterprise and an interview with Bro. Stoddard while in Batavia. The *Advocate* revives the Monroe story of the body, but this last and flimsy resort of the lodge to discredit the fact of Morgan's murder has been often enough answered. Next week look for a portion of this article; also for a letter from Bro. Stoddard giving further and deeply interesting facts connected with his visit to Batavia; also for a statement from Father S. C. Greene reviving some of the old memories of the abduction.

—The *Evangelical Messenger* of Cleveland, Ohio, after a visit from an "old friend," Rev. E Light, of the United Brethren in Christ, on his return from Lisbon, Iowa, shows its sympathy for those wicked agencies that would rend and destroy the Brethren churches in the following: "Rev. Milton Wright has failed of a re-election as a bishop in the U. B. church. His place has been given to E. B. Kephart, of Western College, Iowa. The indications are that the secrecy rule in the U. B. church, will not survive more than two quadrenniums before it is essentially modified or abolished."

—The annual commencement of Fisk University, Nashville, Tenn., which was visited last winter by Bro. Hinman, occurred May 22–26. Pres. Cravath preached the Baccalaureate sermon on Sabbath, the 22. On the 26 the corner-stone of Livingston Hall was laid. Mrs. Stone, of Malden, Mass., gave $60,000 for the completion of this building. Gen. Clinton B. Fisk, of New York, once chairman of the M. E General Conference Committee who reported that they knew nothing about Freemasonry, presided on the occasion. The University takes its name from him.

—Rev. A. J. Chittenden gives the address before the Literary societies of Wheaton College on Friday evening of this week. President Blanchard expects to give the Baccalaureate address on Sabbath next, and on the evening of the same day Prof. E D. Bailey speaks before the Society of Inquiry. The literary societies give an exhibition on Monday evening. The Board of Trustees meet on Tuesday and the Alumni Association hold a reunion in the afternoon and public exercises in the evening. Bro. W. I. Phillips, of this city, makes the annual address, and Mrs. Ella H. Ellis, of Hinsdale, Ill., will read an essay on that occasion. A class of seven young men and women graduate on Wednesday, the exercises to begin about 10 A. M.

THE SOUTHERN WORK.

During last week, Bro. Howe, of Wenona, Ill., sent in $25 for use in carrying forward the reform in the South. It will be forwarded by the N. C. A. secretary. The $15 sent by Caleb Lyon, Utica, O., for Bro. Hinman has been handed him. Inquiry has been made for the address of Southern friends. Eli Tapley is at Columbus, Miss; J. F. Galloway, Oakahumpka, Florida; M. Witherspoon (colored) Columbus, Miss.

BRO HINMAN'S LETTER.

Friendsville—Greenville, the old home of Andrew Johnson—Limestone—A wretched beggar—East Tennessee as a reform field.

KNOXVILLE, Tenn., June 6, 1881.

DEAR BRO K.—A second lecture at Friendsville in the Friends' meeting-house was quite fully attended, and, I think, will do much to enlighten the people in reference to the dangers of secretism. I spent the Sabbath, May 29th, in Maryville, preaching for the colored Presbyterians, and on Monday night went to Greenville, seventy-four miles north-east of Knoxville. It was the home of Andrew Johnson, and a fine marble obelisk marks his grave. The town numbers but about 1500 and is not growing. I saw nothing grand there except the mountains, which are about twelve miles distant and look very beautiful.

Tusculum and Washington Colleges are near here, neither seeming to be prosperous. The United Brethren have here an academy under the care of Rev. Mr. Newgent. They have several churches in the

vicinity and are doing a good work for pure Christianity. The society of Friends have also a meeting in this vicinity, but are not numerous.

At Limestone, twelve miles northeast of Greenville, I lectured in the Methodist Episcopal church to a small audience several of whom were Masons. They were entirely non-committal. At this place the M. E churches, North and South, are equally subservient to the lodge, which has the controlling power.

Sabbath, June 5th, I spent in Knoxville and preached in the College chapel for the United Presbyterians. I was glad to find that they had so large a congregation and so fine a Sabbath school during vacation. In the afternoon I attended meeting with the Free Methodist people and at night listened to a discourse by Bishop Warren, of the M. E. church. He is a man of fine ability; but as he had some money to raise, he made an unmistakable appeal to the Masons, but the result was not gratifying, as only about half he asked for was raised. Inference: It does not pay to appeal to a selfish organization to help the cause of Christ, and that this people have not the grace of giving.

Having completed my work in East Tennessee I desire to say that as a field of labor among the *white* people, it is more inviting than any other part of the South I have visited. The people are thoroughly national in their sympathies, and the prejudice against the colored people and those who labor for them is less than elsewhere. The influence of the M. E church (North) has been such as to bring the colored Methodists under the control of the lodge, and to lead them to reject and resist the truth more than elsewhere in the South. Still there is on the whole a fair and wide field, with no mob violence, and not a little sympathy—a field well worthy to be occupied.

Yours in Christ,

H. H. Hinman.

Yolo County, California.

Editor Cynosure:—I submit the following report of the proceedings of the annual meeting of the Yolo County Christian Association opposed to secret societies.

The association met April 29, 1881, at Plainfield, Yolo county, Cal., and was called to order by the president, Otis Smith. After a deeply interesting season of prayer and conference, L. W. Krahl was made secretary pro. tem., and we proceeded to the election of officers for the ensuing year. On motion of Rev. D. A. Richards, Dr. Calvin Paddock was elected president; for vice-presidents, Bro. Otis Smith and sister S. Palmer were elected; for secretary and treasurer, P. Beck.

On motion of Bro. Smith, it was resolved that we appoint Rev. D. A. Richards as public lecturer for this association. It was also resolved to appoint sister Almira Merrell soliciting agent, to raise funds to meet the demands of the association. On motion of Bro. Richards it was resolved, that at our next semi-annual meeting we organize ourselves into a State association. It was also resolved to invite Bro. Krahl to write to the secretary of the National Association requesting aid to defray the expenses of our State lecturer. Several names were added to the list of our members.

This session passed off very pleasantly. On Thursday evening Rev. J. J. Gallaher of the U. B. church, and on Friday evening Rev. D. A. Richards of the Wesleyan Methodist church, delivered each a lecture. The latter has since organized a Wesleyan society in Woodland, of about sixteen members. Thus we have now two churches organized in Woodland who hold no fellowship with Baal worshippers. May God speed the day when all the churches will be cleansed from the baneful influence of lodgism.

Phil. Beck, *Sec'y.*

The New State Association.

From the Worcester *Daily Spy* of the 3d and 4th insts. we have arranged the following report of the late convention in that city and the establishment of a new State auxiliary:

On Thursday, June 2, the State organization was completed by the choice of the following officers:—President, Rev. Henry T. Cheever of Worcester; Vice Presidents, S. L. Morse of Southbridge, Marcus More of Holden, I. Leadbetter of Auburndale and John Tanner of Boston; Secretary, Rev. David McFall of the Reformed Presbyterian church, Boston; Executive Committee, David Manning of Worcester, John Tanner, Jr., of Boston, Henry M. Tower of Clinton.

At the evening meeting the exercises were opened with prayer by Rev. J. L. Barlow, late of Wisconsin, after which Rev. J. F. Browne, New England agent of the National Christian Association, spoke of the riot at his meeting in New Market, N. H., March 21st.

Rev. M. S. McCord of Providence, R. I., was then introduced, and related the experience of his connection with the "Temple of Honor" and "Good Templars," which he said had rites and ceremonies and principles of organization akin to those of Freemasonry, which they contributed largely to sustain and support. Rev. Mr. Barlow followed with his experience in the Temple of Honor and Good Templar organizations in the State of New York, which he declared to have been organized and conducted in the interest of Freemasonry for the purpose of building it up, their spirit and aim and object being the same. Freemasonry, he said, is an institution sustained by horrid oaths and is anti-Christian in its doctrines and practices, and it pulls the strings by which other secret organizations are set on foot for its benefit.

E. F. Reed of Willimantic, Conn., a seceding Mason, related his experience, which was similar to what has already been related by others, formerly belonging to the order, regarding its ceremonies.

On Friday afternoon the venerable Rev. George Allen of Worcester, now in his 90th year, being present, was called upon. The chairman, in introducing him, referred to the fact that he was the author of a pamphlet printed some fifty years ago, the contents of which were first printed in the Anti-masonic organ of that time, by the Massachusetts *Yeoman*, and declared by President John Quincy Adams to be the most forcible and effective Anti-masonic argument of that time. In his remarks in response, Rev. Mr. Allen reaffirmed his undying hatred to the oath-bound and anti-Christian institution of Freemasonry, and related many interesting reminiscences of the movement of fifty years ago.

The resolutions presented by the committee were adopted, after discussion, as follows:

Resolved, That as a Christian body we are bound by the law of Christ to antagonize every form of sin, and to labor for the suppression and overthrow, and not the regulation of any; and that among these evil agencies the liquor traffic holds a most prominent position, calling on us for advanced action against it; that God's methods of reform are the only ones to be followed by God's people; and that the temperance reform can only reach success by laying the axe of prohibition at the root of this upas tree, whose sap is the alcoholic poison now filling our land with insanity, misery and death; and that we shall have reached a true consistency of action when the Christian and the citizen, our prayers and our votes shall have entered into a true love marriage, with the distinct understanding that what God hath joined together no divorce laws shall put asunder; and that the "American party" now furnishes us a platform for legitimate operations in this line of reform.

Resolved, That in our deliberate opinion the secret temperance orders have not been, and are not now, helpful auxiliaries to the cause of temperance, in that since their organization they have served to break up the once compact forces of temperance into little factions, all more or less jealous of each other, much to the gratification of the liquor men, who in the face of all their opposition have increased in riches and power until they begin to threaten an armed opposition against the further efforts of the people to rid themselves of the intolerable burdens imposed upon them by the manufacture and sale of intoxicating drinks.

Resolved, That the Christian Cynosure, as the organ of the N. C. A., and managed in the interests of all Christian reforms, and true to all, is worthy of a hearty sympathy and cordial financial support, and we recommend it to our friends as a safe and instructive paper for their individual and family reading, and that where diligently read by the rising generation it will preserve them from all desire to affiliate with the secret lodges.

Resolved, That wisdom dictates and sound policy requires that we should sympathize with, and so far as prudence in the use of means will permit, give our support to such papers, religious and secular, as are in open sympathy with the work and principles of our organization in preference to all others.

Resolved, That the intent of this organization is not to antagonize private character but principles, not men but institutions, and that our methods, God helping us, shall be such as are enjoined upon us by the religion we profess, and assured to us by the laws of the land.

Other resolutions which were adopted at an earlier hour are these:

Whereas, The mystery and deception practiced in the process of procuring and administering the Masonic oath justly relieves the man who has taken it without due knowledge and forethought, from its obligation; and

Whereas, The conduct and acts required by Masonic oaths and penalties are contrary both to the law and Gospel of Christ, and are hurtful to mankind, therefore

Resolved, That it should be urged upon all seceding and renouncing Masons, as a duty to society and God, to make public confession and exposure of the secret order whereby they were ensnared.

Resolved, That this convention fully concur in the deliberately expressed opinion of the late Rev. Nathaniel Colver, of Boston, and President Charles G. Finney, of Oberlin College, that the vicious character of Masonry and its guilt concealing and barbarous oaths, are such as not only to release all men from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity.

Resolutions commending the liberal gift of Henry F. Loomis of Worcester, to the National Christian Association and to the carrying forward of the work in that city, also endorsing the movement for a monument to William Morgan, were also adopted, and a collection for the monument fund taken up.

During the afternoon Rev. Wm. J. White of Worcester, read a paper in which he enlarged at some length on the heathenish nature and horrid oaths and barbarous rites and ceremonies of the institution criticised, contrasting them with the pure and divine religion of Jesus Christ, whom they ignore.

A letter was read from Gen. J. W. Phelps of Brattleboro, Vt., suggesting the propriety of examination into the relation of the religion of Freemasonry to the divorces in our midst, as a prolific cause of many of these as well as other great evils of this time. Both these papers are furnished for publication.

At the evening meeting, on the platform with the venerable Samuel D. Green now in his 94th year, was the veteran Asahel Fairbanks of Worcester, 81 years old, who heard Mr. Green's lecture in Grafton in 1831, on this subject, and there was present also another gentleman who heard him at the Baptist church in Greenville, Leicester, the same year. The meeting was opened with prayer by Mr. Green, and most of the evening was occupied in a very interesting address by him in reference to his knowledge of and former connection with the institution of Freemasonry, and particularly in reference to matters connected with the Morgan tragedy in Batavia, N. Y., where both resided, both being members of the same lodge. He remained seated during the delivery of his long statement, occupying over an hour, and holding the closest attention of the audience, and frequently exciting them to merriment as he detailed some of the features of initiation, and his disgust thereat, which induced him to leave the order. Mr. Green is a native of Greenville, Leicester, a descendant of Rev. Thomas Green, M.D., founder of that village and the Baptist church there, and relative of the three Dr. John Greens of Worcester. He gave an interesting account of his acquaintance and correspondence with Sheriff Charles P. Sumner, and his son, the late Senator Sumner, both of whom sympathized with his Anti-masonic principles.

After remarks by Rev. Messrs. Barlow and Browne, a collection was taken up to go toward the erection of the monument to Capt. Morgan in the cemetery at Batavia.

Home Circle.

JUNE.

And what is so rare as a day in June?
Then, if ever, come perfect days;
Then heaven tries the earth if it be in tune,
And over it softly her warm ear lays;
Whether we look, or whether we listen,
We hear life murmur or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And groping blindly above it for light,
Climbs to a soul in grass and flowers;
The flush of life may well be seen
Thrilling back over hills and valleys;
The cowslip startles in meadows green,
The buttercup catches the sun in its chalice,
And there's never a leaf nor a blade too mean
To be some happy creature's palace;
The little bird sits in his door in the sun,
Atilt like a blossom among the leaves,
And lets his illumined being o'errun
With the deluge of summer it receives;
His mate feels the eggs beneath her wings,
And the heart in her dumb breast flutters and sings;
He sings to the wide world, and she to her nest,
In the nice ear of nature which song is the best?

Now is the high-tide of the year,
And whatever of life hath ebbed away,
Comes flooding back with a ripply cheer,
Into every bare inlet, and creek, and bay;
Now the heart is so full that a drop overfills it,
We are happy now because God wills it;
No matter how barren the past may have been,
'Tis enough for us now that the leaves are green;
We sit in the warm shade and feel right well
How the sap creeps up and the blossoms swell;
We may shut our eyes, but we cannot help knowing,
That skies are clear and grass is growing.

* * * * * * *

Joy comes, grief goes, we know not how;
Everything is happy now.

Everything is upward striving;
'Tis as easy now for the heart to be true,
As for grass to be green or skies to be blue—
'Tis the natural way of living;
Who knows whither the clouds have fled?
In the unscarred heaven they leave no wake;
And the eyes forget the tears they have shed,
The heart forgets its sorrow and ache:
The soul partakes the season's youth,
And the sulphurous rifts of passion and woe
Lie deep 'neath a silence pure and smooth,
Like burnt-out craters healed with snow.

—JAMES RUSSELL LOWELL.

THE GREAT BOOK.

It is impossible that man should have made the Bible. Let all the universities of the world, after all the culture of the centuries has been accumulating in them, undertake to make another Bible for the world, and the enterprise would be looked upon as ridiculous and insane! But if we accept God's agency in it, all its mysteries are explained, with the origin of those mysteries. I do not expect to comprehend the mind of God. When we can put the stars into our pockets, then we may compass the thoughts of the Most High. Its tone of authority is then legitimate and natural; its familiar handling of the highest themes, without excitement, and without evident effort; its luminous discovery of the way of life, the law of holiness, and the redemption of Christ; the marvels of its structure, its incessant variety, with its constant unity; its perfect simplicity, with its magnificent wealth of argument, illustration, and memorable description—that structure by which it holds the mind of the world to it forevermore with ceaseless attention; the spiritual impulse which comes from it to the human soul in every mood, and the answer which it makes to every need; its inexhaustible energy in lifting people; its power of grasping the barbarian tribe, and transforming it into a Christian commonwealth; its inexhaustible supply for all mankind, and its unwasting power in the world—they are all natural.

If it be the book of God, then I expect a book, not like a palace which human minds have fashioned and human hands have builded—trim, polished, charming, stately. I expect a book like the planet itself; vast and rough in its external appearance, with the treasures of the silver and gold hidden beneath the strata of rock, through which men must dig to find them; with mountain chains which we must patiently pierce or cross; with oceans, across which man must find his way, and whose depths he must seek to sound for himself. I expect a book which will call out the largest endeavor of the human mind for centuries, and for all centuries, before it is exhausted of its meaning. I expect the miracles contained in such a book to defy human imitation or conception. I expect prophecy fulfilled to be God's signature to such a book. I expect that it will stand for ages, the wonder-book of the world, in which hell and heaven confront each other, while the Redeemer stands between, inviting from the one, alluring to the other.

There is no marvel in the book of God which is not legitimate if it be his work. It will be profound and yet simple—as it is. It will compact its whole substance into an occasional sentence—as it does. At the same time it will make its majestic and eternal thoughts, articulated in human language, reverberate through mighty passages of prophecy and argument—as it does. It will be incommensurable with other books, as the ocean is with the clouds that are lifted from it, to be tinted by the sun and to disappear. It will be indestructible by any assault, as the planet is indestructible by any explosion of the powder of the mining engineer. It will be as permanent as the race; and it will reach, in its attractive force, to every region of the earth. Everything belonging to it is legitimate at once, if it be the book of God!—*Richard S. Storrs.*

A NEW TRIBE OF MODOCS.

Miss F. E. Willard returned, from her lecture tour for temperance through the South, by way of the Indian Territory, and this is one of the pictures she sends to the *Signal* from that country:

To give the slightest idea of all I learned in this wonderfully interesting land, of which the five nations form a part, would require more space than you can spare. My visit to the Modocs was the greatest "eye opener" of a lifetime. Our national vice-president, Mrs. E. H. Tuttle, and her noble husband "Asa," (for they are Quakers, and this is their manner of speech "thee knows") had these "heathen given to them for an inheritance," and these "uttermost parts of the earth for a possession" seven years ago.

The world knows that bloody history of the war in the "lava beds;" of Captain Jack and his tribe; of Gen. Canby, Dr. Thomas, and Col. Meacham; the first two slain and scalped, and the last left for dead. But the world does not know that Mrs. Tuttle, who is the greatest friend to the Indians whom I have ever seen, fervently prayed to God that these wild people might be given to her to teach. She did not ask for them; she turned to no human power. Already for years a teacher among the Quapaws in the northeastern corner of the Territory, she was fully occupied, and had no reason to think these captive Modocs would be brought to her one small corner of a territory 400 miles long, but lo and behold, one day some old cars rolled into the wayside station and then and there literally "dumped" the captive Modocs, a couple of hundred or more, among them "Shock nasta Jim," "Bogus Charlie," "Scar Faced Charlie," "Steamboat Frank," Captain Jack's sister, called "Princess Mary," his two wives, and scores of "lesser lights." These people were without a religion, except a general belief in the "Great Spirit and the Happy Hunting Grounds." They practiced polygamy, burned their dead, were full of sorceries and incantations, rings in noses and paint on faces of some, knew nothing of industry or home making, much less of Christianity.

Seven years have passed; the Modocs have become members of the Society of Friends. They are a well-dressed, well-mannered and most religious people. They have nice farms, they sing Gospel hymns, they wear the blue ribbon, they believe in "Teacher," and take her advice as law and Gospel, and they look upon Asa Tuttle as a new edition of the Apostle John.

I talked to them on Sabbath morning after a most interesting Bible lesson by the Tuttles, exhibiting to them sister Henry's experiment with water and alcohol, to find out which is which. They listened most attentively, and when I had finished all of their leading men came forward and spoke briefly, referring to what had been said and shaking hands at the close. Women also spoke, for the absurd notion that those who in largest number make up Christ's church should not be among his public witnesses, has not, of course, found place in this enlightened neighborhood. Indeed, the Indian preacher, "Steamboat Frank," often says his wife is far ahead of him in gifts—and all the people say "Amen."

Bro. J. W. Wood, Baraboo, Wis., writes that the friends of the reform in that vicinity are feeling very much encouraged in view of the progress made there.

DOCTORING A DEAD MAN.

There is a story of an army surgeon who was noted for the elegance of his surgical operations. One time he was amputating a limb for a poor soldier, and was taking great pains to have the "flap" of flesh that should cover the bone of the most approved form and style, when another surgeon came along and said to him, "Surgeon, your patient is dead!" His reply, which we will not repeat, indicated more interest in surgery than in the condition of the patient.

It is of very little use to undertake to doctor dead men; and yet we have a suspicion that there are a good many persons who are trying what virtue there is in dosing and doctoring, when they need first of all the resurrection power of God. He saith, "Awake, thou that sleepest, and rise from the dead, and Christ shall give thee light." The first thing that a dead sinner needs is life, and this is just what a man cannot give, but the Lord is waiting and ready to bestow. If we do not receive it, it is our own fault: and to a world of dying sinners Jesus can truly say, "Ye will not come unto me that ye might have life."

Are there not some ministers who display their surgical skill on dead churches, and on dead church members? Are they not trying to mend that which cannot be mended, and improve that which cannot be improved? What is the use of doctoring a dead man? Believe in Christ; and believing, have life through his name.—*Sel.*

WORDS OF LIFE FOR EVERY DAY.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, June 16.—I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Jer. 31: 33.

Friday, June 17.—The secret of the Lord is with them that fear him and he will show them his covenant. Psa. 25: 14.

Saturday, June 18.—Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. John 15: 15.

Sabbath, June 19.—The God of peace shall bruise Satan under your feet shortly. Rom. 16: 20.

Monday, June 20.—Be sober, be vigilant: because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith. 1 Pet. 5: 8, 9.

Tuesday, June 21.—The Lord will give strength unto his people; the Lord will bless his people with peace. Psa. 29: 11.

Wednesday, June 22.—Mark the perfect man and behold the upright; for the end of that man is peace. Psa. 37: 37.

Childrens' Corner.

Poor Little Feet.

Poor little feet on the pavement bare;
Sad little face grown hardened with care;
Scanty the clothing around the wee form—
Searching for bread in this pitiless storm!

Coldly we speak to the wandering thing,
Scarring the tender young heart by our sting—
Poor little heart that is yearning to be
Caressed like the darling clinging to me.

Think ye, when Jesus was here among men,
And he took up the little ones brought to him then,
And blessed them with love far better than gold,
The poor and homeless he did not enfold?

Ah, poor little child! unloved but by him,
Good angels defend thee,—Christ shrive us our sin,—
Far better for us than add sorrow to thee,
To be helplessly cast in the midst of the sea.
—Selected.

Pay as you Go.

(Concluded.)

It did seem that whenever William Russell could borrow ten dollars he did it. He had various bills at the stores, which were remarkably easy to make, but worse than "the old man of the sea" to shake off. He had not the spirit of a young lawyer, who was determined to finish his course, though wind and tide were against him. He paid his bills at last, and left his boarding place and took to the woods. He pitched his tent in the heart of a pine thicket beside a little hill, and here he kept house and studied. After a hard storm his friends came to see him, and asked him if he was not sick of his bargain. "I did not take the woods from choice," he said. "I could not see my way clear to pay for my lodgings; and I am determined not to run in debt. My scanty income will carry me through the summer, when I hope for better times." He was offered charity, but respectfully declined it, and finished his course creditably, after which he soon obtained a practice which afforded him an ample income.

What a pity poor Will had not had a similar spirit and a like horror of running into debt. As it was he felt ashamed to walk the streets in day time. He was always dodging a creditor at some corner, and his continued "promise to pay," when he knew he could not keep his word, was fast lowering his standard of truth. The wretchedness which the hourly consciousness of his debts occasioned was greater than any enjoyment which his borrowed money ever afforded him. By day and by night he turned the matter over in his mind, and schemed and planned to get out of it. But none of his plans took the turn of retrenchment. He became possessed with the idea that he was a musician, so he bought with money that should have gone to his boarding-house keeper, a thirty-five dollar flute. His cultivated taste, he thought, would not permit him to get an inferior article. He could not be satisfied except with the best. Now a cultivated taste is not to be despised, but a poor student cannot indulge in it in his expenditures. He must content himself with the anticipation of such such luxuries at some future day. The probability of his ever attaining that competence which places such gratifications within his reach is greatly lessened by present extravagance.

"John you might afford yourself a new pair of boots," said Will, as his chum was carefully polishing up a well-mended pair.

"As long as I am out of debt, I have no creditors to worry me; besides, my boots will stand a good deal more wear, and it would be too bad to throw them away," John replied.

Will winced a little, though he was pretty familiar with the allusion.

"No, Russell," said his friend, "I cannot afford any thing new until I get my commencement suit. I have saved up enough to pay for that, and I will not break in upon it."

"It's astonishing how you can save money. If I had the bank of England, I don't believe it would more than supply my wants. Now, I would not go to call on a lady with those boots on much sooner than I would cut my hand off."

"Oh, it doesn't make much difference what few calls I make. I only know some half dozen young ladies in this town. They are good, sensible girls, and I don't believe they know or care whether my boots are patched or not. Most of them are teachers in our Sabbath school."

"I don't do much in the Sabbath school line," said Will, with a half sneer.

"The more the pity, Russell. If you were called away suddenly, as poor Carpenter was last week, you would wish you had paid more attention to such things."

But religious truth never seemed to make an impression on the heart of William Russell. There had been a time, in a season of more than usual religious interest, when his heart was touched. and he trembled in view of his sinfulness. But while many about him, who seemed far more hardened and reckless, were brought to bow humbly at the feet of Jesus, he turned back to the world again. "Not yet," was the answer to the whispering of God's spirit. He had too many debts to distract him just now. His life of continual dishonesty, for it could justly be called nothing else, did not accord with the life of a follower of Jesus. Dishonesty goes under many names among men; but in God's book it is called by its true name—*theft!*

The two young men graduated and went their ways. William Russell was proficient in the art of tying ribbons into exquisite bows; he could arrange boquets of flowers and grasses with delicate taste; he was invaluable at the seaside for his skill in preparing sea-weeds for herbariums or picture frames. But life cannot be all holiday for a young man who has his way to carve out in the world. It was Russell's misfortune that he had prepared only for its holiday. The ghost of debts were everywhere haunting him, and they were quite as obtrusive at noonday as at midnight. A rich wife seemed an easy solution of all his difficulties. But however much of a favorite he might be in society, prudent papas and mammas would be so inquisitive, and find out all about the young man's habits and money prospects. Daughters now-a-days are getting as prudent as mammas, sometimes. At all events Will shared the fate of most fortune hunters. He found them very hard to win. Resources he had none but his dainty white fingers and ill-stocked brain. Must he buckle on the harness now, and in some obscure schoolroom or wearisome clerkship earn, by the sweat of his his brow, the money his creditors demanded? It was his better angel which suggested this only honorable course. But William Russell had not been used to listen to her voice. "Leave the country," whispered another hoarse voice in his ear. "You are not to blame for your misfortunes. The fates were all against you. Nobody will suffer for the paltry sum you owe them."

Still the young man hesitated at such an openly dishonest course.

"You can repay every dollar when you make your fortune beyond the sea," suggested the tempter.

"It is the very best thing I can do," said he. "Of course I shall pay it all in a very short time. Fortunes are often made in a single week in the golden lands of California. It has always been my day-dream from a boy."

The means were obtained, we will not say how, and very quietly the young man took leave of his native shore, never to visit them again. Such a nature became the ready victim of men who found him a useful tool in their deeds of darkness. He had not the same anchor of faith in Jesus, without which no young man is safe in the rough voyage over life's ocean.

John Hobart graduated with honor, and before the commencement day was over, received the offer of three excellent situations, two as teacher, and one in business from an old friend who had watched his progress with interest all through his course. He made his choice wisely, and having entered upon his duties, he was as faithful in the discharge of them as he had been in his preparation for them. He was thrown at once into the midst of a refined, intellectual society, and so far from finding himself ill at ease and awkward, he enjoyed the change most heartily. I do not think that he ever bowed up a ribbon in his life. He might possibly offer the same excuse for it that Daniel Webster did when asked why he did not dance. "I never had the talent to learn," replied the statesman.

Themistocles was taunted by the Athenians with his uncourtly manners, when he made answer: "It is true that I do not know how to play on the lute, but I know how to raise a small and inconsiderable city to greatness and glory."

John Hobart was not deficient in anything that pertained to true manliness, and a truly kind and generous heart will keep its owner from every imputation of impoliteness. It is not the seclusion of student life which makes some of our distinguished men so rude in their deportment, but a thorough selfishness which makes them regard no one's opinion but their own. It is the neglect of the heart more than the neglect of society, which brings about this greatly to be regretted result.

See first of all that the heart is right, and the outward actions will be such as to render you acceptable in the eyes of your associates.

Young men, avoid debt as you would the binding of iron fetters about your feet. Cut down all the luxuries before you consent to take on yourself such a burden.—*Model Printer's Guide.*

Home and Farm.

Cotton for Beds.—A writer in the *Albany Cultivator* recommends the use of cotton for beds instead of feathers. Its advantages are superior in cleanliness, economy and healthfulness. It is considerably used for mattresses on the Mississippi steamboats and considered superior to anything but hair.

The time has almost come again when "the little busy bugs" will open up their summer campaign, and dispute with the "lords of creation" for possession of the "fruits of the earth." Allow me thus early to call attention to an article, the merits of which everybody knows, but which many dare not use—I refer to carbolic acid. Prepared as indicated, it cannot, I think, hurt the most delicate house plants, and it is sure to kill insect life.

My plan of preparing is as follows: I obtain crude carbolic acid; I use it in this form because it is stronger and better for the purpose, and costs but very little (about 25 cents per gallon, I think). I pour a quantity of this dark crude acid into a quantity of good strong domestic soft soap; stir well together, and allow to stand for a few hours. I then test the compound by mixing a little of it with soft water. If too much acid has been added, oily particles of carbolic acid will be observed floating on the surface. This shows that more acid has been put in than the soap will incorporate or "cut," and more soap should be added to balance the excess of acid. No more definite rule can be given, as so much depends on the strength of the soap. Two or three tablespoonsful of the acid to a quart of soap may be first tried. I prefer to make as strong with acid as the soap will perfectly cut. A very little practice will enable any one to compound it correctly. The refined acid may be used when the crude is not at hand. When prepared as above make a moderately strong suds, and apply with syringe or sponge. In using on very delicate plants, should any fear be felt for the plants, they can be rinsed off after a few minutes.—*Cor. Purdy's Fruit Recorder.*

A Card.

An editorial in the *Cynosure* of June 9th, does me great injustice. It mentions my name in connection with a proposition to members of the United Brethren church to form independent congregations. I wholly disapprove the proposition. The United Brethren church will not recede from its anti secrecy principles, nor abandon its anti-secrecy law. I expect to continue in the regular work of the church. I have full confidence in the triumph of those church principles held by a large majority of our ministers and people. Guile may have gained some temporary advantage; but guileful ecclesiastical victory is the precursor of utter defeat. The Lord God omnipotent reigns.

MILTON WRIGHT.

[The injustice, Bro. Wright, depends on the position from which you look at it.—ED]

Odd fellow Liars Called to Account.

WEST UNITY, O.

DEAR CYNOSURE:—We have heard several times of the joke on the Antis, particularly on the *Cynosure*, in reference to the new Odd-fellow's ritual. You have been at the expense of publishing and circulating the old ritual, and doubtless have quite a quantity on hand, and we, some of us at least, have committed it to memory, and now it isn't the ritual at all, and our Bro. Odds rub their hands and smile, and cry, "Huge joke!" Well, we acknowledge the joke. But what about the preacher who has been telling us all along that we knew nothing about the order, that the exposition published by the *Cynosure* was false? May we not address all such in the language of good old Joshua to the children of Israel, "Ye are witnesses against yourselves"?

When they changed their ritual how much did it lack of being a proclamation to the world by the Odd-fellows that every one who had denied the correctness of your exposition was guilty of falsehood? How else could it be a joke on us?

Yes, we acknowledge the joke. My Rev. Odd-fellow friends are you ready to acknowledge the falsehood?

"All liars shall have their portion," etc. J. G. MATTOON.

—Large space is given in the *Times* of Mt. Pleasant, Pa., to a fine account of the golden wedding of David and Lydia Keister of that place, who, aged respectively 74 and 69 years, celebrated the fiftieth anniversary of their union on the 26th of May, surrounded by a large company of relatives and friends. Bro. Keister is one of the stalwart maintainers of reform in southwestern Pennsylvania. May his children and children's children follow him in this and every other good work.

Subscribe for the *Cynosure*.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Free-will, Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Loesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

Another Congregational Church takes up the Cross.

SOLSBERRY, Ind., June 4, 1881.

EDITOR CYNOSURE:—Dear brother, I am so elated over some of the doings of our church at Solsberry (Congregational) I cannot help writing you. By a unanimous vote of the church, the following preamble and resolutions were passed:

We, the members of the Congregational church at Solsberry, believing that secret societies exert an unwholesome influence in community, and especially we regard the one known as Freemasonry to be utterly wrong, and opposed to the spirit of the Gospel, by reason of its unlawful and unwarranted oaths, its irreverent titles and ceremonies, as also its general influence as a secret combination; therefore

RESOLVED, That in receiving members, if any candidate be connected with these secret societies we will, in the spirit of Christ, use all lawful endeavors to convince him of his error; but if, after such labor, he shall decide to continue in active connection with it, we will regret his decision but cannot bid him God speed, by giving him the right hand of fellowship and entering into covenant with him.

RESOLVED, That we endorse the National Christian Association.

J. W. LAW, Church Clerk.

The Covenanter Synod.

CHICAGO, June 6, 1881.

EDITOR CYNOSURE:—On our way home from the fifty-second synod of the Covenanter church, we drop you a few items regard the condition of this body. The synod, lasting a little over a week, was held in Dr. Milligan's church, Eighth street, Pittsburgh, and was attended by nearly all the ministers in the body, numbering about 114. There was also a large attendance of elders. The meeting was quite harmonious and inspiring. We find it more than justifies expenses to meet annually with brethren from widely different fields, and gather facts and compare methods which enlarge the views and quicken the heart. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Among the live men of the synod is the moderator, Rev. T. P. Stevenson, editor of the *Christian Statesman*, Philadelphia. He is a man of ripe scholarship, glowing zeal and excellent judgment. We never knew a man who can economize the moments and crowd through the work equal to Bro. Stevenson. You scarcely ever see him when he is not either reading or writing. A minister in Philadelphia says that he works so sharply on time that he is never found waiting at a depot, but when the train moves out, Bro. Stevenson is seen swinging on the last car.]

Dr. A. M. Milligan, president of the National Christian Association, is a master wheel of the synod. His close attention to the business, and excellent judgment, coupled with his devotion to every reform cause, and natural and effective oratory, give him a commanding power. Bro. Milligan's speech rarely fails to decide a question. Dr. Sloane, Prof. Wilson, Pres. H. H. George of Geneva College, and Rev. J. S. T. Milligan are also leading spirits in the synod.

The sessions were mainly occupied in discussing such vital questions as missions, Sabbath-schools, temperance and national reform. The most interesting feature of the synod was when the whole assembly, together with a large number of friends, on the second day, went on an excursion train to Beaver Falls, forty miles down the Ohio river to attend the commencement exercises and witness the dedication of the new college building. The exercises were held near the building under the shade of beautiful trees, and after the performances of the graduating class, and an earnest address by President George, the new building was dedicated to the work of Christian education with prayer and eloquent addresses by Drs. Sloane, Milligan, Rev. J. Kennedy and others. The fact was emphasized that the college must not only be distinguished for thoroughness in education, but anti-secret and national reform principles were to be made especially prominent. President George is characterized for his untiring zeal in every reform cause, and especially in the anti-secret reform, and we expect the college will be a powerful center of influence in this cause.

The statistics show the church to be in a healthy condition. The contributions are larger than last year, which averaged $17.76 per member. The average salary of pastors is $967. The growth of the church during the past ten years in ministers, congregations and members, is 28, 37 and 23 per cent. respectively. The number of communicants is 10,493. Synod decided to hold its next meeting at New Concord, O., in Rev. H. P. McClurkin's church.

M. A. GAULT.

—The United Presbyterian General Assembly representing some 700 ministers and 100,000 communicants met in Allegheny City, Pa., May 26th. Rev. J. W. Carson, D.D. of Xenia Theological Seminary was chosen moderator. For missionary work $65 400 has been raised this year of which $34.000 was expended in Egypt and $20,000 in India. There are 21 missionaries engaged. The subject of instrumental music in religious worship was brought up by several memorials, and seemed to be the leading question before the meeting. The final vote was six to one in favor of referring the question to the presbyteries.

—The Dunker annual meeting was held last week in Ashland, O. A large tent capable of holding 3,000 persons was set up on the college grounds. Charges were presented against H. K. Holsinger, editor of the *Progressive Christian* which were referred to a committee. They arise from his efforts to introduce some modern methods which are displeasing to the staid old members who hold inflexibly to their old ideas of dress and manner of worship.

—In the General Synod of the Reformed church meeting at Hudson, N. Y., last week, overtures were presented against secret societies on the basis of the action of last year from two classes in Michigan and one in Wisconsin. They were referred and aroused much discussion when brought up, but were finally tabled. Another instance of condemnation of an evil by words but in practice protecting it, since the overtures were in harmony with the former action.

—The committee appointed by the last National Congregational Council at St. Louis to select a board to draw up a new creed and catechism for the Congregational churches, has reported. The Boston *Congregationalist* having promised to print their names, the Worcester *Daily Spy* says: "Possibly the

Congregational churches will be as grateful for this service as the *Congregationalist* and the other promoters of this scheme expect, but we doubt it."

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

The St. Louis *Globe Democrat* in forecasting the political future, says: "The signs of the times indicate that the politico-moral question of the generation now coming on the political stage will be prohibition, as emancipation was that of the generation now retiring from it. The battle fought against slavery is out, and the political activity of the people must find employment in discussing some other vital and salient question. The cause of temperance is receiving what it has heretofore greatly lacked—a thorough discussion from a purely political standpoint; and the tippler of the future must maintain his privileges by the sweat of his brow, as it were."

There is much truth in this observation. The rank and file of American voters have not altogether sold out their convictions to political managers, but will always demand an issue worthy of our American history. From the outlook of the past season the prohibition question has been a leading one in a number of State legislatures. It will soon have to be settled, as in Kansas, by an appeal to the individual voters. It will not take so long to settle this question as it did the slavery issue; and then shall the lodge be next?

Albion, Iowa, Outvotes the Lodge Again.

Editor Cynosure:—As predicted last spring, the Masons undertook to seize upon all of our town offices. Although they picked up a deserter from our ranks, who claimed to be a very popular man in both parties, and put him at the head of their ticket, they were most thoroughly beaten. The Masons held the balance of power last year. Two of them went out by expiration of term, and the other two members of the old board resigned before the new board was all sworn into office, thereby preventing a quorum. The old clerk refused to sign the election returns, hoping to defeat us, but that failed also. So the will of the people was not defeated, and business settled down into its proper channel.

But the last sensation is the greatest. One Mr. S., an old man, a minister and a Mason, went to the railway station the other day on some business or other. The agent, a young man, also a Mason, met Mr. S. at the door with a small flagstaff in his hand, and beat him over the head, back and shoulders, until the old man thought he should die. The alleged cause is said to be a family insult, but the real cause is thought to be unmasonic conduct on the part of Mr. S. in working against the candidate for school superintendent, who is a higher Mason than Mr. S. Said candidate was in state's prison once, and is an outspoken infidel. Mr. S. says he has now taken a degree that is not on the catalogue, as he understands it. We hope this affair will result in good to the cause of truth, right and justice. May an all-wise Providence govern these things to our good. Let us "hold the fort," friends, for the ranks of the enemy are wavering. Let us vote for none but good men, men who are not cable-towed or hoodwinked.

Jno. W. Modlin.

News of the Week.

—The suit of Mrs. Elkins of this city, against Cudney, a saloon keeper, for ruining her husband is now in court, and attracts considerable attention.

—The arguments of counsel closed in the cadet Whittaker case last Tuesday. The court will decide on its verdict and send it to Washington before it is given to the public.

—The largest check ever drawn in this country was given, last week by the Pennsylvania Railroad company for 208,419 shares of the Philadelphia, Wilmington and Baltimore road. The check was for $14,949,052.20.

—The balloting for Senators in the New York legislature brought no final result last week. Conkling and Platt has lost a few votes and Depew, administration candidate, now leads the list, having a majority of the Republican votes. A charge of bribery in his favor was sprung last week, but was so little credited that Depew's vote kept gaining.

—The Ohio Republican convention renominated Charles Foster for governor, and R. G. Richards of Jefferson county, for lieutenant governor, and Nicholas Longworth of Cincinnati, for supreme judge. The platform gives a hearty indorsement to President Garfield.

—The board of managers of the blind asylum at Jacksonville, Ill., has asked Prof. John Loomis for his resignation. He has held the position for twenty-one years, and no charges are made against him, but he is not a politician.

—Two experts were recently appointed to review the books of the Brooklyn Board of Education. Wednesday last the discovery was made that about two bushels of papers, covering transactions for five years had been stolen from the safes.

—The Illinois board of agriculture report that 50 per cent. of the fall wheat in the northern division of the State has been plowed up, 44 per cent. in the central division, and 16 in the southern, and the portion remaining gives indications of only about half an average yield.

—The Kitsee parlor cattle car, which was dispatched from St. Louis a few days ago, arrived in New York without accident, and it is claimed that the cattle, twenty in all, gained twenty pounds apiece while in transit. Cattle shipped by the ordinary cars usually lose from seventy-five to one hundred pounds each in trasnit.

—Fifteen thousand people gathered at Fayetteville, Ark., last week, to see the first train enter that city on the St. Louis road.

—Friday morning the boiler at the Pottsville, Pa., iron and steel company's works exploded with a terrific report and distressingly serious results. Twelve men employed in different parts of the mill were injured with more or less severity, and four will not recover.

—A terrible storm passed over Wheeling, W. Va., caused the drowning of six persons in the family of Frederick Straub.

—Twenty furnaces in the Lehigh and Schuylkill valleys, which were working at lively rates a couple of weeks ago, are shut down. Hundreds of men are thrown out of employment. The present condition of the iron trade is such as to give serious apprehension to the manufacturers, although the feeling has not yet reached that stage which may be characterized as panicky.

—The village of Seven Star Springs, a small watering place in Berry county, Mo, was nearly annihilated Thursday night by a waterspout or cloud-burst, which in a few minutes' time converted the pretty valley into a raging torrent, sweeping away houses with their inmates and contents almost before an alarm could be given or the frightened people escape. No lives were lost so far as known, but many person narrowly escaped.

—The pope is said to much impressed by the active participation of the Irish clergy in the land agitation, despite his express injunctions. He has laid the matter before the congregation for extraordinary ecclesiastical affairs, in order to recall the disobedient bishops to duty.

—The Russian police have discovered a dynamite mine under the rails close to the station at Gatschina, connected with a battery in the railway telegraph office.

—The managers of the St. Gothard tunnel announce their intention to test the practicability of running trains through the bore by electricity, using the machines now employed in pumping air into the workings.

—The Canada Pacific railway has sold two hundred thousand acres of land to a French agricultural society at $1 25 per acre.

—An attempt was made on Friday night by two Irishmen from the United States, named McKevett and Roberts, to blow up the town hall in Liverpool, England, but the only damage inflicted was upon the windows. It is alleged that Fenian documents, plenty of money, loaded revolvers, and a quantity of dynamite were found on their persons.

—A mob at Skibbereen, Ireland, wrecked the branch bank of Munster and tore up the railway track. A party of fifty marines was stoned away from Ballydehob by a crowd of several thousand. At Dromore a process-server was beaten nearly to death.

—A fire at Quebec Wednesday night destroyed 657 buildings, including St. John's church, and inflicting a total loss of about $2,500,000. Five lives are known to have been lost in the conflagration, and there are some persons missing who, it is feared, have perished in the flames. The burned quarter was inhabited by rather well-to-do people, and the loss will not fall very heavily on them. Relief Committees have already been formed to take care of the sufferers.

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Cynosure Office, Chicago.
J. K. Glassford, Carthage, Mo.
H. S. Taft, Eastmanville, Mich.

State Lecturers.

Indiana, S. L. Cook of Albion; assistant, J. T. Hobson, Leesville.
Iowa, S. E. Starry of Clarence.
Missouri, M. N. Butler of Albany.
New Hampshire, L. D. Bryant of New Market.
New York, L. N Stratton of Syracuse and A. F. Curry of Almond.
Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Willimantic, Conn.
J. P. Richards, Belmont, Wis.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, 194 Adelphi St., Brooklyn, N. Y.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 805 H St., N. E. Washington, D. C.
H. H. Hinman, Wheaton, Ill., N. C. A Agent in the South.
W. M. Givens, Center Point, Ind
Joel H. Austin, Lima, Ind.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
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—The malsters and beer makers of Philadelphia say that the mere anticipation of the passage of a prohibitory law at Harrisburgh, Pa., is paralyzing their trade, and hindering any prospective enlargment of the business.

—The Chicago Board of Trade refused $3,500 as rental of one of its vacant offices for saloon purposes, but let the same for a temperance restaurant at $2,500 per annum. The day is wearing on.

—Over five thousand corpses go to the "morgue" in New York every year. A New York paper says that four-fifths of them are sent there by alcohol. In other words, saloon-keepers, licensed by the city authorities, murder outright four thousand men every year.

—A prominent wholesale liquor dealer of Chicago says: "A little tobacco juice, mixed in with some fusel oil, a little highwines, and much rain water, and the whole colored with logwood, makes a good, cheap, fighting whisky. I can't say how much it costs per gallon—probably a few cents."

—A traveler in Calcutta says of the liquor traffic there: "I never saw any spirits sold or drank," and that the manufacturers and sellers of intoxicating drinks are themselves teetotalers, because of caste rules and the law that a dealer proved guilty of drinking shall be fined ten rupees or five dollars.

—The Massachusetts Bureau of Statistics has investigated the relations of crime to rum in the city of Boston for the year 1880. The total number of sentences for the year was 16,897. Of these 12,289 were due directly to rum causes, the report says—12,221 being sentences for the various grades of drunkenness, and 68 for keeping or selling liquor without a license. Of the remaining 4,608 offences, 2,097, or 45 per cent. were committed by men under the influence of liquor.

—Cincinnati, June 6.—Fred. Swarz, a law student of this city, became afflicted with deafness a few days ago. To-day he put himself into the care of a celebrated artist, who, upon examination, discovered that the young man's deafness was directly attributable to the use of cigarettes Swarz smoked a great many cigarettes, and was accustomed to blow the smoke through his nose. The examination disclosed the fact that several of the ducts leading from the nasal cavity to the seat of hearing were filled with nicotine. An opererawill be performed in a few days, in the hope that hearing may be restored.

—The Princeton College Glee Club was advertised to give a grand concert in Trenton, New Jersey, and preparations were made on a large scale, including the dispatch of special railroad trains, but President McCosh refused permission to the members of the club to fulfill the engagement. Reason: Because there are a great many saloons in Trenton.

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CHICAGO, June 13, 1881.

GRAIN—Wheat—No. 2		1 10
No. 3	97	1 02
Rejected	73	76
Winter	1 06	1 09
Corn—No. 2		44½
Rejected	37	38
Oats—No. 2		38
Rye—No. 2		1 01
Bran per ton		8 00
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	10 00	13 00
Prairie	7 00	8 50
Lard per cwt		10 72
Mess pork per brl		16 37
Butter, medium to best	12	20
Cheese	3	8
Beans	1 00	2 40
Eggs		15
Potatoes, per bu	50	90
Seeds—Timothy	2 30	2 40
Clover	4 00	4 25
Flax		1 20
Broom corn	3	9
Hides—Green to dry flint	8	16
Lumber—Clear	38 00	50 00
Common	11 50	13 50
Shingles	2 75	3 10
WOOL—Washed	30	40
Unwashed	12	22
LIVE STOCK—Cattle extra	5 75	6 30
Good	5 50	5 65
Medium	5 25	5 40
Common	2 35	5 20
Hogs	4 75	6 00
Sheep	3 25	5 00

New York Market.

Flour	$3 75	8 00
Wheat—Spring	1 15	1 20
Winter	1 24	1 27¾
Corn	51¼	57⅜
Oats	47	52
Lard		11 10
Mess pork	16 00	17 00
Butter	10	25
Cheese	2	9
Eggs		14
Wool	14	46

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Topics of the Time.

It was a great satsifaction to learn that lately, when Forepaugh's circus came to the city of Elgin, in this State, one of the local papers there refused to advertise it on the ground of the immorality attending all performances of the kind. The good people of that city should show their appreciation of such a refusal. The local paper in every community is in a very important sense the protector and ally of public morals, and is undeserving of existence if it does not maintain them with integrity. The ordinary circus fills the pages of the county paper for weeks with flaming advertisements and indecent pictures, which the editor is paid to send into all the families of the community; besides it is a tacit endorsement of the whole affair. An editor who has not moral courage to resist the bribe should be esteemed as unworthy of his place.

We learn that when this show arrived in Milwaukee the managers were placed under arrest by the society for the Prevention of Cruelty to Children, for allowing a tight rope walker to take her little child with her in the dizzy and perilous perfomance as a part of the attraction. The society was sustained and the little one separated from the unnatural mother during her ascent. The expenses of these circuses to the communities through which they travel is well shown by a New Jersey paper, which estimates that it cost Patterson in that State $50,000 to see a circus, or $1.00 each for the entire population. The loss to the working class for tickets and lost wages was $35,000, and to the rolling mill, silk mill, locomotive shops and other factories, $15,000. A little spread of such arguments before the public authorities would soon lead them to forbid the stretching of the circus tent within the limits of many towns.

The bribery investigation at Albany will never probably fasten the guilt of that offense upon anybody with any degree of assurance, but it is opening the doors of some of the side rooms and showing to the public the crime that is slyly practiced within. In the room frequented by a prominent lobbyist bribery was continually and methodically practiced under the guise of a game of "poker," the susceptible legislator well enough understanding that the sums he was permitted easily to win were the price of his vote. The same infamous business is said to be carried on also at Washington. This does not give the people of New York a pleasant picture of their law-makers, but in the circumstances it is a useful one, and will in some future election help to send men and not marketable commodoties to their legislature.

Possibly Illinois can match New York in this disgrace. The thirty-second General Assembly of this State adjourned May 30th after sitting five months at an expense of a quarter of a quarter of million dollars. A number of its bills were introduced, we are informed, not with any expectation of passing them, but simply and solely to make money, by having them bought off by outside parties whose interests they would affect. It is believed that the liquor interest of the State spent $23,000 to ward off temperance legislation. Bills on this subject were pushed enough to make an alarm and then suddenly dropped in committee. One member, a Pole who represented a portion of Chicago, has lately been exposed as a thorough "dead beat," living upon whomsoever he could defraud. If woe is upon a land whose ruler is a child and without experience, what must be the case when he is a knave?

It does not openly appear in these cases that the lodge had any hand in the corruption, but the possibility of such a connection is by no means remote. As an illustration take the present position of J. Hyatt Smith, the Baptist preacher now in Congress who has lately declared for Universalism. Speaker Randall has been making great exertions to bring about a combination with the Greenbackers so as to put the control of the next House in the hands of the Democrats. He claims that only one vote is needed to effect this object, and is confident that Smith will furnish that vote. The latter spurns all alliances and is resolved to maintain the independent position in which he was elected. But how long would Mr. Smith resist the commands of Freemasonry; and how easy would it be for Randall to bring the pressure of such a command upon him! If these political combinations are true and correctly reported, we have the entertaining spectacle of the control of the next House, and possibly of Congress entire, placed in the keeping of the Masonic lodge, to be given to either Democrat or Republican as the fickle mistress and "handmaid" shall declare. If the two parties were not so little separated in respect to moral principle there might be cause for alarm. Under the circumstances it serves only to show the possibilities of Masonic politics.

A while since the papers were setting forth the Mormon delegate Cannon in a ridiculous light. The governor of Utah had given the certificate of election to Campbell, the anti-Mormon, and Cannon, to contest the seat, must serve a notice within thirty days. Campbell was not to be found, and emissaries were sent to search him out and serve the notice regardless of expense. Report says that on the thirtieth day they were successful. But it seems that they need not have taken the pains. Adams, the clerk of the House of Representatives has placed Cannon's name upon the roll of that body instead of Campbell's, though the former has no official record of election. His only document is a certificate from the United States court in Salt Lake City that he had about 8,000 majority. It is moreover stated that because of this enrollment Cannon is already drawing the pay of a delegate. The action of the clerk is clearly illegal, since Congress only has the right to inquire into the validity of a governor's certificate. The question arises, would such a favor be shown to an ordinary representative from the States? It is at least an indication of the difficulties that will beset a political fight over the Mormon question.

THE WORCESTER CONVENTION.

PAPER READ BY W. J. WHITE—WHY I AM OPPOSED TO SECRET SOCIETIES.

1. Because these societies are anti-Christian. This is shown in their origin, structure and spirit, began in London in 1717, in a tavern, by a company of worldlings who seem not to have had any other aims than such as are merely social and selfish.

2. They impose the most fearful oaths from the Entered Apprentice onward through the higher degrees against revealing the secrets of the lodge and in contempt of our Saviour's command, "Swear not at all."

3. Its philanthrophy is exclusive and selfish. It does not aim to help mankind universally, but its own members and their immediate relations.

4. Its morals are not Christian. It puts a limit to moral obligation where God has put none; as in the seventh commandment, which must not be violated in specified cases, implying that it may be in others. Again, in the Royal Arch degree, the oath is taken to keep all the secrets of a companion, murder and treason not excepted; thus compeling each other, under fearful penalties to be partakers in the commission of the most heinous crimes.

5. Lodgism has a religion of its own invention, having a close resemblance to many forms of paganism. This is so explained by its votaries as to appear a sufficient substitute for every other religion, not excepting the Christian, and is, therefore, at war with Christianity. This of itself would seem to a true believer in Christ, a sufficient argument against the whole scheme of secretism; for if its religion is pagan then its outgrowth, its influence and the results are heathenish, so that if it met with no other foes outside of itself it would soon sink to a level with other forms of idolatry the world over, both in ancient and modern times. If the religion of a nation, a community, or a class, however small, is false and in its best estate is only such as comes out of man's sinful nature, what can be expected from it but a heathenish system of morals and a condition of society in agreement with it? This, then, is the character and tendency of secret oath-bound societies that have now become so numerous amongst us. It has found its way into our churches and hath its disciples and teachers in our pul-

pits and among leading men of all professions.

We have now arrived at just this point in our history, that we are living in a nominally Christian age and nation with a great multitude of men who are content with the mere outside of Christianity, while they adhere to an opposite system in practical life.

Let it be well understood then why Anti-masons have taken the stand they have for the last twelve years against these secret societies, Freemasonry especially. It is pre-eminently a religious movement. Its political evils are great, yet they do not as yet occupy the chief place in the endeavors of its earnest workers as they did after the murder of William Morgan. Its best and most helpful friends are decidedly Christian men and women. They love the Lord Jesus Christ, having been saved by him and no other, and brought upon the high plain of God's true children they see the utter futility of all other methods of finding relief for the wants of the human soul than such as are in the Gospel of Christ. Why then should they not speak out in clear and distinct tones? Would they not be guilty of the most criminal neglect should they be silent and see their fellows rushing into eternity blindfolded with the delusions of satanic devices through corrupt and deceitful men?

It is mainly for the purpose of preserving Christianity in its purity, in an age when anti-Christian foes have multiplied amongst us to an alarming extent, that we chiefly aim. It is true that there are many forms of evil continually existing around us, and all tending to moral corruption and ruin; yet they are all within the compass of philanthropic and Christian endeavor. In almost all cases they lie open to the hand of Christian charity, and we may go into the most loathsome hiding places of immorality and vice and extend healing remedies. But we have no access to the secret conclaves of the lodges. Young men go into them and the strong gate of the terrible oath is immediately closed behind them, while they are led on from step to step through the dismal and degrading and heathenish ceremonies. But no friendly hand of father or brother, nor beseeching voice of the loving wife is felt or heard within the precincts of the lodge. The ruling powers there have it all their own way, and the helpless victim is easily made to yield the most abject submission to whatever is demanded under the combined influence of an irreversible oath and that emblem of physical violence—the drawn sword.

If there be then hurtful influences within the lodges and exerted upon young men who are unsuspicious of the deep laid plots of grey-headed tacticians in the mysteries of the secret orders, these influences cannot be met and opposed in the place where they exist. The closely guarded upper room under the shades of night, when honest men and women are retiring to rest, is the illuminated scene of strange and bewildering excitement. The old and the young men are there; the well-known citizen, of reputed respectability and of high standing in wealth and business affairs, is there; the irreligious and the man of profane life is there; the scoffer and the deist and the despiser of the religion of Jesus is there; and, sad is the thought! the professed Christian and his spiritual teacher are there. But the rules of the lodge forbid the Christian to introduce his heavenly Master and inculcate the saving truths of the Gospel. True, lodgemen will not quarrel with the Christian about his religion or politics; he may keep them to himself while he will be gradually taught to believe that the religion of the lodge is every way sufficient to ensure to its orderly votaries a place in the Grand Lodge above where resides and presides "the Grand Architect of the Universe." But where the authority comes from for such a bold assumption, we are not told. Is it not a delusion and a snare more baseless than the fabric of a vision? The Word of God declares that "without holiness no man shall see the Lord," Christ, our Saviour hath said, "No man cometh unto the Father but by me." What then is to become of the deistical and unchristian lodgemen who do not pretend to believe in Christ as the Son of God and the only Saviour of men?

Again. I am opposed to oath-bound secret societies, because they will not meet its opposers in fair and open discussion. It claims protection from civil laws, and respect from Christian society while secretly at war with both. It pretends to be the handmaid of the church while its own principles are in direct antagonism to those of Christ. What sort of a handmaid is that?

Again. Wherever lodge influence prevails or even exists, whether in the church or outside of it, that confidence which ought always to exist between man and man is, to a greater or less extent, destroyed—and a stifling, mysterious fear presses upon the soul, and men move as if they were afraid of stepping into a concealed pit, or lest they should disturb the pillars of the upper regions and be crushed by the falling heavens. There seems to be an infernal chloroform in all those communities where lodgism exists that paralyzes opposition to the concealed and mysterious power which is supposed to belong to lodgemen. The press is silent and the pulpit is silent, and woe be to the man who secedes from the lodge, or who dares to assail it from without. Surely this is not a Christian spirit.

The above are the chief reasons why I am opposed to secret oath-bound societies. There are others which I will omit for the present.

GEN. PHELPS' LETTER.

It has occurred to me that an examination of court records with respect to divorces, and their possible relation to the religion of Freemasonry, might prove of some interest to our association and the public. Mormon Freemasonry lies at the root of the marriage relation among the "Latter Day Saints." Among the Ku-Klux the woman has been kept down by the slave institution, so that she has hardly aspired to that condition which tends towards divorce. But in New England, where both religion and politics have tended to place the woman on the same level with man, a false, spurious religion like that of Freemasonry, must operate to bring about divorce. So it seems to me.

At all events, an examination of of divorce cases during the last thirty years, in which the Masonic religion has received a great and rapid development, might throw some additional light upon the workings of that religion. It would not be difficult, perhaps, to ascertain whether one or both of the parties who have been divorced, are, or have been members of secret associations.

A great deal of editorial spleen is shown in New England against the Christian religion because of the failings of its members; but if these failings should be due to the Masonic religion, while being attributed to the Christian religion, a very fatal mistake is made. It cuts like a two-edged sword. It disparages the true religion and favors the false, in which case society must inevitably suffer.

If the examination of the records of your county should seem to show any connection between secret arts and divorces, then it might be pursued in other counties of the State.

Machine religion may be better than none; but any thing done towards exposing a false religion, must operate in favor of the true. A repentant murderer may go to the Lord's supper and discern the Lord's body there; but an unrepentant Freemason cannot do so. Pirates might as well be admitted to the communion of saints as intelligent but unrepentant Freemasons. Both are members of covetous and murderous institutions, and the pirate has a moral advantage inasmuch as he is not, as the Freemason is, an idolater.

The New Testament Revision.

AN IMPORTANT QUESTION.

If there is any fault in the American reception of the revised version it seems to be a too easy and hasty acceptance. The mistake to be feared is in taking for granted that the work of so many eminent scholars must be the best attainable; that the ordeal of their *consensus* is the highest and last, and that the Christian world has nothing to do but indiscriminately accept (or reject) the result as a whole. Perhaps, on the contrary, the true function of the revising committee is to submit proposals rather than to announce decisions. A thing so comparatively unimportant as the revision of a political constitution would never be entrusted as a finality to any committee or even convention.

I hold, then, that the revision of our version of the New Testament is only initiated, not completed, by the ten years' labor of the American-assisted British committee. I submit that such committee, no matter of whom composed, is not the highest available authority, nor by any means a proper authority for a step so serious as the introduction of a change in the Bible of the people. Once it may have been otherwise; but now there are millions of English-speaking Christians qualified to vote (after full argument heard) on every amendment proposed in the revision before us. It seems to me evident, therefore, that the general *consensus* of the churches to be in some way deliberatively ascertained after perhaps five years' discussion, is the only rightful authority, and at the same time immeasurably the highest mind, to which the several proposals of the revision can be submitted. Though there be not outside the committee an individual living whose opinion ought to weigh against that of certain of its members, still it remains true that no committee's agreement can weigh against the collective common sense of the Christian world in the light of all the facts and arguments to be produced.

The propriety and necessity of such ecumenical discussion and decision can, perhaps, in no way be better illustrated than by a specimen of any individual criticism of the revision, as the critical reader in turn will naturally compare and contrast it with his own. Let us take for illustration the chapter (Romans 1) at which one would naturally begin in examining the severest test of the committee's success, the theological epistles as revised.

At once an objection arises to the retention of italic letters to indicate supplied words. In the habitual reading of mankind italics indicate emphasis. We wish, on the contrary, to make a sort of explanatory "aside," as subdued and parenthetic as possible. Bracketing in Roman letters, according to the universa custom of literature, would invariably make this and no other impression on the reader.

Again, as to the supplied words themselves. Three times in the first paragraph occur the supplied words *to be:* "Called *to be* an apostle;" "called *to be* Jesus Christ's;" "called *to be* saints." The only reason for supplying anything here is the ambiguity of our word "called." Conybeare and Howson remove the ambiguity in the first instance by saying "a called apostle." But this spoils the action and reduces "called" to a descriptive sense. *To be* deprives the calling of its efficacy or

identification with the result; making it in effect "called to become" an apostle, saint, etc. Better to supply merely a comma, to show that it is no nominal calling, or naming, and leave the phrases in their majestic solidity. If this were not clear, then "called [as] an apostle;" "called [as] Jesus Christ's;" "called [as] saints;" would make it clear with much less blurring of the sense.

Verse 4. "Declared *to be* the Son of God with power.....by the resurrection of the dead." It was *not* the resurrection of the dead [plural] but his own resurrection from among the dead, which the apostles preached as the demonstration of the Son of God. The order of the words favors indeed the above rendering, but the whole sense and purpose of the clause is against it.

Moreover, "declared" does not suit the connection so well as the literal meaning, *define, mark off,* or *distinguish.* Let us see how the clause expresses itself in naked literality: "Who was distinguished [as] the Son of God by power of resurrection from among the dead." The clause qualifying power ("power according to the Spirit of Holiness," or Holy Spirit) is here omitted for the moment, merely to throw the connected words into direct contact. "I have power....to take it [my life] again: this commandment have I received of my Father."

And so on to the end of the chapter; bnt these illustrations may snffice the present purpose.

VIDI.

Rowland Hill once had an hundred pounds put in his hand for the benefit of a poor minister. He sent the poor man five pounds, and added in his letter, "There will be more to follow." A little while after, he remitted another five pounds, with the same assurance, "More to follow," and so on nntil the whole hundred had been forwarded. This prudent process kept the minister from any rash extravagance, and also kept him in pleasant expectation of good things to come. In like manner our heavenly Father sends converting grace with the assurance that snstaining grace is to follow.

STAKES AND TREES.—Passing an orchard of young growing trees, we see also stakes fast in the ground. The same sunshine and rain impart growth to the trees, but give rottenness and decay to the stakes. The spiritually dead in the church, like the stakes, have no roots.

We go around like men enchanted, in a circle of sinning and repenting, for want of discipline upon ourselves. For, had we striven to make our hnmiliations more low and full of pungent sorrow, the soul would start and fly at the first glance of that which cost it so much anguish.—*Allestry.*

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THE SERMON.

TALMAGE ON THE NEW VERSION.

We are in the midst of a great agitation consequent upon the new revision of Scriptures. We had a translation two hundred and seventy years old, embosomed in the warmest affections of all the good of earth, interlocked with the best secular literature, and pronounced by the Daniel Websters and the Washington Irvings as the masterpiece of English pros,e the translation at work blessing and revolntionizing the nations for good, and all Christendom satisfied with the translation except a few doctors of divinity. But two companies, an Old Testament company and a New Testament company, have been busy for ten years changing the book, and a few days ago the New Testament comyany launched the results of their labors upon the world. After great universal advertisement of the intended book and the dramatic withholding of the book till a certain day and then withholdiug it till a still further day, the work came forth. The English printing-press keeps a tight grip on the copyright, and when our American publishing houses offered a large sum for the privilege of reproducing the book simultaneously the English presses rejected the offer in cavalier and abrupt style. This severe copyright was not to meet the expenses of the revision, for that was met by private subscription, the $30,000 subscribed on this side the sea for traveling expenses being a small part of the moneys contributed by benevolent men. Two million copies are sold in two days. What a compliment to the Scriptures! Yes; bnt be not deceived. Did the two million people suddenly become passionately fond of Scripture reading? No. These two million Bibles went into houses where the Bible was already enthroned. All of us who honored the book wanted to know what these men had been doing with our favorite for ten years. Had we a statue in New York City Hall park that had been the pride of the nation since its foundation, and sculptured and lifted at vast expense, and thirty-eight men for ten years had been busy, under cover, changing that statne, on the morning the cover dropped and the changes should be revealed there would be no room in the streets and squares approximate to hold the spectators. In addition to this general curiosity which we all felt about the iconoclasm of parts of our best book, the denominations of religionists were anxious to see if their peculiar views would be favored or opposed by the new version. The Baptists wanted to see what the the revisionists had done for immersion, and the Presbyterians what had been done abont the decrees, and the Episcopalians to see what had been done about the apostolic succession, and the Methodists to see what had been done about free grace, and the Congregationalists to see what had been done about the democracy of religion, and the Universalist what had been done with future punishment—and so we all rushed for the revised New Testament.

The church and the world have the famous revision before them. We are asked for our verdict. We all have a vote. The humblest person in this house has a vote. "What do you think of it?" is the perpetual question. Some say: "I like it very much." Others say: "I like it to a certain extent." Others say: "I want a year to consider it," which means: "I want to hear what others say, and then I will say the same thing." There are many who do not want to offend the ecclesiastical ring, for each denomination has such a ring, and there is as much bossism in the church of God as in the world, and monopoly would rule the kingdom of Christ, if it could, as it rules the money markets and legislatures of the world. There are two voices that have not yet been fully heard; first, the unpretending Christian scholarship of America and England is displeased more than it can express at many of the changes made; and the other voice is the voice of the great masses of Christian people—nine hundred and ninety-nine out of every thousand—who regret in the depths of their soul that this revision has been attempted, and who look upon it as a desecration, and a profanation, and a mutilation, and a religious ontrage.

These fifty men for ten years busy in tinkering the New Testament agree in the statement that they find no new doctrine. Differing on many other things, they all agree here. If it had been found that the old translation was teaching any false ideas of God, or the soul or the future, I would say: "By all means give us a new revision, and put forth immediate and mightiest effort for the organized obliteration of the old translation." The world cannot afford to have wrong notions of God and the soul and eternity. But the new version keeps all the old doctrines. Then what good reason could there be for this disturbance of sacred association, this loosening of the faith of Christendom? It is too late to reconstruct the Bible. When King James' translation was made the Bible was a sparsely-circulated book, and the changes made caused no wide perturbation. But this revision of 1881 is a depreciation of three hundred million copies of the Bible out in the world and doing their work. It assails the magnificent litnrgy of the Episcopal church, and makes all her prayer books vast inaccuracies. It makes the inscriptions on the graves of yonr dead untrue. It reflects upon the old family Bible, and to the uninitiated leaves nothing about it certain save the record of marriages and births and deaths.

In matters of religious accuracy it means chaos and old night. Who undertook this impertinence on the other side of the sea? I know not the qualification of the archbishops and archdeacons and professors who have done the work on the other side of the Atlantic. I understand that many of them are far from being the best scholars of Great Britain. I know that men with great titles are often the merest accidents, and their high office no sign of scholarship. D.D., LL. D, and F. R. S. are often the heavy baggage of a very slow train. I only judge them by this revision. It is pedantic, and capricious, and false to the principle which they declared at the ontset would guide them—namely, that they would make no unnecessary changes. As to the work done by the American revisionists I have this to say: One gentleman here takes the responsibility of choosing a gronp of American scholars to revise the New Testament. The gentlemen taking this responsibility having been born and educated in a foreign land, was not especially adapted to make wise selection among American scholars. This gentleman selects a group of scholars to revise the New Testament, and excepting four of them they are unknown outside of their little circle. I could call the roll of a hundred scholars superior to all those employed in this work, except the illustrions Dr. Woolsey. If snch a work must needs be done, why not call in convention all the great and good scholars of America and have them make selection of revisionists. Where in this New Testament company is the scholarship of Princeton and Columbia and Middletown and New Brunswick?

I reject the new version for its amazing triviality. You have more control over yonr sense of the ridiculous than I have if you can read without a smile some of the changes made or proposed. Yon remember Christ's sermon, where he speaks of the inaptitude of putting new wine into old bottles. In onr revision of 1881 it is rendered: "No man putteth new wine into old wine-skins else the wine will bnrst the skins, and the wine perisheth and the skins. But they put new wine into fresh wine-skins." The change is evidently made to show that the bottles of olden time were made out of the skins of animals; but is it not just as easy to explain the bottles to the people as to explain the wine-skins? "Show me a penny," said Christ, wishing from the kingly stamp on it to illustrate its earthly currency. That will not do, say the revisionists. Instead of "show me a penny," "show me a denarius." The revision changes the "beasts" of Revelation into "living creatures." But will you not have to explain the living creatures as well as the beasts? The old translation was too much for the delicacy of the American part of the New Testament company. Where it says of Simon Peter "He girt his coat about him, for he

was naked," the American committee suggests that it should read in the margin, "Had on his undergarment only." The old translation said, "Neither do men light a candle to put it under a bushel, but on a candlestick." The revisers reject "candlestick" for "stand." The new revision makes other changes, of how little importance judge ye, when it says that the old translation which reads, "into a mountain" ought to be "into the mountain;" where the old translation says, "into a ship," it ought to be "the ship;" and instead of "a teacher in Israel," it ought to be "the teacher," and instead of "straining at a gnat," it ought to be "straining out a gnat;" and other infinitesimals of difference with which I shall not worry your patience. Thirty-eight men for ten years hunt for inaccuracies, and all this only a foretaste of what we shall have when, after three years more of labor, forty-one members of the Old Testament company will launch their work. I have sometimes wondered what the thirty-eight gentlemen of the New Testament company, and the forty-one gentlemen of the Old Testament company, might have accomplished for good, if they had spent the last ten years in preaching the old translation instead of finding fault with it, and if the hundreds of thousands of dollars which directly and indirectly have been expended in the preparation of this new revision had been put into the American Bible Society and the British Bible Society for the spreading abroad of that old translation, out of whose loins civilization and Christianity were born, and under whose influence England and America are what they are, and the dark skies of heathendom begin to flame with the morning. What the world wants is not critics, but evangels: not men to knock the doxology out of the Lord's prayer, but men to make all nations kneel proclaiming at the feet of Christ: "Thine is the kingdom, and the power, and the glory, forever, Amen."

I regret this revision, because it comes at a most inopportune date. The great battle between sin and righteouness is fully open, and all the batteries are unlimbered. While the forces of heaven and hell are in a hand-to-hand fight, it is asked that we stop to discuss whether our weapons might not be hammered into a little better shape; whether we can't have a better tassel put on the hilt of our sword, since they make better tassels now than they used to. While the apocalyptic angel is flying through the midst of heaven proclaiming to all nations and kindred and people the Gospel, we are criticising the angel's plumes and trying to catch him, till we can stroke his feathers another way.

Again I regret this new revision, for it shakes the faith of many in the truth in the Bible. Out-and-out infidelity, after hundreds of years of bombardment, instead of demolishing, has only driven the Bible further into the affections of the world. The chief danger is from the mistaken friends of the Bible. Unbelief and scepticism are not logical. But you have to take men as they are. The revisionists begin their work by saying there are in the New Testament 10,000 mistakes, and that there are 150,000 varieties of readings to the New Testament. The devil takes these statistics, which you can manage without damage to yourself, and he makes them the everlasting ruin of a great multitude. This movement will turn more souls into stark infidelity than the thirty-eight gentlemen of the New Testament company will ever argue out of it, though they should live the 895 years of Mahalaleel, the 962 years of Jared, and the 969 years of Methusaleh aggregated. The greatest work of the last two hundred years has been to have the people understand that this was the Word of God—the truth, the whole truth, and nothing but the truth. And now you say there are only 10,000 mistakes in it and only about 135,000 readings and forty changes to be made in the Sermon on the Mount. You say they are not radical mistakes. Why then, all this excitement of the public mind. Look out lest, while with torches you are hunting for rats in the cellar, you do not set in conflagration the august temple.

I reject this new version because it opens the door for revisions innumerable. Have you any idea that these changes will stop here? In the back part of this New Testament there are twelve pages of practical protest on the part of the Americans of the New Testament company against the revision of the Englishmen and Irishmen of the same company. Hence we shall have another revision to revise this, and another revision to revise that, and as in 1823 Noah Webster published his revision of the Bible, and Prof. Noyes and Moses Stuart and Bishop Ellicott and Dean Alford offered their revision of different portions of the Scripture, so we shall have revision on the top of revision, revisions in flocks, revisions in herds, revisions in swarms, and, after a while, Presbyterian revision, and Baptist revision, and Episcopalian revision, and the church will go into paroxysm of revision, and there will be nothing intelligent, satisfactory and appropriate left either in Bible or prayer-book but the ejaculation, "Good Lord, deliver us!"

Meanwhile to private Christians, let me give a word of practical advice: Hold on to your pocket Bibles, your family Bibles, your church Bibles. The old Bible is good enough for me. It has brought so many sons to glory, I am hoping through its teaching to get safely there myself. The old Bible is good enough for you.

I pray God that this excitement about the new revision may wake us all up to higher appreciation of that great monarch of books before which the Iliads and the Odysseys and the Korans and the Vedas and the Shasters and the Zend-Avestas and the national libraries of earth must yet kneel. By its torch may we find our pathway to the end of the pilgrimage, and on its pillow of gracious promises may we drop off into the calm, cool, dreamless slumber that waits for the first resurrection.

A Noble Gift.—In the pressure of preparation for the annual business meeting of the N. C. A., I omitted to mention through the *Cynosure*, last week, the receipt of three hundred dollars from the estate of John McCullough, late of New Sharon, Iowa, sent by his wife, with a letter expressing good wishes. Such substantial tokens of interest encourage our hearts and enable us to help on the needy workers who are toiling against fearful odds and with little sympathy from the ruling of the prominent churches of our day. I sincerely ask the prayers of God's people that this offering from one, who, passing to his reward, has forever escaped the devices of Satan, may with all other funds donated to our reform work, be so wisely appropriated as to be the means of bringing "many sons" to join the giver in "glory."

J. P. Stoddard.

Donations for the Southern work last week were $2.00 from E. C. Carrington, and $1.50 from J. W. Clark by Gen. J. W. Phelps, for Bro. Hinman. Both handed to N. C. A. Secretary.

—Bro. Hinman is urgent that the South be supplied with reform literature as fast as possible, and especially that the *Cynosure* be circulated as widely as possible in every place where lectures are given to introduce it. A contribution is acknowledged on the last page which has been applied to this "Publishing aid fund for the South." This will pay for sending the paper to the colored ministers, students and others. A thousand copies ought to be circulated in this way as fast as men can be found.

—When in college Secretary Blaine studied German with the late Rev. S. K. Probst, editor of the *Lutherische Zeitschrift*. Mr. Probst was an able opponent of the lodge and it may be that his influence has had its effect in keeping Mr. Blaine clear of the evil.

Reform News.

The General Secretary's Letter.

From Batavia I went via. Attica to Dale, N. Y., where I met Elder I. Hyatt, well known to the readers of the *Cynosure*, who has had the courage to step out of the lodge-prison and utter a voice of warning to deter the unwary from the secret snare. Bro. F. W. Capwell and his wife welcomed me most cordially to their home, and to their energy and persistent efforts I owe the opportunity I had of presenting the truth and explaining the work and the reason for the existence of the N. C. A. at Warsaw, the county seat, and other important points in Wyoming county. The last night of my stay in Warsaw was with Frank Miller, a former partner in business with good Father Isaac Preston. Mr. Miller and his son are warm friends of our cause. Here too I called at the old family residence of Seth M. Gates, hoping to see Mrs. Gates, but was disappointed as she was absent at the time visiting in Rochester. There are a goodly number of anti-secretists in Warsaw, but only a few are active and out-spoken. The Episcopal minister was not in town at the time. The Presbyterian, Baptist and Methodist Episcopal pastors each expressed sympathy and gave notice of my lecture to their congregations on Sabbath. The Congregationalist minister refused to do so, and as postively refused to give any reason for refusing. Hon. S. M. Gates was a member of the church of which he was pastor and he held his memory in great esteem; believed he was a most excellent man and Christian, but could not consent to give notice of a meeting for the purpose of advocating the principles he held and opposing the evils he sought to remove. The master of the lodge in Warsaw is, I was told, a Jew. He came to my lecture, but sent home his son, a lad I should think about ten or twelve years of age, who had preceded him to the hall.

At Wyoming I spoke in the Academy Hall, where a lodge used to meet before the murder of Morgan, but which has not been resuscitated. At this place I found a home with Elder Owen, formerly of Elgin, Ill., and met two men also who knew Morgan.

Sabbath morning Bro. Capwell's son came with a buggy and took us to North Baptist church, where I preached twice, and was much refreshed by the kindness and Christian sympathy of the pastor and his people. I returned and spoke in this church also on Tuesday evening, from which point I took the train at 10:45 P. M., for Factoryville, Pa. Bro. Capwell was my constant companion in travel and labor, giving freely his time, influence and money for Christ's sake, to promote the cause of temperance, righteousness and truth. His home is a model of economy, convenience and neatness, located in one of the most picturesque dales in western New York; and, while he seems to have the entire respect and confidence of the community, he has the most hearty co-operation of his wife and children in carrying out his reform views. A few such families in each community would give such a tone to public sentiment that lodgery and kindred vices would soon be-

come what they deserve to be, very unpopular. J. P. STODDARD.

NORTHEAST PENNSYLVANIA.

The quarterly meeting of the Anti-secret Association of Northeast Pennsylvania, met in Factoryville on the evening of the 27th of May, 1881, and held its session over Saturday and Sunday, closing Sunday evening. Bros. Miller, Post, Harrington, Smith, Raynolds, Seamans, Parker, Cobb and others of the Association were present. J. P. Stoddard, General Agent and Lecturer of the National Christian Association, was with us; and as he expressed a willingness to labor for the Master, the society was highly pleased and edified in listening to counsel and lectures from so able a speaker.

Saturday morning we met for prayer, desiring to be endued with power from on high. A number of earnest, importuning prayers were offered. How blessed to think that "The fervent and effectual prayer of the righteous availeth much."

J. P. Stoddard talked to those present in the afternoon on "The Effects of Freemasonry on the Social and Family Relations." Some very telling and clear truths were brought out, showing that Freemasonry robs a man of his manhood, his freedom as a citizen and makes a division in the family wide and deep. In the evening the same subject was continued, good interest being shown.

Sunday morning Bro. Stoddard gave us one of his warm and spirited sermons, full of burning truth, in which he spoke of the secret societies of the times and their worshiping of devils, together with the manner and spirit of their hostility to anything that would reform or lead to the light of the blessed Gospel. In the evening he spoke again showing the craftiness and cunning of the works and workers of darkness; after which, a Mr. Connor, a one degree Mason, spoke, bearing testimony to the truthfulness of all that Bro. Stoddard had said as to how Masons were made. He left the Freemasons because he did not find the order as represented, and it so interfered with Christianity he could not stay there and live religion. Bro. Miller also made his confession as having been an Oddfellow and that he knew that what had been said of them was true, for he had been there and so spoke from personal knowledge. Bro. A. L. Post then gave us some very clear talk on the question of the oath, when it is binding and when not; proving that when a man swears to that which he does not know, as all do on entering the lodge, it cannot be binding.

Thus closed our meeting, and by the blessing of God we are hoping that some good fruit may be seen as the result in days to come.

A. J. HARRINGTON, *Sec'y.*

A LIVELY COUNTY ASSOCIATION.

EDITOR CYNOSURE:—Under the direction of the Cedar county (Iowa) Association there has been held since April 26th fourteen meetings, exclusive of the anniversary.

Two of the series were held in Lisbon very much to the disturbance of some; but to the satisfaction of others. Leading brethren of Lisbon were decided in their opposition to the lectures being given in the place at that time; but in spite of their opposition we had the attendance of some delegates, but not until after the services at the church. I. K. Statton, the pastor, said to me when asking his consent to publishing the lecture in the church, "Not if I can help it." One of the brethren said, "John, I am astonished at your coming here with that side show. If it had been at some other time it would not have been so bad. Every time that there are such lectures in the place it helps the secretists." Another said, "If a man takes an oath he ought to stick to it," having reference to Masonic oaths.

Is it to be wondered at that there is and has been trouble in the U. B. church when members will sympathize with and defend secretism and berate those who are opposing it? How can we who have stood by the principles of the church for years at a heavy expense to ourselves to support preaching, because we would not and could not support Masonic ministers in other churches, continue to do so heartily and cheerfully with a knowledge of such facts before us; and especially when we know that the element referred to was largely represented in the late General Conference? I will leave the solution of this question to others. JOHN DORCAS.

RATHBUN CHARGED BY "BLACK HORSE" CAVALRY.

LYNNVILLE, Iowa, June 13.

According to previous arrangements I met Bro. Rathbun at Searsboro on the evening of the third of this month. He delivered a telling and effective lecture at the Perfect school-house two and one-half miles from here, on the evening of the third. On the fourth he preached at our place (Chester) in the Friend's meeting-house. By his earnest and effectual appeals he won the sympathy and good will of many hearts. He referred a few times to the dark system of idolatrous worship, which brought the remark from one Mason, that if he did not watch he would tell the truth. But strange to say, our minister refused to lead in prayer when asked to do so, saying, "I do not wish to take any part in the meeting." On Sabbath he filled three appointments, one at Hazel Dell at 11 A. M.; Granville at 4 P. M., in U. B. church; at 7 P. M. in M. E. church, two and a half miles west of here. Filling the three appointments, and riding thirty miles to do so, made us quite tired. On the evening of the sixth it was so rainy and bad he concluded best to work the first degree (at his Granville appointments) on the next evening. So that evening we stopped with our amiable brother Albert Hull. On the seventh, the first degree was worked to good satisfaction on the part of friends. Some Masons were present, but kept their jewels finely before the cowans. The next evening he lectured near three hours on the general character of Masonry, both religious and otherwise, which opened many eyes in reference to the idolatrous system, and was generally well received. Brother Hull took him home that night, and while on the road, just before reaching the house, there came a cavalry charge upon them equal in fury and rage to the "black horse" cavalry of Southern fame. Just as the riders passed they threw a volley of Masonic argument (eggs) which besmeared Bro. Hull. If Jeff. Davis was not captain of this charge, some one was who is no better at heart. Let us talk no more of the Ku-Klux of the South until till those of the North are put to shame. On the ninth the third degree was worked to good satisfaction. Bro. R. came home with me, and further fury from Masonic hands was only checked by by a strong guard; yet in Iowa people talk of living in a free country! Yours in Christ,

T. K. BUFKIN.

A NEW AUXILIARY IN OREGON.

The Marion County Christian Association met in the Opera House, Salem, Oregon. A resolution was presented and signed expressing the willingness of the subscribers to correspond by letter for the purpose of becoming acquainted preparatory to working in the anti-secret reform. The constitution was read by sections, amended and adopted. On motion proceeded to elect officers with the following result: J. Franklin, President; John Hepburn, Vice President; F. M. Salisbury, Secretary; I. H. Keyes, Treasurer; W. H. Franklin, Chorister.

RESOLVED, That we forward resolutions and proceedings to the Christian Cynosure for publication.

RESOLVED, That secret societies are dangerous in their character to the best interests of the family, the state and the church.

On motion, adjourned to meet on Marion Square in Salem, Oregon, Monday, July 4, 1881, at 2 o'clock P. M. F. M. SALISBURY, Sec'y.

CONSTITUTION.

WHEREAS, Considering the unusual silence of the public press and pulpit in regard to the evils of secret orders, we, the undersigned, have adopted this constitution.

ARTICLE 1.—The name of this association shall be the Marion County Christian Association.

ART. 2.—The objects of this Association shall be to withstand and remove all secret and anti-Christian societies, to teach and encourage the faith and hope of Jesus Christ, with the Holy Bible as the Word of God and the New Testament as the inspired teachings of Jesus Christ, opposed to all secret, evil or intemperate associations; and for physical, moral, intellectual, financial and political improvement; and to bring about spiritual and social harmony among all upright Christian people and for the Christian freedom of speech and of the press in discussing all matters of right and reproving all wrong.

ART. 3.—The officers of this Association be President, Vice President, Secretary, Treasurer, Editor, Lecturer and Chorister; all of whom shall be elected by ballot on the first Monday in July annually.

ART. 4.—The duties of officers shall be to carry out the objects of this constitution and such duties as are usually required of the same officers in the most approved Christian meetings and in accordance with parliamentary usages.

ART. 5.—Any person of good moral character may become a member of this Association by signing this constitution, professing faith in Jesus Christ and renouncing all secret, evil and intemperate societies, especially those which he may have favored.

ART. 6.—This Association shall at all times encourage peace and discourage war, and in case of a draft by the government this Association shall provide a substitute for any member drafted.

ART. 7.—All moneys shall be paid out by direction of this Association as shall be deemed best to carry out the objects set forth in this constitution, for the glory of God and in the faith of Jesus Christ.

ART. 8.—Any member who shall refuse to conform to this constitution, or shall be guilty of repeated disorderly conduct, shall be subject to expulsion by a vote of three-fourths of the members present; but no motion shall be acted upon for expulsion at the same meeting at which it is first offered.

ART. 9.—All amendments to this constitution shall be made by a vote of three-fourths of the members present, but no motion shall be acted upon for amendment at the same meeting at which it is first read.

S. L. COOK AT AMBOY, INDIANA.

EDITOR CYNOSURE:—Dr. S. L. Cook spoke in Friends' meeting house, Amboy, Ind., on the evenings of May 21st and 22d, on the religion of Masonry. On account of a "congress" being in session in the school house near by the audience the first evening was quite small. On the second evening had a good and pretty well-behaved audience, only one or two Masons present. The argument the doctor produces in defense of his position on the subject is enough to convince any unprejudiced or reasonable man that Masonry is in opposition to the teachings of Christ and the Apostles, and is of the devil's own begetting; yet the Masons and their jacks say he knows nothing about it, "It's all a lie," and, "he had better be hoeing corn for some honest farmer at 25cts. a day," etc.

Amboy has no secret order lodge and but few Masons, and they work on the principle that one Mason can chase a thousand cowans and two put ten thousand to flight; but I think if the doctor could visit us about once a month, and the people would come and hear him, some of them would be led from darkness to light. The people will not investigate as they should. S.

LOOK OUT FOR THOSE CARDS.—The Executive Committee of the Christian Association opposed to secret societies of the State of Iowa, are about to send out cards asking the friends of reform for material aid. And as those cards will be addressed by different members of the committee and thereby some may re-

ceive two or more, in that case please forward to some other friend or friends who will act in the premises. Now to all who are willing to assist in this good work, we are happy to say that our treasurer has filed his bond in the sum of two thousand dollars for the faithful performance of his duties, with two sureties who are worth fifty thousand dollars. So send on your money without fear of loss or misapplication. And now a word as to the place where we shall hold our annual State meeting. Who invites? Let the friends at places desiring the benefits and pleasures of said meeting, write me at once.

J. M. KENT.

Clarence, Ia , June 13, 1881.

MR. RONAYNE'S ONLY TERMS.—Will the friends every where please remember that my only terms for Anti-masonic work are these: My necessary personal expenses and railroad fare to be paid, and then if the Lord's people have any of his money which they can donate, it will be thankfully accepted. But should the friends be able to raise my railroad fare *and no more*, it will be perfectly satisfactory. Address, 104 Milton Ave., Chicago.

E. RONAYNE.

Correspondence.

LOOKOUT MOUNTAIN.

CHATTANOOGA, Tenn., June 9, '81.

DEAR BRO. K:—Being unavoidably detained here I visited Lookout Mountain, a place most interesting in itself, and remarkable for "the battle above the clouds." Walking along the track of the Nashville railway I reached the base of the mountain, about two and a half miles distant. A mile and a half more of winding road and steep climbing brought me to the foot of the cliff, where a ladder helped me to the top, and a few rods brought me to Lookout Point which gives name to the mountain. This is an immense projection of rock, looking like the beak of a bird, which commands a magnificent view. Near the extremity of the cliff there has been recently erected a fine building the front being wholly of glass. Here is a collection of cannon balls, shells, grape shot, bullets and sabers —relics of the battles. From here one can look into five States: Tennessee, Alabama, Georgia, North Carolina and South Carolina. The course of the Tennessee river can be traced at a great distance, and the city, mountains and valleys spread out as a grand panorama is exceedingly beautiful. Near the point is a pile of rocks on a foundation so slender and so wonderfully placed, that one can hardly resist the conviction that they were put there by the art of man. A few rods back is Pulpit Rock, looking verily like a pulpit, and about the right hight. The top of the mountain is nearly level, and is covered with oaks of moderate size. The underwood has been cleared away and it is a place of much resort. There is a fine hotel on the back side of the mountain from which a carriage road leads to the city, six miles away.

Immediately under Point Lookout is a considerable step. It was here where most of the fighting was done. There is a fruit farm and a large house, owned and occupied by an old gentleman who gave me kind hospitality and much information. He had lived there twenty-six years. He was formerly a slaveholder, but always thought slavery to be a great evil. His slaves, emancipated by the war, were worth $25,000, but he had been much happier since they were free. His house was pierced through and nearly destroyed by shot and shell thrown from Hooker's battery on Piney Point, on the opposite side of the river. They were thrown at the top of the mountain, but most of them fell short. The family fled just as the battle came on.

A rapid walk down the mountain and along the railroad, enabled me to escape, with only a partial wetting, a violent storm, and though weary I felt richly repaid for my walk.

H. H. HINMAN.

OUR MAIL.

H. T. Carpenter, Santa Clara, Cal. writes:

"I wish every church in the land was free from lodgery. It is the greatest barrier to the success of Gospel labor that I know of."

Mrs. M. King, Walker, Iowa, writes, telling how the Cynosure first came to visit her home, and continues:

"We no longer feel as though we were alone in a dark world and every day growing darker, but all at once we find that we are blessed with fathers, mothers, brothers and sisters working faithfully the work of our Father which is in heaven. * * * Kind friends, push along. You are on the right track. Through Eve's sin man fell. * * * If now all our mothers and sisters could use their influence for good there would never be a license given to a saloon nor a house of ill-fame. Satan would be bound for a thousand years and those who have the mark of the beast pinned on their clothes and give the grip would soon be wiped from the face of the earth."

Mr. Thomas Moore, Cassville, Harrison Co., Ohio, writes a good word as follows with his renewal:

"I was one of the early subscribers for your paper. I took it when it was a small sheet, and thought the money well invested. I am moving in the prohibition reform, and have been for some time. * * I went through the Anti-masonic struggle of 1826, and onward until Ritner was elected governor of Pennsylvania; and although I am well worn in the battle field, being over eighty years of age, still I am willing to continue the conflict until the enemy is conquered."

The old veterans of 1826-30 always give a "certain sound." We are glad to hear from them, and wish that more of them might become acquainted and identified with the present anti-secrecy movement.

George Johnston, Mitchell, Dakota, writes with his renewal:

"My prayers go up continually for the cause and all the noble laborers engaged, especially for the editor, though I have never seen him, nor expect to till we are gathered home. The Cynosure is my chief paper. * * I want to do something for the Morgan monument. I think Batavia, over Morgan's grave, is the place for it to stand. * * The Bible calls for separation—not in anger, but in love. 'Be not partakers of other men's sins, but in anywise reprove them.' * * I believe God is in this work. May his hand direct in all our movements; for except the Lord conduct the plan our best concerted plans are vain."

Sabbath School.

LESSON I.—July 3.—ISRAEL IN EGYPT.

SCRIPTURE.—Exodus 1:1-14.

[From Pilgrim Commentary.]

"Every man and his household." Only the male descendants and their households are named. But besides these, or perhaps reckoned as a part of these households, were the daughters and granddaughters and their families. It is to be remembered, too, that the servants of the household, of whom there were three hundred and eighteen capable of bearing arms, and probably not less than a thousand in all, in the family of Abraham (Gen. 14:14), were reckoned as a part of the household, and were admitted to the covenant and recognized as Israelites (Gen. 17:27). This is important as explaining the otherwise marvellous increase of the nation during the stay in Egypt.

"All that generation." Between this verse and the next, or rather between this verse and verse 8, the narrative passes over a long period. The whole sojourn in Egypt was reckoned at four hundred (Gen. 15:13), or, more exactly, four hundred and thirty (Gal. 3:17) years. According to one tradition, which Paul seems to have followed (Gal. 3:17), though not thereby necessarily recognizing its accuracy, these four hundred and thirty years were counted from the giving of the covenant to Abraham; but according to the statements of the Pentateuch (Gen. 15:13; chap. 12:40), the time actually spent in Egypt amounted to four hundred and thirty years; and this reckoning is now recognized by the best scholars generally as the correct one. But Moses was eighty years old at the time of the exodus (chap. 7:7); and the oppression of the Israelites began before his birth. And Joseph lived about seventy years after the descent into Egypt (comp. Gen. 41:46, 53; 45:6; 50:26). If, therefore, the shorter reckoning of two hundred and fifteen years in Egypt is correct, the oppression of the Israelites must have begun within a hundred and thirty-five years after the descent into Egypt, or within sixty-five years after the death of Joseph, which would give but a short time for the great increase of the race mentioned in the next verse, and more exactly stated in chap. 12:37. But if the longer reckoning of four hundred and thirty years in Egypt is correct, then the beginning of the oppression, which is the point at which this narrative begins, occurred about three hundred and fifty years after the descent into Egypt, and about two hundred and eighty years after the death of Joseph.

"Knew not Joseph." This does not necessarily mean that he had no knowledge whatever of Joseph and his history. It may mean simply that he did not care for Joseph, and refused to recognize any obligations to him. The impression made by this verse, however, is, that this new king arose so long after the time of Joseph, that he knew little or nothing about him; and it has been pointed out that the expressions, "arose up a new king over Egypt," "knew not Joseph," seem to point to a monarch of a new dynasty, wholly unconnected with, and probably hostile to, the dynasty preceding him.

"Any war." The king had good reason to anticipate war, especially on that frontier which the Israelites occupied. The wilderness of Arabia swarmed with marauding Bedouins; the kingdoms of Syria and Western Asia were often confederated against Egypt, and could with difficulty be repulsed; and the Assyrian kings, the greatest and most powerful of the enemies of Egypt, always brought their armies, of course, from northeast.

"Get them up out of the land." This shows that what the Egyptians were afraid of was, not that the Israelites might organize a revolution and become masters of the country, nor even that they might lend efficient assistance to invaders, but that, with the help of invaders, they might leave the country, and so deprive it of much wealth and industry. The idea would hardly have occurred to them if the Israelites themselves had not constantly kept alive, and expressed the hope of sometime returning to the land of their fathers.

"Taskmasters." "The writer uses the proper Egyptian designation for these officers, namely, chiefs of tribute. They were men of rank, superintendents of the public works, such as are often represented on Egyptian monuments, and carefully distinguished from the subordinate overseers" "The Egyptian texts, with the famous papyrus of the British Museum at their head, tell us continually of the Hiru-pitu, or Egyptian officers, who were charged with the oversight of these foreign populations residing in the region of Sukot."

"Pithom." Meaning, city of Tum, the sun-god. It was situated near the eastern border of Lower Egypt, on or near the now dried Pelusiac arm of the the Nile, and not far from its mouth. It was just half way between Pelusium on the east, and Zoan or Pi-Rameses, on the west, being about twenty-five miles from either.

"Raamses." Also written, and more correctly, Rameses (Gen. 47:11). Its earlier name was Zoan (Num. 13:22), meaning "a station where beasts of burden were laden before starting on a journey." But the city was greatly enlarged and beautified by Rameses II., who called it after himself, Pi-Rameses, that is, City of Rameses.

"In mortar and in brick." It was the practice of the Egyptian monarchs to employ their criminals and captives in war, in building. Bricks were a favorite building material especially in the alluvial valleys of the Euphrates and the Nile, where stone is scarce. Egyptian bricks were of different sizes, but all of them considerably larger than ours. When made of the Nile mud, they required a mixture of chopped straw to prevent them from cracking. When made of the clay found on the edge of the desert the straw could be dispensed with. They were usually dried in the sun, though kiln-baked bricks, of a smaller size, were sometimes used, especially when laid in contact with water. The bricks were sometimes enamelled and ornamented or stamped with the name of the reigning monarch. Among the paintings at Thebes, one on the tomb of Rekshara, an officer of the court of Thotmes III., represents the enforced labors in brick-making of captives, who are distinguished from the natives by the color in which they are drawn. Watching over the laborers are taskmasters, who armed with sticks, are receiving the tale of bricks, and urging on the work, and who cry out, "Work without fainting." Immense masses of brick are found in Belbeis, the modern capital of what was once Goshen, and in the adjoining district. There is no reason to think that the Israelites were employed in building the pyramids. These had been erected long before, and were standing when Abraham first entered the country. Undoubtedly the structures on which the Israelites were chiefly employed were temples and palaces.

THE LYING PROPHET: 1 KINGS 13.

The *Common People* has an excellent article on this remarkable chapter which closes with these timely words:

"There are solemn lessons in this record. God sends men still to cry against the sins and follies that are in the world. Those who obey the call and fulfil the Master's will, speaking his words and doing his work, may have before them a career of usefulness and honor such as cannot be elsewhere attained. But let them beware of Bethel's lying prophets, let them beware of listening to the evil counsel of old back-slidden ministers who feel at home among the calves and idolatries of Bethel, whose consciences are seared, and who, to accomplish their ends, *will lie.* The race of lying prophets is not extinct, and honest and faithful men are still misguided, deceived and ruined by their falsehoods. Let godly men beware of godless leaders. Let the servants of the Most High know their mission and their Master, let them take counsel from the Lord, obeying his voice, and they shall find safety and peace and blessing. But woe to those who seek their ease and pleasure in forbidden paths; who sit down to rest beneath the oak when the call of God bids them hasten on their way; who count the voice of a fellow servant as more authoritative than the voice of their Maker, and who will accept the teaching of a lying prophet in preference to the solemn admonitions of the living God. Let the servants of the Lord take heed to their ways, and let the untimely death of the nameless prophet be a warning to many souls to know their own duty in the sight of God, and pay no heed whatever to any man, whether priest or prophet, who teaches them to disobey the Lord's commands, or disregard the instructions of his Word."

FAITH HOMES IN SWEDEN.

BY EDNAH SHAW.

In the beautiful city of Stockholm is a district much like the Five Points in New York. Here vice, crime and want do their terrible work among the wretched beings who people this dark quarter. This portion of the city had never been entirely forsaken by God or his servants, but now the Gospel light from these Homes was to shine into depths of misery never before penetrated by its blessed, saving power. In the autumn of 1876 the first Home was opened in the house chosen and given by the Lord, under the name of Bible Woman's Home. This was intended as a real home for Bible women working near it, a central place for meetings, and a training school where women might be taught how to rescue souls from Satan's power, and how to care for the sick in poverty and distress. This great work has been done, and many workers sent out from this heaven-like home, have, under God, taught sinners the way of salvation and led Christians into the every-day life of faith in Christ for everything. The work of the Bible women soon showed them the pressing need of another Home—for the fallen. United prayer brought them a small house which was opened in 1877 under the name of Shelter Home for Fallen Women. This becoming too limited, a house in the country was given by the Lord, for a year. Then, in answer to prayer, the very house, in the very best place, was given. Here many poor, ensnared souls have found salvation and peace. Some of these are useful workers, happy in the Lord, hating sin, and showing much love to Christ as those who have been forgiven much. Some of the women received into the Shelter Home were mothers, and their fatherless children needed a home, if possible, more than the unhappy mothers. Nothing was to be done but to ask the Lord, and the direction was that the little ones should come into the Bible Women's Home. Then the Lord sent a matron with a large, motherly heart, a wise head and strong hands to care for them in all things. Soon a New Year's gift came in answer to prayer—a cottage in the large garden of the first Home, all fitted up for the children by the loving friend who gave the other Homes, rent free, and all charges paid.

Here we have a few hints of what has been accomplished by faith and earnest work. The saving influence from these Homes will continue till time shall be no more, and only the ages of eternity will be sufficient for redeemed souls to thank God for the Faith Homes of Stockholm.

Home and Farm.

DEVONSHIRE CREAM.

When the milk is brought into the dairy it is at once strained into rather large and deep pans, in which it is allowed to stand from eight to twelve hours. At the expiration of that period the pans are placed in a vessel containing boiling water and over a fire. In other cases the milk is placed on the stove immediately after milking, where it stands the prescribed time, and the stove is then lit; this method obviates the carrying of the pan containing the milk, and removes the danger of disturbing the cream that has formed on the surface. When the time for heating comes, the milk and cream together are gradually warmed up to about 200 deg. Fahr., at which time there is a wrinkled circle of cream towards the edge of the pan; a sort of film overspreads the cream, and little blisters rise in it, but the cream is not allowed to boil, and when the first bubble appears the pan is immediately removed to the dairy, or the fire is at once removed from the stove. After the scalding the cream remains undisturbed for twelve hours longer, at the end of which time it will be found of considerable thickness; this second period of waiting will vary from twelve to twenty-four hours, according to the weather. The cream is then removed in squares, or oblong rectangular pats, an inch or more in thickness, and in this state is neatly packed in the cleanest straw and sent to market. In Devonshire this thickened cream is not uncommonly churned into butter by simply beating it with the hand in a bowl, and by virtue of the process it has previously gone through, butter is quickly produced in this manner. Devonshire cream is too well known to need further description; its reputation rests on a basis at once so ancient and so sound it is not in any danger of becoming inconspicuous. A fame such as this does not easily die.—*Professor Sheldon.*

Matthew Crawford states in an exchange, that the destruction of tomato plants by the cut-worm, may be avoided by making a mound of earth about the plant as large as an inverted teacup, the cut-worm being unable to climb. Another, is to wrap around the stem, if the cut-worm is feared, a few inches of paper or a large green leaf of any kind, before drawing the earth around it.

The first fine flowers of all plants should be allowed to go to seed, but when enough have been reserved for this purpose, the flowers should always be cut off as soon as they begin to decay. Nothing looks more untidy in a garden than to see half decayed leaves and flowers all around.

The Bible in Chains!

A few centuries ago the few Bibles in existence were commonly chained in the churches and accessible only to a few. Those who attempted to **free them**, translate them, and give them to **the people**, had the stake and the scaffold for their reward. The Revised Version of the New Testament was completed, printed, and bound months ago in England, but that the English publishers might be able to monopolize its sale, and make a few hundred thousand dollars the more, it was withheld from the public. The Copyright Law in England is such that at least two newspapers, which, by some method, secured copies of portions of it, and published extracts, with comments, were compelled to desist from repetition of the "crime," and to publicly apologize for their "wrong." We are in favor of an equitable international copyright law that will give authors due reward for their labor, but Americans will not care to see such an English law transferred to this country.

On the morning of May 20th the British monopolists unbound the chains. At 6.30 P.M. of the same day our beautiful edition was all in type, and of the various editions of the entire Testament and the Gospels published separately, we shall endeavor to manufacture as many as 50,000 copies a day till the demand for them is met. We have taken pains to make the work typographically one of the most perfect ever published in this country. The type is large and beautiful, nearly double the size of that of the monopolists' cheap edition, at prices low beyond comparison with theirs.

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A monument of immense, intelligent, useful labor.—*The Observer*, New York.

Every home that has a Bible in it ought also to have this great help to Bible reading and study.—*The Tribune*, New York.

This volume, the result of an immense amount of labor, is a decided improvement on them all.—*Christian Observer*, Louisville.

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This work is not only for the learned, but is adapted to the use of all who can read the English Bible.—*Presbyterian Banner*, Pittsburg, Penn.

It is the best Concordance extant. It is one of the marvels of the American Book Exchange.—*Northern Christian Advocate*, Syracuse, N. Y.

It is a long way ahead of any work of the kind we have ever seen. It is the cheapest book we ever saw, except the Bible.—*Christian Advocate*, Charleston, S. C.

This wonderful book for students and Bible readers! It is the masterpiece of our times. Any Bible student will find it invaluable.—*Religious Telescope*, Dayton, Ohio.

No other English Concordance is half as valuable as this one. It is as far in advance of them as Webster's Unabridged is of Johnson's of fifty years ago.—*Church Advocate*, Harrisburg, Penn.

There are some books we do not hesitate to recommend as the best of their kind. This is one of them. The American Book Exchange has not done a better thing than to furnish this reprint at such easy figures.—*Central Baptist*, St. Louis.

It is undoubtedly a most valuable contribution to our theological literature, and will find its way into the libraries of all who are interested in the study of the Bible. The price at which it is sold excites our wonder.—*The Churchman*, New York.

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It is a work of profound learning.—Archbishop of York.

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It seems to me among books a pearl of great price, and a man might well sell a thousand others to become possessor of this one.—Harriet Beecher Stowe.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 23, 1881.

The New Version.

There are two questions about this event: Is the new version better than the old? and, Will it be adopted and displace the old? We have read some Greek, and might display a little learning in revising the revision, but prefer to leave that to those who have more learned leisure and less work on hand. We do not think the new revision will displace the old or that it ought to.

There are many objections in Mr. Talmage's sermon, a part of which we print, which are well taken and forcibly put. But if the *Christian Statesman* gives correct information about Mr. Talmage's performance in his church, the "uproarious applause which followed his shocking irreverence," etc., we could wish such a person out of the Christian ministry. We hope the case has been exaggerated by the reporters.

We hope the new revision will yield an overbalance of good. It is something that about half a hundred scholars have spent ten years looking for defects in our version of the Bible, and found no error or mistake in doctrine or morals. But the revision committee were self-appointed, when no agitation or trouble of mind existed concerning the received translation, and we feared from the first, that their labors would weaken the faith of some and strengthen the infidelity of others.

Bishop Wright.

This excellent man has misapprehended us. True we did say, and said truly, that the Chambersburg, Pa., church is pushed out into New Testament independency; and the saying is true. We also advised that where "two or three" brethren are chained to the loathsome corpse of the lodge by Masonic preachers or Masonic traitors who have never joined the secret orders, yet follow the lodge as jackalls, for its offal—that these holy men and women should take themselves out of that evil connection and form new churches, as the United Brethren church was formed at Isaac Long's barn one hundred years ago.

But though the New Testament churches, founded and formed by divinely guided men, were, as the learned Mosheim writes, "little independent republics for 240 years, during all that time they had traveling bishops or overseers, as well as local bishops or pastors." Paul was such a traveling bishop, "confirming the churches." What we meant and what we mean now, is to counsel, that whenever there are oppressed minorities in the churches ruled by such men as Glossbrenner, Weaver, Shuey, Chapman and Sclichter, they should follow the example of brethren Fohl, Bishop, Nicklas and others in Chambersburg, and "cast out the old leaven of unrighteousness." "A little leaven leaveneth the whole lump;" as we have already seen.

The General Conference of the United Brethren may "not abandon its anti-secrecy law." Very likely. But what good does a dead law do? It was stated and not denied, on the floor of the General Conference, that "Ministers came up from all parts of the church reporting Masons in the churches." Wright and Tobey were dropped out of sight and hearing in the general work. Bishop Dickson just escaped the guillotine, while the Glossbrenner men were re-elected by large majorities. That General Conference will never take one step toward excluding the devil-worships only as they are driven to it by their fears of secession and disruption. True, it passed an anti-secrecy resolution and all the secrecy men voted for it. The resolution was a falsehood on the face of it. It declared their zeal against the lodge to be *unabated!* So the Presbyterian Assembly and Methodist General Conference kept their testimony standing, "We are as much as ever opposed to slavery," etc., when they were persecuting the abolitionists, and in steamboat phrase, "taking on slavery at every wooding place!"

So when the Elgin Congregational Association "withdrew its privileges" from me, they took in a Freemason and put a Knight Templar at the head of their standing committee, and then UNANIMOUSLY declared *Freemasonry to be "opposed to true religion and civil government."*

Yet many of those men were Christians who had denied themselves for Christ's sake and the Gospel's; but "blindness in part had happened" to them, and they practiced open hypocrisy. They built up the lodge with their actions, and falsely pretended to be tearing it down with their words! So the apostle Peter had practiced duplicity about eating with Gentile Christians when Paul rebuked him.

Every hour's delay is proving fatal to the purity of the church of the United Brethren in Christ. The hypocrites control and will control the General Conference and the funds. "And the fearful and the unbelieving and the abominable, and the sorcerers and idolaters" will go with them.

It is said the West Mississippi district and the Coast district enforce the anti-secrecy law, and most of the conferences in the Ohio and East Mississippi districts. But what can those struggling conferences do surrounded with lodges, and knowing that they have a lodge-controlled government over their heads! Every local anti-secrecy Brethren church is now like a basket of fresh water sunk in the Atlantic ocean, striving to keep itself from getting salt.

Let the conferences which now stand firm against the false worships simply resolve to send no more delegates to the General Conference till it shall be separated from lodgery. The Rochester Presbytery took and held such an independent position, till slavery was cast out of their General Assembly. And in all the conferences let the children of God "separate themselves from the idolatries of the people of the land." Hear the call of Moses, the man of God, to those who had fallen into the side-worships of his day: "*Who is on the Lord's side, let him come to me.*"

THE *Religious Telescope* is incensed at the *Cynosure*, and it would be too much to hope that it would not. We are sorry for this, as for all unavoidable calamities. The editor uses very unbecoming language concerning us, but this and any more of the like will not change our estimate of him. He is an able editor and good man in difficult circumstances. Every fact I have given to which he excepts, but one, that about the reporter to the Chicago press, has been furnished me unasked by ministers in good standing in the Brethren church. That statement I took from the Cedar Rapids *Republican*, which reported the daily proceedings of the Conference, to-wit., that Mr. Shuey provided the reporter to the associated press. As to my "ignorance," it is quite possible that I learn more facts about Masonry in the U. B. church than the editor of the *Telescope*. One U. B. minister of whom the editor little dreams, who paid at one time three thousand dollars in cash for a United Brethren church, has given me worse facts than I have given to the public. My informants live in different States and distant from Dayton. We shall soon review this whole matter.

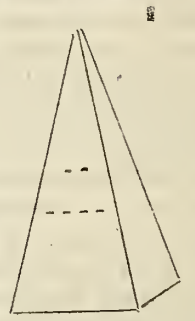
WORK FOR THE CYNOSURE.—Bro. Mosher, of Rio, Wis., gives an item of good advice to all the loyal band of Christian reformers: "TEN THOUSAND SUBSCRIBERS AT $1 00 EACH." Bro. Mosher is a worker who spent ten days with Bro. Lowe and as much with Secretary Stoddard. He says also that there should be a fund to send a copy or more to a lady teacher, or some other trusty person at every post office in the country where no copies are now taken. These hints are good. Let us have more of them so as to begin a fall campaign for the paper with a grand enthusiasm. Meanwhile make good use of the long summer days to increase the subscribers.

—During the present week a considerable number of the members of the corporate National Christian Association will be in the city with other friends attending the annual business meeting. Our readers may expect next week not only a report of an interesting meeting on Thursday, but also some facts respecting the progress of the work in other places.

—The Detroit *Evening News* of the 14th inst., has this interesting item respecting our Father Foote of Detroit, who also, we are reminded, has a father past his hundredth year. It is a race of reformers, God is gracious to the world in sparing them long as salt for it: "The village of Memphis to-day witnessed a memorable union of generations. Nearly a year ago a great-grandson of Chas. Foote, the centenarian, with his young wife, visited his great uncle in Detroit, from whom he received a promise of $10 in gold whenever he would place in the arms of the centenarian a link of the fifth generation. A few days ago a dispatch came saying, "the conditions are fulfilled, bring on your ten dollars." And, lo! the fifth generation has wheeled into line. To-day Rev. C. C. Foote, the second link in the series, went to Memphis, where the five links were to be formed into a circle of five generations. The senior sire has this day added to his 100 years just 100 days. It is worthy of note that this great-great grandson has now living two grandmothers, two grandfathers, one great-grandmother, two great-grandfathers and one great-great-grandfather.

The Morgan Monument.

Gen. J. W. Phelps suggests the form of an elongated pyramid for the monument, in this shape, the altitude being 24 feet, and the base 12 feet square; the whole in granite or marble. The following in raised letters is the inscription he would like to see upon it: "Sacred to the memory of Wm. Morgan, a native of Virginia, and a martyr to the freedom of writing, printing and publishing—the safeguard of religous and civil liberty. He was abducted from near this spot in the year 1826, by the Freemasons, and murdered by them for revealing the secrets of their order." This form would give opportunity for the suggestion of Bro. Needles for a stone from each State Association.



—The Batavia, N. Y., *Advocate*, at the close of a column devoted to the Morgan monument and the history it is to commemorate, says "There is little doubt but that the monument will be soon under way. The propriety of locating it at Batavia is not questioned, inasmuch as the extraordinary events of Morgan's disappearance are identified with the history of this village and will always make its name memorable."

THE LODGES WANT CANES FROM MORGAN'S HOUSE.

When in Batavia and the vicinity, June 17th to 24th, I made search for old settlers and landmarks with a good degree of success. At Bata-

via I met the gentleman who purchased and removed the house in which Morgan lived and wrote his book. It stood at the corner of Main and Ross streets, was partly of brick and partly of wood. Ross street was widened some years ago and the buildings torn down or moved back. The house in question was sold to T. J. Corey, who tore down the brick and removed the timber part some six rods away, where it now stands. It is 24x32 feet with 19 foot posts, and forms a very neat, substantial dwelling. I obtained a brick from the original structure, which is safely lodged at headquarters in Chicago. Mr. C. also very kindly rendered me assistance in finding parties who could give information, and related a number of incidents of interest. Among other items he told me that when he was moving and repairing the building, a Mason by the name of Capt. Wm. Newman, obtained from him all the sound oak timber he could get, and had it manufactured into canes and sent to the lodges in different parts of the country. He gave me the names of Jas. Wilson and his brother Alexander, Esq. Cowden, Judge Warren and others who were suppose to know something of Morgan's taking off. I called on Judge Warren and learned that when he was about eleven years old Morgan worked for his father, and that he remembered him and his general appearance and character, but as he was absent at the time of the "abduction and murder," he could give no details from personal knowledge. I next met Alexander Wilson on the street, nearly in front of where Miller's printing office stood. He is an aged man, and at first seemed quite disposed to converse. He pointed out the place where Green's hotel stood and said, "Here was Miller's office." I asked if he knew Wm. Morgan. He replied, "I did." I then asked what became of him. Pointing up the street towards the bridge, he said, "His body was brought and laid on the bank of that stream, and then taken to that building [once the court house and now Ellicott Hall,] and I held the candle at the inquest." I asked if he could show me the spot where the body was buried, and explained to him something of my mission to Batavia. The few words I said *seemed* to affect him very much; so much so that it attracted the notice of the gentleman with me. Mr. Wilson excused himself on the ground of a previous engagement, saying, "I will see you another time." I was told that Mr. Wilson was a member of the same lodge with Morgan, and that he has, so far as known, retained the secrets of the craft up to this time, in strict accordance with the Royal Arch oath, not excepting murder and treason. After Mr. Wilson left, my friend remarked that he appeared very strangely, and expressed some desire to know the cause of his unusual appearance. Want of time prevented me from calling on others whom I should have been glad to meet, and from whom I hope at some time to gain further information.

J. P. STODDARD.

RECEIPTS FOR WEEK ENDING JUNE 18

B. B. Herr, $2.

J. Kilgore, A. A. Baker, $1 each.

A. D. Morrison, G. N. LeFevre, 50cts. each.

C. Rosevelt, 42cts.

Two friends at Albia, Mrs. T. Daugherty, A. C. Daugherty, Mrs. S. Hamilton, L. Taft, Mrs. L. Taft, Mrs. G. LeFevre 25cts. each.

J. H. Wolfe, 12cts.

Man at Albia, Mary Rosevelt, J. Rosevelt, Hattie Lanning, 10cts. each.

Man at Albia, 7cts.

Sophy Rider, 3cts.

H. L. Cole, 1c.

Total, $8.05. Grand total, $532.67.

THE WORK OF THE NATIONAL CHRISTIAN ASSOCIATION.

In a former article we said that an important part of our work is to promote the formation of churches that have no fellowship with the unfruitful works of darkness, but rather reprove them. We speak advisedly, for the Divine plan of reformation is by reconstruction. "Except a man be born again he cannot see the kingdom of God." There is just about as little hope of the reformation of churches on any other plan as that poor, sinful human nature will take on a holy life. All history proves that great church organizations are never reformed except as they are reconstructed. The new wine must be put into new bottles. It is therefore to such evangelical churches that we are to look for success.

1. The Presbyterian and Methodist Episcopal churches in the early history of our country protested against slavery; but they continued to receive slave-holders to their fellowship and slavery flourished under their protest. The Congregational Associations of Ohio, Illinois, Iowa and Wisconsin have given most admirable testimony against secret societies, but it was only advice, and the number of Masonic ministers and church members has continued to increase. The society of Friends were unable to eradicate slavery from their church until they refused to have fellowship with slave-holders, and then it speedily disappeared from their midst. No other form of protest has ever been effectual to remove any sin from the church, and while the church endorses sin it is vain to expect the world to put it away.

2. A false position greatly impairs, if it does not destroy the power of individual testimony. People expect us to be logically consistent, nor will they believe that our protest is anything more than a mere sentiment to which we attach no practical importance so long as we say by our church fellowship that the conduct in question is good Christian morality, at least good enough for toleration in the church of the Living God.

3. As individual Christians we need such separation from sin and sinners for our own spiritual prosperity. "Evil communications corrupt good manners." By a law of mind, that is as constant and abiding as the law of gravity, we become assimilated to, and are led to defend whatever we fellowship. It was for this reason that scarcely any protest against slavery came up from the South. It is for this reason that the great body of the ministry are silent on the subject of Masonry, or if they speak it is to apologize for it. To speak against it is to condemn themselves.

4. It is for this reason that the Divine Word lays such stress on SEPARATION. "Be not unequally yoked together with unbelievers." "Come out from among them and be separate." "Put away from among you that incestuous person." "Have no fellowship with the unfruitful works of darkness, but rather reprove them." "Withdraw yourselves from every brother that walketh disorderly. "Come out of her, my people, that ye partake not of her sins and receive not of her plagues." All these commands are given because God intended that his church should be a separate and peculiar people.

5. The Divine idea of the church through which he is to bless and save his people is that it shall be a *holy* church. Christ loved the church and gave himself for it, that he might sanctify and cleanse it by the washing of water through the Word, that he might present it unto himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish.—Eph. 5:25-28. So long as professed Christians tolerate Masonry they can never become that glorious church without spot or wrinkle. In the Divine idea sin and weakness are always associated. Purity is the condition of power. Hence Isaiah says, "Awake, awake, put on thy strength, oh Zion. Put on thy beautiful garments, oh Jerusalem; for henceforth there shall not come into thee the uncircumcised and the unclean." Isa. 52:1. Here it appears that the condition of power and beauty is that "henceforth there shall not come into you the uncircumcised and the unclean." Not until the church of to-day shall likewise exclude the unholy, unclean workers of darkness, will she awake and put on her strength and her beautiful garments.

A third object of the N. C. A. should be to promote union and harmony among those religious organizations that protest against the abominations of lodge-worship.

H. H. HINMAN.

IMPORTANT TO TRAVELERS.

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THE COMMENCEMENTS.

WHEATON.

The 1881 anniversary at Wheaton began on Friday evening last with an address before the Preparatory school and the presentation of diplomas to a class of eleven who have so far completed their course. Rev. A. J. Chittenden, of Lindenwood, Ill., was the speaker of the evening. Out of the common-place subject, "Dead heads," he discoursed with wit, eloquence and philosophical acumen concerning that major part of mankind who live by getting something for nothing, who expect to be enriched without rendering an equivalent in cash or honest labor. This almost universal characteristic in the criminal classes, in trade, in the secret orders, in the great church organizations, etc., was treated with such originality of style and pungency of wit as to greatly entertain the large audience. We make room for a single extract, where the tobacco user is in the witness-box:

"What in the name of reason and decency did you begin for? For the pleasure and fashionable society and stimulus.

"For the pleasure of a stimulus, for the fashion and for poor society you concluded to nauseate your diaphragm, insult your stomach, bedizzen and cloy your brain (already weak), befoul your blood, give a stench to your breath, discolor your teeth, nasty your lips, bedim your eyes, dull your ears, unstring every artistic chord of your soul, yellow your skin, fever your nerves, drain your pockets, insult society, poison other people's breath, invite all bad society, open the door to all bad habits, vitiate your moral sense, and burn incense to the god of indecency with a stovepipe or a dipper in your mouth all the remainder of your unnatural life. Your devotion to the cause of physical, esthetical, intellectual, social, moral and religious self-destruction is worthy of the most ambitious suicide.

"Do you call me a dead-head? Not quite yet—not till you are dead. You are only a blockhead, and belong properly to the House of Correction; not so much for your sins as for your extreme innocence and early misfortune. Where is the man who supplies you; I have a word with him?

"Yes, sir, with you. You are charged with the crime of drawing from the laboring classes an immense revenue for which you return no valuable equivalent. You take advantage of human frailties and excuse yourself with the plea that you only give people what they want. You lend your influence to encourage their weaknesses by producing the poisonous weed and selling it over your counter. But the positive mischief of your useless life is not the charge now. It is only for the criminal good-for-nothingness of your existence in

(*Continued on 12th page.*)

Home Circle.

His Shadow.

Sit down beneath His shadow,
And rest with great delight;
The Faith that now beholds Him
Is pledge of future sight.

Our Master's love remember,
Exceeding great and free;
Lift up thy heart in gladness,
For He remembers thee.

Bring every weary burden,
Thy sin, thy fear, thy grief;
He calls the heavy laden
And gives them kind relief.

His righteousness all glorious
Thy festal robe shall be;
And love that passeth knowledge
His banner over thee.

A little while, though parted,
Remember, wait, and love,
Then we shall see his glory
Within, around, above.

And in thy Father's kingdom
Sit at the feast all spread,
And drink the new wine with Him,
And eat the Living Bread.

—Havergal.

An Incident in the Life of Bunyan.

When John Bunyan was twenty years of age, he was married to a young woman, who is described as "virtuous, loving, born of good, honest, godly parents, who had instructed her as well as they were able in the ways of truth and saving knowledge." They had nothing of this world's goods, for they came together as "poor as poor might be, without so much as a dish or spoon between them." But she persuaded him to stay at home and read, instead of spending his evenings abroad, to study the Bible, and attend public worship on the Sabbath; by doing which he was soon awakened, and in 1653 was baptized and joined a Baptist church.

Two years later he was preaching to the poor people of Bedford. After five years of such labor, he was arrested for holding "an unlawful meeting," and sent to the Bedford jail, under the following sentence: "You must be had back again to prison, and there lie for three months following; and then, if you do not submit to go to church (the Established church, of course) to hear divine service, and leave your preaching, you must be banished the realm; and after that, if you shall be found is this realm without special license from the king, you must stretch by the neck for it."

The undaunted prisoner made this reply: "If I was out of prison to-day, I would preach the Gospel again to-morrow, by the help of God."

Instead of three months in prison he got twelve years and a half, during the latter part of the time having liberty to visit the town at pleasure, and during the last year being the regular pastor of the Baptist church in Bedford.

While in prison he wrote the first part of "Pilgrim's Progress," which has been so highly esteemed that it has been translated into more languages than any other uninspired book. And now in Bedford, England, a magnificent statue has been erected to his memory.—*Ind. Catholic Magazine.*

How the Bent was Raised.

A great mill was going up in western New York, and when the last and heaviest "bent" was to be raised, the strength of the men was found to be insufficient. They could not raise it past what the builders call "the pinch in the bent." After that it would glide into place with comparative ease. There hung the great frame, with a crowd of anxious men below straining every muscle, but all in vain. They could neither raise nor lower it, and to fly was instant death.

"Lift, men, for your lives!" shouted the master-builder, and again they bent to their useless task. The frame was settling instead of rising.

Three men appeared on the brow of the hill and heard the call for help. But they saw the peril, and passed by on the other side. The women of the place gathered with white and tearful faces, as they watched their sons and husbands, and when the call came to them to "help lift, if they would see them alive that evening," how eagerly they lent their strength to the work!

The giant frame rose inch by inch, the critical point was past, and soon a grand shout and hammer-stroke told that all was well. Some were laid aside for weeks by that day's overstrain, but all hearts rejoiced, because all were saved.

Such a moral crisis often comes in a church or community. A spiritual "bent" seems poised in a balance, and more than human lives are at stake. Shall these precious, awakened souls be saved or lost? Mothers and sisters a great deal depends on you. How sad to hear the word, "You knew your duty, but you did it not." And now those dear ones are gone forever. It will not do to trifle or idle when this moment of decision has come. We must put forth every atom of spiritual strength; we must pray as we would on a burning steamship in mid-ocean; we must speak earnest, loving, solemn words of entreaty, which show the depth of our feeling for souls in danger of perishing. Walk softly, and be much alone in prayer. Then go forth hopefully about your accustomed duties, and doubtless "you shall come again with rejoicing, bringing your sheaves with you."—*Am. Messenger.*

Sunday Work.

I had worked for my employer seven years, when upon a certain Saturday night in paying me off he said, "John, I want you to be on hand to-morrow morning, to push forward that machinery, for it is to go to South America by a given time."

"Sunday morning!" I replied. "I cannot work on Sunday; it is against the commandment of the Lord, and my conscience forbids it."

"That is nothing to me," said my employer. "You may stick to your principles, but my work must be done, and if you cannot do it I do not need your services any longer."

"But Mr.——, have I ever disobliged you before? and have I not done your work well?"

"That is nothing here nor there," he replied, "you need not come back again."

This blow came upon me in the dullest season of the year, and my wife and children were sick; the shops were everywhere discharging their men. But I went out and for eleven days diligently sought for work, determined that I would not violate God's holy command. On the evening of the last day, while crossing the ferry, I lifted my heart to God in prayer, "Now Lord I have done all I can; thou hast promised that my bread should be given me, and that my water should be sure; now thou must do the rest." I went home and told my wife. The next morning came. After working-hours began who should enter my house but my old employer, asking if I had any work yet.

I answered, "No. But I do not suppose you want me?"

"Well," said he, "I think you were very stiff in your opinions, I want you to take up that job where you left it."

"But you know I cannot work on Sundays. I will work until midnight on Saturdays, but then I must stop."

"Well," he replied, "say nothing about that."

"I went to work, and discovered that he had placed a man in my position who had worked on Sundays, but had damaged the work, and set it back two full weeks. He was a drunkard and wholly unreliable. Five years have passed since then but I have not been called upon to work on Sundays, and have had constant employment. "In keeping of the commandments there is great reward."—*Christian Advocate.*

How Shall we Escape.—Many years ago, a Welsh minister, a man of God, beginning his sermon, leaned over his pulpit, and said with a solemn air: "Friends, I have a question to ask. I cannot answer it; you can not answer it; if an angel from heaven were here, he could not answer it; a devil from hell were here, he could not answer it." Death-like silence reigned. Every eye was fixed on the speaker. He proceeded: "The question is this—'How shall we escape if we neglect so great salvation?'"

—Nothing is ever done beautifully which is done in rivalship, nor nobly which is done in pride.—*Ruskin.*

The Bible.

There are four grand arguments for the truth of the Bible. The first is the miracles on record, the second the prophecies, the third the goodness of the doctrine, the fourth the moral character of the penman.

The miracles flow from divine power, the prophecies from divine understanding, the excellence of the doctrine from divine goodness, the moral character of the penman from divine purity. Thus Christianity is built upon these four immovable pillars—the power, the understanding, the goodness, the purity of God.

The Bible must be one of these things—either an invention of good men, or good angels; of bad men, or bad angels; or a revelation from God. But it could not be the invention of good men, or angels, for they neither would nor could make a book telling lies, at the same time saying, "Thus saith the Lord," when they knew it all to be their own invention. It could not be the invention of wicked men or devils, for they could not make a book which commands all duty, which forbids all sin, and which condemns their souls to all eternity. The conclusion is irresistible. The Bible must be given by divine inspiration.—*Bishop Simpson.*

Rum, Crime and Poverty.

"The relation of intemperance to crime," says Chief Justice Noah Davis, "is plainly manifest where drunkenness is repressed by partial or complete prohibition. The cases of towns and villages where, by the arrangement of their founders, no liquors or intoxicating drinks have ever been allowed to be sold, furnish strong evidence. Vineland with its 10,000 people, without a grog-shop and with a police force of one constable, who is also overseer of the poor (with a salary for both offices of $75), reports in some years a single crime, and a poor-rate swelling to the aggregate of $4 a year. Greeley, in Colorado, is another town of 3,000 people, and no liquor-shop. It uses and needs no police force, and in two years and a half $7 only was called out of its poor-fund."

Terrors of the Law.—Popular preaching discards the terrors of the law. The divine threatenings fill an important place in the moral world. They are a fence put around the bottomless pit to keep men out of it—the Spirit bridle-bits to restrain men from running into hell. As in navigation, buoys and light-houses are necessary to prevent vessels from wrecking. So spiritual navigators need the divine threatenings, to prevent eternal disaster.

Be not embarrassed by that common idea which precludes the hope of victory over sorrow, fear and sin in the present life, but have faith enough to subdue the fears, the agitations and the justice of nature.

Childrens' Corner.

The Robins.

They chose their nook, the bonnie birds,
'Mid the crab tree's perfumed snow;
And her three blue eggs the brown hen laid
In her warm, soft nest neath the blossoms' shade;
And patient she kept her watch of love,
And patient her mate to feed her strove.
But it's oh, and it's oh, for the bonnie birds,
For a weary wait they had,
While the hours danced by, 'neath the sweet spring sky,
And the thickets rang where the thrushes sang,
And the fields were with cowslips clad.

They hatched their eggs, the bonnie birds,
By one, by two, by three;
And hour by hour each yellow bill
Gaped wide for the parents' toil to fill;
And the robins, on swift, untiring wing,
Tended each clamorous nurseling.
But it's oh, and it's oh, for the bonnie birds,
For a heavy task was theirs,
As from morn's first light to the fall of night
Still to and fro, on their quest they go,
Nor ever might cease from cares.

They tended their young, the bonnie birds,
Till the counted weeks wore past.
Till the down grew dark upon back and crest,
And the red turned bright on each little breast;
And with chirp and twitter and preen of feather,
The brood hopped out of their nest together.
And it's oh, and it's oh, for the bonnie birds,
Who had watched and worked their day;
Worked hour by hour, through sun and shower,
For their task was done; and then one by one
The fledglings flew away!

—All the Year Round.

A Story for "Big Brothers."

"O Harry, do wait a little! I'm so tired!"

"Pshaw! you are always tired now-a-days," said Harry Long, impatiently. "I wish you were like Jenny Dent; she's the kind of girl I like—no whimpering or fretting about her."

Edith's pale face flushed, and picking up her bag of books she started again, saying wistfully, "I suppose I am a trouble to such a bright, healthy fellow as you, Harry. How I wish we had a little pony wagon, so you could drive me to school!"

Her gentle answer made her brother ashamed of his words.

"Here, give me your bag, Edie," he said more kindly. "If you're not so strong as Jenny, you're a deal better natured. I heard her scold Tom and Rob awfully yesterday."

But though Edith bore the unkind words so sweetly, they made a deep impression upon her. "I mustn't complain," she said to herself, "no matter if I do get tired, or Harry will grow weary of me; and I want him to love me dearly." So, day after day, she walked the mile to school and back, never asking to rest or in any way complaining. Harry, never thinking she was tired, would walk fast, run races, or go home by a roundabout way. One morning Edith had started on before her brother, that she might walk more slowly; and Harry, as he ran down the lane, heard the servant calling.

"What is it?" he cried.

"Come back and get Edith's rubbers and umbrella; its going to rain."

"Nonsense! It won't rain. Besides, she's not made of salt," said Harry to himself, as he ran on. He caught up to Edith, and they heard each other's lessons as they walked on, Harry never once thinking of the rain. But they had hardly started for home when a storm came on, and the two were both thoroughly wet before they reached the house.

"I say, Edith, get in the back way, if you can; for mother sent Bridget after me with your rubbers and umbrella, and I didn't go back for them. If she sees you so wet, I'll be punished."

Edith, always ready to shield her brother, went quickly up to her room, changed her clothing hurriedly, not taking the precaution to rub herself and went down stairs chilled and tired. Harry was a little anxious, but never had Edith's cheeks been so red or her eyes so bright.

"I am so glad you didn't take cold," he whispered, and Edith did not tell him that her throat was sore and her head aching. But by midnight the poor girl was so ill that her father went in haste for the doctor, and for days she lay almost unconscious.

"The wetting finished the business," said the doctor, "but the girl has been going beyond her strength for some time." Harry heard his words, and thought with shame and dismay of his carelessness.

"I teased her again and again about her tired ways, and she has kept up; and maybe she'll die."

But Edith grew slowly better and after she was out of danger Harry had to go back to school. Jenny Dent was very willing to run races and "carry on" with him, but he longed for Edith's gentle sympathy and forgiveness. Now, without her, he felt how much better she was than many stronger girls. "Dear sister Edie," he thought, "I ought to take care of her, and save her from fatigue. Oh, if she only gets well, I'll show her what a good brother is."

But Harry was not easy until he had told his father of his impatient ways, and asked him if he could think of anything he could do to make it easier for Edith to get to school.

"Could you not pull her in a little wagon?"

"Yes, indeed! part way anyhow."

"Well, I'll buy four strong wheels, and you can make a box for the wagon."

So, for several afternoons, Harry worked hard in the barn; and when Edith was strong enough to go to school, she was invited to get into her new carriage, which was painted dark blue, with "Sister" in white letters in front.

"There, Edie, I'll never tease you about getting tired any more, but draw you more than half way to school, at least. I'd rather have you than any sister in the world."

Years after people used to say, "What a true gentleman Harry Long is—he is so careful of any one who is weak or ailing! What makes him so different from most men?" And Edith grew into a strong and beautiful woman.—*Sel.*

Children Poisoned with Tobacco.

In one of the schools of Brooklyn a boy thirteen years old, naturally very quick and bright, was found to be growing dull and fitful. His face was pale, and he had nervous twitchings. He was obliged to quit school. Inqury showed that he had become a confirmed smoker of cigarettes. When asked why he did not give it up he shed tears and said he had often tried, but could not.

The growth of this habit is insidious and its effects ruinous. The eyes, the brain, the nervous system, the memory, the power of application, are all impaired by it. "It's nothing but a cigarette," is really "It is nothing but poison." German and French physicians have recently protested against it, and a convention of Sunday and secular teachers was recently held in England to check it. It was presided over by an eminent surgeon of a Royal Eye Infirmary, who stated that many diseases of the eye were directly caused by it. Parents, save your children from this vice if possible! Do not allow them to deceive you. In future years they will rise up and bless you for restraining them.—*Christian Advocate.*

Small Beginnings.

Black founded a system of modern chemistry with but a few shillings' worth of chalk, salt and glass. A pan of water and two thermometers were all the apparatus used by him in detecting latent heat.

A sheet of paper, a prism and a lens enabled Sir Isaac Newton to unfold the composition of light and theory of colors.

Franklin's kite and key, wire and ribbon, taught the world the nature of lightning.

Let no one, then, sit down in contented ignorance because of want of appliances. Where there is a will there is a way. Pluck, not luck; brains, not money, are the keys of knowledge.

But if science gives us these illustrations of the significance of results from small beginnings, the world of Christian effort is still more fruitful in examples.

In a cobbler's shop in Germany seven consecrated Christians formed a church. They linked their hands together and to the throne of God. In twenty years that church became the parent of fifty churches, 10,000 souls were hopefully converted, and 50,000 through them heard of Jesus, to say nothing of 400,000 copies of the Scriptures circulated and millions of pages of truth beside. Their motto was, "Every man and woman is required to do something for the Lord." They allowed no honorary members. They kept the Gospel ship free from barnacles, and so its precious freight was not delayed in its mission to men. In one year every family in a city of 150 000 people was visited by the pastor and members of one church for the purpose of religious conversation and the distribution of religious books. We say, "Lo, what hath God wrought?" But he chooses to use human hands and feet in saving men. Despise not the day of small things; "Go, work in my vineyard." —*Selected.*

Obituary.

Deacon Girard Ordermann, of the Menomonie First Baptist church, Wis., died at his home, May 24th, of lingering consumption. He was about sixty-three years of age, if I mistake not; was born in Bremen, Germany; with his wife was baptized by the veteran Dr. Onker in Hamburg many years ago, when meetings had to be held and baptism administered in the night to escape the bitter persecutions of the legal authorities, but where now more than 25,000 Baptists enjoy full toleration. The church ordained him as deacon and lay preacher.

On coming to New York, he served as pastor of the First German Baptist church of that city one year, without pay, supporting himself and family by his trade. He removed to Racine, Wis, and from there to Dunn county, and united with the Menomonie church, and was chosen deacon in November, 1866, just after the commencement of the writer's pastorate there.

At that time he spoke rather broken English, and prayed only in German. His attention being called to Paul's declaration that in the church he would rather speak five words with his understanding, that with his voice he might teach others also, than ten thousand words in an unknown tongue, he waived all objections, and ever afterward prayed in English.

He was a great lover and thorough student of the Bible, and a hearty and earnest worker in the Bible school. Though his language was sometimes broken, his expositions of the lessons were so vivid, pointed and clear, and his appeals so urgent and pathetic, he seldom if ever failed to command the surprise and admiration of even the most cultivated, many of whom, from time to time sat under his instructions.

Deacon Ordermann took a strong and bold stand with the church in opposition to all secretism, because he firmly believed it to be at war with every principle of the Gospel. It cost him many an extra dollar in the support of the church, to say nothing of persecution. He was a most cheerful burden bearer. His consistent life and triumphant death command from people of all classes the exclamations, "Mr. Ordermann was a good man." "If ever there was a Christian, he was one."

A few hours before his death, after several hours of intense pain—having previously given counsel and comfort to wife, children and friends, and bid all adieu—he had a long and terrible struggle with the temptation that Christ would not, after all, let him enter into rest. "Satan," he exclaimed, "would separate me from my Saviour." After a long struggle with the great enemy, he *saw Jesus*, and knew that his prayer was heard, and said: "I see him; the way is opening! I'm entering in; I'm in; it is done!" A pause—then a heavenly smile—"I'm in! I'm in! it is finished, I'm in!"—and his spirit took its flight, to rest with him whose sufferings he had so deeply partaken. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." May the afflicted family and church be filled with comfort from the God of all grace. W. W. Ames.

—Begin your web, and God will supply you with thread.

this world that you are called to account. What value does the world receive for the annual payment into your hands of $200,000,000? What return do you make for those 200,000,000 days' work of somebody? And what have you to show for that brutal degradation of manhood which makes Christ and his angels ashamed to look this way?"

At the close of the address Principal W. H. Fischer, of the Preparatory department, presented the class their diplomas.

On Sabbath morning President Blanchard preached the Baccalaureate sermon from the text, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's." Mat. 22:21. The sermon and address to the graduating class were given with so much of the old-time energy and feeling, that few would have realized that this was almost the first effort at continuous public speaking for two years; and the gratitude to God for the restored vigor of the speaker was universal. Dr. J. B. Walker, Rev. L. N. Stratton, of Syracuse, N. Y., and Prof. C. A. Blanchard assisted in the exercises of the morning.

In the evening Prof. E. D. Bailey, lately connected with the institution, made the annual address before the Society of Inquiry, on "Aggressive Christianity," an eloquent and able plea for consecration to the great home missionary work of maintaining in its original purity and simplicity the organized Christianity of our country. The dangers which are already pressing all the vitality out of the churches, were faithfully pointed out, especially the strange worships and pharasaical sectarian spirit, which like opposing storms are smiting them on either hand.

The exhibition of the literary societies, on Monday evening, the meeting of the Alumni Association Tuesday afternoon and evening, and the commencement exercises of Wednesday will be hereafter noticed.

WESTFIELD.

EDITOR CYNOSURE:—The exercises of commencement week at Westfield College began Friday evening, June 3, with an entertainment by the musical department of the College, which was pronounced very good.

On the following evening a large audience assembled in the chapel to hear the anniversary exercises of the Philalethean Literary Society. The programme was as follows: Eva M. Crosby, "Salutatory;" Nellie Allen, "Going, Going, Gone;" Ella Killion, "The Leper." "Society Novelette" was the name of a performance conducted by Maggie Evinger, the Society taking part in the same. Alice R. Haworth, "The Nation's Life;" Annie Dickie, Valedictory, "Shall We Drink of the Waters of Lethe." The exercises were all very good and interspersed with good music.

On Sabbath morning at half past ten o'clock, the people assembled to hear the Baccalaurate sermon by President S. B. Allen, which was a very excellent discourse from the words, "But wisdom is justified of all her children."

On Monday evening, June 6, occurred the joint anniversary of the Colementian and Zetagathean Literary Societies. The chairman, E. F. Warren, gave us a good salutatory. Then we listened to the following: "Perspective," by S. T. McDermith; "The March of Education in the United States," by W. C. Ehrhart; Poem, "On the Witness Stand," by O. W. Pentzer; "Hash," by F. L. Kenoyer. The performances were good, and, of course, we had excellent music from time to time.

On Tuesday evening Rev. Mr. Felton delivered the annual lecture in the interest of the three literary societies of the College. The theme was, "The Subjective Ends of Mental Culture." The lecture was very good.

The Alumnal Association held their annual meeting on Wednesday evening, but because of some failing to be present there were but two performances beside the music, all of which was quite good.

On Thursday, June 9, about 9 A. M., the people began to assemble in nature's beautiful grove in the College campus, to hear the graduating addresses. The exercises were opened with music by the Vermillion band, then Rev. L. Fields offered prayer. The addresses were upon the following subjects: "Patriotism, the Guardian of Freedom," by G. E. Osborne;" "At Whose Shrine," by Miss L. R. Moore; "Where Rests Life's Basis," by Miss E. M. Linton, "Our Nation's Crucial Period," by B. C. Haworth; "Our Father's Beneficence," by B. F. McClelland; "The Laws of Nature," by D. W. Doran. The addresses were a rich treat, and acknowledged by some to be the best ever delivered by graduates from this institution of learning. The first four graduated in the scientific course, and the last two in the classical course. Four ladies also took diplomas as graduates in music. As this is a new department in the College, we trust it will not stop here.

Each exercise was followed by good music from the band. Rev. I. L. Bookwalter, father of Prof. L. Bookwalter, closed the services with prayer.

A part of the afternoon was spent in a student's reunion in the campus grove, which was quite entertaining. On the evening of the same day, June 9, the Davis Family from Terre Haute, gave a very good concert under the auspices of the graduating class. To hear the Davis Family is to appreciate their musical skill. The concert closed the work of another year, which, in the main, has been a pleasant one. Many pleasant associations have been formed, which is always the case when students are in the path of duty and do good work.

L. H. COOLEY.

Religious Intelligence.

REMEMBER THE RENOUNCING PRIESTS.

As the casual observer looks on, what should he think of the Roman Catholic church, and those who have once served it, but who are now working against it with far greater energy than they ever used in its favor?

The only reason to my mind is this: They have found the Romish religion to be inconsistent with the Inspired Word. When the article is read of which Father Chiniquy is the author, one's mind is filled with greater opposition to this "papal church" than before. Why should this man spend his time and talents in trying to rescue his former brotherhood, and being so earnest as to cause the "church" to persecute him and try to close his mouth by his death?

It is surely not to collect a large fortune, for he could obtain that much more easily by turning his attention in other directions. It is not to gain the applause of the world, for while he draws around him some who love him dearly, he is causing the whole papal church in this and other countries to curse him. It must be because he knows it is his duty to preach Christ as he is freely offered in the Scriptures.

And F. E. De Calvello has found no rest to his weary soul in the pope's religion and he also wants Christ and him alone, and not a pope as his superior. And he, as truly as Father Chiniquy are glad to expose their life to the "arrow that flieth by day," for the sake of their fellow-men, who are truly slaves to the pope.

But what should we think of a church causing men to know that their lives are in danger because they have private opinions and teach them as nearly as they can in the manner and spirit that Christ and the apostles taught. Can this truly be a church? Can this truly be following the example of the meek and lowly Jesus? Will this gain heaven for the followers of the pope? No.

Now, my dear friend and follower of popery, examine the platform on which you stand, and if you do, you will thank me for writing this article.

The article in reference to Fathers Chiniquy and De Calvello (which I take from the New York *Witness*) is exceedingly interesting and worthy of perusal by any one who desires to know of the resources and liabilities of popery.

MY DEAR SIR:—Let your Christian readers help me to praise the Lord for his mercies towards the Rev. Mr. Calvello, whose eyes have just been opened to the errors of the church of Rome. Nothing is more difficult than the conversion of a priest of Rome. It is as much a miracle to convert any of them as to raise a dead man from his grave. God alone can work that miracle.

The dark night which surrounds the intelligence of the priest is like the darkness which covered the land of Egypt in the days of Moses. The snares and illusions which surround him baffle my description. They are simply incredible to any one who has not been a priest. Satan has built a wall of fire around every priest to prevent his coming out from his sinful and idolatrous ways. The chains which bind him to the feet of his idols are made with a mysterious steel, the secret of which is in hell.

The awful anathemas hurled by Rome against the superhuman courage and the Divine grace to break his fetters, may be turned into ridicule by an enlightened Protestant, but they fall with irrisistible power on the devoted head of the converted priest. Had he been an angel of purity and honesty, when at the feet of the pope, he is immediately publicly branded as one of the vilest debauchees. Had he been raised by his learning and eloquence, his private and public virtue, to the highest positions of honor and confidence in the church of Rome, he is, at once, stigmatized as the vilest among the vile. Often prostitutes are paid to publish false and infamous stories against him, and thonsands of men are ready to swear anything their bishops will ask them against the doomed apostate!

Cursed by his best former friends and neighbors; cursed by the other priests and their two hundred millions of slaves; cursed not only by his brothers and sisters, but by a father and a mother whom he loves more than himself; an outcast everywhere he will turn his steps—where will he go to conceal his shame? Where will he find a shelter against the hurricane of fulminations, insults, denunciations, blowing against him from every corner of the sky? Surely he cannot go to any Roman Catholic. Will he go to the Protestants? But, before he knocks at their doors, the thousand writhing, lying voices of calumny have filled the very atmosphere they breathe with the tales of the most ignominious deeds which chill the hearts and shut the doors.

After I had lectured about ten days in Ballarat, Australia, two years ago, a friend wrote me, "The Rev. Mr. ———, a very respectable priest, has attended all your lectures in disguise; he is convinced of the correctness of what you have said, and he is going to meet you in Melbourne."

But that unfortunate priest, a week later, was found drowned on the shores of the Pacific Ocean! When on his way to meet me, he had been so overpowered by the terrors, the shame, the curses, the persecutions, the calumnies, the dangers from the daggers or the bullets of the assassins, in store for him, that he had thrown himself into the roaring waves of the sea, which had dashed his mangled body on the rocks!

Not long ago I received a letter from a very able Roman Catholic priest who had bravely left the errors of Rome, and who knows by sad experience the truth of what I say here. He writes me: "Seven priests, among whom are very able men, have told me, this winter, that they were ashamed and disgusted with the idolatry, deceptions, mummeries and corruptions of Rome. They have left her to join the Protestants. But after some time of experience, they have gone back and made their submission to their bishops, saying that they prefer the fiery hell of Romanism to the icy hell of Protestantism!

The cold reception, the half-conceited airs of want of confidence, the crooked eyes, the haughty manners with which they had been received at the very threshold of the Protestant houses they had entered, had hurled them back into the bottomless abyss of idolatry and sins, from which they had once hoped to save themselves.

After considering those things with many prayers and tears, before my God, I have thought that it was my duty to do all in my power to help the priests who hear the voice of God calling them out of Babylon.

When in Ireland in 1860 and 1874 I saw that the noble-hearted Rev. Thomas Scott, Episcopal minister of Barmeen, Rathmines and Dublin, had founded an asylum for the priests of Ireland, who wanted to give up their errors to follow Christ. That admirable Christian, who is one of the most faithful soldiers and ministers of Christ in Great Britain, has been blessed by God and men in his effort. His appeals to the "Good Master" and his disciples have been heard, and he has been nobly supported. The result is that fifty priests and ecclesiastics of Rome have given up their errors in Ireland, and are now preaching Christ and him crucified.

Can we not try the same Christian work on this continent? Oh, yes! we can, we must try it. The God of the Gospel will bless our efforts and sacrifices

in America, as he has blessed the sacrifices and noble efforts of my venerable friend and benefactor, Thomas Scott, in Dublin.

From the very hour of my conversion I have not spent a single day without praying my dear Saviour to grant me aid to help the poor, blind, perishing priests of Rome in finding the truth, and I know he has heard the humble prayers and seen the tears of his unprofitable servant, for he has already granted me to extend a helping hand to not less than sixteen priests and ecclesiastics who have publicly given up popery. If, by the mercy of God, such a work has been done by the poor missionary of St. Anne, what could we not expect if all the disciples of Christ, on this continent, would unite their prayers, their means and their efforts towards that end? With the money raised these last two years from my lectures, my books and the kind gifts of a few friends, I have been enabled to raise here a decent "converted priests' home," where several priests have already found the pearl of great price. But such a work is above the power and means of a poor missionary. I want the prayers of all those who take an interest in the conversion of the priests. I want the help of those to whom the God of our salvation has given the means and the will to do something for that great Gospel work.

I do not beg. No! Begging of man is too hard and humiliating a thing—it is too often answered by a cold rebuke—but I beg of my dear Saviour Jesus Christ, that he may speak himself to his own children; they will hear his voice, and help will come in the hour of need.

I promise to send one of my little books, "From Chicago to Australia," or the "Priest, the Woman and the Confessional," to every one of my Christian brethren or sisters who will address me anything to help to feed, lodge, clothe and protect those new Sauls of Tarsus who cry to the Lord, "What must we do?" and who hear the answer, "Go to the city —they will tell you what to do."

Truly yours in Christ,
C. CHINIQUY.

We may hope for the day when wisdom and discretion shall be characteristic of the church of Rome, as it was during the first six hundred years of its existence when it had not fallen into so many absurdities. "The first shall be last and the last first." PROTESTANT.

—Prof. C. A. Blanchard preached upon the revised Testament on Sabbath evening, June 12. He argued that the new version made no changes upon the old in point of doctrine, but that in its literary character the old was still the best, a comparison showing that in this respect most of the changes had resulted in no improvement, but the reverse.

—Bishop Fabre, of Montreal, has condemned the practice of swearing Roman Catholic witnesses on Protestant Bibles as a sin.

—Judge Crockett, of the supreme court, California, was baptized on Lord's day evening, April 24th and United with the First Baptist church in Oakland. He is in his 73d year, and has been eleven years on the supreme bench in the State.

—In 1880, more copies of the Scriptures were distributed in Japan than in all the years taken together since the date of Commodore Perry's expedition. Nakai, a Bible seller in Okayama, recently sold one thousand copies of the Bible in that city in one week.

—The resignation of the Rev. T. C. Jerome, Patchogue, Long Island, took effect May 30. In a pastoral letter read to his congregation on the 22d ult., he said: Our church has been blessed as has no other country or village Congregational church throughout the land, so far as I can learn, in that at every communion season for these three years —now thirteen consecutive communions—we have received accessions to our membership. The church has also largely and steadily augmented its missionary and benevolent contributions.

—In the General Assembly of the Presbyterian church there are 6,044 ministers and 5,000 churches. Of the former some 400 are without charge, while of the latter over a thousand are vacant. At the late Buffalo Assembly the committee on this matter reported that there is not an oversupply of ministers but that there is great restlessness among them, arising from inadequate support, lack of consecration, and the want of system in bringing together vacant churches and unemployed ministers. The committee recommend a kind of itinerant supply system to set idle men at work and supply vacancies with stated preaching.

—The *Christian Union* urges all parents to put the revised Testament into the hands of all their children to be memorized, that they may be ready for its general adoption which it considers certain. On the other hand a contributor to its columns, Rev. W. P. Breed of Philadelphia, writes: "I fancy that the number of ministers will be comparatively small who will introduce the revised New Testament in its present condition into the pulpit as a substitute for the one whose words are written on the memories of millions and inseparably associated with the tenderest, most sacred, most precious experiences of their lives. Multitudes will say 'amen' to the judgment pronounced by Bishop Bedell, of Ohio: 'Our authorized version will retain its hold on the confidence and affection of the great majority of readers, and they will be content to place the changes to which they attach importance in the margin of the dear old Book.'"

News of the Week.

—Eli Bates, an old citizen of Chicago, died last week. He left $40,000 for the erection of a monument to Abraham Lincoln at the entrance of Lincoln park, and $15,000 for a fountain.

—Rev. Edgar J. Goodspeed who was for ten years pastor of the Second Baptist church in this city, and who has for the last ten years been president of the Benedict Institute a Columbia, S. C., died in that city last week after a long and painful sickness. Mr. George Armour, one of the most prominent business men of Chicago, died at Brighton, England, Sunday evening, June 12.

—Hugo Malapert, whose father is Prussian high chamberlain, leaped from the Chicago water-works tower, last Wednesday. He struck clear of the abutments, breaking his neck.

—The finding of the military court is understood to be against Whittaker. If the judge advocate general approves the finding of this court, Whittaker's friends intend to go before the president and ask him to disapprove it. They make no point on the color question, and will not. In spite of their efforts it is more than probable that the finding of the court will be approved.

—Isaac W. England, publisher of the New York Sun, has been found guilty for publishing and circulating lottery notices. James Godon Bennett has been indicted for a similar offense, and notice has been given that his trial will take place in September.

—Eighty-three Jersey cattle were sold at auction in Philadelphia for $22,311. A 6-year-old cow brought $1,450, and Samuel J. Tilden's agent paid $1,300 for a 4-year old.

—The corn crop of Iowa is estimated at 80 per cent. of the average, and the breadth planted is found to be over three million acres. Spring wheat is placed at 87 per cent. of the regular yield.

—Six coal heavers were drowned at a landing below Cincinnati by the overturning of a skiff into which three jumped after being warned of the danger.

—Last Wednesday was the hottest day known in New Orleans for the last ten years. The next day the heat was greater. There were several fatal sunstrokes.

—News from the cyclones in Kansas, Missouri and Iowa on the 12th, show more certainly their dreadful power. Many were killed in all three States. A careful examination in Osage county, Kansas, discloses the fact that about fifty houses were destroyed, together with other buildings, fences, orchards, and crops. Wheat in stack is totally destroyed, and corn badly damaged. Probably the number wounded will not exceed thirty or forty. Some were dangerously hurt, and are not expected to live. The total loss to the people of the county will not fall short of $100 000. While many families have been lett wholly destitute, only three persons were killed outright. The town of Flora suffered more than any one place, nearly every house in town being destroyed or badly damaged. The number of lives lost in Iowa has not yet been definitely ascertained, but it will not be much if any less than twenty. The storm at some points was of tremendous force, and there was no withstanding it. The hailstones which fell during the storm were of immense size, in some cases as large as goose-eggs, and caused great havoc among birds, rabbits and game of all kinds throughout the storm area.

—Col. Hill, superintendent of the Vandalia railroad, has ordered that no coal trains shall be run over that road on Sunday: no trains carrying other classes of freight unless the interests of the road or the shippers would suffer seriously by an observance of the rule.

—The Illinois Central railroad is delivering here large shipments of early vegetables and lemons from New Orleans. On Wednesday the company brought to Chicago forty-three car-loads of this class of freight. So far during the week, the receipts of vegetables and lemons have averaged thirty car-loads every twenty-four hours.

—The citizens of Des Moines have presented a team, carriage and harness to the Roman Catholic Vicar General, J. F. Brazill. Governor Gear made the address.

—Some large warehouses in New York burned on the 15th causing the loss of two lives, and on the property the loss is variously estimated at from $500,000 to $1,000,000 or more. About 200 merchants had goods stored in the buildings, and some of the stock was very valuable.

—Three sons of George A. Ross, of Oskaloosa, Iowa, were drowned in a creek near that city. On learning of the sad affair the father plunged into the stream, and his life was saved with difficulty. The mother is nearly insane.

—The new Inman steamer, City of Rome, was launched last week at Darrow. Over seventy-five thousand people were present. The tonnage of the vessel is 8,826, and the length 586 feet. It is the largest steamer afloat save the Great Eastern. The launching was attended with a bad accident, the bursting of a small engine on deck, killing three men.

—Canal matters at Panama do not progress favorably. The stations have been abandoned, brigades disbanded, many engineers have returned home, and workmen have been discharged. In the meantime, accounts from Paris represent everything as booming.

—The British postmaster general, confronted by a strike of the telegraph employes, has matured a scheme to ameliorate their condition, by which the cost of the service will be increased by £68,000.

—Special advices from Basle, Switzerland, say the federal sanitary commission has just reported on American pork. The result is that the minister has officially notified the central government that no cause exists for prohibition of the importation of American pork or for inspection to guard against trichiniasis.

—Two men reached London on Tuesday last to present the claims of the loyal inhabitants of the Transvaal. They say the loyalists cannot remain in the Transvaal, owing to the persecution by the Boers.

—The Bey of Tunis has appointed a person who for many years has been his buffoon, to the posts of president of the municipality and administrator of religious corporations.

—The prospects of the grain crop in France are fine, and the Russian harvest will be the best for twenty years. It is asserted that Europe will not only be independent of American wheat but that Russia will offer considerable competition to our grain-growers. Germany, Austria, Roumania, and Switzerland send out the most encouraging reports.

—As far as heard from seventy-five papers in Nebraska favor the woman suffrage amendment.

WORDS OF LIFE FOR EVERY DAY.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, June 23.—He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. 21: 7.

Friday, June 24.—As one whom his mother comforteth, so will I comfort you.—Isa. 66: 13.

Saturday. June 25—Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation. —2 Cor. 1: 3, 4.

Sabbath, June 26.—The Lord taketh pleasure in his people; he will beautify the meek with salvation.—Psa. 149: 4,

Monday, June 27.—They shall be mine, saith the Lord of hosts, in that day when I make up my jewels. —Mal. 3: 17.

Tuesday, June 28.—This is life eternal, that they might know thee the only true God and Jesus Christ whom thou hast sent.—John 17: 3.

Wednesday, June 29.—Thy people shall be willing in day of thy power.—Psa. 110: 3.

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Literary Notes and Notices.

Among the earliest missionaries sent out to the black race of Africa in the days of the American Missionary Association were brethren H. H. Hinman and George Thompson. The former makes frequent and good use of his experiences in this mission field by giving lectures upon Africa, and the latter now living in Oberlin, Ohio, has written several works on the same topic. Recent explorations have placed within the knowledge of the world a multitude of facts of deep interest respecting this "dark continent," but they have been printed in many and often costly volumes. Mr. Thompson has just had printed a neat little volume entitled, "Africa in a Nutshell," in which he epitomizes the prominent facts relating to the geography, climate, and other physical features of the continent, together with its animals, insects, reptiles, etc., its people, their government, religion, habits of life, and the efforts made by missionaries in nearly every part to evangelize them. The reader can thus gain as much general information about this part of the earth, least known, but now rapidly becoming of importance to the world, as by searching for weeks through the works of Livingston, Stanley, Barth and others. For sale by the author at 25c. per copy.

Grote's History of Greece, written thirty five years ago, has ever since, and will continue to be one of the most complete and entertaining of the records of a marvellous people, the greatest of the democracies. Grote's great work which has generally been published in eight or ten volumes, has been too expensive for ordinary libraries, and apparently so voluminous as to deter the ordinary reader from undertaking its perusal. The American Exchange have, therefore, placed the reading public under a great obligation by issuing this work in four handy volumes at a very low price No student of history—no thorough student of the principles and the fabric of our own country will fail to appreciate the advantages hereby offered. The first volume of the four has been issued. It contains nearly 800 pages in close but plain type. The first part, twenty-one chapters, treats of the legends and myths of Greece in a most exhaustive manner.

For four years the managers of the Detroit *Evening News* have conducted an excursion to the Atlantic States. So popular has this excursion become that Mr. Brearley has this year extended his excursion, giving three this year, the first starting July 1st. A handsomely illustrated guide book has been published describing every part of the route, with maps, and is furnished for 30 cents.

Vick's Magazine for June is a full of beauty as is the month. The editor has learned the art of diversifying his pages wisely, from a long experience in study the varieties of plants and flowers. James Vick, Rochester, N. Y.

Harpers are preparing an edition of the revised Testament which will doubtless be in creditable style. The American Tract Society have also published the revision and are preparing a fine edition with the old and new versions on opposite pages.

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No. 3	97	1 02
Rejected	73	76
Winter	1 06	1 09
Corn—No. 2		44¼
Rejected	37	38
Oats—No. 2		38
Rye—No. 2		1 01
Bran per ton		8 00
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	10 00	13 00
Prairie	7 00	8 50
Lard per cwt		10 72
Mess pork per bri		16 87
Butter, medium to best	12	20
Cheese	3	8
Beans	1 00	2 40
Eggs		15
Potatoes, per bu	50	90
Seeds—Timothy	2 00	2 40
Clover	4 00	4 25
Flax		1 20
Broom corn	3	9
Hides—Green to dry flint	8	16
Lumber—Clear	38 00	50 00
Common	11 50	13 50
Shingles	2 75	3 10
WOOL—Washed	30	40
Unwashed	12	22
LIVE STOCK—Cattle extra	5 75	6 30
Good	5 50	5 65
Medium	5 25	5 40
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Winter	1 24	1 27¾
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Mess pork	16 00	17 00
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SAMUEL D. GREENE, the veteran lecturer, editor and author, whose experiences for fifty or sixty years with Freemasonry have been of a more wonderful character than those of any other man living, is now daily failing in mind and body. He is also in reduced circumstances and in his extreme age requires additional care. A sum of money was made up for him last year, and must be again. Any who can contribute from their abundance for this object may forward to Bro. Stoddard at the N. C. A. rooms, or at this office, and it will be carefully accounted for and forwarded.

MORGAN'S BONES.—The ruling family of the Stuarts of England had not more trouble with the body of Cromwell than have the Freemasons of our day with that of Morgan. The project of a monument to the principles for which Morgan died has caused wide spread alarm in the order. Papers all over the country are publishing the fact and causing a peculiar kind of discussion among the people, exceedingly unpleasant to whole lodge membership—for all are accomplices to the crime. This anxiety was doubtless the occasion of dispatches published all over the land on Wednesday last stating that bones had been found near Batavia with which were proofs that they were the remains of Morgan. The canard was good for one day and then it proved that the skeleton was that of a woman and the story of the relics was a pure invention. There was time enough to put in circulation some entertaining reading upon the subject which we hope to reproduce next week, the crowded state of our columns preventing at present.

THE KELLERTON OUTRAGE.—The dispatch from Mt. Ayr, Iowa, read in the annual meeting of the N. C. A. caused some alarm. The letter from Bro. Layton (page 5) explains all. In answer to a second dispatch late Friday afternoon Bro. Stoddard hastened to the train and reached the neighborhood Saturday evening. He telegraphs just as we are getting ready for the press that the case is worse than reported. At present the friends have help enough and are pushing the prosecution of the Masonic villains. This fourth and last attempt to murder Elder Rathbun was made in the presence of capable witnesses and under circumstances so unprovoked that the Molly Maguires of lodgery will find that every blow struck at the nearly martyred Rathbun will rebound terribly upon the order. If it shall attempt to defend the would be assassins it shall have all the fight it wants. Now is the time for honest men to strike Freemasonry a staggering blow, and settle the question of free speech once for all. *We must raise a fund* to back the friends in Iowa in prosecuting this case. Several have said eagerly, *Put down my name.* If this case is passed over there will never come a time when it will cost less to make the infamous system of assassination and perjury feel and respect the power of the law. The N. C. A. will be ready with men and means so far as the latter are supplied. Send on then; every cent will be accounted for, and what is not used will be returned or otherwise applied as donors shall direct.

THE KNIGHT TEMPLAR MAYOR of Alexandria, Virginia, tried to suppress the little band who have been preaching Christ on the streets of his city, and separation from the lodge idolatries which he practices. Last Sabbath Bro. J. T. Michael of Washington and his co-workers were holding a meeting as often before, when the mayor came upon upon them and locked them all up, for disregarding his former command to be seen no more in Alexandria preaching "in this name." Bro. Michael and his band answered in the words of Peter when arrested for a like offense: "We ought to obey God rather than man." In prison they prayed and sung until the walls re-echoed as did once the dungeon of Phillippi, and without the earthquake the mayor was moved either by pride or by fear to release them on nominal bonds. A great crowd assembled directly and Bro. Michael well improved the opportunity to preach the living Christ, the crucified and risen Lord, and to warn the people against the false Christ whom the Knight Templar Freemasons are persuading weak-minded people is the one to be worshiped. Pray that abundant grace and faith may be given these brethren.

SHALL LADIES BE RECEIVED AS MEMBERS OF THE CORPORATE BODY OF THE NATIONAL CHRISTIAN ASSOCIATION?—For the last six months the question What relation shall ladies sustain to our organized work? has been thoughtfully considered by many friends of the Association. This consideration took definite shape at the annual meeting in the presentation of the names of fifteen ladies for membership in the corporate body, and this recommendation was signed by nine members of the Association. This is certainly a weightier testimony against the un-Christian system of Freemasonry, which shuts the women out of the order into the side degrees of the Eastern Star, and uses them in preparing or gracing its balls and banquets, than nine times as many speeches showing Freemasonry's insulting attitude toward women. It is well to point out the errors of false systems; it is better to walk through this ignorant, wicked world in "a more excellent way."

One member present however had not sufficiently considered the subject, and there was not time at the meeting for elaborate arguments. Another questioned the legality of admitting women to the corporate body, but an eminent judge gave the opinion that it was entirely legal. So the Association wishing to take no premature action wisely put off a final decision of the question for a year.

And now let us have this subject fully discussed in a Christian manner in the *Cynosure.* Write as long articles as you choose but before forwarding them to the *Cynosure* office for publication please re-write them and condense them if possible into from ten to twenty lines. Let us hear from the ladies and gentlemen both on this interesting and important question.

SOLOMON'S TEMPLE—VII.

PILLAR OF CLOUD—CONTINUED.

BY E. RONAYNE.

The "pillar of cloud" then for the space of forty years was the divine leader of the children of Israel through the trackless wilderness, to their final home and resting place in the land of Canaan. "For the cloud of the Lord was upon the Tabernacle by day and fire was on it by night in the sight of all the house of Israel throughout all their journeys" (Ex. 40: 38).

God was manifest in the cloud to lead his redeemed children out from the bondage of Egypt to a place of rest and happiness with himself in Canaan; God was manifest in the flesh to destroy the works of Satan, to lead man out from the bondage of sin and the fear of death, and to raise him to a position of co-heirship and equality with his own beloved Son; and God was manifest in "cloven tongues like as of fire" to become man's teacher and guide in his present wilderness journey, to build up and edify the body of Christ, to gather together to him, and to prepare and adorn the Bride, the Lamb's wife, and keep her ever waiting and watching for the speedy return of her risen and glorified Lord.

Thus we have three appearings most distinctly set before us in connection with God's government and God's grace: God appearing in the cloud, God appearing in the flesh, and God appearing in the form of tongues of fire; and in every instance it was a most blessed and glorious manifestation of his unspeakable mercy towards man in all the sinfulness and helplessness of his nature and being. But the most wonderful and the most glorious appearing of all is mentioned in the ninth chapter of Hebrews. In the 26th verse we read: "Now once in the end of the world," or at the end of the ages, "hath he appeared to put away sin by the sacrifice of himself." This is unquestionably the most important and the most tremendous fact in all the history of all past ages. "When the fulness of the time was come, God sent forth his Son born of woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons." (Gal. 4: 4, 5.) Nothing that possibly can be compared to this has ever occurred in the en-

tire history of the human race. God's well beloved and only begotten Son, the Lord Jesus Christ, appearing on earth "to put away sin," "to bring in everlasting righteousness," (Dan. 9: 24); "to destroy him that had the power of death" (Heb. 2: 14); "to destroy the works of the devil" (1 John 3: 8); "to deliver from this present evil world" (Gal. 1: 4); "to deliver from the wrath to come" (1 Thess. 1: 10); "to redeem us from all iniquity" (Titus 2: 14); "to redeem us from the power of sin" (Rom. 6: 18); and "to bring us to God" (1 Peter 3: 18). This is the most marvelous and the most stupendous fact that has ever occurred in all the history of the world.

But now look for a moment at the second appearing mentioned by the Apostle. In the 24th verse we read, "For Christ entered not into a holy place made with hands, like in pattern to the true, but into heaven itself, now to appear before the face of God for us." He once appeared before the face of man as God's representative; he now appears before the face of God as man's representative. He once appeared on earth to seek and to save the lost and to "bear our sins in his own body on the tree"; he now appears in heaven as our Advocate, our great High Priest, "who ever liveth to make intercession for us." When he appeared on earth man was his forerunner "to prepare the way before him." He himself is now man's forerunner in heaven whither he has gone to prepare a place for his redeemed and ransomed people. (Jno. 14: 3; Heb. 6: 20.) The most glorious event that ever occurred on earth was the appearance there of the Lord Jesus Christ as man's redeemer, and the most glorious event that ever occurred in heaven was the appearance there of the Lord Jesus Christ as man's Advocate and High Priest and Forerunner. The appearance of Christ on earth was heralded by the gladsome song of the angelic host—"Glory to God in the highest and on earth peace among men in whom he is well pleased," (Luke 1: 14); and when he ascended into heaven and was "seated on the right hand of the majesty on high far above all principality and power and might and dominion and every name that is named"—the Great Captain of our Salvation the perfect Man—what a glorious shout of holy exultation and welcome must have resounded through the boundless limits of his Father's house. I love to think of him as my substitute 1800 years ago. I love to think of him, and to worship and adore him now, as my representative and forerunner preparing a place for me in his Father's house, and I love to think of him as he "shall come again and receive his believing people to himself that where he is there we may be also."

And this brings me now to the third and last appearing. In Heb. 9: 28 we read. "Christ also having been once offered to bear the sins of many shall appear a second time, apart from sin, to them that wait for him, unto salvation." He appeared once to bear the sins of many. He now appears in heaven before the face of God on behalf of the many, and he shall appear a second time on earth to glorify and crown the many and to share with them his own everlasting inheritance. When he rose from the dead he became the first born among many brethren; during these 1800 years he has been bringing many sons unto glory; and at the end of the age when he shall return to raise the bodies of his sleeping saints and to change the bodies of his living waiting saints, he shall present his many brethren before the presence of his glory without blemish with exceeding joy (Jude 24). This is the believers' blessed hope, (Titus 2: 13) to be like the Lord Jesus when he shall appear, to be conformed to his image, to share his glory, and to live and reign with him as kings and priests—himself a priest on his throne (Zech. 6: 13). And every one that hath this hope set on him, purifieth himself even as he is pure (1 John 3: 3). He will not be found in Masonic or Odd-fellow lodges where the name of Christ is set at naught and despised. He will not be mixed up with what is politely, but most falsely termed the minor secret societies, where a so-called reformation or benevolence is set forward as a flimsy cloak to cover up the semi-transparent fraud which they practice in the name of their sham religion. He will not be found at theaters, balls, circuses, church sociables, or festivals, or even holding fellowship with churches where the good and the bad, the saint and the sinner, meet together to worship God as they call it, and where a stock or grain gambler, a shareholder in a jockey club, or a swearer or a tippler, may hold high offices, and sit with him at the same communion table. The child of God cannot be "unequally yoked together with unbelievers" under any of these circumstances, because his Father forbids it (2 Cor. 6: 14); but he will be as truly separated from the world and all its allurements, fashions, customs, and frivolities, as were God's redeemed people in the wilderness, under the divine leadership of "the pillar of cloud." Israel being delivered from Egypt and the bondage of Pharaoh, and guided by Jehovah's presence manifested in the cloud by day and fire by night, distinguished them as being truly "separated from all the people that were on the face of the earth" (Ex. 33: 16). And so Balaam also prophesied, "The people shall also dwell alone, and shall not be reckoned among the nations" (Num. 23: 9).

But the pillar of cloud not only separated the children of Isarel from the rest of the world and guided them in all their journeyings to the land of promise, but also guided every individual member of the congregation into Jehovah'sp resence. In whatever part of the camp a man might be situated, he would easily find his way to the tabernacle by this pillar, and if guided by it he would feel sure of reaching at last the dwelling place of God. And so Jesus is the only way to the Father. "I am the way the truth and the life; no man cometh unto the Father but by me" (John 14: 6). "For through him we both have access by one spirit unto the Father" (Eph. 2: 18). And thus gathered by the Holy Spirit to the Lord Jesus, rooted and grounded in him, as living stones in the great sanctuary of God, shielded and sheltered by his divine presence, cleansed and nourished by his word, and ever looking forward with brightest anticipation of future glory to the coming of the Lord, the believer in Christ to-day can have no more fellowship with the world and its enticing lusts than the children of Israel had in the desert, where they were completely shut up to Jehovah, nourished by the manna, refreshed by water from the riven rock, and guided by the cloud.

Chicago.

Principles and Practice.

Martin Luther once said:

"The words 'Christ risen from the dead,' should be well marked and written with great letters. Each letter should be as large as a town, yea even as high as heaven and broad as the earth, so that we see nothing, hear nothing, think nothing, know nothing beyond it."

Now when we reflect that there are Lutheran ministers of the present day who see, hear, think and know a great deal beyond "Christ risen from the dead," and practice the ghastly ceremony of raising Hiram Abiff from the dead, after he had been buried fourteen days, it seems to us that these ministers are going a very great deal beyond not only the resurrection of our Lord, but beyond the teachings of Martin Luther, whose followers they pretend to be.

There is one exceeding great difference between Martin Luther and those Masonic ministers who assume the sanction of his name. Luther, it is seen, said that the letters in which the all-important fact of Christ's resurrection are written, should be as large as a town, high as heaven, and broad as the earth, whereas those Lutheran Masonic ministers desire that the resurrection of Hiram Abiff should not be written at all, in letters of any kind, nor be hewn, marked, cut, stamped, engraved, or in any way communicated to those dogs who will not pay for it the stated price. It is only to a few select Jews, infidels, ministers of the Gospel, grog-shop keepers, deacons, Mormons, Ku-Kluxes, Mohammedans, pagans, whoremongers, etc., who are admitted to the great lodge above through the resurrection of the pagan Hiram Abiff.

Simple reader, do you wonder how a Lutheran minister could ever become a Freemason, and undo in the lodge what he professes to do in the church? Please remember that some of the descendants of Moses, long after the days of Aaron, again set up the worship of the golden calf. Do you wonder how a simple country girl can turn her back on her religious parents, on her pure-minded associates, on her Sabbath school influences, go to the city and knock at the door of some female secret society for admission as a member? Please remember that Lutheran ministers, forgetful of the sacred character of the calling they have assumed, go to the door of some male secret society, where the dignity of manhood is prostituted, and knock for admission as members. Such are some of the awful Masonic mysteries which it is forbidden to disclose. Kitchen Gardener.

Still Another "Calm View."

BY J. C. SCHOENBERGER.

In reading over an old number of the *Advance*, dated July 26th, 1877, I was again shocked with the publicity given (from this unexpected quarter) to a clipping from an exchange, in reference to the probable utility of the dram shop.

The article is headed, "The dram shop and the poor man's club," from Harper's Weekly, as follows: "Dram drinking, when it is not a congenital passion, is, at first, a recreation, and a resort of the poor seeking relaxation." To a poor man the dram shop is a warm, pleasant place, full of pleasant companions and gossip and excitement."

After reading this we were, more than ever, forced to conclude that our mayor was probably not original, when, a little more than a year ago in reply to a committee who waited upon him to protest against concert saloons, he projected what was, by some, taken as a staggering argument, namely, that this institution was the poor man's entertainment, and as such he was well entitled to it as the aristocrat whose finances admitted him to the more costly theatre.

The following from a secular daily of this city, in speaking of the strenuous efforts of certain individuals, to solicit for the traffic a measure of sympathy, is in point. "Men who will sell to a man until he spends the last dollar he has in the world; until he has pawned his wife's jewelry, clothing and furniture; until he has lost his manhood and his friends; men who will kick the man whose pockets they have emptied into the street; men who are directly or indirectly responsible, with the distillers, brewers and wholesalers, for nine-tenths of all the crime and misery of this city, are not going to get a very extraordinary amount of sympathy in the future, and the best thing they can do is to close up their hell-holes and become decent citizens."

Another writer says, "The whisky traffic multiplies criminals, stains the earth with human blood, fills homes with squalid want and woe, and transforms men into brutes."

Says another eminent writer, "The evidence is complete; the argument is invincible, the conclusion is thundered into our consciences. Everybody knows, or should know, that in these dram shops of high and low degree, nearly all the violent crimes that afflict and disgrace our society have their orign. Here murder is generated. Here lust is inflamed. Here every crime known to the records of our courts has its accessory before or after the fact. Here, also, pauperism, with its inseparable vices and miseries, is born and bred. The heaviest burdens of the government rest on the good citizens in their effort to protect society against the bad. The burden grows as we carry it. The evil and the curse increase from day to day, and grog shops multiply upon us like the frogs of Egypt."

And says another, "Self-interest dictates nearly all the opposition to prohibitory amendments. The liquor dealers oppose them because they would destroy their business and compel them to devote their beer bloated bodies to honest labor. We might almost as well talk of right and wrong to the Egyptian sphynx. But shall self-interest be in the way of a great principle? Are we willing to coin tears and blood into dollars? Will we sell our convictions as Judas sold his master for a for a few pieces of silver? The liquor traffic is wholly and everlastingly wrong."

Again, we read, "From beginning to end this liquor business means idleness and waste." "Crime and poverty are the fierce whirlwinds we reap when we sow the winds of the liquor traffic. Rumselling is organized riot."

From what has been said, some idea may be had of the character, both of the trade and the rumseller himself. This state of things, however, it is proposed to restrain and doctor; so that the business shall become not only legitimate but respectable and honorable. Farewell, we say to the word "legitimate," to say nothing of the words "respectable" and "honorable."

Every one who has taught school, knows that for every fifty scholars he may expect one or two who are classed as incorrigible. So much is this recognized that seldom do we find a course of examination which does not contain, as it were the stereotyped phrase, "What would you do with incorrigible offenders?" But when the state or an industrious people ask the questions, "What shall be done with organized vagrancy? What with the instigators of organized riot? What with individuals who live off the vices of their fellow men?" we are told "restrain or limit and doctor them." Also that their resorts are a "pleasant place for relaxtion;" "a boon to the poor man." Horrid counsel! But, granting that the average saloon-keeper is not as demoralized and demoralizing as he is sometimes represented, his occupation necessitates his ruin. Whence his support? Whence the rent for the most valuable corner in the block? Whence his license money? Whence the ability to stand against the growing competition, by his brother demons, all about him?

To all this there is but one reply, "Drive business." A safe place, indeed, for a mother to have her son! Then it is you may look for the alleged "tameness" of your incorrigible offender. Then it is that one saloon-keeper often terrifies and keeps at bay fifty timid Christians. Here, then, we have timid toleration, and cut-throat usurpation. And this is called in politics, "the voice of the people."

Before concluding we desire to give a little personal experience. It is frequently boldly asserted that we temperance people, from a horror of low resorts, know little or nothing about them, and hence our liability to exaggerate and extenuate reports which do injustice. Very well, we say, justice to all; the good cause needs no undue auxilaries. But as one interested in temperance and evangelization, we give it as our conviction were that the Christians of Chicago to be enlightened on this this subject as we have been in the past two months, not by visiting the resorts, but by having placed right by our side, a concert saloon with a proprietor, however, of the most bombastic claims to respectability, and an alleged, zealous adherent of the papacy; with similar enlightenment, we say the Christians of Chicago be aroused to make short work of these hell-holes. Our gratifying report is that after ten days of flourish for the saloon, we, disheartened at the mockery of our appeals to the proper authorities for protection, inaugurated and unrelentingly carried on Gospel services every evening, with a copious fund of good Gospel songs. The effect of which, we firmly believe to have been the sole cause of, for them, a deserted house and a pull up for other quarters.

Henceforth let no one tell us we know nothing but hearsay. And we find more and more that instead of exaggeration, not the half has been told us. May God revive his people.

The Universal Masonic Religion.

The following passage is taken from the address of Dr. Mayer, reviewed in the sermon printed in the *Cynosure*, June 16th:

"Such being the case, this great art may rightly be called a religion. It defines the relation of the individual man to his Creator, to his fellow-men, to himself; it develops man into perfection. Freemasonry is a faithful guide through life, with proper instructions to square our actions, and straight measures to keep us in due bounds with all mankind. It teaches truth, recommends peace and directs our attention to the very perishableness of all things. Is it not a religion? A religion! No, my brethren, we may rather call it *the* religion! It is entitled to this sublime distinction through its aim, to make man's life happy and godly, and his death enviable and peaceful. It is certainly the true religion of mankind; its truth being obvious by its suitableness for all men, its applicableness to all ages, its unchangeableness under all circumstances, its harmonious working in all zones, and the privilege it grants to every man to entertain his own views of his Creator. A true religion is the revelation of wisdom, opposing superstition and prejudice, working in a simple and intelligible way, being conceivable by the simplest mind, and overcoming ignorance by its very simplicity; who is so blind and fanatical as to anathematize Freemasonry on so-called religious grounds? The religion of Freemasonry is within the reach of the Jew and Gentile, the Mohammedan and the Hindoo, the white and the black, the master and servant, the free and the captive, the rich and the poor—it is the religion of mankind, it is universal. No sooner this religion will be the property of all than the secrets of the lodges will give way to the publicity of active life; the grips will be converted into sincere handshakings; the passwords will be replaced by well-meant salutations, and the signs will be those of good faith, hope and charity. Therefore, a good Mason, who puts his trust in God and beholds in the many millions of human beings just as many children of God, may be properly called a 'son of God;' he is a great representative of his Maker, ready and nimble to do his will. A good Mason loves religion as a pleasant and useful companion in every proper place and every temperate occupation of life; but he hates religions as edifices constructed on prejudicial and superstitious traditions, fanatical propensities and clerical overbearing."

The Masons at Stonewall Jackson's Monument.

The contemptible truckling toadyism of Freemasonry to rebellion and treason against the laws and constitution of this country, was oft times too painfully manifest to be mistaken during and since the slaveholder's war, that commenced with the wanton and unprovoked assault on Fort Sumpter and ending with the surrender of that arch traitor Lee at Appomattox. This toadyism was again painfully illustrated May 26, at Richmond, Va., the once capital of the colapsed rebel conthieveracy. There was a Masonic parade at Richmond, at which the Boston and Providence commanderies were present. A Richmond correspondent writes of a "touching incident connected with the present pilgrimage." It was "touching" with a vengeance that must have been sweet as the fragrant odors of a frying missionary to the South Sea cannibals, to those sullen, unrepentant, whisky soaked and tobacco smoked old political fossils and blood stained rebels and traitors which are permitted like Cain, to run at large by the government which they fought so long and doggedly to destroy. This Richmond writer says: "The Boston commandery at an early hour, marched from their quarters to the capital square, and forming around the statue of Stonewall Jackson, stood with heads uncovered and swords at 'present,' and while their band played a memorial overture, the Knights in command moved forward and placed at the base of the monument a wreath of evergreens and flowers." Such a playing at the game of 'give away" could have been played only by a set of Masons, whose fealty ta the lodge power and the secret empire is far more vital and important than any oaths taken or obligations they owe to country. This tribute paid to a Confederate general on the memorial day of blood stained treason, by New Englanders reared in sight of Bunker Hill monument and sound of Faneuil Hall, and that too in the capital of the justly execrated Davis' despotism, which the enemies of civil liberty were pleased to call a civil government, and in sight of Libby and Belle Isle prisons, where thousands of poor starved Union soldiers dragged out for weary months a horrible existence, till death came kindly to their relief, is one of those strang, stupid and astounding exhibitions of which we may well suppose Masonry is only capable, in this age of light and country of liberty. If Stonewall Jackson, gifted as he was, had been captured and received the due reward of his deeds, as a leading rebel against the constitution of his country, he would, according to the terms of that constitution, which pronounces death as the just punishment of treason, been hung. Had the Boston commandery been actuated by the patriotic devotion to country that actuated Elmer Ellsworth in pulling down the dirty rebel rag, the stars and bars, over the hotel of another Jackson in Alexandria, of the Old Dominion, they would at sight of Libby, Belle Isle, and the monument to him who employed his superior mental abilities to destroy the government that gave him his military education, not have left one stone upon another of his monument.—*Sandy Lake News.*

Chas. A. Eastman, Lewiston, Me., sends an order for books and tracts, and says: "I propose to sell the books and to advise our Christian Association to circulate the tracts."

THE NATIONAL CHRISTIAN ASSOCIATION.

ANNUAL MEETING.

The annual business meeting was duly opened at 10 o'clock A. M. on Thursday, June 23d, in Carpenter Hall of the Association building, with a fair attendance. In the absence of Dr. A. M. Milligan, president, and Rev. A. D. Freeman, vice president, the General Agent, J. P. Stoddard, called the meeting to order and Philo Carpenter was unanimously chosen president pro tem. On taking the chair Mr. Carpenter remarked that there was great encouragement in looking over the progress of our work during the past year, especially in the increased circulation of our literature and in the extended and able efforts of our lecturers; and the fact that the *North American Review*, the leading magazine of its class in the country, desires to publish an able article on our reform work and Hon. Charles Francis Adams of Boston has been asked to prepare such a document.

Bro. M. R. Britten of Wisconsin, led in prayer at the request of the chairman; and the minutes of last year's meeting were read and approved. The report and recommendations of the Board of Directors were read, approved and referred to a committee thus appointed by the chair: Kellogg, Britten and Gardner.

The Secretary and General Agent reported at length the general work and progress of the Association. These two reports covering largely the work of the year in all parts of the country are printed in full in this number.

Brethren Ronayne, Bailey, Phillips, Poole and Dempsey were chosen corresponding members for the present meeting.

W. I. Phillips, reported as treasurer a summary of the accounts, and presented a printed statement to all present. The report was referred to a committee of three: M. R. Britten, Moses Pettengill and H. H. Hinman, who retired with the treasurer.

At the request of Thos. Hodge, J. D. Nutting was chosen assistant secretary, pro tem.

Brethren Dorcas, Gardner and Lumry were appointed a committee on nominating officers for coming year.

The recommendation of the Directors that several new members be appointed, a brief statement was made of the several brethren nominated and they were elected by unanimous vote as follows: W. I. Phillips, E. D. Bailey, A. T. McDill, Wm. Wilson, John G. Fee.

A letter was read from John Tanner, Jr. of Boston, stating that Father S. D. Greene was in a very feeble state of health and probably could not long remain upon this earth.

AFTERNOON.

On resuming business after noon recess, the committee on treasurer's report stated by their chairman that their examination of the accounts, etc., of the Association was satisfactory.

The nominating committee also gave their report, which after slight modification was adopted as follows:

President—L. N. Stratton.
Vice-President—A. D. Freeman.
Recording Secretary—John D. Nutting.
Corresponding Secretary and General Agent—J. P. Stoddard.
Treasurer—W. I. Phillips.
Directors—Philo Carpenter, J. Blanchard, Samuel Plumb, C. R. Hagerty, E. D. Bailey, A. D. Freeman, D. P. Baker, A. T. McDill, H. L. Kellogg, E. A. Cook, John Gardner.
Auditors—S. A. Kean, and J. H. Pearson.

A long and interesting letter from Father Isaac Preston of Lockport, Ill., was presented to the Association and ordered to be placed in the hands of the editor of the *Cynosure* for publication; and in connection the following resolution offered by Bro. Stoddard was carried:

RESOLVED, That the thanks of this Association be given Father Preston for his interesting letter to this body; that we desire heartily to convey to him our sympathy and prayers in his trials on account of the bitter hostility of the lodge to him and his principles; and that we recognize with sincere gratitude to God the providence that has so long spared this brother and other contemporary laborers in Christian reform, to maintain, through so many years, and in the midst of so great darkness and disregard of the truth, a clear testimony against the evils that beset the churches of Christ and especially the pagan system of the lodge.

Attention was again called to the letter from Boston on Samuel D. Greene, and the request that such assistance as the aged brother might need in his sickness should be in some manner provided.

The following resolutions of respect to the memory of Ezra S. Cook, father of the *Cynosure* publisher, and member of the Association, were presented by E. D. Bailey, who had been requested by vote to prepare them:

WHEREAS, Our esteemed brother, Rev. E. S. Cook, has been removed from us by death during the past year; and

WHEREAS, We are sensible of a great loss to our reform work by reason of his death; therefore

RESOLVED, That we place upon record this resolution expressive of appreciation and sorrow. And

WHEREAS, Other veteran workers in other parts of the country, whose labors and contributions have so greatly aided our work have been removed from earthly labors; therefore

RESOLVED, That we feel the need of renewed exertion to educate a generation of men who shall take up the work so well begun and prosecute it to a glorious triumph.

It was stated by J. P. Stoddard that not long since he had been informed by Mr. Capwell of Western New York, that the *North American Review* desired an article setting forth the principles, objects and condition of our movement by some representative man, and names of suitable parties with whom to correspond, who would be able to write such an article, were desired. The names of Charles Francis Adams, Wendell Phillips, and Gen. J. W. Phelps were suggested as those who could write from a political standpoint; and President J. Blanchard, Dr. A. M. Milligan and Dr. Lewis Davis from the religious. Correspondence was begun with Mr. Adams and the influence of the Association was desired to secure his acceptance. It was voted that a letter should be sent him by the Association to this effect.

The committee on the Director's annual statement reported in favor of adopting the recommendations accompanying it.

Bro. H. H. Hinman being called on for a report of his Southern work stated that a carefully prepared paper had been left at his home in Wheaton which he would reproduce as well as memory would permit. Since he had been laboring under engagement to the Association he had done seventy days' work in Tennessee, Kentucky and southern Ohio. His experiences and observations during this time and during his previous journey through the South led him to urge a number of suggestions upon the body for their earnest consideration and adoption. Voted to refer this report and its suggestions to the Directors, with the request that the Board carefully consider and carry them into effect so far as practicable.

Elder J. F. Browne gave a statement of the work done by himself during the year under the employ of the Association. In New England he had visited the whole six States excepting Vermont, and had more calls to hold meetings than he could answer, especially from Connecticut and Rhode Island. He had spent five months in the New England work, from January 21 to June 21. He delivered in this time 87 lectures and sermons, obtained 12½ subscriptions for the *Cynosure*; received in donations $209.70; from N. C. A. treasury $90; expenses for advertising and providing for meetings were $111 36; for hotel bills and traveling expenses $162 45; total, $273 81; excess of expense over donations, $64 11. He had visited four State anniversaries—Ohio, New Hampshire, Rhode Island and Massachusetts. He visited the Ohio meeting at his own expense. The report was accepted and referred to the Directors with the further recomendation that Bro. E. D. Bailey or some other competent agent be sent to New England to continue the work there.

It having been announced by Bro. Stoddard that a dispatch had been received by him during the morning stating that Elder Rathbun had been nearly killed by a mob on Tuesday evening, near Mt. Ayr, Iowa, C. A. Blanchard proposed the following, which was voted:

WHEREAS, This Association have learned with pain the fact that our brother, D. P. Rathbun, was assaulted and nearly killed in southwest Iowa, by a mob, Tuesday evening.

RESOLVED, That we will aid him and his family with our prayers and our means so far as we are able, and their needs may require.

RESOLVED, That we pledge to God and one another, renewed exertions for the overthrow of the secret societies of our land; organizations which subvert free government and the Christian religion, and sustain themselves by intimidation and attempted murder.

This was supplemented at a later stage of the meeting by a second resolution expressing the sympathy of of the body and "commending his case to the favorable consideration of the Board of Directors."

A resolution aiming to restrict the Association in respect to the Sabbath work of the agents who may be under its employ, caused some debate and was finally laid on the table.

A proposition to elect a number of ladies as members of the corporate body was tabled, though the nomination was signed by a majority of the members present.

John Dorcas, J. P. Stoddard and C. A. Blanchard proposed the names of Hon. J. M. Kent, president of the Iowa Association and Rev. M. S. Drury of Western College for membership and they were elected.

The following resolutions on the *Cynosure* and political action were unanimously adopted:

Since a larger circulation of the Christian Cynosure is much needed for the progress of this reform; therefore

RESOLVED, That we urge our friends, and especially our agents, to work for the increase of its list of subscribers.

RESOLVED, That we recommend the friends throughout the country to organize clubs of the American party to prepare for political action.

Prof. C. A. Blanchard, who presented the latter supported it with a speech upon the necessity of beginning immediately the local work of casting the lodge out of politics, and others seconded his remarks. Pres. Blanchard said he had for some time desired to present the principles of our movement to the American people through an address in Cooper Institute, New York. He did not doubt that the loyal heart of the nation was with us, and that the swindling of the lodge was reacting against them. A resolution to request the use of the Cooper Union Hall for such an address was adopted.

The place and time of holding the next National Convention was brought forward and Galesburg, Ill, was suggested. Others proposed some point west of the Mississippi, as St. Louis, DesMoines, or Washington, Iowa. The matter was left to the Directors to settle in the best possible manner for the advancement of the reform. The minutes of the annual meeting were also referred to the Board for final revision and correction, and the Association adjourned.

—The Moreles narrow-gauge railway in Mexico was built by native engineers and has been operating about a week. On Friday evening a train laden with soldiers was plunged into the San Antonio river by the destruction of the bridge. A consignment of alcohol in a freight-car took fire and exploded, and no less than 13 officers and 192 privates were killed by the fall or roasted alive, while 50 others sustained serious injuries. The engineer and fireman were scalded to death.

Directors' Report.

The Board organized July 6, 1880, by the election of Philo Carpenter, Esq., Chairman and J. P. Stoddard, Secretary. No change was made in the salary of the Corresponding Secretary and General Agent, or of the superintendent of the reading room.

The Treasurer, Rev. E. Hildreth, gave bonds in the sum of $20,000. On removing from the city Mr. Hildreth resigned the office of treasurer, and the vacancy was filled for the remainder of the year by the election of W. I. Phillips, who gave bonds in the sum of $20,000.

The Board has received during the year from legacies, $7,870, as follows: Azel Backus' estate, Mich., $630; Henry T. Loomis, Worcester, Mass., $6,840 (of which sum $1,410 is to be expended for the cause in Worcester); and $400 from estate of John Laird, Iowa. The amount received on the estate of Azel Backus was paid on a note previously reported in the publishing fund. The remainder, $7,240, was in addition to the sums before reported.

The Association's indebtedness as per report of Treasurer June 1, 1880, was $1,685 93, which has been paid in full.

In the Treasurer's report you will see a full statement of all moneys collected and disbursed during the year. The Secretary and General Agent's report contains a synopsis of the field work. Elder J. F. Browne has been in the employ of the Board for a part of the year. He visited Kansas and Nebraska in November, 1880, attended the annual meetings in those two States, besides holding meetings at other points. He has been employed since Jan. 21st in New England, and very encouraging reports of his labors come to us from the friends of the cause where he has labored.

A door has been opened for work in the South and Elder H. H. Hinman partially sustained by the funds of the Association in his labors on that very promising field. A goodly number of colleges have been visited; pastors have been supplied with tracts and some of our smaller publications through the mail, besides those put in circulation by Bro. Hinman and other friends of the cause on the field. Donations of books and tracts have been sent to college libraries, and in some instances to private parties, and the Board feel greatly encouraged by the fruits which already appear as the result of the little done on this new field. A box containing 105 volumes was forwarded to Rev. Wm. Hazenburg, of Cape Town, South Africa, in May, with a donation of Testaments by P. Carpenter, Esq., and a supply of reform tracts, *Cynosures*, etc. Bro. Hazenburg is a tried and true friend of our work and we have no doubt but that he will make good use of these reform documents in spreading the light in those dark and benighted regions.

Your Board prepared and put in circulation 40,000 circulars specially designed to call attention to the danger to our civil institutions, in connection with the Republican and Greenback conventions held in this city last June; also 10,000 of a similar character in Washington, D. C., on the inauguration of President Garfield; 20,000 of this latter circular have since been issued and mostly distributed through the mail and by friends of our work. A special circular was prepared containing parts of the Knights Templar oath and other facts of that degree in the "secret empire," and distributed on the streets and among the crowds that thronged our city at the meeting of the Knight Templar conclave last August. A special tract has also been published and widely circulated showing the evil and anti-Christian character of this professedly Christian order.

In October last the Synodical Conference of evangelical Lutheran churches held a synodical council for the United States and Canada, composed of about 500 ministers. By a request of that body the Board obtained the assistance of Bro. E. Ronayne who worked and explained the third degree of Freemasonry in Farwell Hall for their information, and for the information of such others as desired to be present.

The Board also, with the co-operation of numerous friends throughout the country called a convention of seceders from secret orders and anti-secrecy lecturers, ministers and friends that met in Carpenter Hall August 17th and continued its session for five days. Farwell Hall was occupied on two consecutive evenings by a lodge in

Continued on 9th page.

Reform News.

The Indiana Work.

Albion, Ind., June 22.

Dear Cynosure:—I have just got home from Wabash Co. I had excellent attention for two lectures and received $2.10, while two evenings exhibition of eight dogs, at Marion, netted $94.00. At New Harrisburg had crowded houses, spoke three hours, by request, Saturday evening, and it was said by some it was the best meeting they ever attended. I felt myself that we had good meetings; the collection was $1.30, and I got some promises of subscriptions to *Cynosure* soon, and an invitation to come back. I intend to do so.

I have been in consultation with most of the executive committee, and they have left arrangements for annual meeting to me. We will have two State meetings this fall, one at New London, Howard county, and one at Bloomington. By this plan we will accommodate our friends in both parts of the State and reach large elements of influence at both places. Degrees will be worked at New London, let the friends there be up and doing. At Bloomington a desire was expressed to me for Prof. C. A. Blanchard to attend.

I wish every reader of the *Cynosure* to pause for one hour as in the presence of the Lord of hosts and ask, What is my duty in reference to these meetings?

If the friends of reform will send me soon a small contribution to advertise with I will make this the most thoroughly advertised meeting we have ever had, but cannot do so without. The time will be announced and more will be said in the future.

I hope the friends at the places named and all over the State will correspond with me at once.

S. L. Cook.

Horrible Outrage!!

ANOTHER ATTEMPT TO MURDER ELDER RATHBUN BY FREEMASONS.

Blackmore, Ringgold Co., Ia., June 22, 3 A. M.

Editor Cynosure:—My object in writing you at this early hour is to let friends know where Bro. Rathbun is and how he is.

Bro. R. came to Mt. Ayr, lectured and worked the first and third degrees in Masonry on the evenings of the 13th and 14th of June; then lectured alone on the evening of the 15th. Bro. R. proved himself a master workman, a Christian and a gentleman. He completely silenced the lodge batteries. We had good audiences, good atention and good behavior at all three of the lectures and were well satisfied.

Bro. R. went from Mt. Ayr to Mormontown in the same county and lectured on the 16th, 17th and 18th; spent Sabbath with the friends and preached for them twice, but while there he was stoned by some some parties in the dark near Bro. Siemiller's. Bro. R. has one large stone in his satchel now that was thrown at him.

This was bad enough, and we would be heartily glad if this were all or even the worst that took place. I hope I shall never again be called upon to write or speak of so disgraceful a scene as took place last evening at Kellerton in our county about sunset.

Bro. Rathbun, Bro. S. Smith and Bro. T. O. Shaver went to Kellerton to attend Bro. R.'s lectures, to be given on the 21st and 22d. About sunset last evening (21st) the brethren were in the provision store of a Mr. Hogue. While Bro. R. was talking with a man a crowd gathered around them, when a fellow from behind struck Bro. R. a violent blow, knocking him down, and jumping upon him, commenced to pound him. Bro. R. succeeded in getting out when it seems that several took part in kicking and pounding him. They got him down in the mud and abused him shamefully, and it is probable that they would have carried out their threat (to kill him if he did not leave town) if it had not been that Bro. T. O. Shaver and Rev. S. Smith took charge of him.

They brought him to our place, some seven miles from Kellerton, where they arrived near midnight. Mr. R. was unable to get out of the buggy or walk into the house. I hope I will never see another such sight. He was covered with mud, his clothes literally soaked with mud and water; his hair in places filled with blood, and his face and clothes streaked with blood which was oozing from different wounds on his head. His left knee has two bad wounds, we suppose done by boot heels. But the worst of his injuries are in his spine and bowels, caused by their kicking and stamping on him while in the mud.

In conclusion will say that Bro. R. is badly hurt, almost helpless, but he is at the house of a friend and will be cared for. We know not when he will be able to travel, although he had a call to go home. We expect to see what can be done this morning if there is any law that will protect a man thus assaulted. I had nearly forgotten to say the Masons resorted to their old argument of eggs, and the brethren still carry the egg marks. Some of the reformers know what that means.

I have endeavored to give this plain, unvarnished statement as given to me by eye witnesses. I was not present as I had the misfortune to get badly hurt by horses some three weeks ago. But where did all this happen, in a heathen or Christian land? It certainly does not look much like Christian civilization. We surely could not expect anything worse in benighted heathendom. In the language of one of our statesmen in speaking of our country, "I tremble when I remember that God is just."

At 6 o'clock this morning, Bro. R. feels a little easier, but is terribly bruised, and it will be some time before he will be able to move.

Yours in Christ,

W. H. Layton.

Correspondence.

The U. B. Church and Secrecy.

Canal Dover, O.

The *Telescope* has recently passed some severe strictures upon the *Cynosure* criticisms of the action of the late General Conference. Sometimes I think the *Cynosure* a little too severe, and then, when I consider what secrecy really is, and how important it is that it should be opposed from every quarter, and what must be the result if it ever obtains control of the United Brethren church, I have no word of condemnation. I love the U. B. church, but I love the principles of right, and the truth as it is in Christ above everything else, and if the church of my choice does not maintain her testimony against the greatest anti-Christ of the age, I cannot stand by her. It is fre-

quently asserted that we are still an anti-secrecy church, with all this pro-secrecy action of many of our leading ministers. This may be true in part, but with so much being done by the leaders for secrecy and so little against it, it hardly deserves this credit any more. The examples in which secrecy is exalted and our law against secret societies trampled under foot are so very frequent that one ignorant of it would be very much amazed at the facts.

Lately an Odd-fellow died near here and the usual heathenish rites were performed over his body. The papers announced that he was a member of the U. B. church in New Philadelphia. The presiding elder of this district, I am informed, is a Knight of Honor. My informant is a member of the lodge to which this presiding elder belongs. A few weeks ago I met a physician who lives six miles from here who is an Odd-fellow and always displays the "three links." He informed me that the quarterly conference had granted him a license to preach, and he does it quite frequently. He said he knew nothing about Masonry, but as for Odd-fellowship there was nothing wrong in it, and he believed in admitting Odd-fellows into church fellowship. With such views as these what right has he to preach for the United Brethren, if their's is an anti-secrecy church?

Four years ago this conference sent two nullifiers and one loyal delegate to General Conference. At the late session all three of the delegates were pro secrecy preachers, and I see that, so far as it was possible, they all put themselves on record as enemies of the law and friends of the lodge.

There are not a half dozen ministers in this conference who sympathize with the National Christian Association and lend it any support. All but about four will hedge up and crush out any agitation of the subject, and yet they claim to be opposed to secrecy, too. With all charity, this is not true, for "by their fruits ye shall know them," and if they were opposed to secrecy they would support legitimate methods of opposing it, which we know they do not.

General Conference is over, and while it is true that nothing was done toward weakening the law, there was no condemnation pronounced upon the action of those who have openly and wilfully disregarded it, and such being the case, what may we not expect in the next four years? I think it very unsafe for the loyal leaders of the church to say we are still an anti-secrecy church and on this supposition rest quietly. I think we should rather give the alarm that we are no longer such, or at least are on the verge of the opposite condition, and work to arouse the people who are indifferent on this question, that if it be possible, we may yet save ourselves from the lodge power.

Our people should be more thoroughly educated on the evils and anti-Christian character of secret societies. Every United Brethren family should have the *Cynosure*. There is no sympathy for secretists and disloyal ministers where it is read regularly. Where a good prohibition paper is read there is no sympathy with the pro-liquor crime parties; so with the lodge. It finds no friends where the *Cynosure* is to be found. It is true the *Telescope* gives us some very ringing editorials against secrecy, and is distinctively an anti-secrecy paper, but so long as it apologizes for bishops and other ministers who are disloyal to the anti-secrecy law and criticises the *Cynosure* for condemning such action, our people will not be as firm as they ought to be.

There is only one way to be really on the side of right, and that is to oppose wrong in both sentiment and action. We have too many who are, in sentiment, true and loyal, but their acts deny it. I know but one way to be a prohibitionist, and that is to both talk and act against the liquor crime. I know of but one way to be an Anti-mason, and that is the same way.

The Scriptures teach very plainly that we cannot exalt and oppose an evil at the same time. We cannot serve God and mammon. If the United Brethren ministry continue to exalt secret societies as they have in the last four years, there will be very little grounds for saying we are an anti-secrecy church.

The old apostles of the anti-secrecy doctrine of the church are rapidly passing away. Bishop Edwards is gone; Dr. Davis is growing old. Who is going to fill their places in this work of opposing Baal-worship in the church.

C. W. Core.

The Spirit of Lodgery.

Editor Cynosure:—I wrote you some time ago about a young minister who, in the third or fourth year of his first pastorate, had joined an average of one secret society per year, and was about to dedicate a new church, built largely by the funds raised among the members of such societies. Well, the church was dedicated, some $1,200 contributed on the occasion to cancel the debt incurred in building, and about as much more raised on rent of pews—all largely again by members of secret orders. And the poor dupe (I came very near saying *dolt*) seems to think he is achieving success as a minister of him who "in secret said nothing."

But this is not all, nor hardly the worst. At the annual celebration of the I. O. O. F., held here on the 26th of April, he was the principal speaker. His theme was, "Odd-fellowship as a Moral Force." Without attempting, at this late day, any analysis or review of his oration, I will just quote a sentence or two to indicate its *animus:*

"The tongue of the slanderer—O, that it were torn out by the roots and thrown to the ravens! The pen of the libeller—O, that it were made to pierce the vitals of him who drives it!"

Now, I do not affirm that the opponents of his pet secret orders were in the mind's eye of the Rev. speaker when he uttered these fiendish maledictions, but I do affirm that the beneficent Being whom he pretends to represent in the pulpit, "when He was reviled, reviled not again," but prayed, "Father, forgive them; they know not what they do." But further comment is not needed. Blank.

The Cry of the Colored Watchman.

The Baltimore correspondent of the *Watchman*, of Boston, writes, May 10th:

"The Rev. Harvey Johnson (colored) opened his batteries, last Sunday, against secret societies. He has had occasion to mark for some time the pernicious influence of those oath bound conclaves on the piety of some of his members, and he determined to blow the trumpet against them in such a way that it should give no uncertain sound. But it is not probable that his blast will do for these bodies what the ram's horns did for the defences of Jericho. The walls around these secret associations are too strongly guarded. Nevertheless, Mr. Johnson was outspoken in his criticisms and censures. Alluding to a threat which had been made that if he did not keep his mouth shut, he would be compelled to preach to empty pews, he told them that they had roused up the wrong man if they thought to intimidate him by such threats.

"'I endorse beneficial societies,' said the speaker, 'but secret societies are deceptive and misleading—none more so than the Masons.'

"The Masonic question has not produced much disturbance in our white churches of late. Some of our best men are connected with the order, whilst many quite as good stand aloof from all such alliances as bringing Christians into an association more than is meet with the worldly. When they read 'Come out from them and be ye separate,' etc., or, 'Blessed is the man who standeth not in the way of sinners,' or listen to the Apostle's counsel,' 'Be ye not unequally yoked together with unbelievers,' they stand aloof from those associations in which they must consort more or less intimately with those who, so far from being Christians, have no fear of God before their eyes."

This tells pretty plainly what a white Baltimore preacher thinks of secret societies, and its publication in the *Watchman* gives it a pretty wide circulation among the Baptists, of New England especially. May it be as the blast of the ram's horns and the shout at Jericho.

W. W. Ames.

Our Mail.

Bro. Conrad Emil Lindberg, New York city, writes:

"I like your paper. I am against secret societies and work against them. The Synod I belong to is against them. I am President of the Eastern Conference of the Swedish Augustana Synod. As a conference we do all we can against secret societies."

Edmund Akins, Spafford, Wis., sends $5 for the Morgan monument fund and the same amount to the tract fund, and says:

"God speed the right and the United States on their way."

One of the very best ways to give practical effect to patriotic wishes for the progress of our free country is just the way Mr. Akins has chosen. A few hundred five dollar bills spent annually in the circulation of tracts, either through the free tract fund or otherwise, would do an immense amount under God, to destroy one of the very worst enemies which a free government has to fear—the despotism of secret lodges, which makes of its vaunted freedom a mockery and a mask for the accomplishment of evil designs.

G. W. Waterbury, Prairie Du Lac, Wis., writes regarding the effect of Bro. Lowe's expositions of the lodge there last winter:

"The Masons here feel terribly towards Mr. Lowe. His exposition has been a hard blow to the fraternity; but still they try to 'blow' it through and make light of it. Some of them who are church members, if they do not make use of the name of Christ in their lodge prayers are not so careful when they talk about Mr. Lowe. So you can see which way the current is drifting."

Such church members can present first rate credentials for Satan's church (i. e., the lodge) but we doubt very much indeed if they have the very first qualification for membership in the church of our Saviour. Of all the forms of profanity invented by the malignity of mankind, none so makes our blood curdle as to hear the name of the eternally adorable Saviour and Redeemer of mankind bandied about in blasphemy. But when men have been drilled and educated night after night, week after week and month after month in both blasphemy and despising Christ it is not so strange that their daily acts bear witness of their nightly training. Abolish the profanity of lodge oaths and with the same stroke we shall abolish much of the profanity of the street corners.

Sabbath School.

LESSON II.—July 10.—THE COMING DELIVERER.

SCRIPTURE.—Exodus 2:5-15.

[From Pilgrim Commentary.]

NOTES.

"The daughter of Pharaoh." Nothing is known about this princess. It is, however, well known that the princesses of ancient Egypt occupied positions of great independence and influence, often exercising great authority. They had separate palaces and establishments, and a multitude of servants at their command.

"To wash herself." Women, even of the highest rank, were much freer in their appearance in public, and in their intercourse with the world, than women of the same country are now; and there is nothing repugnant to the ideas of the age in the going of a princess down to the bank of the Nile to wash in its water. It is not necessary to suppose that she literally bathed. The Nile was a sacred river, as the Ganges is now, and it was considered an act of piety to wash in it. The princess went down to the river to perform her ablutions as an act of religious worship. But such ablutions are regarded as performed if only the hands are

washed, or a little water, or in the absence of water a handful of sand is sprinkled upon the person.

"The ark." The papyrus is not now found in the Nile lower down than Nubia. It grows to the height of ten or fifteen feet, has a long root as large as a man's arm, which is used as wood for manufacturing purposes; a stem which is not round, but triangular, and covered with rows of sharp scales; and is crowned with a head composed of long delicate filaments, which give it a feathery appearance. The outer bark was woven into ropes, twine, sails, and coarse cloth. The inner bark was pressed into thin sheets, and used as paper; and many of these papyrus sheets are still in good preservation, after thousands of years. The pith of the plant was cooked for food. In the time of Moses, the papyrus must have been found on the banks of the lower part of the Nile. Probably the ark was made very much like one of the larger boats which were made of the same materials (Isa. 18:2). Representations of such boats are found on the ancient monuments.

"Had compassion." "A touch of natural feeling, to which throughout the narrative Moses is careful to direct attention. The Egyptians indeed regarded such tenderness as a condition of acceptance on the day of reckoning. In the presence of the Lord of truth, each spirit had to answer, 'I have not afflicted any man; I have not made any man weep; I have not withheld milk from the mouths of sucklings.' (See the Funeral Ritual.) There was special ground for mentioning the feeling, since it led the princess to save and adopt the child in spite of her father's commands."—Speaker's Commentary.

"Became her son." He became a member of the royal household, and was carefully trained and educated as a prince. It is said that the proficiency of Moses in the learning of the Egyptians, which was very extensive, particularly in the departments of mathematics, astronomy, the science of government and philosophical and mystic writings and the interpretation of them, was remarkable (Acts 7:22). Such an education was seemingly indispensable to prepare Moses for the work which was before him of organizing the Hebrew nation, and moulding its laws and religion. It was natural that Moses with such an education, should incorporate with his writings and laws much that he had learned in Egypt; but there has been much exaggeration with reference to the extent to which Egyptian ideas and customs influenced the legislation of Moses, and entered into the institutions which he established. According to Stephen (Acts 7:22), Moses was not only "learned in all the wisdom of the Egyptians," but also "mighty in words and in deeds." Of his mighty words and deeds previous to the exodus we have no knowledge.

"His brethren." It is evident that the daughter of Pharaoh had not attempted to conceal from Moses his Hebrew parentage, or at least had not succeeded in doing so. Having been with his parents for three years, he must always have preserved some recollection of them; and probably he was permitted to maintain intercourse with them. His Hebrew cast of countenance could not be mistaken; and there must have been many who knew the circumstances of the adoption of Moses, and not a few who, in the jealousies and intrigues of the court were willing to enlighten Moses. Secrecy would have been difficult, and was probably not attempted. Evidently Moses knew not only that the Israelites were his kindred, but even that Aaron was his brother (chap. 4:14). And he had before this time not only recognized the Israelites as his brethren, but also formally and publicly refused to be called the son of Pharaoh's daughter at the cost of separation from them and ceasing to be an Israelite (Heb. 11:24–26). Another thing which shows that Moses was never entirely separated from his early home was, that he maintained his ancestral faith, and did not become an Egyptian in religion.

"Slew the Egyptian." It appears that at this time Moses was animated by the idea that he was destined to be the deliverer of his people, and supposed that the Israelites were ready to recognize him as such (Acts 7:25). He was right in supposing himself to be called to be the deliverer of his people, but wrong in his choice of measures for the accomplishment of his work. His action only showed his unfitness for the work appointed him, on account of his lack of self-restraint, inexperience of mankind, and want of practical wisdom. The training of the court of Pharaoh, while it had given him learning, and many other needed qualifications for his work, had not fitted him for practical life, and the specially difficult and delicate work of delivering and training and organizing a nation. He needed to go through a long, hard schooling of experience, and to learn obedience and self-restraint and patience, and to be made made perfect, as a captain of salvation, through suffering. The homicide of the Egyptian delayed the deliverance of Israel; but it providentially became the means of giving Moses the very training that he needed.

"The land of Midian." The Midianites were for the most part pastoral in their habits, keeping flocks (chap. 3:1), but not herds, on account of the insufficiency of the pastures; but some of them were engaged in the carrying trade, with caravans of camels (Gen. 37:28). Most of them were idolators. In the north they were worshipers of the Syrian god Baal. The tribe which Moses joined seems to have separated from the main stock at a very early date, and to have preserved the worship of the true God. From the city of Zoan, where Moses probably resided, or from any part of the Delta, the nearest and most accessible place of refuge from the pursuit of Pharaoh was the peninsula of Sinai. At that time no part of this peninsula was under the government of the king of Egypt.

This story that Moses "feared," and "fled from the face of Pharaoh," seems to be contradictory to the statement in Heb. 11:27, that "By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible." Some regard the contradiction as irreconcilable. Others avoid it by supposing that the statement in Hebrews refers to the final leaving of Egypt at the exodus, to which there are serious objections. "Looking at the withdrawal of Moses from Egypt, it seems to me that one might, with nearly equal truth, say that he left 'fearing,' or 'not fearing,' the wrath of the king; and that which one would be likely to say would depend simply on his point of view and immediate purpose in recurring to the event. That in his earlier withdrawal Moses did fear the wrath of the king, is certain; and this was the immediate occasion of his flight as such. But, on the other hand, that his entire course at this time, alike in the act which occasioned his flight, and his general choice and state of mind, arose above consideration of fear, and were determined by a practical defiance of the wrath of the king, is equally certain. According, therefore, as the writer had his mind on the one or the other of these facts, the passing fear that dictated the flight, or the higher courage and trust in God which prevented that fear from being controlling, and which, in fact, led him to provoke the wrath of the king, he might use one representation or the other."—Kendrick.

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Iowa, S. E. Starry of Clarence.
Missouri, M. N. Butler of Albany.
New Hampshire, L. D. Bryant of New Market.
New York, L. N. Stratton of Syracuse and A. F. Curry of Almond.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
P. Hurless, Polo, Ill.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promisc City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Willimantic, Conn.
J. P. Richards, Belmont, Wis.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, 194 Adelphi St., Brooklyn, N. Y.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Milnersville, O
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 805 H St., N. E. Washington, D. C.
H. H. Hinman, Wheaton, Ill., N. C. A Agent in the South.
W. M. Givens, Center Point, Ind
Joel H. Austin, Lima, Ind.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
D. B. Turney, Benton, Ill.
J. F. Browne, Cynosure Office, Chicago.
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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 30, 1881.

"*Fas est ab Hoste Doceri.*"

The Harrisburgh *Itinerant* says of the General Conference at Lisbon, Iowa, May 12th, ult.: "There was a marked change in its deliberations. The predominant sentiment seemed to be '*fanatics take back seats, conservatives come to the front.*'" The italics are ours. The editor contrasts the late Conference with the three preceding, viz, 1869, 1873, and 1877, and says: "We regard it as a decided improvement upon either or all of the three."

Again, "Between three-fifths and two-thirds of those elected as general officers of the church, or to fill the Boards, were elected by the conservatives."

Again, "The secrecy law was not so much as mentioned in open conference when the chapter on moral reform was passed over."

In the same number, June, 1875, Rev. J. K. Alwood's motion to strengthen the hands of the Bishops by requiring them, and so giving them conference authority, to ask each preacher if he had neglected to enforce the anti-secret law, is sneered at by the *Itinerant*, which goes on to say, "Dr. Davis then came to the front with a resolution commanding committee No. 18 not to bring in any report that will allow members of secret societies to become members of the church. Fifty-seven members voted to lay it upon the table. It was pushed aside by an order of the day, and so far as we have read the minutes, seems to have been squelched."

Take the above testimony of the rebel organ with the testimony of Rev. Mr. Barnaby on the floor of the conference: "All over the church the ministers are coming up and reporting members of secret societies;" and this uttered on the same floor by Rev. Mr. McKee: "You may say what you please about making the law effective. You cannot make preachers observe it. We will not yield. We have feelings, opinions and position." *(Telescope Report.)*

Now let us see how much and what these things prove.

1. The *Itinerant* is the organ of the nullifiers convention which met in Dayton, and resolved that the law against the lodges could not and ought not to be enforced. And it from that hour has not been enforced. Freemasons and other secretists are being received into the churches, and in no case have we learned of one being cut off.

2. By "fanatics" sent to "back seats" the *Itinerant* means Dr. Davis, president of the Theological Seminary, Dr. Allen, president of Westfield College, Bishop Wright and Prof. Tobey, the last two dropped from their offices by the Conference, and a large number of godly ministers like presiding elders Hurless, Floyd, J. K. Alwood and others who have striven against the organized deism of the lodges, and for the original principles and present constitution of the church.

3. The three conferences with which the *Itinerant* contrasts the late meeting, are the ones which enacted and sustained the present good anti-secrecy law, which, the *Itinerant* rejoices, was treated as a dead letter, and passed in silence; while every man there knew it was openly and constantly violated.

4. The Conference at Lebanon, Pa., 1869, was reported to me by the sainted Bishop Edwards, daily, as the great battle against lodgery was going on. The lodges had then began to snake their way into the churches.

5. Bishop Glossbrenner, who caused brethren Fohl, Bishop, Niklas and 180 others at Chambersburgh to be squeezed out of the Brethren church without charges or trial, on a petty question of ecclesiastical order; and Bishop Weaver, who wrote a coaxing letter to the *Itinerant*, are the lauded heroes of that nullifying sheet whose friends insulted the *Telescope* by resolving that it should be removed from Harrisburgh to Dayton, and published under the shadow of the printing house in defiance of the *Telescope*.

I first learned of the Harrisburgh rebel organ, then called the *U. B. Tribune*, from the United Brethren preacher in Phœnixville, Pa., who was getting subscribers for it. I asked him if he belonged to any secret order? He said he was an Odd-fellow. He refused consent for a lecture against secretism in his church, and equivocated and falsified, as is usual with those who worship devils in the lodge.

I stopped at Harrisburgh and went to the publishing office of the *Tribune*, and asked its character and intent. I could report replies at length, but I need not. Suffice it that I met the evasion, duplicity, quibbling and "making of lies" without directly uttering them, which characterizes the sympathizers with the lodge. The paper has shown its character by its conduct since, in all its circumvolutions and changes of posture and names.

But are not these good men? I answer, some of them doubtless are. Aaron was "the saint of the Lord." But he added a heathen ritual to an orthodox creed; and caused the execution of 3,000 men in a day. But when his sons fell dead in their "strange offerings," the poor old man repented and humbled himself, as unfit to minister at God's altar, which he had disgraced by instituting and shielding a false, dancing religion, which by dropping the passover lamb excluded Christ.

But the practical point is this, that the late Lisbon Conference is changed entirely from the three which preceded it. This is the testimony of the *Itinerant;* and it will not go back. There never was in the whole history of Christianity a church recovered itself from so dire an apostacy by mere verbal testimony. The reform under Ezra and Nehemiah, as those before achieved by Moses and Joshua, were accomplished by a fearless and faithful casting out of the abominations which troubled Israel. The Friend Quakers cast out slavery and saved their denomination by a fearless act of discipline; and in the whole state of Maryland they lost but a single member, who sold his slaves instead of recording them free.

—Albert G. Mackey, the great Freemason and voluminous writer for the order, died at Washington on the 20th inst.

—Many thanks to the good little boy, upon whom the *Inter ocean* has shoved off the care of its lodge department, for his gratuitous advertisement of our new Odd-fellow ritual. It is in better humor and taste than we had anticipated from him. But when he says that most of the Odd-fellow stuff is unwritten we must remind him of George Washington and his little hatchet, and ask him to look over his reports along in November and December last, where he informs the order that they will get their new ritual about the first of January.

—Brethren Ronayne, Hinman, Browne and Stoddard of the lecturing force were in attendance during the commencement exercises at Wheaton.

—Elder Browne left Chicago for Lena, Ill., on Friday. He expects to pack up his household goods preparatory to a removal to Kentucky.

—The *Telescope* lately remarked editorially, as if to excuse and prepare the way for a similar course among the United Brethren churches, that the United Presbyterians had a law against secret orders which was widely disregarded and fast becoming a dead letter. We have seen nothing on the subject in the *Instructor* or *United Presbyterian*, but from personal observation must say that Bro. Hott of the *Telescope* is misinformed and quite mistaken. Two of our lecturers, brethren Ronayne and Hinman, also noticed the item, and from their wide acquaintance with all the testifying churches pronounced it an error.

NOTICE.—Brother S. E. Starry and I expect—God willing—to go into Minnesota about July 12th to work in the cause of reform for a few weeks. Brother Starry will work the first and third degrees of Masonry, working every week-day evening, and two evenings in each place. I will go before him and make all arrangements for the work, and yet be with him a part of the time. We can provide for all expenses by taking a small admittance fee at the last meeting in each place. Brother Starry is well qualified for the work. Friends in Minnesota wanting this work may address me at once at Rockford, Floyd Co., Iowa. If you say "Masonry" or "lodge" on a postal card it will not be likely to reach me. We ask all who have fellowship with God to pray for his blessing on our work.

J. G. BALL.

The Morgan Monument.

THE MORGAN MONUMENT FUND COMMITTEE.

It is generally understood that every honest person who is interested in the plan of erecting a monument to the memory of Captain William Morgan, is a member of a committee of the whole to raise money for building it. In some instances persons feel greater responsibility and others will regard them as more fully authorized to collect money if they are specifically named for this work; so if there is no objection to the names of the following persons, they will consider themselves duly appointed as special members of the great committee for raising funds for the monument:

Cornelius Quick, Weston, Mich.
S. P. Poole, Bellevue, Mich.
G. W. Needels, Albany, Mo.
F. W. Capwell, Dale, N. Y.

We will be glad to add other names week by week. Any one is at liberty to volunteer, or worthy persons may be nominated by others.

The work of this committee will not interfere with the duties of the original committee of five who were appointed to select material, inscription and place for the monument, and superintend its funds and the erection of the monument.

WHEN SHALL THE MONUMENT BE ERECTED?

So far as we have ascertained the sentiment of those most interested in this work, the two months now remaining before the next anniversary of Morgan's abduction are not sufficient to complete satisfactorily the erection of the monument, nor is the amount raised large enough to satisfy generally the friends of reform. They feel that while a prolonged delay in the work of erecting the monument would be undesirable, a postponement of its completion until one year from next September would give us time to double the amount of money we would have if it is purchased this season, and also bring our work more fully before the American people. What do you say friends?

RECEIPTS FOR WEEK ENDING JUNE 25.

M. H. Smith, J. Blount, R. T. McCrea, and Joseph Parker, $1 each.

Rev. R. Hicks, Mrs. A. Lewis, J. W. Knestrick, N. Miner, A. L. Miner, R. Burnside, A. Small, and O. Sholes, 50cts. each.

Mrs. Bisby, 8c.

Mrs. A. Harrison, 3c.

May Taylor, Jennie Taylor, and Augusta Harrison, 1c. each.

Total, $8.14. Grand total, $590.81.

—There has been sent since last report $11.40 to Bro. J. F. Galloway of Okahumpka, Florida. Of this $7 50 was from Bro. Whittaker of College Springs, Iowa, and $3 90 from Bro. H. H. Hinman, part of which was handed him for that purpose while at the South.

Continued from 5th page.

full regalia, each officer performing his part to which the public were invited. The attendance was good and a deep impression made upon the minds of all present.

The Board has endeavored to improve every opportunity and employ every available agency within its reach, to give the people information and to show them that secret societies as they exist are anti-Christian and anti-republican, and that they ought to be condemned and abolished from both church and state. In the furtherance of this object they have issued during the year about half a million pages of tracts which have been mostly sent out either on orders or to persons who would be likely to profit by reading and otherwise make good use of them.

RECOMMENDATIONS.—Your Board would recommend that the work of tract publication and tract distribution be enlarged and pushed vigorously forward during the present year. Also that Bro. H. H. Hinman be employed by the N. C. A. and assigned to work in the Southern ex-slave States.

That a competent person be employed for at least several months and assigned to New England with headquarters at Worcester, Mass.

That such other helpers as may be deemed efficient and competent be employed from time to time as the funds of the Association will warrant.

That an appeal be made through the *Cynosure*, and such other papers as will give space for that purpose, to the friends throughout the country for funds to carry on this work.

That this appeal be accompanied by a circular giving a synopsis of the work done, the financial condition of the Association and setting forth its objects and needs.

That W. I. Phillips, E. D. Bailey, A. T. McDill, Wm. Wilson and John G. Fee be recommended for membership.

REPORT OF GENERAL AGENT AND CORRESPONDING SECRETARY.

In submitting my annual report I can only give an outline of what has been attempted or done during the year. The general plan of work has been similar to that of former years, with such modifications as were necessary to keep pace with the increased intelligence of the people and meet those influences from without our society with which we are brought in contact. It has from the first, been a leading point with the National Christian Association to furnish all classes who could be induced to read or listen to the statement of facts, a comprehensive and thorough knowledge of existing secret societies, as one of the most potent, if not one of the most effective means of uniting intelligent, conscientious men and women in efforts for their speedy abolition. As your secretary and general agent, I have striven to adhere closely to this line of policy, avoiding all unnecessary antagonism with the views and feelings peculiar to members of different evangelical bodies or political parties, deeming it my especial work to present the objects of our Association and the reasons why we have united in efforts to expose, withstand and remove secret societies. In doing this I have endeavored to use only such means as seemed to me legitimate and proper to be employed by a voluntary association, that has for its ultimate purpose the purging out of a great evil from the church of Christ and the body politic, rather than the formation of another division in the church or new party in the political arena. Judging from the practice of active, conscientious members, there is a diversity of views as to how far the matter of fellowship at the communion table or support at the ballot-box should be carried in pushing forward our work, and to just what extent those who are justly supposed to speak the sentiments of the Association, should insist on absolute and unqualified separation from all secret lodges as the only adequate proof of genuine repentance, which should be taken as evidence of undoubted patriotism or true conversion. It would be exceedingly difficult to formulate a rule of universal application which would harmonize with the views of all who are praying and working and giving for the success of our reform, and I know of no more effective way of dealing with this delicate and sometimes perplexing question of limitation, than for each one to "endeavor to keep the unity of the Spirit in the bond of peace."

I have sought to improve every opportunity to bring our reform work and its principles before the people, and to enlist all classes, so far as possible, in pulling down Satan's stronghold in the secret empire.

Results have not been all that could be desired, but many and marked instances of good are not wanting. There has been no general wave of enthusiasm sweeping over the country, such as buried the lodges under general disfavor immediately after the abduction and murder of William Morgan, but there has been a quiet, steady growth of sentiment, based upon intelligence, and deeply rooted in conviction, which is destined to work out a revolution in the social, civil and religious ideas of the people, that will not pass away like mere surface ebullitions of popular feeling set in motion by the commission of some startling crime, or the sudden exposure of some enormous fraud. The secret empire can never be overthrown by indictments for murder, however conclusive the evidence of its guilt. The state and the church and even good men in the heat of passion and under great provocation, have stained their garments with innocent blood. Neither can any great and permanent change be affected by the public exhibition of the shameful initiatory rites of these night lodges. The people will look and laugh; some will go away disgusted, while others will look upon the whole thing as a "huge joke," and whatever impressions may have been made, will soon give place to other, and to them, more practical interests.

It is only by showing the radical inherent wickedness of the system and explaining how it debauches the conscience, perverts justice and undermines the church of Christ, that any real advance can be made. And this takes time; it is a work of education, a process of growth, and it is no marvel that development should be slow at first, or that the masses should seem to be tardy in "coming up to the help of the Lord; to the help of the Lord" against this mighty one. It took years of patient waiting and many sharp contests, and not a few *seeming* defeats to prepare the way for the emancipation of a prostrate race in our land. When the time came the war broke suddenly upon us, what the most sanguine had never dared to hope for in their day was achieved in an incredibly short time. We can now see that the war was only an incident in the grand march of ideas, and that slavery was abolished by the enlightenment of the people before Sumpter was shattered by rebel assailants. A similar work of leavening the masses is now going on, and it is met by an opposition not unlike to that encountered by the pioneer abolitionists. The fact that Freemasonry is the controlling power in a comprehensive system made up of tributary orders, and that it is in reality what it claims to be, "a revival of the ancient pagan worship," is gradually forcing itself upon the convictions of the people, and with the deepening of conviction comes a desire to know more of the real genius of the secret empire.

As the pressure increases on the public mind two classes are brought into notice. The subservient and combatant; men who cringe and cower in the presence of what to them appears a dangerous antagonist, and those who will make no compromise with an enemy, however powerful, to do them personal injury. At present the former are most numerous. Among business and professional men of moderate means is this especially true. Deterred by their fears, and too often encouraged by the examples of their religious teachers, they withhold their testimony and hush their convictions. Very many of the ministers belong to this class of fearful, silent abettors of what they know and what they will acknowledge in private conference to be a great evil.

I have frequently conversed with pastors who would relate instances of great injury done to members of their own churches, and some cases where men had been utterly ruined through lodge influences and associations, and express great satisfaction that something was being done to expose the wily arts, but who had never given one clear, distinct warning from the pulpit or in the prayer meeting. When requested to give a notice or attend a meeting to discuss the evil they so greatly deplore, these men generally decline to make any announcement, and ask as a special favor that their names shall not in any way be connected with a public stricture of the lodge. The power of Masonry to intimidate and deter ministers from uttering their convictions is itself sufficient to condemn it, if there were no other or weightier reasons.

There are some who will not be muzzled, and their number is constantly increasing. Like William Lloyd Garrison, who was reprimanded for speaking against slavery and praying for the slave in Park Congregational church in Boston, these men will speak out and take the consequences. If it is a rope with a howling mob at one end, backed by the silence of timid preachers and time serving politicians, and the victim of their rage at the other struggling single-handed and alone, it's all the same; they will not hold their peace. Such men have confidence in the ultimate triumphs of Christ and of Christianity, and dare to trust their reputation and lives in his keeping. And the day is coming when the names of these moral heroes, now ostracised, will be venerated as the memory of Garrison, who defied the public sentiment and denounced the popular preachers and churches of Boston, is today honored by every loyal American.

One primary object of our Association should be, in my judgment, to encourage and sustain these self-denying devout servants of Christ, not only for the sake of the cause, and for their sakes, but to encourage others in taking a similar stand. Worthy men of ability should be helped, not only by wise counsels and hearty co-operation, but, where they are needy, by such financial aid as the funds of the society will permit.

The number of open secessions from the secret orders continues wherever the question is discussed, and there is conclusive evidence that the better classes in the lodges are, to an increasing extent, only nominal members, while the men of the least principle are the most active and zealous defenders of Masonic faith and work. As a rule the men who drink most deeply from the wine of double damnation out of the human skull, in the Knight Templar fifth libation, are the men who do the most swearing and the least praying, who frequent horse races and saloons more habitually than churches, and whose influence is less potent for the abolition of crime and the promotion of morality than almost any of the class of men who are admitted to a place in

(*Continued on 12th page.*)

Home Circle.

Rowing Against the Tide.

It is easy to glide with the ripples
  Adown the stream of time,
To flow with the conree of the river,
  Like music to some old rhyme;
But ah! it takes courage and patience
  Against its current to ride;
And we must have strength from heaven
  When rowing against the tide.

We may float on the river's surface
  While our oars scarce touch the stream,
And visions of early glory
  On our dazzling sight may gleam;
We forget that on before us
  The dashing torrents roar,
And, while we are idly dreaming,
  Its waters will carry us o'er.

But a few—ah, would there were many!—
  Row up the "stream of life;"
They struggle against its surges,
  And mind neither toil nor strife,
Though weary and faint with labor;
  Singing, triumphant, they ride;
For Christ is the hero's Captain
  When rowing against the tide.

Far on through the hazy distance,
  Like a mist on a distant shore,
They see the walls of a city,
  With a banner floating o'er.
Seen through a glass so darkly,
  They almost mistake their way;
But faith throws light on their harbor,
  When darkness shuts out their day.

And shall we be one of that number
  Who mind not toil nor pain?
Shall we mourn the loss of earthly joys
  When we have a crown to gain?
Or shall we glide on with the river,
  With death at the end of our ride,
While our brother, with heaven before him,
  Is rowing against the tide?

—Selected.

The Power of Kindness.

When Major James M. Haworth took charge of the Kiowa and Comanche Indian Agency, Indian Territory, he found soldiers who disarmed all Indians before they were admitted to the presence of their agent. This state of affairs did not harmonize well with the Major's Quaker spirit, and at his request all the soldiers were immediately removed. The first Indian who came in afterward left his knife sticking in the fence. Major Haworth went out and brought it in, and gave it to the Indian saying, "I am your friend, and I am not afraid of you." No white man had ever treated the Indian this way before, and though stoical as savages usually are, the poor fellow was completely broken down. He threw his arms around Major Haworth, and while sobbing said, "This breaks my heart all to pieces. My hand shall befriend you as long as it has life." At another time an Apache Indian informed Major Haworth that the Kiowas contemplated kidnapping and holding him as a hostage until Satanta and Big Tree were set at liberty. About dark five of the most dreaded of the Kiowa warriors put in an appearance. They were invited in and seated by Major Haworth, who soon after entered into conversation with them about their revolvers in a pleasant sort of way. He did not dwell long on the merits or demerits of implements of war, however, and soon remarked that they must be both weary and hungry, and ordered supper for them. This, too, was new treatment for these Indians also, and before its effect was lost the hungry Kiowas were ushered into the dining-room, where, it is fair to presume, they soon lost still more of their evil intentions.

Major Haworth was now capturing his would-be captors. When near bed-time he pulled down a well-worn copy of the Bible, and told them it was his custom to read from God's book before retiring. This he did, and then showed them where to sleep, and his work was done. Not a savage of the number could lay violent hands upon his new "white father." They remained about the agency several days, and returned to their camps with the statement that the "new agent's medicine was too strong; they could not take him!"—*Council Fire.*

The Loss will be Mine.

Some workmen were once engaged in building a house for their employer. One day as he was walking through its almost completed halls and chambers, he saw one of them smoking his pipe in the midst of the dry inflammable shavings. At once he said to him:

"Sir, if this house is burned as a result of your smoking, the blame will be yours." Then, after a few moments thought, he said: "The blame will be yours, *the loss will be mine*, for you cannot repay." He saw that his risk was too great. He went at once and had his house insured. There are many unbelieving ones who are pointing to the inconsistencies and the shortcomings of the church. Dear friend, do you know that though the blame may rest on the church, *the loss will be yours?* Are you willing to run the risk on that ground? Is it not entirely too great to be trifled with in that way? Had you not better insure at once?—*Dr. Arnott.*

The Fathers of the Railroad.

When Peter Cooper, now 86 years of age, was asked how he became connected with the early railroad interests of this country, and to what extent, he replied that in the year 1828 he purchased three thousand acres of land in the city of Baltimore, and erected thereon the Canton iron works. The legislature had granted a charter to a company to build a railroad for carrying passengers and merchandise. The capital stock of the company was $500,000. The route was from Baltimore through the Patapsco valley to Ellicott Mills, a distance of thirteen miles. The construction of the road was very simple. There were several short turns which discouraged the projectors, who thought that no engine could be built to take these curves. They had almost determined to abandon the road when Peter Cooper told them that he believed he could overcome the difficulty. In his glue factory at New York he had an old stationary engine with a boiler about the size of a barrel, and a cylinder three and a half inches in diameter. The whole engine could easily be moved on a handbarrow. This engine he removed to Baltimore. He took it to a carriage maker's, mounted it upon a truck, and connected it with the wheels by an ordinary crank. The day they made the trial trip there were thirty-six men on the car and six men on the engine, which carried its own fuel and water. The thirteen miles were made, up a grade eighteen feet to the mile, in one hour and twenty minutes, and the return trip in fifty-seven minutes. This, said Mr. Cooper, was the first passenger engine built in America, and the first passenger train that was ever drawn by an engine on this continent. Mr. Cooper said that he had had no correspondence with Stephenson about building his engine. The engine was entirely of his own design, and four years afterward Mr. Gwynne, of Baltimore, who had previously compared the two engines, published the opinion that Cooper's engine was a greater success than Stephenson's. Mr. Cooper's connection with railroads ceased with the completion of the engine and its trial trip; but in a few years he built a railroad eight miles in length for the transportation of ore to his blast furnace at Philadelphia. He did not build the engine, however, and from that day he has had no capital interest in railroads.

Horatio Allen, who was driver, or engineer, of the first regular locomotive in America, is still living in New Jersey. In conversation with the reporter he laughed loudly as he recalled the warning of the prophets of those days concerning the absolute folly of attempting to propel a carriage by steam along two smooth rails. Mr. Allen was sent to Europe in 1827 by the Delaware and Hudson Canal company to report upon the prospects of steam locomotion in that country and the propriety of beginning a similar work here. While there he superintended the construction of three locomotives, one of which was built by George Stephenson and one by Foster, Rastrick & Co., of Stonebridge. The only railroads then in use were designed for horse power and the Delaware and Hudson Canal company had such a road running from Honesdale to the terminus of their canal.

Mr. Allen returned to America in 1828, bringing the three locomotives with him. He immediately went to Honesdale and determined to make the first trial trip with Messrs. Foster & Rastrick's engine. This was called the "Stourbridge Lion," and looked like some prehistoric monster, with its boiler sixteen and one half feet long, on four large oaken driving wheels, tired with iron. The boiler was of the then new multitubular model, and used the exhaust blast. The cylinders were upright at the back and each side of the furnace, with connecting rods to the crank-pins in the wheels. The front of the boiler, slightly convex and about four feet in diameter, was entirely covered with a painting of the head of the British lion, and hence the name of the engine, "The Stourbridge Lion."

Mr. Allen said that everybody was excited at the time, and both press and people predicted that the trial would prove a failure. The track was a "snake-head"—that is, the rails were wooden strips capped with iron, fastened by spikes, and when the spikes were through the iron capping it would curl up at the ends, and frequently, when struck by the wheels, it was forced up through the floor of the carriage. There was a very abrupt curve in the track where it ran on trestle-work, twenty feet above the Lackawaxen creek, and the prophets agreed that if the weight of the locomotive did not break down the track before it reached the trestle-work, it would then surely run off at the curve. The trial trip was made on August 28, 1828, and a great many people were present. Mr. Allen stepped up and told the fireman and stoker to get off. If the thing was to be a failure, the less the loss of life the better. "I got on the engine," said Mr. Allen, "turned the leaver, and slowly the animal began to move. Then it went a little faster and faster. And sir, it didn't break down the track; it didn't run off the curve, and with a cheer to the crowd I rushed on and was hidden in the woods. This was the first time I ever drove an engine and have never driven one since. I said to a friend then that the event would be a pleasant recollection in the future, but it was not for twenty years after that I thought with pleasure that I was the first man in America to take a locomotive ride." At the time of this experiment there was a little railroad, four miles long, in use at Quincy, Mass., built for hauling stone at the quarries, and the Baltimore and Ohio had completed about sixteen miles of track to Ellicott Mills; but the carriages on both of these roads were hauled by horses.

It may interest the reader to know that there are completed and in operation to-day in the United States nearly ninety thousand miles of railroads.—*N. Y. World.*

A Scotchman living in Japan went out to buy a screen. The merchant told him to come next day, for, as it was Sunday, he could not sell them, being a Christian. The Scotchman said, "I felt as if I had seen a ghost. I felt so insignificant and so cheap that all I could do was to slip out of his shop and start for home." Another Japanese Christian about to sell some articles asked the customer, as he was about to pay for them, "Have you noticed this defect, and this, and this?" The purchaser had not observed the defects, and decided not to take the articles. This is the sort of Chris-

tians converted Japanese make. We could well afford to exchange a large number of a certain sort of American Christian (?) for Japanese Christians of the kind referred to.—*Selected.*

Childrens' Corner.

Beautiful Things.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful faces are those that show,
Like crystal panes where hearth fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment by moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest way, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,
Beautiful goal, with race well won,
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands—Oh, beautiful sleep!
—Selected.

Sweep the Corners.

"Did you sweep the corners?"

"Now, mother, what is the use of being so particular? The parlor looks just as nice as it can look. Who's going to move etageres and tables, and poke behind the piano to see if there's a few grains of dust there?"

"Have you never swept the corners since you volunteered to take entire charge of the parlor, Amy? You know I have been shut up in my room, and have trusted entirely to you."

"Not exactly; Mrs. Strongmore, who lectures so delightfully, you know, says women waste so much time in pottering. She says it's a great thing to learn just how much housework and sewing is necessary to enable one to get along, and then we shall save the rest of the time for higher pursuits, and that is so much gain."

"Perhaps, if it really saves time; let us see how it is in this case. Move that stand, dear, and put your broom in that corner."

"Why, mother, there are myriads of black, fuzzy little things crawling away, and—why, it's too bad, they have eaten all the pattern off of that corner of our pretty carpet."

"That is what I feared. It is the Buffalo moth, or carpet bug, and having once made a lodgement, they will run along every seam of the carpet; nothing can save it but taking it up and having it thoroughly cleansed. It is too bad, but never would have happened if you had swept that corner carefully. Which way do you think would have saved the most time?"

"Mother, I was so disgraced today. I wore my new cambric to the Sunday school picnic, and when I was swinging one of the children the whole sleeve ripped right down and my left arm bare. It was especially mortifying because I had just been telling the girls how I made it all myself on my new machine."

"Softly, my daughter; did you take a needle and fasten all the threads as I suggested?"

"Why, no; that would have taken so much time, and I wanted to make the whole dress in two days, which I did."

"Did you save much time by that proceeding?"

"No, mother, of course not; I see what you mean. It's another case of not sweeping the corners, I suppose?"

"My dear child, I wish I could impress upon you now the importance of doing things thoroughly and not slighting the parts of work that do not show at first sight; duty and policy are alike concerned in faithfulness to corners. Have you forgotten a certain 'girl graduate' whose percentage was woefully lowered by the absence of capitals and commas in an examination in metaphysics? There are young men and young women to-day who are deliberately laying the foundation of future wretchedness and failure by neglect of the little corners of habits of strict honesty, perfect truthfulness, making the most of the minutes, etc., etc. Think, my child, of the eye that never slumbers looking down into the corners of our rooms, our work, our pursuits, our habits, our lives; remember that He has commanded us to be faithful in the few things committed to our care. That He may find no accumulated dust any where; sweep the corners."—*Observer.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—John 15:7.

Thursday, June 30.—No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day.—John 6:44.

Friday, July 1.—He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler.—Psa. 91:4.

Saturday, July 2.—I will say of the Lord, he is my refuge and my fortress: my God; in him I will trust.—Psa. 91:2.

Sabbath, July 3.—And they made their lives bitter with hard bondage.—Ex. 1:14.

Monday, July 4.—I will ransom them from the power of the grave, I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction.—Hosea 13:14.

Tuesday, July 5.—Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?—1 Cor. 15:54, 55.

Wednesday, July 6.—Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Do it Yourself.—Do not ask the teacher or some classmate to solve that hard problem. Do it yourself. You had better let them eat your dinner than "do your sums" for you. It is in studying as in eating; he that does it gets the benefit, not the one who sees it done. Don't ask even a hint from anybody. Try again. Every trial increases your ability, and you will finally succeed by dint of the very wisdom and strength gained in the effort, even though at first the problem was beyond your skill. It is the study and not the answer that really rewards your pains. Look at that boy who has just succeeded after six hours of hard study, perhaps; how his large eye is lit up with a proud joy, as he marches to his class. He treads like a conquerer, and well he may. His poor, weak schoolmate who gave up that same problem after the first faint trial, now looks up to him with something of wonder, as to a superior being. And he is his superior. That problem lies there, a great gulf between those boys who yesterday stood side by side. They will never stand together as equals again. The boy that did it for himself has taken a stride upward, and, what is better still, has gained strength to take other and greater ones. The boy who waited to see others do it, has lost both strength and courage, and is already looking for some good excuse to give up school and study forever. The one is on the highway to a noble and masterly manhood; the other has already entered upon a life of defeat, disappointment, and disgrace.

What the Microscope says.—Insects of various kinds may be seen in the cavities of a grain of sand.

Mould is a forest of beautiful trees, with branches, leaves and fruit.

Butterflies are fully feathered.

Hairs are hollow tubes.

The surface of our bodies is covered with scales like a fish; a single grain of sand would cover 150 of these scales, and yet a scale covers 500 pores. Through these narrow openings the perspiration forces itself like water through a sieve.

Each drop of stagnant water contains a world of living creatures swimming with as much liberty as whales in the sea.

Each leaf has a colony of insects grazing on it like cows on a meadow.

Yes, even the ugliest plant that grows shows some remarkable prop-property when closely examined.

Home and Farm.

Queen Victoria still shows herself heartily interested in art and invention. In Scotland lately she happened to drive past a field in which a new reaper and binder was being tried. She stopped her carriage immediately, making inquiries as to the working and construction of the machine, and expressed herself greatly pleased with the opportunity of knowing something about this implement.

Millet Seed for Fowls.—After two years' experience with millet as a sole feed for hens, I can recommend it as the best egg-producing food I have ever tried. It has another advantage: the small size of the grain makes it fit for chickens of any age. Every farmer should give it a trial. The seed used was a mixture of common millet and Hungarian.—*Country Gentleman.*

The House Wren as an Insect Destroyer.

I began several years ago to provide them with resting places in the vicinity of my buildings. Sometimes I fastened the skull of a horse or ox, or a small box, in a tree top. But latterly I have made it a practice every spring to obtain thirty or forty cigar boxes for this purpose. If the box is long and large, I put a partition across the middle and make a hole through into each apartment. It is very seldom that these boxes are not occupied by one of these little families. In most instances two broods are annually reared in each nesting place. One of my boxes last season turned out three broods of young wrens—six little hungry birds each time, or eighteen in all! I think a cigar box never before did better duty.

The lamented Robert Kennicott stated that a single pair of wrens carried to their young about a thousand insects in a single day! Like all young, rapidly growing birds, they are known to be most veracious eaters, living entirely upon insects. The point upon which most stress may be laid is this: That by providing them with nesting places in our gardens, orchards or grounds, and not allowing them to be caught by cats or scared away by mischievous boys, we may have scores if not hundreds of them about during most of the time in which insects are destructive. They undoubtedly return to the same localities to rear their young year after year.

Last season I had up about thirty of these nesting boxes and all but two or three, which were not favorably located, were occupied. My crop of wrens could scarcely have been less than 150, and the old birds filled the air with music when they were not on duty in building their nests or feeding their young. The coming spring I intend to put up at least a hundred of these nesting boxes in my orchards and groves, and I have no doubt I shall be repaid a hundred thousand fold for the little labor it costs.—*Charles Aldrich in the American Naturalist.*

Plants grown on the sides of hills have been found to withstand severe frosts better than those grown in the valleys, because the latter are subjected to more frequent changes of temperature. Last winter Herr Hoffmann made a very careful examination of the effect on vegetation of hard frost at Giessen. Very little injury was done to plants at the tops of hills, but those in sheltered valleys were greatly damaged. The frost appeared to be most harmless the higher the exposed plant grew. Tender fruit trees placed in favorable positions on the low ground stood the lowest temperature, 23 degrees Reaumur. One remarkable fact was that the foliage of the south side of one and the same bush was destroyed, while that of the north side remained green.

Weeds should never be allowed to go to seed in fence-corners.

Continued from 9th page.

respectable society or charged with important trusts by the people.

I have attended during the year conventions in six different States, viz, Wisconsin (Sept. 1, 2, 1880), Iowa (Oct. 4–6, 1880), Indiana, (Oct. 12–16, 1880), Illinois (Dec. 27–29, 1880), Ohio (Mar. 15–17, 1881), N. E. Pennsylvania (May 27–29, 1881).

The Wisconsin convention began in weakness but steadily increased in interest and power to the close.

The Iowa convention was fairly attended and most of the sessions were deeply interesting. There were some differences among the brethren which were discussed with that frankness characteristic of Anti-masons. During the convention a very successful open air meeting was held in the park. A movement was begun to incorporate the State Association, which has since been successfully completed.

[NOTE—A supplementary report was given by the General Agent in the afternoon covering State Conventions in Massachusetts, Connecticut, Rhode Island, New Hampshire, Iowa, Minnesota, Nebraska, Kansas and Missouri, which he did not personally attend. As he was called very suddenly to Iowa we have not been able to procure this concluding portion.—ED.]

N. C. A. TREASURER'S REPORT.

FOR THE YEAR ENDING JUNE 1ST, 1881.

RECEIPTS.

Pub. Fund Subscription Notes	$1,856 90
Invested Loans paid	1,131 09
Donations, Tract	26 20
" General	744 48
Interest on Sub. Notes	584 79
" " Invested Loans	898 73
Carpenter Building, Rent, etc	1,312 90
Book Account	19 28
Loomis Legacy	6,840 00
Convention and Anniversary Col	246 59
Edward Hildreth	1,400 00
	$14,930 76
Cash in Treasury, June 1, 1880:	
Publishing Fund	235 77
General Fund	50 23
	$15,276 76

DISBURSEMENTS.

Secured Loans	$7,953 00
Publishing Material	2 00
Carpenter Building, (Water, Taxes, Fuel, etc	630 40
Salary and Ex. of Gen. Agent	1,200 00
" Sup't of Reading Room	285 56
Fixtures	6 60
General Expense Account including Field Expenses	1,078 18
Postage	39 33
Collection and Exchange	10 33
J. P. Stoddard, balance on salary	1,442 81
J. P. Stoddard, on account	100 00
Book account Depository	72 54
Convention and Anniversary Expenses	531 88
E. Cook, balance	69 55
H. H. Hannan, on account	173 57
	$13,645 20
Cash in Treasury, June 1, 1881:	
Publishing Fund	223 76
General Fund	7 80
Worcester Fund	1,400 00
	$15,276 76

RESOURCES.

Subscription Notes	$3,381 93
Secured Loans	17,552 91
Union Trust Co. Savings	1,400 00
U. S. Bonds, 4 per cent	200 00
Publishing Material	67 62
Books and Tracts on hand June 1, 1881	105 36
Sundry Acc'ts for Books	21 28
Fixtures	37 25
J. P. Stoddard, due on account	100 00
Cash in Treasury June 1, 1881	231 56
REAL ESTATE:	
Carpenter Building, productive	20 000 00
Lenty Farm, unproductive	10 0 0 00
Varney Property, "	5,000 00
	$58,077 91

LIABILITIES.

Edward Hildreth, account	$1,400 00
F. G. Houck	26 57
	$1,426 57
SPECIAL FUNDS:	
Publishing Fund	$55,781 85
Sally Gilkey Fund	600 00
	$56,381 00
Total liabilities, including Special Funds	$57,808 42

Respectfully submitted,
W. I. PHILLIPS, Treas.

J. H. PEARSON, H. L. KELLOGG, } Auditing Com.

THE COMMENCEMENTS.

WHEATON.

The anniversary exercises at Wheaton College were continued on Monday evening last by the exhibition of the united literary societies. An excellent programme was presented, the main feature of which was an oratorical contest between the three societies.

The Alumni Association held its annual meeting on Tuesday. The reunion and supper in the Ladies' Hall was largely attended, nearly sixty of the former graduates and their friends surrounding the well spread tables. Among the invited guests were the Faculty of the College and the Board of Trustees.

The public literary exercises of the evening were held in the chapel, now partially decorated for commencement exercises. A fine audience was present and showed unflagging interest in the exercises. W. I. Phillips of Chicago had kindly consented to prepare the address for the occasion, when those especially appointed for that duty had refused it. But unavoidable circumstances a few days before Commencement prevented his attendance and speaking upon an interesting theme to which he has given much attention and study. Instead of the address, therefore, several short speeches were made by L. N. Stratton of the *American Wesleyan*, Syracuse, N. Y., C. W. Hiatt of Wheaton, Rev. W. L. Ferris of Prospect Park, O. H. Carter of Morris, and Mrs. L. H. Plumb of Streator. Mrs. Plumb is one of our most active laborers in the temperance reform in Illinois. For several weeks last winter she was attending the State Legislature at Springfield endeavoring with others to secure temperance legislation. Her experience in this work and enthusiastic appeal to the students and friends of Wheaton in behalf of prohibition were warmly received. Mrs. Plumb graduated at Oberlin twenty years ago.

In the absence of the prepared address the central feature of the evening was the essay by Mrs. Ella H. Ellis of Hinsdale, Ill., on "Social Burdens," in which taste, genius and sense were happily combined in description and solution of those vexing, but generally needless cares that wear deep furrows in our American life. Excellent music vocal and instrumental was provided.

At the subsequent business meeting W. L. Ferris of Prospect Park, was elected president and W. F. Baker of Chicago, secretary. J. K. Wheeler of Marengo, was appointed speaker and Mrs. F. E. Snyder of Wheaton, essayist.

The exercises of Commencement day were ushered in with bright sun, cool air and a great crowd, which caused some confusion and delay in the effort to provide seats or standing room. Though some were on hand to secure a seat from one and a half to two hours before the opening prayer there was no lack of the goodly element of patience. Rev. Mr. Braddock of the Freeport Presbytery was called upon to ask the Divine blessing.

The graduating class and their themes were as follows:

Salutatory and Essay, "American Commencements," Miss Estelle Laughlin of Streator, Ill.

Oration, "Social Salt," D. A. Straw, Fountaindale, Ill.

Oration, "Fossils," Charles R. Hunt.

Essay, "The Tenth Census," Elsie S. Dow, daughter of Roswell Dow of Sycamore, Ill., one of the trustees of the College.

Oration, "Christian Civilization," O. C. Bedford.

Essay, "Anglo-Saxondom," Emma Hawley, daughter of Rev. C. F. Hawley of Wheaton, the Wesleyan evangelist.

Oration and Valedictory, "Vaticanism," J. N. Bedford.

Mr. Hunt is from Indiana and the Messrs. Bedford from northern Pennsylvania. The performances were all creditable, but there need be no invidious feeling if we say that Miss Dow displayed greater originality than her companions, and the last two orations a more vigorous and practical style. The salutatory was full of sweetness and pathos; the valedictory firm, frank and somewhat lacking in the sentimental touches for which auditors are expectant on such occsions.

The music, agreeably diversifying the exercises, was furnished by the "Tenneseeans," a colored concert troupe, whose singing was nearly as good as their charges were exhorbitant.

The Master's Oration, by a representative of the class of 1878, was delivered by C. L. Blanchard, Esq, of Chicago, a son of the President. His discussion of the "Mission of American Statesman," was noble in sentiment, surprising in power and matchless in eloquence.

President Blanchard then conferred the degrees upon the graduating class. It was announced that the title of A. M. had been given to the whole class of 1878; that the arrangement for a theological department under the charge of the Wesleyan Educational Society were perfected, and that a class would be formed in September. "Who shall be the incumbent of this chair?" said Prof. Blanchard in making the announcement, "it is not surely known, but there does not remain great uncertainty, and though I have promised not to speak the name of the gentleman who will probably occupy it, I may say that he is with us to-day from New York, and the initials of his name are," etc. This announcement was received with hearty applause as the gentleman referred to was well known, and a selection more satisfactory to all the parties concerned could not have been suggested. The Trustees of the College have also decided to raise an additional endowment of $100,000 during the coming year; one of the conditions being that for every $1,000 free tuition shall be given to one student.

The opening of the Summer School and Teacher's Institute, which for two years has been so popular was announced for July 12th, and the audience dispersed after singing the doxology and receiving the benediction.

A concert by the Tennesseans, followed by the President's levee in the Ladies Hall, continued until late in the evening the festivities of this happy and triumphant day.

WASIOJA.

The graduating exercises of the Wesleyan Seminary at Wasioja, Minn., took place on Wednesday last. Orations were delivered entitled "Reformation," by J. E. Gilman, and on "War," by A. B. Gould. Principal Paine delivered an address and the exercises were pleasantly varied with instrumental and vocal music.

MONMOUTH.

Monmouth College celebrated its quarter centennial this year—the greatest of her commencements. The Alumni Association held a great meeting and pledged $10,000 for a new professorship, one half of the amount they expect to raise. Dr. D. A. Wallace of Wooster, Ohio, ex-President of the institution, made the anniversary address, and a class of twenty-four graduated. Other features were a number of class reunions and a grand banquet at which 800 people sat down.

AVALON.

This institution, located at Avalon, Missouri, has hitherto borne the name "Academy," but at a late meeting of its trustees they resolved to raise an endowment and establish it as a college, enlarging its course of instruction accordingly. Its anniversary occurred on the 20th of June.

Religious Intelligence.

HYPOCRITES IN CONFERENCE.

ELDER KIMBALL'S SECOND TRIAL—SHAMEFUL SCENES.

It was my privilege to be present at the trial of Elder S. C. Kimball for libel, by the New Durham Quarterly Meeting convened at West Lebanon, Me., May 24–25. The offense was the same as tried in the Ministers' Conference last January, a report of which was published in the *Cynosure* and *Christian Witness*. It consisted in a letter printed in the *Cynosure* about a year and a half ago in which Elder Kimball wrote that "Bro. L. D. Bryant had felt the teeth of the lodge beast" and that it seemed to him that Bro. Bryant's Anti-masonic zeal hindered his license; or, in substance, as agreed upon by both prosecution and defense, that lodgism biased the

action of the quarterly meeting in the case of L. D. Bryant's license.

The quarterly meeting appointed a committee of five to consider the case and report. Elder Kimball asked the writing complained of to be read to the conference. This request was denied. Elder Kimball asked, as the case involved lodgism, that no lodge member be put on the committee. This request was overruled, and the committee was formed of Eld. Ezekiel True, Freemason; Eld. J. C. Osgood, Odd-fellow; Eld. E. P. Moulton, Son of Temperance and Good Templar; Eld. J. F. Joy, in feeble health, and Deacon Ebenezer Smith; the two latter not being lodge men.

The committee gave notice that they would first privately hear Eld. Ezra Tuttle in proof of his accusation and then Eld. S. C. Kimball would be called before them to defend himself. Eld. Kimball vehemently objected to such a proceeding as unfair and unheard of, demanding that it was his right to meet his accuser face to face. Eld. E. W. Ricker moved that the committee attend to their work, and thus Eld. Kimball was denied the right of hearing in committee the accusations as first made and supported by his accuser, Eld. Ezra Tuttle, Royal Arch Mason and Odd-fellow.

After Eld. Tuttle had made his accusations and harangued the committee to his satisfaction, Eld. Kimball was notified to appear. He did so with counsel and witnesses. The committee refused admission to counsel and witnesses and said if they wanted them they would call them in. Eld. Kimball refused to submit further to such a "Star Chamber court" and declined to meet the committee except allowed counsel and witnesses. The committee after consultation decided to admit counsel and witnesses. Eld. J. F. Browne appeared as counsel.

Odd-fellow Osgood asked if I was taking notes for the *Cynosure*. I replied that I appeared as counsel for Eld. Kimball and should make what use of my notes I saw fit.

The accusation was as above stated. Elder Freemason Pinkham, Odd-fellow Ricker of Rochester and other witnesses were called to testify that they saw no evidence that lodgism biased the action of the quarterly meeting in Bro. Bryant's case. Eld. Kimball's defense was the same as before the ministers conference, that Bro. Bryant had felt the teeth of the lodge beast in many ways and at many times, culminating in the refusal of the quarterly meeting to grant him a license to preach the Gospel; the action of the quarterly meeting it seemed to him being biased by lodge influence. Bro. Bryant testified that he had felt the teeth of the lodge beast and that at his preaching place, before the quarterly meeting refused his license, he had been violently opposed in his pastoral work by lodge men.

Eld. Harvey Brewer and Dea. Moses Pierce testified that it seemed to them that lodgism biased the action of the quarterly meeting in Bro. Bryant's case. Eld. Kimball claimed that he only mildly stated the truth as it seemed to him and as proved by the facts in the case and the statement of witnesses. He had not assailed the quarterly meeting, but lodgism, as biasing the five persons who, by voting against Bro. Bryant, defeated his license. Three of the five were identified as Masons and Odd-fellows and no proof was produced to show that the other two were not also lodge men.

The majority of the committee reported to the quarterly meeting conference that Eld. S. C. Kimball had given cause to Eld. Ezra Tuttle to demand his trial for libel. A second resolution ordered that the subject of secret societies should not hereafter be discussed in the conference.

Elder Kimball spoke about half an hour in his defense re-stating briefly the main points of his defense as given before the ministers conference and before the committee. He also arraigned Masonry as a sin to be repented of and confessed, citing the Bible and General Conference decisions in proof. He uttered more truth in reference to Masonry than has been heard in any Freewill Baptist conference in New Hampshire since the days of David Marks. The lodge men, sure of their game, made no plea, but patiently waited for the vote.

A minority report was also made that the facts in the case sustained the assertion of Elder S. C. Kimball, and that the charge of libel was groundless. The majority report was adopted. Elder Kimball arose and stated that doubtless a large majority of those voting in the affirmative were members of secret fraternities. Some one demanded that the assertion be *refuted by a rising vote.* The request was made that all of the 17 voting in the affirmative who belonged to no secret lodge rise. Quite a number rose, but Elder Kimball set them down *by calling them by name and giving the lodge or lodges to which they belonged until only two laymen escaped.* Two lodge ministers, however, claimed to have a demit. That the Q. M. delegations were packed with lodge men was entirely evident as well as shown by proof from church meetings, in which usual lodge tactics were employed to fill the delegations with lodge men and jacks.

Ought not the New Durham Q. M. to prosecute the *Cynosure* for libel for advertising the Free Baptist church in its list of Anti-masonic bodies? So far from being Anti-masonic the F. W. Baptist denomination is quite otherwise. Elder Arch Mason Ezra Tuttle advises Elder Kimball to take his posse and leave the denomination.

J. F. BROWNE.

—The Secretary of the Pennsylvania Woman's Christian Temperance Union reminds us that in the brief notice of the late United Presbyterian General Assembly some important resolutions escaped mention. The Assembly took advanced ground on the temperance question, endorsing the constitutional amendment and the national W. C. T. Union's petition for a temperance day in the week of prayer, and for a temperance lesson once a quarter. The Assembly also decided in favor of unfermented wine.

—The Synod of the Reformed Presbyterian church, meeting in Dr. Milligan's church, Pittsburg, passed a resolution declaring that members who use tobacco ought to give it up, as the habit is offensive to good manners and cleanliness, and inconsistent with self-denial. The Cumberland Presbyterian Assembly debated a resolution of similar import, but laid it on the table. The United Brethren General Conference endorsed the vile habit by electing a tobacco-using bishop.

—The Canada Conference of the Evangelical United Mennonites recently met at Bethel, Ontario. A missionary was appointed for work in Kansas.

—The United Presbyterian church in Americus, Kansas, was destroyed in the recent cyclone, and an appeal is sent out from the Board of Church Extension for aid to rebuild.

—Rev. J. M. Wallace of the U. P. church, Youngstown, Ohio, lately preached an able sermon on the "Easter Sunday Superstition."

—Rev. Harvey Johnson of Baltimore, of whose fearless and Christian position against the whole brood of secret orders we have lately learned with interest and may also read in this number, attended the New England Missionary Convention held in Providence, R. I., June 16–20.

—The Chicago Avenue church says the *Inter-ocean*, is again to be left without a pastor. Through persistent, urgent solicitations from Mr. Moody two years ago, the Irish evangelist, George C. Needham and his co-worker, Professor C. C. Case, were induced to relinquish for a little season the evangelistic field to take charge of the work on Chicago avenue. Had these brethren at that time been asked to take the pastorate of the church for two years, it is questionable if their consent could have been gained; indeed, it is quite certain they would have refused to turn aside from their special calling for so long a time. At a farewell social gathering on Tuesday evening a feeling address expressing the sentiment of the church toward their retiring pastor and chorister was read in their presence.

News of the Week.

—The Common Council of Chicago passed an ordinance vacating LaSalle street for the purpose of providing a site for the new Chamber of Commerce. The building is to cost $1,500,000.

—Work for the cable method of running street cars was commenced on State street, Chicago, Friday.

—Thomas Garfield, uncle to the President, while out riding Thursday about twelve miles from Cleveland, O., was struck by a passing train while attempting to cross at a railroad crossing, and instantly killed. Mrs. Alonzo Arnold, sister to Dr. Boynton of Cleveland, and a cousin to the President, who was with Mr. Garfield in the buggy, was badly injured and cannot live. Mr. Garfield was in his 80th year.

—Thirty-five persons who ate chicken salad at a picnic near Decatur, Ga., Thursday, were badly poisoned and suffered severely. Medical aid was promptly rendered, and no deaths occurred. The chickens from which the salad was made had been boiled in a brass kettle.

—A conflagration at Tombstone, Arizona Thursday, destroyed $250,000 worth of property and rendered homeless 800 people. One person was so crazed by his losses that he cut his own throat, and another shot himself through the head. The business part of the town was nearly destroyed. The insurance will nearly cover the losses. A cigar lighter ignited the fumes from a barrel of whisky which was being opened in a saloon.

—On June 22nd fire swept over some 7,250 acres of wheat and other grain, near Merced, Cal., destroying everything in its course, including many farm houses, barns, and much farming machinery.

—Mrs. Anna Bonner, wife of a planter residing near Hickman, Ark., went to bed with her two children, leaving a burning pine chip near the bedside to smoke out the mosquitoes. Forgetting the fire, she fell asleep, and awakened to find herself and children surrounded by flames. Springing through them, she ran to a neighbor's, a short distance away, but was burned so bad that she cannot recover. The children were rescued, but they will die.

—The Baptist church at Garrettsville, O., was blown up by powder or dymanite on Thursday night.

—Mark Hopkins will entertain President Garfield at the Williams College commencement; Secretary Blaine will be the guest of President Chadbourne, and rooms are engaged for the other members of the Cabinet, most of whom will be present.

—Dr. A. Chapin of Charlotte, Mich., cut his throat at the county poor house while in an insane condition. He is said to have been 107 years of age, and leaves a wife, a centenarian, also a charge on the county.

—Cardinal McCloskey is cut out of $300,000 from the estate of Mrs. Caroline Merrill, of New York, by the decision of the surrogate that the will was executed while laboring under an insane delusion as to her nephew.

—The Choctaws and Chickasaws have brought on a crisis in regard to white sojourners in Indian Territory. United States cavalry have been ordered to cooperate with the Choctaw militia in banishing white men and their stock. Three hundred families of intruders have crossed the borders in the last ten days, leaving all their property behind. The Choctaw forces are encamped at Scullyville 300 strong.

—A comet was discovered last week by observers in various parts of the country in the northeastern quarter of the heavens, where it is visible between two and three o'clock A. M.

—A bill for the abolition of capital punishment, introduced into the House of Commons by Mr. Pease (Radical), was debated in that body last week and rejected by a vote of 175 to 89.

—In imitation of the Nihilists, the gambling fraternity of Madrid have been of late placing explosives in public places, which, ignited, would cause loss of life and damage to buildings. One of these shells fearfully mangled three children. Thursday a young man was arrested while placing a bomb in a public square. The object was to induce the authorities to cease the prosecution of the gamblers.

—A Paris dispatch says conflicts between the French and Italians continue, and some of the fights in various towns of France are attended with bloodshed. The Italians are leaving Marseilles in large numbers. Seditious placards were posted at Marseilles last Sunday declaring that all works where Italians were employed would be burned down. This threat now seems partly realized, as two oil mills and a manufactory where Italians only were employed, have been almost totally destroyed by fire. The damage is estimated at 600,000 francs.

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Physicians are generally agreed that cigarette smoking is the worst form in which tobacco can be used, since the paper is often poisonous, the tobacco artificially flavored, and the smoke is inhaled into the lungs. The Philadelphia *Times* publishes the opinions of several leading medical men to the above effect. Dr. Pepper, Provost of the University of Pennsylvania, declares that cigarettes bring on indigestion and impaired vision; Dr. Risley, an oculist, says that he has had two patients within a week who have been made blind by smoking, and other doctors are equally emphatic. As he is known in this vicinity, we quote in full the utterance of Dr. Roberts Bartholow:

It is high time that something were done to put a stop to this frightful evil, which is stunting the growth and ruining the health of thousands of boys—little fellows many of them not more than eight or ten years old, not street boys, but well dressed a carefully nurtured boys—gathered in knots in some corner, where they think they will not be observed, learning to smoke. Parents see their sons getting thin and yellow and irritable, the family doctor is called in, and without going to the root of the evil, prescribe tonics which do no preceptible good.

The prodigious increase of cigarette smoking among boys in the last few years, continued Dr Bartholow, getting up from his chair and walking up and down his handsome parlor in the energy of his indignation, is an evil which will tend to the deterioration of the race if it is not checked But it is not hard to account for. Boys are very imitative. They follow the fashion with promptness and zeal. Cigarettes are the rage at Harvard It is the correct thing to smoke these poisonous little rolls of tobacco and paper. Whatever is fashionable in a great school like Harvard is sure in a very short time to be fashionable among young men and boys all over the country. An other great cause of the mischief is that boys are very fond of imitating their elders. Smoking in public places ought to be discouraged.

There ought to be a sentiment created against it, and the press is the power to create such a sentiment. Every man when he smokes in public ought to think that he is encouraging some boy to smoke. The boy will smoke a cigarette, imaginging that he will get less tobacco in that way, and ignorant of the fact that cigarette smoking is the most pernicious form in which tobacco is used. Tobacco in any form is a great injury to a growing boy, and the fashion of inhaling the smoke and then forcing it out through the nose is deadly in its effects. It causes catarrh in the air passages, throat, and nose, and makes the smoker disgusting, as well as puny and stunted. You will find that these cigarette smoking youths have impaired digestions, small and poor muscles, irritable tempers, and lack a capacity for sustained effort of any kind.—*Christian Worker.*

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NOTE.—The list of subscriptions published in the last *Cynosure* was for *two* weeks ending June 18th and copy for same was thus made out, but a compositor's blunder made it read "week ending June 16th."

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"In Secret Have I Said Nothing."—Jesus Christ.

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Topics of the Time.

The news of the assassination of President Garfield on Saturday morning will be as astounding to the country as the shots and the wounds were unexpected to him and Secretary Blaine, who was in his company. So unlikely was such a fearful tragedy to occur, and so unaccountable did it appear, that people could hardly bring their minds to believe the dispatches that came with terribly quick succession from Washington. After the first shock the general remark upon our streets was regret and condemnation that the Republican party had been cajoled into accepting as Vice President a man of so contemptible parts as Mr. Arthur. The assassin was seized immediately, and, indeed, made no effort to escape, and had planned none. The shots were fired from within a few feet of their victim, in the crowd waiting in the ladies' room of the depot. On the way to jail he said to the officers, "I did it: I am a stalwart and Arthur will be President." He directed the officers to take a letter to General Sherman in which he speaks of the killing of General Garfield as political necessity to unite the Republican party, and signs his name Charles Gitteau. He is supposed to have formerly practiced law in this city. The President rallied after being taken to the White House, but failed during the afternoon of Saturday, but was still living on Tuesday morning as we go to press. Monday was truly the saddest Independence day we hope this nation will ever know.

Secretary Kirkwood has hit upon a new plan of civilizing the Indian. He has appointed as clerk in the Indian office a brother of "Bright Eyes," the Indian maiden who was awhile since assisting the old chief of the Ponca tribe in making known his tribulations to the people. The young man has a fair education received at the Indian school at Omaha Agency, Neb., and it is intended, after experience and training in Washington and at some of the Indian agencies shall have made him familiar with the service, to make him an Indian agent. The secretary hopes also to find among the Indians young men who can become blacksmiths, millers, farmers, etc., and who shall ultimately do the work at the agencies now performed by the government.

"If the selfishness of man completes what the fear of God begins" is a saying of the old divines which our railway companies are fulfilling. Beside the universal obligation which the law of God places upon all mankind, nearly every one of them has had to consider particular protests against Sabbath-day business: and generally these protests have been favorably received. It has appeared lately that the Vermont Central, the Chicago and Rock Island, and the Chicago, Cincinnati and St. Louis (Pan Handle) roads have refused to furnish cars any more for Sunday excursions. They find that the crowds who patronize such excursions are a drunken, lawless set, who use the property of the company as hogs do their pens; the wear and tear and extra work and annoyance to employees makes the business a losing one. Judge Travers of the Iowa Supreme Court has just decided, also, that railway companies are liable for all damage or injury to stock caused by running trains on the Sabbath, no matter how great care may be taken, since such trains run unlawfully. In railroading, as in everything, else, there is profit for this world as well as the next.

We had last Sabbath a painful contrast to this picture. The twenty-second festival of the North American Saengerbund was held last week in the Exposition building of this city. This great gathering of the German singing societies from all over the country is naturally an event in musical circles; and as we looked down last week upon the thousands of stalwart, broad-shouldered Germans gathered for their festival of song the thought could not be repressed — what an occasion this should be for Chicago Christians! What a power for the kingdom of God might not this army of vigorous men become! But with all their manly strength and musical culture this great society has apparently no thought of God; there is no recognition of him in their meetings and on his day just passed they filled the city and an adjacent grove with their uproar, with music dancing, drinking and fireworks. Mayor Harrison, who has no word but encouragement for such lawlessness and violation of the rights and peace of the citizens, was called out for a speech, as usual. Such a ruthless end to their festival is a poor return on the part of the German societies to the nation with whom they have found a home and retreat from the despotisms of the old world.

The Irish disturbances have again ceased and the government is moving more vigorously for the final adoption of the Land Bill. Three or four days in the week are now to be given to its consideration, and it will probably go to the House of Lords by the middle of July, and, it is hoped that Parliament may adjourn by the middle of August with this work finished. The Land League is being severely pushed under the Coercion act, and it is running out of funds, and the Fenians are sorely crippled. The progress of the Land Bill in the upper house will be watched with much interest, since the well known conservatism of that body may form a temporary barrier to its passage. Anticipating such a result, it is said that the Liberals have not hesitated to use gentle threats that the time may soon come for the abolition of entail and primogeniture and for free trade in land. Mr. Gladstone, it is said, has already signified in Parliament that he favors such a radical change in English land-holding, and will not consider his mission ended until this is accomplished. The competition of American farmers is no insignificant factor in this agitation, since English farming can, with the added burden of rents, scarcely bear up against it.

Brief Reminiscences.

AS RELATED BY SAMUEL D GREENE IN THE WORCESTER CONVETION.

On the 18th of September, 1826, there came to my place a deacon, whose name I never knew (he was deacon of the Congregational church at Bethany, six miles south of Batavia), and with him came Rev. Mr. Smith, if I am not mistaken in the name, the missionary to the Cherokee Indians, and, Masonically, they told me that they had visited Fort Niagara and the dark hole where Morgan was confined. Morgan asked for a light and a Bible, and the deacon said he thought that if any man ought to be refused the Bible it was Morgan. The minister was on his way to preach at Bethany. On the 20th Mr. Shed called on me and told me Masonically that Morgan was drowned in Niagara river the night before by some Masons who went from the chapter at Lewiston. He named King, Whitney and Bruce, men I had seen. He told me he was very anxious to know what they did with Morgan after they took him from the fort and put him on board the boat, and he followed as near as he could by hearing the sound of the oars and the movement of the boat, and near where the Niagara enters Lake Ontario, he heard a splash and he ran back and away so as not to be seen.

This Mr. Shed became a seceder. He went as near as he could to the vessel when Hart and Ely were raking the river for the body, and he pointed them out where to rake. As they dragged near the mouth of the river the body floated into the outlet of Oak Orchard creek, where it was found. I do not remember the Christian name of Shed, if ever knew it.

Another fact which I have never seen published, but which I have repeated often since 1828. In arranging the publication of Bernard's Light on Masonry, fifteen were chosen to attend to to it. Elder Bernard got the ritual for the higher degrees above Royal Arch from Dr. Robert Dalcho. The copy was obtained but for a limited time to be copied, and as I was a rapid writer, I was left alone to copy them. Before I got through Bernard had a letter from Dalcho saying that the manuscipt must be returned at such a time. I was asked if I could finish. I said I could; and did in time to read the copy over to him while he held the manuscript. The last time I saw Elder Bernard

was on the platform at Syracuse. I asked him if he remembered that fact; he looked around and spoke very clearly, "Yes, I do; and you finished it." I think Philo Carpenter sat near by and heard it.

When Masons have asked me how I knew the upper degrees as I pretended, I told them I knew Bernard's "Light" is true for I copied the upper degrees myself from the manuscipt of Robert Dalcho, the highest Mason living in 1828. I challenged them to show a redeeming feature in Freemasonry. It is a worldly institution. Like the Episcopal minister in St. Mary's in Georgia, in 1811. He would preach on forenoon of the Sabbath and in the afternoon run out his sign announcing a few more male slaves for sale. So our Masonic preachers, who come down from the pulpit with Masonic signs dangling on their watchchains, proclaim their alliance with a worldly institution.

Shake it Off.

When Paul had gathered a bundle of sticks and laid them on the fire, there came out by the reason of the heat a viper and fastened on his hand. He, as well as those around him, knew that it was venomous. He lost no time, but shook it off, and, as it would appear, through miraculous power and intervention felt no harm.

The cunning, poison-bearing Nachash, viper and dragon of the region infernal, has ever been ready and alert to fasten upon the churches, the ministers and people. He presents the vain and wicked fashions and customs of the corrupt world for their acceptance with the lie, as formerly, "Ye shall not surely die." He presents the dark orb of Masonry and its many ill-begotten satellites, and says, God doth know that, accepting these your eyes will be opened and you will receive the true light divine.

He inspires the Worshipful Master and his minions with such hypocrisy and damnable blasphemy. He is too successful. Through these things and others, he has fastened upon the apostolic church. The pastors are not watchful, neither sufficiently wise. They are not alert to shake off the viper. The poison enters, disease and spiritual death ensue. Infidelity increases in the land; scoffers have full play. Sectarian bodies have become leprous. Some of those who, in the light of Christ have received a testimony to bear against these evils are not able to shake it off. Many of their bright men have become bright secretists. Their eyes have been opened in the manner promised by the father of lies. They regard many salutary doctrines of humiliation and self-denial as sheer fanaticism. Some not now affiliating are yet tongue-tied and crippled by ungodly oaths. They cannot shake it off. They screen themselves in silence and darkness, although the Judge hath said, "Nothing is hid that shall not be revealed." "Once a Mason, always a Mason," until you snap your cable-tow. These have no influence against the enemy, yet many of them are presumptuous churchmen.

Ye brave seceders, who at the risk of life from the enemy did shake it off manfully, methinks you rank with those who properly estimate the testimony. Luther said, "I will go to Worms although devils be there as many as the tiles on the houses." Naphtali and Zabulon fought upon the high places of the field, but Reuben, swollen with great impressions, remained among the sheepfolds, and Dan and Asher in their ships and ports of trade. Meroz had perhaps made himself oath-bound to the enemy of them as the churches of some now, to the Baalism of the lodge. He came not up to the help of the Lord against the mighty. Curse ye him bitterly, said the angel of the Lord.

Sectarian churches, trying much to swell their folds in numbers, should first learn to be pure, then peaceable. Shake off these known abominations. Don't support cable-towed preachers. Shake them off. Don't remain silent with the guilt of those oaths upon your soul. Like Finney and many others, come before the people and the church and shake it off.

Let your former cronies scoff,
Let them curse you and deride;
Show them you can "shake it off,"
Tell them boldly they have lied.
Join the cohorts of the brave,
Ronayne, Rathbun, many more;
Scorn to be an abject slave;
Face the lion, bid him roar.

QUAKER BOY.

"*One-Idea*" *Men.*

BY H. H. HINMAN.

Dr. Holland in his essay on "Men of one idea" (Lessons in Life, p. 208), seeks to enforce and give emphasis to the opinion that one-idea men, including all the reformers, are men devoid of any magnitude and nobility of character, that they do much to injure themselves and the cause which they advocate and almost nothing to promote real reform. A similar idea largely prevails among people of conservative tendencies and weak moral conceptions. Let us look at it in the light of history and philosophy.

The world is, and always will be, greatly indebted to these one-idea men for the recognition and development of the one idea that they set forth. Luther, John Knox, John Wesley, George Whitefield, Jonathan Edwards, Chas. G. Finney, and D. L. Moody, were, and are, essentially one-idea men. That one idea was not simply religion, but generally one heretofore neglected truth in religion. Gallileo, Newton, Humphrey, Davis and Edison are examples of one idea in science. Judson, Moffatt and Livingstone gave themselves up to the idea of missions to the heathen. Gough and Dow have been devoted to temperance; Garrison, Phillips, Gerrit Smith and a host of others found ample scope for their powers in the one grand thought of universal liberty.

Nor is it true that all, or any, of these men were sordid, sour or mean in their general character. They doubtless had the infirmities of human nature, but they were noble men, and the world owes them that honor that belongs to great public benefactors. So far from demeaning themselves and their cause by their exclusive devotion to it, they ennobled both. The verdict of humanity is that they did well to be faithful and earnest. Not their ideas only, but they themselves have become grandly conspicuous. Had they aimed at mere symmetry in mental development they might have escaped much of the reproach that fell upon them, but the world would have suffered incalculable loss. With all due respect to Dr. Holland, it may be safely said, that each of them has been a greater benefactor and will receive a larger share of deserved praise than he. Nay, more, his own life has been a success just about in proportion as he has been a one-idea man.

Again, the constitution of the mind is such that of necessity, no great excellence is ever attained without special application to one idea. In savage life there is no division of pursuits. The same man is hunter, husbandman and architect. Of course he excels in none of these, unless it be the first, and then because it is his almost exclusive one idea. With civilization comes division of labor, and excellence is in proportion to such division. In the manufacture of watches each part of the machine becomes the one idea of its maker, and the result is wonderful efficiency and cheapness. Dr. Holland's idea would take us back to barbarism.

This principle applies to moral as well as mechanical developments. Division of labor is the first condition of progress. It was the one idea of Clarkson and Wilberforce that abolished the slave trade. It has been the persistence of Neal Dow that has made the Maine Law an established fact. To the earnest labor and singleness of purpose of Pres. Blanchard, Philo Carpenter and others do we owe the National Christian Association and the progress already attained in our reform. What are called one-idea men, are simply men in advance of their age. Their moral discrimination has plucked a diamond from the mine of truth, and they have to hold on to it until the world beholds its beauty.

One-idea men are not generally appreciated while they live. In all ages men have killed the prophets (who were simply one-idea men) but just as surely have their children built and garnished their sepulchres. All great public benefactors have been essentially one-idea men. They have possessed an idea, and have been possessed by it; and though they have often had to walk alone with God as Enoch did, and though their mead of praise came slowly, yet come it will; for all truth is harmonious, and their one idea will yet shine forth as a star in its real light and beauty, unobscured by the clouds of error and sin.

New England Correspondence.

THE NEW VERSION.

The revision is now claiming the attention of more than a hundred millions of English-speaking men, women and children; and millions on millions more yet unborn will be affected by it for better or worse. The New Testament work of the revisers is fairly on trial before the world. Honest and independent criticism, therefore, in the interest of truth, from any quarter, however humble, is to be hailed and harbored on behalf of the people who have so much at stake in the premises. Moreover the daily and weekly newspaper in America, as the people's organ of exchange and intercommunication—especially the religious newspaper as belonging to Christian people—is the natural vehicle of such honest local criticism.

Allow me, then, to call attention in the *Cynosure* to a few passages in the revision out of very many that might be cited, wherein the revisers seem to have violated the rule of safety on which they agreed at the outset to prosecute their work and by which rule lovers of our English Bible were made to feel secure that its unrivalled diction would be retained. The rule was not to change the rendering of our King James version except it should be found necessary by fidelity to the original, or where the word used in our Bible had become quite obsolete, or has essentially changed its meaning.

Take the passage in Mark 15: 43, 45, where in our version Joseph of Arimathea craved the body of Jesus (soma in the Greek Textus Receptus) and he (Pilate) gave the body (soma) to Joseph. The revised version has it along with other verbal alterations that do not seem in the least to modify the sense, "he granted the corpse to Joseph." Here is a most offensive and cold Latin word, alike abhorrent to piety and good taste, thrust upon the reader to express the sacred body of our Lord, for no other reason than that conjectural hyper-criticism upon the Greek text thinks it finds in some manuscripts, instead of "soma" the specific term "ptoma," a word of which Dr. Robinson says in his Lexicon of the Greek Testament: "It is only the later Greek writers who have used ptoma to signify either a carcass or a ruin."

Take the passage, Acts 26: 28, 29, where in our version and with very

concise, if not perfectly exact rendering of the Greek, Agrippa is made to say to Paul, "Almost thou persuadest me to be a Christian." And Paul said, "I would to God that not only thou, but all that hear me to-day were both almost and altogether such as I am, except these bonds." The revised version has it: "With but little persuasion thou wouldst fain make me a Christian;" and "I would to God that whether with little or with much, not thou only," etc. Now I intelligently submit that here is not a translation, but a paraphrase from Dr. Noyes. The simple acknowledged Greek is "*en oligo me peitheis Xristianon genesthai*," literally, word for word, "in short, (or in brief,) me thou art persuading a Christian to become." When Paul saw that Agrippa evaded a direct answer to his question, "Believest thou the prophets?" he instantly and playfully catches up the phrase of his reply, "*en oligo*," and says with his sweet Christian courtesy, "I would to God that both *en oligo kai en pollo*, that is, in short and in long, in little and in much, sooner or later, or, as our unrivalled translators have it in their terse, idiomatic English, "both almost and altogether such as I am," etc. Where, now, is the authority for supplying in this passage the substantive persuasion, the verb make, or the adverb fain? It is a gloss which the revisers had no right, by the rules agreed upon, to interpolate or substitute for the original terms, without printing the same in italics or in the margin.

Take the passage in Romans 5: 3, 4, 5, "And not only so, but we glory in tribulations also; knowing that tribulation worketh patience, and patience experience; and experience hope; and hope maketh not ashamed," etc. Here the revisers have it, "Tribulation worketh patience; and patience probation; and probation hope." The exception we take to this translation of a passage especially dear to Christian experience, is that by the Latin word probation it confuses and darkens, and fails to convey to the average mind the logical truth and meaning evidently intended by the inspired apostle. The word used in the original means first, proof by trial and testing, and next an approved character or temper of mind, the result of such a trial.

Now the question here is, does the word probation express that result of a trying process as correctly as the word experience or experimental proof used by our translators? Does probation, in its received dictionary sense, as "moral trial, the state of man in the present life, in which he has the opportunity of proving his character and being qualified for a happier state?" does that express what patience worketh in the mind of man as truly as does the word experience, in the same dictionary and received sense, viz, as "experimental knowledge, or practical acquaintance with a matter by personal observation or trial of it, or by feeling its effects by living through it or the like?"

Inasmuch as paraphrasing is not allowable in translating Scripture, although it may be allowed in commenting upon the same, we are shut up to finding a single, or at most a double word which is equivalent to that used in the original. Is then probation as true and intelligible an equivalent of the Greek term in the present case as experience is? With all deference to the learned translators of 1880, I think not; and I prefer to abide with the equally learned and more profoundly spiritual and appreciative translators of 1611; and the more the revision is examined by Christian scholars and Christian people, the more general, I am persuaded, will be the conclusion that it cannot be adopted by the churches till there has been an eclectic and responsible committee to revise the revision. Meanwhile care must be taken lest a case be made between pedantry and the people.

—While I am writing the annual strut and empty glorification of St. John's day is in process of passing, by three high-sounding grand commanderies and generalissimos of Knights Templar. Chicago knows how pompous and puerile are these parades, and what an impression of weakness rather than strength they make upon sensible on-lookers. But the crowds in the streets are amused. Roman shows and triumphs still please the populace, especially if they end in a blaze of rockets and a profusion of red lights and Roman candles. "The pomp and circumstance of glorious war," jewelled swords, regalia and gorgeous drapery, all the while

"Sonorous metal blowing martial sounds,"

still tickle the public attention, and are deemed indications of strength. Can it be long that these exhumed relics of barbarism, these absurd travesties of Christianity will keep their place? Not if the church and ministry will unite in a faithful protest against them. Will that protest be made in our day? There are signs that it will. There are signs that it will not. It stands us of the National Christian Association to watch and pray.

HENRY T. CHEEVER.

Worcester, June 24.

In a recent lecture on the "Constitution of the Sun," Prof. Young made use of the following curious illustration in order to aid his hearers in forming an idea of the sun's distance. "You know," he states, "that, if you touch a part of the body, one does not feel it instantly. If you touch the hand of any one with a pin, it will be the appreciable part of a second before he will feel it and draw his hand back. Now, if I had an arm long enough to reach to the sun, and should put my fingers into the solar flame, and burn them there, it would be a hundred years before I would find it out and another hundred years before I could remove my hand. Such is the distance of the sun, and yet, across that space, the earth responds to every impulse of the solar surface."

NOT MORGAN'S BODY.

A STORY OF A DAY.

The two dispatches following appeared in the Chicago *Tribune* on Wednesday and Thursday, June 22d and 23d. They are worth reading and preserving as this case is but one of many that are yet likely to be invented to confuse and divide public opinion from the fact that Morgan's body was found and was buried in the Batavia cemetery at or near the spot purchased by the committee in charge of the monument project:

NEW YORK, June 21.—A special to the *Times* from Batavia, N. Y., says: This little town is filled with excitement to-day over the discovery of what are believed to be the remains of William Morgan, the man who betrayed the secrets of the Freemasons in his book, entitled "Morgan's Illustration of Masonry," fifty-five years ago, and was alleged to have been abducted and made away with before his work was given to the public. The mystery surrounding the fate of William Morgan has defied human ingenuity for over half a century, and now it seems destined to be unraveled at last, when most, if not all, the actors in the tragedy, like its victim, are laid away in the grave.

About eleven miles west of Batavia, in Genesee county, lies the town of Pembroke, and it is in this place that the bones were found. Some men were engaged in the removal of a quantity of dirt for the purpose of opening up a stone quarry, when they suddenly came upon the remains of a human skeleton about three rods from the centre of the highway. The locality is about two miles south of the Tonawanda Indian Reservation, and the men at first thought they had chanced upon the bones of some Indian brave. But this idea was soon dissipated by the consideration that no trinkets were found with the skeleton, and such articles are always buried with the remains of a departed Indian.

THE BONES

had been covered with thick layers of rock and dirt, and it was quite evident that the persons who had deposited the body in its resting-place intended that it should be well concealed. A thorough search was begun to see if any clew to the identity of the dead man could be obtained. Carefully removing the bones from their position and placing them to one side, the workmen gathered up the dirt in their hands and sifted it through their fingers. After some time they were rewarded by the finding by one of the party of one silver ring, which, upon being thoroughly examined, was found to bear the monogram "W. M.," the initials of William Morgan, who disappeared so mysteriously on the 12th of September, 1826.

THE INITIALS "W. M.,"

however, will fit a great many names, so that the discovery of the ring, taken by itself, would not be considered of such great importance. But the search did not stop with the finding of the ring. It was continued diligently, and soon an object of much greater significance was discovered. This was a small tin box, resembling a tobacco-box of the olden times, which was so thoroughly eaten away by its long burial in the earth that it dropped to pieces as it was raised from its resting-place.

IN THIS BOX

was found a manuscript, the writing of which was scarcely legible, although some of the words could be read with the unaided eye. The crumpled paper was taken to the office of Dr. Phillips, where it was placed under a microscope. Under the glass the words "Masons," "liar," "prison," "kill," and the full name "Henry Brown," were plainly visible.

In order to realize the importance of this paper as a means of identifying the skeleton as that of William Morgan, it must be borne in mind that Morgan, as soon as he had announced his intention of publishing his "Masonic Revelations," was constantly threatened with imprisonment, and with being killed if he persisted; that he was imprisoned for the crime of owing a small debt to a tavernkeeper, and that he was abducted from the prison and taken to some place, as yet not positively discovered, when it is supposed he was killed. The name of "Henry Brown," too, is most significant. At the time of Morgan's disappearance Henry Brown was a lawyer in this town and a prominent Mason. In 1829, three years after the tragedy, he published a book of 244 pages entitled, "A Narrative of the Anti-masonic Excitement in the Western part of the State of New York During the Years 1826, 1827, 1828 and a Part of 1829: By Henry Brown, Esq, Counselor at Law." This book was printed in Batavia, by Adams & McCleary and but very few copies are now in existence. In it Henry Brown gives a very correct account of the abduction of Morgan and admits that it was probably done by Masons, who, in their zeal for their order, lacked discretion. He strives to show that although Morgan was abducted, there is no proof that he was murdered. If it shall now appear that the body found is accompanied by a threatening letter signed by Brown, the inference will be irresistible that the remains are those of William Morgan, and that Henry Brown, the great defender of the Masons of Ba-

tavia, was one of the murderers This discovery bids fair to explode all other theories regarding the

FATE OF MORGAN.

Morgan, it is well known, lived in Batavia from 1819 to 1826, after which he was never seen alive by any person except the man who captured him and spirited him away. He had taken out the lower degrees of Masonry during his residence in the South; and, in 1821, he was made a Royal Arch Mason in Leroy, Genesee county. Early in the year 1826 Morgan conceived the idea of exposing the secrets of Freemasonry, and, to carry his idea into execution, he formed a partnership with

COL. DAVID MILLER,

the proprietor of a printing-office in Batavia. He was to furnish the manuscript, and Miller was to do the printing. Two other men—John Davids and Russell Dyer—were admitted to the partnership. As soon as the plan was formed, care was taken to announce the forthcoming volume to the world, and the result was that some Masons in and around Batavia set themselves to work to prevent the publication at all hazards.

THE MASONS AS A BODY

have always protested that they were not responsible for the tragic event which followed the declaration of Morgan that he was about to betray the secrets of an order which he had sworn to preserve. The object was to prevent Morgan from completing, and Miller from publishing, the "Revelations," and to accomplish this they planned, first, to separate Morgan from Miller, so that he could furnish no more manuscript, and, second, to gain possession of the manuscript in Miller's possession and the sheets so far as printed. The first part of this plan was carried into execution by securing the arrest of Morgan on a charge of petit larceny, and, a few days later

HE MYSTERIOUSLY DISAPPEARED,

and has never been heard of since. The disappearance of Morgan created the utmost excitement in Batavia and throughout the State, which spread rapidly, until the whole country was in a ferment, and the Masons who were accused of the crime of killing him, were attacked on all sides. From the platform and the press an Anti-masonic crusade was begun, which at one time threatened to overrun the whole country. The four men who took the initiative in the abduction—Lawson, Chesebro, Sawyer and Sheldon—were discovered by the work of the committees, and indicted, tried, and convicted, but their sentences were very light, Lawson being imprisoned in the county jail for two years, Chesebro for one year, Sheldon for three months, and Sawyer one month. In October, 1827,

THE BODY OF A MAN

was found at the mouth of Oak Orchard Creek, in Lake Ontario, and taken to Batavia, where many persons, although it was badly decomposed and bore scarcely any resemblance to a human body, came to the conclusion that it was the remains of Morgan, and it was buried as such. Shortly after the clothes were identified by a Mrs. Monroe as those of her husband, Timothy Monroe, who had been drowned at the mouth of Niagara river. A coroner's jury then declared that it was not the body of William Morgan, but very many of the citizens of Batavia still believe that it was, and a movement was started last month to raise a monument to William Morgan in the cemetery in which the bones are buried.

NEXT DAY—INTERVIEW WITH THURLOW WEED—THE CONCLUSION OF THE MATTER.

New York, June 22.—It is quite probable that the bones reported to have been found yesterday at Pembroke, near Batavia, N. Y., may not be those of William Morgan, as was supposed, and the place of his sepulchre is likely to remain as much a mystery as ever. Thurlow Weed is unquestionably more familiar with the facts of the abduction of Morgan than any other person living. He said to-day to a *Times* reporter: "The mere fact that with the remains was found a ring bearing the initials 'W. M.' goes for nothing. There may have been 10,000 people whose initials are 'W. M.' But I cannot account for the fact that a paper should be found near the body with the name of Henry Brown. Henry Brown was interested in the case. He was a lawyer and afterward published a book giving an account of

MORGAN'S DISAPPEARANCE.

I knew Brown very well, and what is said about him is all true. It is very extraordinary that his name should be found. I did not know Morgan, though I had seen him. He wrote part of his book in Rochester, and lived in that city at that time. The proposition to publish the book was first made to me, while he was writing it, but I thought that a man who had taken an oath to keep a secret ought to keep it, and I declined to touch it. After the disappearance of Morgan and his manuscript," Mr. Weed continued, "an investigating committee were appointed, and they worked for months and months. The committee learned beyond a doubt that Morgan was taken out of the jail at Canandaigua, where he had been imprisoned on some trifling charge, taken to Niagara Falls and put in the fort or magazine and kept there for several days. The fort contained no soldiers, but was under charge of a watchman. The object of this was to send him through the Canada fur country up to the extreme northwest, to get him away from Miller and the others whom he influenced to publish his book. The Canadian Masons were to have done part of the work, but, after holding one or two meetings, they refused to have anything to do with the case, and Morgan was left on the hands of his abductors. This will give you some clue as to who the abductors were. There was a celebration of Knights Templar at Lewiston, followed by a supper. There may have been some wine at the supper, and perhaps the participants were unduly excited. Col. William King, who was in the party, took four other men with him in a close carriage.

TOOK MORGAN TO LAKE ONTARIO, AND DROWNED HIM.

They took him out in a small boat, attached weights to him, and dropped him overboard. That is believed to be true, as ascertained by the Investigating Committee. Now comes the extraordinary scene of the finding of the body, and of two women each saying that the body was that of her husband. About a year after Morgan was drowned a body was found on the shore of Lake Ontario. An inquest was held, and Mrs. Morgan and others declared the body to be that of William Morgan. Six years after this," Mr. Weed continued, "after I had moved from Rochester to Albany, I was sued for libel for publishing a statement in connection with this very subject. I had charged Gen. Gould with furnishing the money to carry out this plot. John Whitney, the man who received the money from Gould, was one of my witnesses, so I had no fear of the result. But when the plaintiff's lawyer found I was prepared to prove all I had charged, they shut out my testimony by getting a decision requiring me to prove not only that Gen. Gould furnished the money, but that he furnished it with a guilty knowledge of the illegal purpose for which it was to be used. Under these circumstances, of course the verdict was against me. In the evening of that day I invited Barton and John Whitney to eat an oyster supper with me in my house. We were all old acquintances and had a sociable time. After supper while we were talking about Morgan's disappearance, Barton suddenly said to Whitney, 'John Whitney, why don't you make

A CLEAN BREAST OF IT?

You could tell all about it if you would.' After some hestitation Whitney told the whole story. He told us how Morgan had been taken to Fort Niagara, and how he had been taken on the lake and drowned with heavy weights attached to him. He had not slept comfortably, he said, for six years. The sheriff was always after him in his dreams. When he had told his story and given us all the particulars, Barton said to him: 'John, I suppose you know we can hang you now?' 'Yes,' Whitney replied, 'you can, but you won't.' Barton and myself considered the confession entirely confidential, and the story was never told." Mr. Weed paused for a few minutes to collect his thoughts. At length he went on: "In 1860, twenty-seven years afterward, I was in Chicago attending the National Convention that first nominated Lincoln. Whitney was then living in Chicago, and he went to my hotel to say that he wanted me to write out what he had revealed to me in Albany, and put it in a sealed envelope. If he died first the statement was then to be given to the public. If I died first the package was to be so left that on his death the seal would be broken and

THE CONTENTS DIVULGED.

I told him that I would do this, but that I was then very busy. I was working in the interest of Seward, and the nomination of Lincoln was a great disappointment to me. In the excitement I forgot all about Whitney, and was just going away when I met him. He seemed disappointed that the letter had not been written, and I told him that I would meet him again. It was only a short time after that that the Rebellion broke out, and I was sent to Europe, with the statement still unwritten. While I was in London I wrote to Whitney, telling him to go to Alexander B. Williams, a confidential friend of mine in Chicago, and show him my letter, and

HE WOULD WRITE OUT THE STATEMENT.

When I came home my letter was lying on the table, having been returned to me through the Dead-Letter office. It had reached Chicago after Whitney died, so it happened that the confession was never put in writing. This story of the finding of the body near Batavia," Mr. Weed concluded, "contradicts all the evidence that the body was taken to Fort Niagara by John Whitney and Burrit Smith. This evidence has stood uncontradicted for many years. Morgan was taken out of the Canandiagua jail at 9 o'clock in the evening and taken to Rochester, where there was a relay of horses. The carriages were changed there in a quiet place, and Col. Jewitt furnished another change of horses at Clarkson. Another change was made further west. It is a long distance from the lake to Pembroke, at least a long distance to carry a body surreptitiously. Why it should have been done I cannot see. But if there were any writings from Henry Brown found about this body that fact will add great weight to the statement, and make a new complication in an already much complicated case."

BOGUS!

Following the above dispatch, the *Tribune* publishes the fact that a telegram was sent to the New York *Times* from Batavia, N. Y., on the night of the 22nd, which seems to dispose of this story of Morgan's bones. The dispatch reads: "Upon more thorough inquiries to-day, Dr. J. R. Coates, who inspected the remains, said that, while they belonged to a human being, they are too small for a full grown man. Mr.

Mix, being closely questioned, reiterated the statement, that, in his belief, the remains belong to Morgan, but subsequently admitted that neither the ring nor the manuscript was found. This admission of Surveyor Mix, relative to the articles which formed the basis of belief that the bones were the Anti-mason's leads to the conclusion that the story was concocted in an imaginative brain."

A special to the New York *Sun* on the same day from Batavia says that the story of the discovery of the bones of William Morgan is a hoax concocted by a certain Dr. Phillips, who conceived the idea of using the discovery of some bones the other day, as the foundation for a sensation. The bones are pronounced to be those belonging to a female body.

More next week.

Reform News.

N. C. A. Annual Meeting.

REPORT OF SOUTHERN WORK.

To the Board of Directors of the N. C. A.—As your agent and lecturer I beg leave to report that I entered on my work April 2, and have spent seventy days in your service, of which thirty days were in Kentucky, six in Ohio, and thirty-four in Tennessee. I visited Berea College, Fisk University and Knoxville and Maryville Colleges, Tennessee. I gave thirty-three lectures and sermons; distributed about 1,800 pages of tracts; obtained eight subscriptions for the *Cynosure;* and collected $10 40 on the field. The entire expense was 108 90.

I desire to make the following suggestions:

1. The colleges and literary institutions of the South and especially those for the education of the freedmen, constitute the most important and inviting field of labor. If we can educate the educators of the people we have gained a most important result. It is suggested that as far as practicable these be visited, addressed and supplied with anti-secret literature.

2. That the services of Rev. Paul S. Feemster, of Kansas, be secured, if practicable, for the prosecution of this work, and that the work be farther extended as fast as suitable men can be found and means obtained for their support.

3. I suggest that Southern agents be permitted to exercise a limited discretion in the donation of books and papers at the expense of the Association.

4. That it is impracticable to continue this work in the South more than eight or nine months in the year and that the labors of agents be made to correspond as far as practicable with the school year in the South.

5. That whenever suitable local or State agents can be obtained their services be secured and compensation guaranteed in proportion to the labor performed, provided the means of the Association will permit.

H. H. Hinman.

Bro. Wheeler will Lecture.

To the Readers of the Cynosure:—I know some of your faces, and that some are desirous that I shall write through the *Cynosure.* Through the mercy of God I am enabled to say, that I now expect to be able to contribute short articles to this paper as often as may be desired, for a time—cannot say how long.

We are now at Cedar Springs, Kent county, Mich., which will be our address for some months. We are expecting (self and wife) to spend, perhaps a year in the West visiting friends. I do not intend to be idle, but wish to devote a good part of my time to work in the Lord's vineyard, studying, writing, preaching, etc. I do not intend to make Masonry *the* objective point, but still, to hold myself in readiness to give testimony against it whenever and wherever practicable. Any, therefore, desiring my services, within a practicable distance, can have them providing satisfactory arrangements can be made.

Yours truly,

E. W. Wheeler.

Brother Michael Imprisoned.

Washington, D. C.,
June 27th, 1881.

The devil of secretism in Alexandria, Va., seems greatly stirred against Bro. Michael because of his recent thorough expositions and denunciations of lodgery.

He first lectured in the Free Methodist chapel there, soon after his appointment as pastor of this circuit. He afterward exposed Freemasonry in two lectures at the corner of King and Fairfax streets. Then he lectured on Odd-fellowship. His next lecture was on Knight Templarism.

Having advertised his lecture in the Alexandria *Gazette*, Bro. Michael, with brothers Peverill and English, stood yesterday (Sabbath) on the corner mentioned at 5 P. M., and proceeded to fulfill the engagement, when a policeman forbade their proceeding further; but Bro. Michael answered, "We ought to obey God rather than men." Whereupon they were escorted to prison by the officer, in compliance with previous instructions from the "drunken" Freemason mayor.

Old Alexandria was greatly stirred, the large crowd which gathered following the brethren to the prison and waiting for their release. Being soon liberated, they stood on a lot, and Bro. M. delivered his lecture.

The truth is not without "friends" even in Alexandria; and some feel indignant at the action of these blind authorities who prove themselves a terror to good works and a praise to those that do evil, thereby clearly proving that they are not "ordained of God," and therefore are not to be obeyed in their evil orders. (See Romans 13: 1, 3.)

The brethren were had before "His Honor," the mayor, this morning who charged two of them with "obstructing the way and using obscene language," went through a sham trial, (in which he was somewhat assisted by a "Methodist" preacher,) pleading for the lodge, and saying, "I'm a Mason, and I know it is a good thing," etc.

The brethren were told that if they would promise to amend, they would be let off free, but this they would not do; therefore a fine of $7 was imposed on Bro. Michael, and one of $5 on Bro. Peverill.

We say, with a late great man, "If this country is to be the home of the free, Masonry must be destroyed."

T. F. Dolan.

STATEMENT FROM BRO. MICHAEL.

805 H St., N. E.,
Washington, D. C.

Editor Cynosure:—You have, no doubt, heard that I was arrested and fined in Alexandria, Va. There were two charges: "Obstructing the public streets," and "obscene language." I have always been opposed to obstructing the streets, but as I had not the means to hire halls was compelled to take the open air. It was shown that the policeman could have easily kept open the way. Crowds of various kinds have been there, but nothing was said. But I do not particularly object to the first charge, which, I think, is only a side issue. There was not a particle of proof to sustain the second charge (obscene language), but the mayor construed what I said against secret societies and religious denominations to be such. He said he was a Mason; that Masonry was good; and asked me if I pronounced it a fraud. My tracts are a fair specimen of what I said in Alexandria. All who are acquainted with me know that I am very careful in speaking publicly. The real decision of the mayor was, that it was obscene to speak against Masonry.

I intend to appeal on the second charge if I can get the money to warrant it. The report of a regular trial will be a valuable Anti-masonic document. I will have to signify my intention to do so in a short time. Could not the N. C. A. furnish me means? If not, could you not interest some one who would? If I could get a few seceders to come and act as witnesses, we could have a great victory, no matter what the verdict might be. The town is stirred, and we must go on. I expect to lecture in a hall next week.

When we were arrested we were about to hold a meeting for the purpose of exposing Knight Templarism. We stayed in prison but a few moments, being bailed out to appear at 9 o'clock the next morning. On the prison pavement I announced that I would give the lecture on a vacant lot near by, which I did. This was June 26 (Sunday), and the trial took place next morning.

J. T. Michael.

The Kellerton Outrage.—Elder Rathbun wrote to the *Wesleyan* soon after he was attacked by the Masonic ruffians at Kellerton. On reaching that place in the afternoon he went with Bro. S. Smith to a grocery store to get a lunch. Soon ten or twelve men came in and he was asked if he was going to lecture, and there was much talking by them. As he sat in a chair a blow was given him on the back of his head which knocked him senseless to the floor. The mob then kicked and stamped him until he was outside the door in the mud. He was taken into a drug store, and Bro. Smith got a team and carried him nine miles to Bro. Layton's, being pelted with eggs as they drove away. Bro. Stoddard will give a full report next week.

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221 West Madison St., Chicago.

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Subscribe for the *Cynosure.*

Correspondence.

What Loyal United Brethren Have at Stake.

DUNNIGAN, Yolo Co., Cal.,
June 20th, 1881.

EDITORS CHRISTIAN CYNOSURE:—I see you recommend "separation" as the true course to be pursued by those members of the U. B. church who feel dissatisfied with the results of the late General Conference on the secrecy question, and I judge from what you say, that already 180 have withdrawn in Chambersburg, Pa. Now, I have my doubts about the propriety of this, just at this time. True, whenever this ceases to be, in principle and practice, an anti-secrecy church, the main reason for some of us belonging to it in preference to some other churches, will be removed. Still is it policy to withdraw and leave all our colleges, church houses, parsonages, presses, etc., in the hands of the enemy to be employed by them against the very principle for which they were erected? Should all the anti-secrecy element withdraw from the church, then who would constitute the church? Of course, the disloyalists. Then to whom will belong the church property? Of course, to the disloyalists. But from whom did all this accumulated church propererty come? Principally from the enemies of secret societies, and with the express understanding that it would be employed in an uncompromising war on secret societies. It was on this foundation that our printing press, publishing house, missionary, S. S. and church erection funds, and, I may say, at least, nearly all our schools of learning, have been contributed to and established. I have known quite a number of men who were not even members of this church, to contribute to its various interests simply from the fact that they supposed that they were supporting a denomination whose doors were closed against secret societies, and for a long time, at least, none contributed to it with any other understanding.

Now, without stopping to mark the unfairness, and, to say the least of it, apparent unfaithfulness, on the part of those would now try to force the church to employ all this vast accumulation of ecclesiastical treasury and machinery in a channel entirely the reverse of that anticipated by their donors and erectors, may I not ask, do not both prudence and duty dictate that instead of hastily withdrawing from the church, a vigorous and concentrated effort should be made to hold as much as possible of these substantial supports and bulwarks of the church in the hands of the true loyal members?

As to how this might be done, I do not presume at this time to make any suggestions. I only aim to call attention to the fact that to leave the church is to abandon all our munitions of war, together with our revenue to the enemy to be employed against us.

J. J. GALLAHER.

Edith O'Gorman.

The following is a letter received by me from my sister, Mrs. V. A. G., who has met Edith O'Gorman and has heard her lecture:

"I scarcely know how to commence giving you a description of Edith O'Gorman. I should judge she was a lady scarcely of middle age. I called on her and found her very much of a lady. I heard her lecture several times and was very much interested. She is particularly eloquent and graceful. Her face is rather plain and she shows her nationality decidedly.

"A number of years ago she became a nun at Madison, N. J. At that time she was a devoted Romanist and believed the sisters were almost saints. She finally became convinced of her error; and discovered how much corruption there was in the nunneries and how spiritually impure was the lives of many of the sisters. This was a great sorrow, as her belief had lost its foundation.

"I think it was due to her expressing herself too plainly in regard to the vile lives of the nuns, that she was removed to Patterson, N. J., and then to Jersey City, where she taught a class of young ladies in the convent. In this place she received the most insulting treatment from a priest. A few days afterward she was taken to Elizabeth, N. J., where she soon made her escape. She suffered a great many hardships from lack of funds for some time. I cannot tell you how soon she began to lecture. She has always been persecuted by the Roman Catholics. After a lecture delivered in Madison a pistol shot was fired at her, the ball going through her bonnet.

"Once when she and her husband were in San Francisco the Romanists of that city hired some ruffians to swear that Edith O'Gorman and husband were desperadoes, whom they knew in Australia. There was a lawsuit and the Romanists made a great effort to prove the testified guilt of Edith O'Gorman. But a friend of her family, who was in San Francisco, saw an account of the lawsuit in the papers and swore who she was, and proved her innocency.

"A few years ago she married a Mr. Ophie, a Frenchman, whose family are bigoted Romanists. He has one brother, a monk, and he himself was studying for the priesthood when he met a gentleman, who was an infidel, who gave him books to read which influenced him to cease prosecuting his studies and flee to this country to escape the persecution of his family. Mr. Ophie, I believe, is an Episcopalian now. He is a fair linguist and taught languages in a college in New York for some time. He was also advanced enough in his theological studies to be ordained as minister here. He was offered the French Episcopal church on 22d Street in New York, but declined as he thought it necessary to travel with his wife as her protector."

Here we have another testimony of human depravity, under the general at Rome. Were this general here—as he would like to be—we would give him some good counsel, as to a brother out of the narrow path, marked out by the inspired writings.

But we are glad to see the stream rise higher than its source. And it truly does when his disciples renounce his (the pope's) teachings, as many are doing, and taking as their guide Jesus Christ alone.

There was a time when a person, in a certain land, healed the sick, raised the dead and cast out devils. But there was a class of ecclesiastics who thought it would be profitable to their earthly interests to put up false witnesses, that they might have some reason—in the sight of the children of men—to put this teacher to death, and wash their hands in innocency. But there was one thing which this body of ecclesiastics forgot entirely. And that was, that there existed a God and that God rewarded according to one's deeds.

It may seem strange that men who stand on the walls of Zion should be forgetful of heaven and hell, reward and punishment; but it almost seems as if they did, so blinded were they by the splendors of earth.

And the power of association leads us to think of these facts when we learn of the false witnesses produced at San Francisco to falsify the character of an escaped nun.

C. W. HIGGINS.

Catholic and Freemason in the Courts.

BLOOMINGTON, Ill.

EDITOR CYNOSURE:—We think the old maxim, "When rogues fall out," etc., is exemplified in the antagonism between the Catholic church and the Masonic lodge. We used to wonder at this, but we should consider that they are both kindred institutions; exacting the most implicit obedience from their subjects. Each must necessarily trench upon ground claimed by the other. It is therefore impossible to avoid jealousies; knowing as they do that it is impossible to "serve two masters." The Catholic priest in this city refers in his sermon to the fact that few but Catholics are ever convicted in our criminal courts; and says it is owing to their not enjoying the immunities of the Masonic lodge. We do not attempt to decide between them but will trust to their mutual criminations to develop the true "inwardness" of both institutions. Both cannot reign supreme and neither will be satisfied with anything less. These and all secret empires are compacts with darkness and seem to us like the bundles of tares in the parable. It will not be necessary to cast them to the flames singly; they are already self-bound to be cast to everlasting destruction.

H. D. WHITCOMB.

Our Mail.

Bro. Conrad Stegner, Northfield, Minn., sends $12 65 for subscriptions, of which one is from Charles Gebhart, of whom he says:

"He was bound by his oath, but comes out in the liberty. You can use his name as one seceder."

God bless the seceders—those who have the moral courage to cut loose from their allegiance to Baalism, though in the face of death penalties, and come over to the Lord's side! It takes more real courage to do this, and to face the scorn, contumely, hisses, reproaches, and injury in business and slanders of the world and the coolness of professed friends, and even of church brethren, than many a famed general ever exhibited on the battle-field. "Greater are the triumphs of peace than those of war," not only in their beneficial results but also in the sterling moral qualities which it takes to bring them forth. We doubt not that the number of seceders might be greatly increased if proper effort and prayer were given to the matter, and especially if a proper measure of appreciation were shown to those who for the sake of the Master have cast off the works of the devil, with all their entangling alliances. Let us remember these things.

Friend Thos. K. Bufkin, Lynnville, Ia., writes:

"We have just had a terrible hail and wind storm here, doing thousands of dollars damage to the crops and fruit of all kinds. We cannot expect a half crop of anything; yet we are thankful it was no worse, as our buildings were saved, minus glass on the west. The hail was so large and the wind so strong that as many as 120 lights were broken in one building. Around us we hear of buildings being blown down."

Bro. S. Bingham, Newark, Ill., writes:

"There is but a small number of real 'antis' here, but there is 'no surrender' to those few. The minister here in the M. E. church is doing more to build up the lodge than he is doing for Christ."

Bro. B. writes further that this minister has abused a Christian friend of his (a member of the above church and a Cynosure subscriber) on account of his opposition to the lodge. Ministers like this will have a terrible record to face in eternity if they are not very careful—a record either of wilful sin against knowledge or culpable ignorance. And especially will this be the case if they have been faithfully dealt with in Christian love by those to whom greater light on the lodge iniquity has come. In such cases let every reasonable effort be made, in a spirit of faithful, earnest love for their souls and the souls of those whom they will influence, to present the truth to them in such a way that by the aid of God's Spirit they shall be constrained to choose God rather than Baal. In most cases we believe that proper effort and prayer will accomplish this result.

John H. Wolfe, Olin, Jones Co., Iowa, sends donations to the Morgan monument fund, with the following:

"I have been at work hard in the field, so could not visit the neighbors to get money for the monument, but will keep at it. If it is not much we must remember that some of the largest monuments were built by small contributions. We should not be discouraged for God will surely carry us through. To my young friends: May you never be fettered and gagged, as repentant thousands now are,

to that society called Masonry—chained down, down to bitter woe. Is it not our God-given right to read and analyze its every hidden oath and penalty before we are lured in and chained to them for life? May you ever keep out of the institution of Free(?)masonry is the prayer of one who loves your soul. I would like to see the names of all the young men who will say that they will not join nor uphold any oath-bound secret society."

Sabbath School.

LESSON III.—July 17.—THE CALL OF MOSES.

SCRIPTURE.—Exodus 3:1-14.

[From Pilgrim Commentary.]

NOTES.

"Kept the flock." This shows that during the whole period of his residence in the land of Midian, Moses, although a son-in-law, was really in the position of a servant of Jethro. There is a striking contrast between the careers of Jacob and Moses. Both had the same experience, each living forty years in a foreign land, and becoming a son-in-law and servant of a man of wealth and rank. But Jacob was a shrewd, practical man, and in forty years made himself rich out of the wealth of his master. Moses, on the other hand, was an intellectual man, a thinker and dreamer, and at the end of forty years had nothing of his own, and only kept the flock of his father-in-law. It should be noticed, however, that Moses has been revered for ages, not only by his nation, but by the whole civilized world; while Jacob is to this day pointed at with scorn as an embodiment of trickery, deceit and meanness.

"Jethro." He seems to have been, not an idolator, but a worshiper of the true God, under his old Semitic name "El." But his religious notions were crude, and he was not altogether in sympathy with the religious ideas and customs of the family of Abraham.

"The back side of the desert." That is, the west side. In such expressions the Hebrews conceived of themselves as facing the east; and therefore "before" meant toward the east, "behind" toward the west, "the right" the south, and "the left" the north. Since Horeb, which occupied the middle of the peninsula, was on the west side of the desert ranged by the tribe of Midian, it follows that the home of Jethro was in the eastern, or south-eastern, part of the peninsula. The "desert" was not the utterly barren waste which the name suggests to us, but a region of sand and rock more or less thinly covered with shrubs and herbage, and having here and there spots of good pasturage. The word "wilderness" in the Scriptures always means a region of this description.

"A bush." That is a better interpretation which makes the bush indeed to represent the children of Israel, or rather the people of God in all ages, and the fire, which is the constant symbol of Deity (chap. 19:18, 40:38; 2 Kings 2:11; Isa. 33:14; Heb. 12:29), to represent the Divine presence; so that the burning bush represented the presence of God among his people (chap. 29:45; Ezek. 43:7; Rev. 21:3), "God with us" (Isa. 7:14; Mat. 1:18), and so was a type and prophecy of the incarnation, although of course Moses could not understand this particular meaning of it.

"Put off thy shoes." The same notions and customs prevail in the East to this day. An Oriental would feel insulted if a guest should enter his drawing-room with his shoes on. All Mohammedan worshipers take off their shoes before entering a mosque. In the Jewish tabernacle and temple, the same custom was observed, and the priests always ministered barefoot, as also did the priests in the temples of Greece, Egypt and India. In modern times, in western countries, Jewish worshipers still cover the head in the synagogue, but do not uncover the feet. The shoes were mere sandals or soles, attached to the feet by thongs or latchets (Mark 1:7).

"The God of Abraham," etc. These words were intended to remind Moses of the promises given to the patriarchs (Gen. 15:7-14, 17:4-8, 22:16-18, 26:3, 4, 24, 28:13-15), which the Israelites had inherited, and which had not yet been fulfilled. Our Lord found in these words a proof of the resurrection (Mark 12:26).

"Who am I." "He had become a different man in his exile. Formerly he had burned with eager desire to appear as the deliverer of his people, and had offered to effect it of his own accord; but now he sought in every way to excuse himself from the Divine command, by which he was called and equipped for the task. The training he had received at Pharaoh's court had borne its fruit, and this fruit was essential to the fulfillment of his vocation; but it also gave birth to pride, false confidence, and a trust in his own power, which were unsuitable for the work. The discipline of his desert-school had broken down this pride, and taught him humility, and had made him conscious of his utter weakness. His false confidence in his own power and wisdom had vanished, but he still wanted that true and proper confidence in the power and wisdom of God by which the weak can be made strong."—Kurtz.

"What is his name?" "It is not probable that Moses alluded to the multitudinous gods of Egypt; but he was familiar with the Egyptian habit of choosing from their many names that which bore specially upon the wants and circumstances of their worshipers."—Speaker's Commentary. According to Hebrew modes of thought and speech, the "name" is the whole manifestation of the nature and character, not merely a designating title. To give one a name, is to give him the attributes and qualities indicated by that name.

"I am that I am." More exactly, "I shall be what I shall be." It is the almost universal opinion that these somewhat mysterious words mean, in substance, "the Existent," implying existence, absolute, eternal, immutable, independent, personal, sovereign, involving all the supreme attributes and perfections of the Divine nature. A Being who could truly be described by this name, eternal, unchangeable in his purposes and promises, supreme and sovereign in his power, was One to whom the oppressed Israelites could look up with confidence and hope. The eternal and unchangeable being of God has always been a source of consolation and joy to his suffering people (Ps. 90:1, 2). The name "Jehovah" is substantially the same word as that which is here rendered "I am." It is the covenant name under which God has always been best known and most endeared to his people. The Jews used to regard it with such reverence that it was thought blasphemous even to pronounce it. It is to be observed that our Lord on one occasion used the words "I am" in a way which must have conveyed to his hearers the idea that he claimed to be the Almighty: "Before Abraham was, I am" (John 8:58). It is not surprising that the Jews, not believing it, took up stones to stone him to death for blasphemy, according to the law.

—W. H. Vanderbilt has given orders to the engineering departments of the Lake Shore and Michigan Southern and Michigan Central railways to reduce the grades wherever it shall be found practicable. He desires to make forty instead of twenty-five cars the average for freight trains on those roads. All this is being done with a view of reducing the cost of transportation, and enabling the companies to compete more evenly with the lake carriers.

Home and Farm.

ANTS.—Red ants may be banished from a pantry or storeroom by strewing the shelves with a small quantity of cloves, either whole or ground. We use the former, as not being so likely to get into the food placed upon the shelves. The cloves should be renewed occasionally, as after a time they lose their strength and efficacy.

FLIES.—Flies may be effectually disposed of without the use of poison. Take half a teaspoonful of black pepper in powder, one teaspoonful of brown sugar, and one teaspoonful of cream. Mix them well together and place them in a room on a plate where flies are troublesome, and they will very soon disappear.

KEROSENE.—Kerosene will soften boots and shoes which have been hardened by water, and render them as pliable as when new. It will also make tin kettles as bright as when new. Saturate a woolen rag and rub with it. Stains may also be removed from clear varnished furniture with kerosene.

INSECT PESTS.—Carpets relaid after their spring shaking cannot be exempt from danger without further protection. It is an excellent plan, when a room has been cleaned, to dust the edges below the base, and all cracks and crevices, freely with insect powder, or with best quality black pepper; repeating the process along the edge of the laid carpet, particularly those portions where the less movable pieces of furniture are to stand. Pepper is the most perfect safeguard against moths in packing away furs and flannels that I have ever tried, and I have tried it summer after summer. In making use of it against their attacks on the edges of a carpet, a mixture of salt has been recommended; the objection to which is, that dampness of the atmosphere is liable to melt the salt, and when dry the carpet will be stiffened, as if a glue-pot had been overturned on it. My ninepence' worth of pepper "straight" has invariably done more for me than the dollar's worth of camphor and patent preparations for some of my neighbors.—*Watchman.*

—It is often the case that cows come in after grass has become flush and there is danger that they may have swelled udders and that milk fever or obstructed teats may occur. When cows coming in thus late are in good condition, it is better to keep them off from grass altogether, confining them to the stable for two or three weeks before calving, and for a week or ten days afterward. By that time the stiffness and swelling will disappear from the udder and the milk will flow with freedom. They may then gradually be put out to grass without injury. During the time they are kept from grass they should be allowed to drink all the pure water they desire, as it allays inflammation, which it is important to guard against at this special period.

—A newly varnished carriage is liable to spot. To prevent this, some wash the carriage two or three times in clean, cold water, applied with a sponge instead of using a hose; this will help harden the surface, and prevent it, to some extent, from being injured by the mud or water getting splashed on the job. Never let mud dry on the surface and then wash off expecting to see no spots on the varnish. You will certainly be disappointed, and the only way to remedy the evil will be to have it revarnished. Soft water is better than hard water for the washing of carriages, as the lime which is in the hard water is very liable to injure the varnish.

STACKING.—If the hay preserved out of doors is to be drawn to the barn or stable before it is fed out, there is no necessity for building the stacks near the farm buildings. In fact it is better to erect them in the field where the grass that composed them grew. The labor of hauling the hay quite a distance when work is driving is saved. At least it is deferred till a time of comparative leisure. It is injudicious to place a large number of stacks near each other, as a fire started in one will destroy them all. It is especially dangerous to erect a large number of stacks near the dwelling house, as they are liable to take fire from sparks from the chimney. There is a similar danger in building them near the line of a railroad, as not only the stacks but the dry grass about them are likely to be set on fire by sparks from passing locomotives.

Clover hay should never be put in stacks, and timothy should be protected by a roof if it is practicable to do so. Red top can be preserved in stacks to good advantage, as it packs closely and sheds the rain tolerably well. Prairie grass is admirable for preserving in stacks. It becomes compact under pressure, catches little snow, and "sheds rain like a duck's back." It is an excellent plan to cover the tops of stacks of hay composed of cultivated grasses with long prairie grass.

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 7, 1881.

In Satan's Sieve.

While the Savionr confined his revival meetings to the regions of Galilee among country peasants, though the legions of devils met him and moved the Gadarenes to reject his preaching, by destroying their contraband hog commerce, yet he was comparatively unmolested in his work. His disciples were united and stood by him.

But when he "steadfastly set his face to go to Jerusalem," the seat of the temple and of the government, and where his cause was unpopular, his disciples were aghast—Why, Lord! "the Jews of late sought to kill thee, and goest thou thither again?" Then the whole of his church was put into the sieve of the devil. Ambition seized them. They disputed which should be greatest. James and John put up their mother to ask for them the highest seats in the church. Their treasury agent complained that Christ allowed a waste of money. Their leading bishop played double; at the hardest pinch of their affairs telling a lie and solemnly swearing to it; and rebuking the Son of God himself! and afterward eating with Gentiles and then shunning them to avoid unpopularity.

The disciples "had indignation" against James and John. Those disciples were mortified and silent about their detected dispute, "which should be greatest." They began to look hateful one to another. They lost their "first love;" and when the head and tail of society, the rulers and the rabble, were by intriguing leaders consolidated into a mob, and they saw Jesus in their hands, villified, maligned and spit upon, they forgot his stupendous miracles; forgot that he had foretold them that their church must be universally unpopular and hated by the world; "then they ALL forsook him and fled"!

As were the personal followers of Christ so now the United Brethren in Christ are in the sieve of the devil. Lancaster county, Pa., was their Galilee. At Isaac Long's barn a legion of devils were cast out. The new cause spread among the simple-hearted, true-souled people in the rural districts of Pennsylvania, Maryland and Virginia. As a church, they were at that time the nearest like Christ's first disciples, and their preachers, Otterbein, Boehm, Newcomer, Gneting and others, were nearest like the prophets of Galilee, perhaps, of any people on earth. They shouted "Hosanna to the Son of David;" and thousands on thousands of them are now "singing the new song which no man could learn but the hundred and forty and four thonsand," who had God's name and worship and not the dragon's.

Bnt these New Testament disciples were not heard from at Washington. They voted with pro-slavery parties, though they turned slaveholders ont of their churches. They, in their great meetings invited, by pnblic ontcry, all ministers to their stand, "*except Freemasons.*" But they did not, as an organization, "move on Satan's works" in the lodges. The lodge-leaders despised them as ignorant and unlearned. Masonic candidates said they were good Christians, while they voted for them. The lodges disregarded them, while they kept out of towns and cities, where cancnses are held and our rulers are chosen. Gen. Jackson was a Freemason. His minister, Poinsett, introduced the Scotch rite into Mexico, which, between the Yorkinos and Escoces, has been lodge-ridden, cursed, alternately governed by the two lodge systems, and so kept in revolution, ground as between the upper and nether millstone.

The Brethren churches "then had rest," and "walking in the fear of the Lord, and in the comfort of the Holy Ghost were mnltiplied." A change came over them. They started for Jerusalem. They set their faces toward the centers of influence. They built colleges; turned their faces toward cities and towns; and they were in danger of soon learning that turning Freemasons out of their rural chnrches and conferences, was nothing in comparison with the power they gave to the lodges of anti-Christ, by their money, industry, virtues, taxes and votes. Our general government is the prop and patroness of the lodges in all the countries of Europe.

As soon as the simple, beautiful, glorious church of the United Brethren started towards the seats of civil and moral power, the American Jerusalem, "Hell from beneath was moved for them to meet them at their coming." Their leaders were concerned for "Our Church," not for the Holy Ghost which originated, and the truths which saved it. A traitor Freemason stole one of their churches in Indianapolis. At Lebanon, Pa., (1869,) the lodges which had snaked their way into Brethren churches, lifted up their heads and hissed. "We must modify onr rule." "Our church is kept out of cities." "The Episcopal Methodists beat us." "They are good Christians, yet they get their men into power." Thus they "*envied* sinners." The men who would sanction the lodges were voted down more than three to one. And the good Bishop Edwards and all the holy brethren rejoiced.

But devils never own beat. In Dayton, 1873, and in Westfield, 1877, though in lower tone, the lodge seconders raised the old cry: "Our law is disregarded and broken; we must turn it into advice!" As thongh their damning hypocrisy conld not be seen and read of all men. They knew that the "advice" would be disregarded and that the snakes of the lodge wonld coil round and climb the pillars of their commnnion tables. Then strong men began to stand silent and timid men to qnail before the lodges. There was a time when for a considerable period good Bishop Edwards did not preach in the First U. B. chnrch in Dayton. Warner of Virginia defied the law. Good men began to look for a way to oppose the lodge and not offend Masons. Shuey employed Masons and Odd-fellows to help him print an anti-secret literature, while they worshiped devils in their lodges. Think how he (Shuey) took Christ and began to rebuke him in the persons of the reformers, for making his chnrch unpopnlar! When did he ever rebuke an oath-bound, adhering Mason, and where! Bishops Glossbrenner and Weaver truckled, like Mr. Facing-both-ways in Bunyan. Weaver gave aid and comfort to the nullifiers' organ. They sought to eject the *Cynosure*, which had stood by their church and still stands by it. They said they were opposed to the lodge: *but they opposed its opposers!* The Chambersbnrgh brethren were hated because of their virtues. They are now out of the chnrch to which they have paid and for which they have prayed, because they insisted on putting lodge-worshipers out of it! How much worse they are hated than the Freemasons and nullifiers are, and by those who insist that they are Anti-masons!

Then came the Lisbon conference (1881) in which such men as Davis, and Tobey, and Dillon and Shuck and Alwood and Floyd and even Bishop Wright *(proh pudor!)* are, by the *Itinerant*, branded as "fanatics," and that paper says, truly, the conference told them to "*take back seats.*"

Now let every godly man and woman in the U. B. church, know assuredly, that their beloved Zion cannot commit adultery with the lodge and prosper. Bro. Shuey has just now distributed $5,000 among the conferences for worn out preachers. It will act as hush-money. But the preachers who are silenced by such gifts will sell Christ for money as surely as Jndas did.

Meanwhile let us *all* remember that Satan desires to have *us* also that he may siit us as wheat. Let us not hate these brethren, as Paul did not hate his brethren, "because blindness in part hath happened unto them." Yet let us "rise up against the evil doers" and "STAND np for God against the workers of iniquity."

—The *Sword* is the title of a new paper to be issned from Washington, D. C. in September, edited by brethren T. F. Dolan and J. T. Micheal. It is to be issued monthly at 50 cents per year in advance. These brethren will conduct an energetic warfare against the powers of darkness. Their address is 805 H. Street, N. E., Washington, D. C.

—Bro. Stoddard spent last week in the vicinity of Mt. Ayr, looking after Elder Rathbun and his Masonic enemies. Arriving at Mt. Ayr Satnrday enening, 25th ult, and preached thrae times in the United Presbyterian chnrch next day. The trial of the wonld-be assassins was set for Tuesday, but was postponed for thirty days. That evening Bro. S. spoke in the Opera Honse at Mt. Ayr, and next day drove ont into the country to the house of Bro. Layton where Elder Rathbun was lying, and on Friday atarted with him for his home in Clarence. At Fairfield they stopped Friday night to rest, hoping to reach home next day. Bro. S. hoped to reach Chicago early this week and our readers may expect a full report of this ontrage in our next number.

—A full statement of the arrest of J. T. Michael in Alexandria, Va., on Sabbath, June 26, is printed elsewhere. The situation is an interesting one; if the Washington friends can take an appeal they can bring Masonry into court, and produce a powerful effect on the public mind. Bro. Michael wants funds to back him in making such appeal and in prosecuting the suit. *Who will help!* We would suggest such names as Joseph Travis, Philadelphia; S. B. Irwin, Brooklyn; Capt. D. Tracy, Vineland, N. J., and Geo. E. Jackson, Peekskill, N. Y.; who might be available witnesses. They are all seceders and are not remote from Washington.

—In connection with the letters from several brethren, printed and yet to appear, upon the condition of the United Brethren in Christ and their way out of present difficulty with the lodge, we promise a further statement next week, which will, doubtless satisfy them that the *Cynosure* does not and has not advised them to forsake the chnrch organization which they love and for which they have so long labored.

—There may be some friends whose fears were awakened by the reports of a fortnight ago of the discovery of Morgan's remains. We have a letter from one snch. He is alone, we hope, in his distrust of the overwhelming and abnndant evidence, which can be had of our pnblisher for a trifle, that the body of Morgan was found and buried in the Batavia cemetery. It is time that our readers were wise enough to distrust at sight this story from Batavia.

—The *Voice of Masonry* has found an old gentleman in New York who claims to have voted for Wirt and Ellmaker, and has no donbt that Morgan was murdered by Masons, but does not believe the body was found. The *Voice* publishes a letter from him with great and evident satisfaction, only taking exceptions to the statement of his murder. The *Voice*—innocent as a lambskin apron!—has undeniable Mason

ic evidence that Morgan went to Smyrna and became a Turk. The *Inter-ocean* lodge-man laughs at this and says he went to Australia and became a sheep-farmer. Perhaps neither ever knew that there is the best of "Masonic authority" that he went Smyrna and died there; that he also went to Australia and edited a paper until his death; that he also retired to the wooded wilds of northern New Hampshire or Maine and lived a hermit till his death; and that he also was known some years ago to be living among the Indian tribes of the southwest. These various methods of disposing of a bad case are all of *Masonic* authority, and only prove that the guilt of his "damnable taking off" still is heavy upon the lodge, and the blood spot will not "out."

—A dispatch was sent from La Salle, Ill., to the *Tribune* last week which says: "A section of the Anti-masonic party, which was supposed to have died in 1834, has been resurrected in this county, and made their existence manifest by getting up a remonstrance against the action of the building committee in inviting the Masonic fraternity to assist in laying the corner stone of the new court house at Ottawa on the Fourth." The meeting at Tonica which drew up the protest is elsewhere reported by Bro. Bailey. We shall know soon whether the taxpayers of LaSalle county were graciously permitted to furnish the lordlings of Masonry with a fine parade and a temple of Justice to put their infamous marks upon.

Books and Magazines.

In the July number of the *North American Review* Carl Schurz leads off with a suggestive paper on "Present Aspects of the Indian Problem," in which he discusses the Indian obstacle in the way of the country's development, the harmonizing of the habits, occupations and interests of the red men, the necessity of educating their youth, the making of the men themselves small land proprietors, and the offering of inducements to them to sell for a fair compensation the lands they do not cultivate. Next a caustic writer gives the views of "A Yankee Farmer" on "The Religious Conflicts of the Age," to the discomfiture of the modern Agnostic, Moralist and Evolutionist. "The Power of Public Plunder", by James Parton, appeals to the sons of our men of character and wealth, on patriotic grounds, to enter into politics, and become the safeguards of their country against rings and bosses. "The Common Sense of Taxation," "The Cost of Cruelty" and "A Study of Tennyson" complete the number.

The Morgan Monument.

The meeting of the monument committee in Batavia has attracted wide attention to the fate of Morgan and the present efforts against the order which took his life. Indirectly this movement has been the means of causing more attention to be given to this matter than would the holding of several conventions. It also appears that the lodge is growing restless under this scrutiny, which will only increase until the people will come generally to know that it is fit only for the protection of criminals.

RECEIPTS FOR WEEK ENDING JULY 2.

Abnery Boyle, $1.
J. L. Reynolds, 50cts.
Ellen A. Kellogg, 10cts.
H. Louis Kellogg, 10cts.
Total, $1.70. Grand total, $592.51.

The Ottawa, Ill., Court-house.

A meeting was called to assemble at Tonica to protest against the laying of the corner-stone of the new courthouse of LaSalle county by Freemasons. Delegates came together from Streator, Grand Ridge, Lostant, Palatine and Tonica. They represented that the Freemasons had brought themselves into contempt throughout the county by usurping the place of honor to the exclusion of others. All classes of citizens, including the more sensible Masons themselves, were opposed to allowing the lodge to glorify itself on an occasion of such general celebration by the county. After enthusiastic speeches had been made by persons from the different parts of the county, the following resolutions were adopted:

WHEREAS, It is, to us, a demonstrated fact that Freemasonry is in its nature and spirit opposed to republican institutions, and subversive of popular government; and,

WHEREAS, The Board of Supervisors of LaSalle county, or some subordinate committee acting by their authority or permission, has committed the work of laying the corner-stone of the new court house to the Masonic lodge, and has thereby slighted all other civic and religious societies and has affronted the sentiment of that large class of our citizens who are from principle opposed to the Masonic lodge; therefore

RESOLVED, That we earnestly protest against this usurpation and that we cause a petition to be circulated in the county against it.

The petition had but a little while in which to be circulated as it had to be sent by mail immediately, but about forty signatures, representative of different parts of the county were obtained, and the petition was sent on its mission, with the prayer that it might be like the sling in the hands of David.

A committee consisting of Messrs. Plumb, Howe, Buckley, Baird and Bailey, was appointed to call a county convention as soon as practicable for consultation and discussion of methods of work for the fall and winter campaign.

E. D. BAILEY.

—A memorial monument, to be located in Lincoln Park, where the last building was burned in the great fire of 1871, will be erected by the Chicago Historical Society. Upon one side of this monument will be inscriptions descriptive of the fire, its sweep, the number of lives lost, and the losses from destruction of property. On another side the specific amounts of charity that were sent here from different parts of the world. On still another side the account of the rebuilding of the city in ten years, the value of the structures, and other facts of a like nature.

—The new Chicago Directory contains 183,292 names, which indicates a population of 540,711, an increase of 37,406 in one year. Chicago, with its suburbs, which form practically one city, has a population of 600,000, and Cook county of 654,000.

—The presentation of the Star mail route cases to the grand jury in Washington has been put off till September.

IMPORTANT TO TRAVELERS.

SPECIAL INDUCEMENTL are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—The *Arrow*, published at Tabor, Iowa, shows good judgment in the following opinion: "We think secret societies are of sufficient importance to create an anti secret society party and have a presidential candidate. We think the principle of secrecy is inconsistent with a free government and should be discouraged; the badge of humanity should be sufficient to make us all brothers, but 'Man's inhumanity to man makes countless thousands mourn.'"

—The *American Wesleyan* in a note upon "off year" politics says that "the American platform is the best and purest foundation ever issued in the United States for a political party;" and nominates President Blanchard of Wheaton College as its next standard bearer.

—Thurlow Weed in a recent letter to the New York *Tribune* contrasts Conkling's imperious and hasty action with that of Wm. H. Seward in similar circumstances during the administration of Gen. Taylor, and again under Lincoln when Seward was the first member of the Cabinet. This contrast he says reveals on the one hand an enlightened and patriotic statesman and on the other a domineering and selfish politician.

—Of the course of Vice-President Arthur Mr. Weed says: "While there is nothing to surprise in, and nothing to hope from ex-Senator Conkling, the conduct of Vice-President Arthur is so utterly inconsistent, and in such strange conflict with all his political antecedents, as to astonish and bewilder his real friends. Those who knew Gen. Arthur intimately for nearly twenty-five years, as I did, esteemed him so highly as to be greatly pained in finding him using his high office, bestowed upon him by the Republican party, in protracted efforts at Washington and at Albany, first to deprive the Republican party of its majority in the United States Senate, and next to destroy its ascendency in the State of New York. Dark indeed must be the delusion which thus beguiles and misleads a man, who labored so long and so zealously to unite, harmonize and strengthen the Republican party."

The Vice President, Mr. Arthur, is furnishing the American people with one of the best and most convincing arguments in favor of the abolition of the superfluous office called by that name which it would be possible to make. He is now at Albany, taking an active part in a local intrigue against the government. Though it does not bring him within the same legal accountability, it is an intrigue not wholly unlike that in which Aaron Burr (then vice president) engaged, in Jefferson's presidency. The alleged aim of Burr was to alienate from the government of Jefferson the territory of Louisiana. The undoubted aim of Arthur is to alienate from the government of Garfield the province of New York. The methods and ulterior aim of Arthur may not be so illegal and revolutionary as those which it was suspected (but not proved) were intended by Burr, yet the essential character of the two vice presidential intrigues against the president is the same. In both, the spectacle is that of an heir-apparent to the presidency engaged in an intrigue against the president. It is, to say the least of it, a humiliating and disgraceful spectacle.

Moreover it suggests a great danger with which the country, at no very distant day, may be menaced. With but a single life between the vice president and the presidency, it it not difficult to imagine the national calamity to which the bad and dangerous precedent now making by the vice president may bring us when some bolder Cataline shall have been placed, to serve the designs of a revolutionary cabal, in that needless but too convenient office. The danger of that office, which the country has not hitherto discerned, the present incumbent is making tolerably plain.—*Chicago Times.*

Home Circle.

The Infant's Dream.

O cradle me on thy knee, mamma,
And sing me the holy strain
That soothed me last as you fondly prest
My glowing cheek to your soft white breast;
For I saw a scene, when I slumbered last,
That I fain would see again.

For I dreamed a heavenly dream, mamma,
While slumbering on thy knee,
And I lived in the land where forms divine
In a kingdom of glory eternally shine;
And the world I'd give, if the world were mine,
Again that land to see.

I fancied we roamed in a wood, mamma,
And we rested, as under a bough;
Then near me a butterfly flaunted in pride,
And I chased it away through the forest wide,
And the night came on, and I lost my guide,
And I knew not what to do.

My heart was sick with fear, mamma,
And I loudly wept for thee.
But a white-robed maiden appeared in the air,
She flung back the curls of her golden hair,
And she kissed me softly ere I was aware,
Saying, "Come, pretty babe, with me!"

My tears and fears she beguiled, mamma,
And she led me far away;
We entered the door of the dark, dark tomb,
We passed through a long, long vault of gloom,
Then opened our eyes on a land of bloom
And a sky of endless day.

And heavenly forms were there, mamma,
And lovely cherubs bright;
They smiled when they saw me, but I was amazed,
And wondering, around me I gazed and gazed,
And songs I heard, and sunny beams blazed
In the glorious land of light.

. . . . . .

And sing, for I fain would sleep, mamma,
And dream as I dreamed before,
For sound was my slumber, and sweet was my rest,
While my spirit in the kingdom of life was a guest;
And the heart that has throbbed in the climes of the blest
Can love this world no more.

—Intelligencer.

What Relations Shall We Sustain to the Reforms of the Day?

The mistaken opinion once obtained that man, to be holy, must withdraw as much as possible from his sinful fellow men, must get away from all corruption and temptations of the world and spend life in solitary meditation and devotion. Thence the monk betook himself to a cell, the hermit to his cave.

Now, while this opinion has been consigned to the tomb of man's past errors, while the Christian of to-day, with the example of his Saviour and of the apostle Paul before him, must believe in work, in going about going good, yet the influence of that former belief still remains, and while none are found to openly advocate the cell or cave, there are those who would get above the common arena of life, who would avoid the smoke, the hardship and dangers of battle; and climbing to some mountain top, far away from earth's dark shadows, would fain spend life in contemplating the glories of the heavenly world, the blissful haven of rest before them.

Not such is the Christianity, the holiness of to-day. No wrapping himself in his own blessedness and singing "himself away to everlasting bliss" is the work of the Christian; but to be up and doing, toiling early and late in his Master's vineyard, pulling up every tare, every weed; avoiding no nettle lest his hands be stung. Right down among the grime and sin of earth is his work. Out into all the highways and byways where sorrow wanders and shame hides, must he seek the erring and the lost. Who so fitted to win back to purity and holiness the sinner as he who believes in a Saviour from all sin? Shall the physician who has found the true remedy for the disease remain quietly at home, caring alone for himself and family, or shall he go forth and apply it to all infected? "Woe unto them that are at ease in Zion." "To him that knoweth to do good and doeth it not, to him it is sin."

Wherever and whenever we find sin we must lift up our voice against it. Whomsoever we find in error, we must point to the right path. It is not enough that we proclaim from our pulpits and press Christ a Saviour from all sin; we must endeavor to educate the people as to what is sin. Poor, fallen humanity not only needs to be instructed in the right, to be told that a consecration of "the whole spirit, and soul, and body" means a giving up of all appetites and pleasures that hinder one's usefulness, or tempt or mislead others. Hence the pulpit and press should speak out openly and boldly on all the reforms of the day —should aim, not only to consecrate people to the right, but should lead them in the right. One says, "Our mission is to spread holiness." What is holiness but right-doing, right action? Questions are constantly coming before us demanding action. We cannot shirk them. We must act in some way, and our acts, (whatever our motive) tend to the happiness or misery, the salvation or destruction of our fellow men. Now shall we go on blindly, satisfied with our good intentions, seeking or giving no light on these important questions? Take the temperance question. Every voter must act on that question. Is it no part of the work of holiness to help him to act right, to give him light and truth, to furnish facts to educate his "conscience to the proper point?" His holiness may save himself, but little will it do to save his poor drunken brother, if his vote place temptation in his path. "These questions," you say, "are either right or wrong." Bring public conscience up to the proper point, and it will be easily discovered whether these opinions are "right or wrong." And who is to do this? Is it for the holiness press to consecrate persons to take the right, and then leave it to the secular papers to teach them what is right? I fear it will take long to convert the world to holiness under such teaching. Besides, you cannot tell whether a person is sincere in his profession of holiness until you test him on some such practical question. It is very easy to submit in general to God's will, but not so easy to give up some special gratification, some bad habit. Put your finger on the darling sin if you would know whether the consecration was wholesouled. When the young man said "all these have I kept from my youth up, what lack I yet?" the Saviour replied, "Go and sell all thou hast and give to the poor." He could not stand the test; his holiness failed. So these questions are to test your readers, to prove them loyal to the principle of holiness, not only this, they are to help them to make the world holy. Holiness of heart should produce holiness of life, an eagerness to know and do the right. God has given us minds, he bids us use them—given us light and truth—he bids us seek it and spread it. "Why even of yourselves judge ye not what is right." "Why call ye me Lord, Lord, and do not the things which I say." "Come ye blessed of my Father." Why? Not because ye have been happy in your own mind; but because, "I was an hungered and ye gave me meat," ye fed my starving ones with the truth. Acts, not feelings, determine our character, and fix our eternal destiny. Hence we claim the holiness press should lead in "bringing the national conscience up to the right point" on all these great evils of intemperance, tobacco and Sabbath desecration; should aid in securing to every man and woman their inalienable and God-given rights.—*Mrs. M. A. Darwin in the Highway.*

Sin in City Life.

The facility afforded in a city for concealing sin is one consideration contributing to strengthen the temptation to its indulgence.

In villages and small towns it is not easy for men to be addicted to any form of vice without its being known. In the city, however, it is quite the opposite; and, where there is ordinary shrewdness, it is possible for a long time, to cover up vice and elude detection. In large communities all manner of crime has its secret dens, and the fact that they may be frequented without detection proves one of the most dangerous sources of their power. Cowper says,—

"In cities vice is hidden with most ease,
Or seen with least reproach."

And no one will doubt that the concealed bar-rooms, and gambling tables, and festive boards, and various places devoted to gay revels, present inducements that would have but little power to attract but for the secrecy they promise.

A fear of exposure is not the highest motive to a circumspect life, but, where nobler considerations have no influence, it is well that a regard for reputation should restrain some from ruin.

This bar of public opinion has saved multitudes from courses of sin that would have involved them in destruction, and to avoid it is the great problem with evil doers; for while there is a vast amount of evil that flaunts itself before the public eye, the great study of the wicked is, as far as possible, to hide all doubtful and dangerous forms of self-indulgence and sin. And this is one of the advantages afforded to such in the city. Let no one imagine, however, that this facility for secrecy in sin, and which contributes so much to enhance the power of temptation, will afford a perpetual screen. The declaration of God's Word is: "Be sure your sin will find you out." Nothing can be more sure. "There is no darkness or shadow of death where the workers of iniquity may hide themselves." To pursue a course of sin, with the hope of exemption from exposure, is to practice a most miserable deception; for no evil course can long be concealed. It will somehow betray itself; and, counterfeit character is just as sure of detection as counterfeit currency. One reason for this is that, in the natural and inevitable course of things, those who begin with secret sin are almost sure, in time, to show themselves bold and unblushing in their wickedness. By repeated acts of sin they lose their caution, and having betrayed their guilt, they even become bold enough to boast of it.

But not foreseeing such a result, the promise of secrecy prompts many to hidden indulgence, and the vain hope is cherished of perfect impunity in their courses of iniquity.—*Ex.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, July 7.—Our God is the God of salvation and unto God the Lord belong the issues from death. Psa. 68: 20.

Friday, July 8.—I am he that liveth, and was dead; and behold, I am alive for evermore. Amen; and have the keys of hell and death.—Rev. 1: 18.

Saturday, July 9.—My mercy will I keep for him for evermore, and my covenant shall stand fast with him. Psa. 89: 28.

Sabbath, July 10.—By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter.—Heb. 11: 24.

Monday, July 11.—Thou art my Father, my God, and the rock of my salvation.—Psa, 89: 26.

Tuesday, July 12.—The Lord hath set apart him that is godly for himself.—Psa. 4: 3.

Wednesday, July 13.—The Lord will hear when I call unto him. Stand in awe, and sin not; commune with your own heart upon your bed, and be still.—Psa. 43, 4.

Beware of that daughter of pride, enthusiasm. Do not easily suppose dreams, voices, impressions, visions or revelations to be from God. They may be from Him, or from nature, or from the devil. "Believe not

every spirit, but try the spirits whether they be of God."—*Wesley.*

Childrens' Corner.

The Children's Song.

God of heaven, hear our singing;
Only little ones are we,
Yet a great petition bringing,
Father, now we come to thee.

Let thy kingdom come, we pray thee;
Let the world in thee find rest;
Let all know thee and obey thee,
Loving, praising, blessing, blessed!

Let the sweet and joyful story
Of the Saviour's wondrous love
Wake on earth a song of glory,
Like the angel's song above.

Father, send the glorious hour;
Every heart be thine alone;
For the kingdom and the power
And the glory are thine own.

—F. R. Havergal.

My Hero.

I had but one hero in my childhood, and that was my brother whom I had never seen.

When I was born my mother died, and Douglas, then a lad of seventeen, was sent to the Naval Academy at Annapolis. He went into the navy a few years later as midshipman, and was sent on a four years' cruise.

Jenny, my sister, and I received boxes from him from China, Australia, India, with strange, costly toys, and joking, affectionate letters, which we prized more than the gifts.

We talked incessantly at school of "my brother, the captain," and believed that the adventurers of Sinbad were tame beside those which we imagined for him. He was, in short, the one heroic and brilliant, though unseen figure in our common-place lives, upon which we hung all the romance and fancy which came to us from other sources.

My father died when I was a boy of ten. Capt. Douglas came home in time to see him before he died. I remember being led with Jenny to father's bedside, where a tall, bearded man stood, who put his arms about us, and with a broken voice said:

"Before God, father, I promise you that they shall be my care!"

He was compelled to join his ship as soon as the funeral was over. The next week Jenny and I were removed to the town of Clinton, where we were placed at different boarding schools.

For nine years this invisible brother was our guardian angel. Nothing that money could supply was wanting to us. His letters, always full of a sailor's rollicking fun, were also tender as a woman's.

There was a strange sensitiveness, too, in his affection that might have belonged to a mother.

Whatever schools we were in, he always insisted that we should be free to pass one day in the week together; and on that day we usually compared his letters or messages, and brought him before each other in yet more heroic colors.

There was a certain mystery about him, too, which added to our romantic affection. Why did he never come to see us? Surely in nine years he could have had a furlough.

We begged him in our letters to come, or at least to send us his photograph. But instead came only playful excuses.

"All very handsome men are modest," I said to Jenny, with the authority of a college senior, "and my recollection of brother Douglas is that of a man of superb presence and the highest type of manly beauty."

At last the day came when I was to graduate, and Jenny to leave her school in the same town. It was impossible for Douglas longer to remain wholly separated from us. We both wrote to him.

"Surely," I said, "you will no longer refuse to come to us. You have been father, brother—all to us. Let me show you to my friends."

I tried to tell him how noble he seemed to me; how I made him the model of my own life. "Come to us," I urged. "Help me to be a man like yourself."

Jenny enclosed a note, which I read and had half a mind not to send, so simple and girlish it seemed to me.

"Dear brother," she said, "we have a right to be with you. God has given us to each other. You are alone, and I feel that you need the love we have for you. Let us, at least, make a home for you; you have done everything for us."

As if Douglas could need poor little Jenny and me. I thought of the wisest and best men, the most beautiful women in the country, as only a court in which he moved like a prince.

The answer came almost immediately. Douglas could not be very distant. It was, oddly enough, addressed to Jenny. He spoke to her as if she was a woman.

"You are right, little sister;" so the letter ran, "I need more than you know the home and the love which you say you have given me. I had fully resolved never to show myself to you; but your words have moved me strangely. It is as if God spoke to me through them. I will come to you to-morrow."

I was wild with triumph. I was full then of boyish conceit and the desire to appear well in the eyes of the world. The Commencement day was a momentous epoch in my life. All of my college companions and my lady friends would be there.

I had spoken to them all of my brother. Had described his excellencies, and his nobleness of character. When I told them he was coming, they all desired an introduction.

"I expect him," I said to my most intimate friend, "in the noon train. I suppose the president and faculty will drag him off to the platform as soon as he arrives."

How happy and proud I was. Jenny's cheeks, too, were flushed, and her eyes shone with a brilliant light, but she was very quiet. The noon train came, however, and he was not there. The college hall was crowded in the afternoon, even the campus was dotted with gay groups to hear the address of the graduating class. But still no Capt. Douglas.

My heart beat high with anxiety. I glanced along the row of dignitaries. How they would shrink into insignificance before my brother's splendid figure in his uniform. He was every inch a man.

My turn came. I was the last speaker. I was well known to most of the audience, as I had been a long time in the college. The applause as I began and ended, was vehement, but I scarcely heard it. A train had arrived just before I had mounted the rostrum. Surely he was in it. Surely he would claim me now before them all.

I stepped down when I had finished, and took my place in the class to receive my diploma.

It was given. There was a short prayer, and all was over. Carrying the roll of parchment in my hand proudly, as if it had been a marshal's baton, I went out, with Jenny clinging to my arm, to the campus, crowded with my friends.

Leaning against the fence was a bloated, blear eyed man, whose worn clothes showed that he had walked a long way. Two of the professors were talking together behind the pillar by which I stood.

"Yes, that is he," said one. "Gone quite to the dogs. Rum! Rum! But he has one redeeming trait. For nine years he has sent his pay to support this boy and girl, and has lived himself on a mere pittance of his pay."

"But they never saw him. What induced him to sacrifice himself in that way?"

"They were all he had. The only drops of his blood in the world ran in their veins. The poor wretch has never had any body to care for him, and perhaps he thought these children might have some real affection for him, ruined as he is by his appetite for drink."

I stood, stunned and dumb—I—I! ——It was—it was my brother, my hero, that they meant.

At that moment the man came forward, trembling. He had not drank that day, and was unsteady from excitement and the want of liquor. "Robert!" He held out his hands appealingly. "I am your brother Douglas."

I made no answer.

I glanced around in deadly terror lest some one should hear him. They had all heard.

Then I looked him full in the eyes.

"This man is mad," I said deliberately. "You are nothing to me—nothing. I can own no relationship with such as you."

He staggered back as if he had been shot.

"Great God!" he muttered. "I did not expect this. But—I—have deserved it."

There was a sudden rush, and a sobbing cry, and Jenny had both arms around his neck. Douglas! Brother Douglas!" she cried, "I have you at last." Then she drew back, with one arm around him, and turning to a party of her friends who stood near, said, with a calm dignity:

"This is my brother Douglas. I owe everything I am and have in the world to him. And I have never seen him before. You will excuse me if I go with him now."

She clung to his arm and led him away.

"Let me go!" he said, struggling to withdraw from her. "Let me go back and die in the gutter. It's the only place for me."

"I will never let you go!" cried Jenny, passionately.

"Look at these people, how they stare at you walking with the drunken beggar."

"These people," said Jenny, steadily keeping her hold of him, "know but your one fault. I know you for the noble, generous, brave man you are, brother. Let us go away from here. I love you. We will make a home for each other."

She led him, weak as a child, to his hotel. And in spite of all my remonstrance she left town with him the next day. I could not overcome the feeling of disappointment and outraged pride. It was worse than foolish—it was wicked. Nevertheless, I left them, secured a position as a clerk, and worked my own way. I acted, in short, like an ungrateful coward.

When I found Jenny persisted in remaining with him I ceased even to write to her. The work she began that day she never gave up. She did make a home for him, the first he ever had known; made it cheerful and happy.

She dealt with his failing as a disease; watched over him night and day; when the struggles with the tempter grew too hard for him gave him medicine; prayed for him, clung to him, never lost patience nor hope, and showed him she had not lost them.

My motive in telling this story is to show that the drunkard may sometimes be cured by unfailing love and practical common sense.

She did cure him. He lived for many years and died in her arms at last. She had, it is true, good material to work upon. But there is almost always good material in the drunkard. His ailment is a physical as well as moral disease, and should be combated by physical as well as moral means.

When I attained full manhood I recognized the meanness and cruelty of my position towards them. I went to my brother and humbly begged his pardon. He forgave me, but I have never forgiven myself. The remembrance of this one chance which I lost to show myself a man humbles me with regret and mortification.—*Selected.*

The Commencements.

WASIOJA.

The graduating exercises for the year 1881 took place on the evening of June 15th.

Notwithstanding the threatening aspect of the weather, the chapel was filled to overflowing. After the preliminaries of introduction, consisting of music and prayer, an oration was delivered by J. E. Gilman, subject, Reformation. The speaker gave a historical review of the reformations of the past, showing that the world does move. Coming to the present, he spoke of the reformations now in progress, specifying emphatically that of temperance and anti-secrecy, also alluding prospectively to those which are to follow. So well did Mr. Gilman succeed that the conclusion was that he is himself a reformer.

Next we listened to an oration by A. B. Gould, subject, War. Mr. Gould showed that the history of the world is largely the narration of the atrocities of war; that the fact that men, and women too, admire no other heroes as they do the heroes of the battle-field, is ominous of evil to our country; also, that to be a warrior is not to be a statesman. Such was the manner and earnestness of the speaker, that the impression was made, that war has no redeeming features.

The next thing in order was the presentation of diplomas, which was done by the Principal with appropriate remarks, in an impressive manner.

The last exercise was the Principal's address, subject, Preparation. Prof. Paine argued very conclusively the necessity of a preparation for the work of life, whatever it might be, showing that mental culture is beneficial in every department. He did not want his speech to be lost by any part of the audience, therefore he said, lest the ladies might feel themselves excused, he thought women ought to vote whether they want to do so or not. But, although some of us felt rather small on account of our lack of preparation we conceded that it was a good speech.

The music for the occasion was appropriate and well rendered, conducted by Mrs. Hilman of Mantorville and our Wasioja boys and girls.

The exercises closed by benediction, after singing the doxology' "Praise God from whom all blessings flow." W. C. Mullenix.

EDUCATIONAL NOTES.

—The Freedmen's College at Knoxville, Tennessee, Pres. John S. McCullough, has been introduced to the *Cynosure* readers by Bro. H. H. Hinman. There have been during the past year 188 pupils in attendance, 11 of whom are in the college proper. The *Instructor* urges its wealthy readers to establish scholarships there to enable students to complete a full course.

—The Westfield, Ill., *Pantagraph* speaks thus of the future of Westfield College: "The Board of Trustees, after careful deliberation and diligent investigation, unanimously elected the following faculty for the coming year: Dr. S. B. Allen, president; Prof. Scott, of New York, professor of languages; W. R. Shuey, professor of mathematics; Rev. E M. Goldberg, professor of German, French and Italian languages; D. W. Doran, professor of music, drawing and painting, and assistant teacher; and Miss Emma M. Linton, principal of the ladies' department. It is not yet known that the president will accept, though it is the earnest wish of all the students, at least, that he may. The financial condition of the college was carefully reviewed, and a plan was inaugurated for raising $30,000 as an addition to the endowment fund of the college. Mr. E. R. Connelly was appointed local and financial agent, and Revs. W. C. Smith and L. S. Chittenden traveling agents."

—Commencement at Berea College, Kentucky, was attended by a crowd estimated at 4,000. It is one of the great events of central Kentucky. There were seventeen graduates, who presented ten orations and seven essays. Black and white were mixed without discrimination in both the class and the audience. At the close of the college exercises, Lewis Clarke, who furnished Mrs. H. B. Stowe the picture of George Harris in "Uncle Tom's Cabin," spoke for half an hour. He resides in the vicinity.

—It has become of late quite popular for Eastern colleges to announce a day for examination of candidates here in Chicago. Beloit and Dartmouth lately captured one each in this way after much advertising.

—A petition with forty signatures of the Boston Alumni of Dartmouth College has been presented to the Board of Trustees, expressing the opinion that President Bartlett should resign. A dispatch from Hanover, N. H., says that an investigating committee inquired into the difficulty between the president and the faculty. The charges allege that the habitual insult and discourteous and dictatorial manners of the president in official intercourse with associate members of the faculty has stifled all free and independent discussion of college matters; that the president has deliberately and intentionally imperilled the influence of the faculty with the students; has systematically asserted his official influence to impair and diminish the prosperity of different departments of the college; that the president has so far lost the confidence of the associate members of the faculty that out of a total membership of twenty-three residents sixteen openly express a belief that the best interests of the college require his resignation, etc. Each charge is accompanied by many specifications. The answer of the president to each charge was a substantial denial.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

The Reformed Synod and Lodge Fellowship.

The Synod of the Reformed church this year at Hudson, N. Y., met again the question of Masonic fellowship presented by three of the Western Classes. The memorials, says the *Intelligencer*, "covered substantially the same requests, and set forth the same grievances which have been presented to the Synod in the past, and concerning which full deliverances have been made. The Committee therefore thought it unnecessary to discuss the subject again at length, as the report of 1880 was an exhaustive consideration of the whole matter and excludes the necessity of again opening this vexed question."

The report of 1880, though intentionally made so general as to allow a safe and large corner for all the lodges, yet condemns them if they are proved anti-Christian in character. That report reads thus:

Resolved, That while, on the ex parte evidence of the memorials now before it, this Synod cannot properly give its official testimony for or against Freemasonry and other oath-bound secret societies; and while it holds as sacred the indefeasible rights of all its ministers and members to their individual conscientious convictions and liberty of speech and action, subject only to their prior loyalty to Christ and to his church, yet it hereby declares that no communicant member and no minister of the Reformed church in America ought to unite with, or remain in, any society or institution, whether secret or open, whose principles or practices are anti-Christian or contrary to the faith and practice of the church to which we belong.

Resolved, That this Synod solemnly believes and declares that any system of religion or morals whose tendency is to hide our Saviour, or to supplant the religion of which he is the founder, should receive no countenance from his professed followers; and furthermore, that no human, benevolent, or philanthropic, or reforming agency in this world can take the place of the church of our Lord and Saviour Jesus Christ, whose principle is to "do good to all men, but especially to those that are of the household of faith;" and, therefore, that all who belong to this church are in duty bound to give it the pre-eminence over all inferior institutions, and to promote to the utmost of their power its unity, peace and prosperity, and especially its great charities and philanthropies."

The protesting classes took up their argument from this standpoint, proving from arguments which would have been conclusive to any minds but those over which the sorcery of the lodge had thrown its spell, that fellowship with the lodge is utterly inconsistent with Christianity. Their efforts were as ineffectual as before, for the following report was laid before the Synod and the last item being laid on the table, was adopted:

Resolved, That this Synod emphatically reaffirms its action of 1870 and 1880, upon this subject, as fully setting forth the mind of the church in regard to it, and showing that the Synod, as such, does not sympathize with Freemasonry and other oath-bound secret societies.

Resolved, That this Synod hereby declares, that it has neither the power nor the disposition to interfere with the prerogatives of the lower bodies in the exercise of discipline, except only in the manner presented by the constitution.

Resolved, That the Synod affectionately request the memorialists to consider this as an issue settled and that the consistories and classes, in the exercises of discipline against all classes of offenders, be enjoined to observe all the requirements of the constitution and carefully to avoid any action that may tend to schism in the church of God.

This then is the condition of the Reformed churches: The major part of them practice and uphold a system of idolatrous worship as gross and palpable as was Jeroboam's calf-worship, while the Hollanders protest that their religion and worship should be Christian only and separate from all forms of lodgery. To ordinary minds there can be no agreement between the two until the adulterous lodge connection is repented of and thoroughly put away.

—Bro. C. F. Hawley preached in the College chapel at Wheaton, last Sabbath.

—On the second day, June 22, of the late meeting of the Massachusetts Congregational Association in Springfield, A. H. Quint resigned the office of statistical secretary which he has held for 25 years. It is not said whether he has also resigned his position as Grand Chaplain of Masons. The reason for the

step is his removal to Dover, New Hampshire.

—Several Chicago papers published last week an appeal for missions in Africa from Mr. Wm. E. Blackstone of Oak Park, Ill., the appeal was accompanied by an excellent map.

—A new Free Methodist church was lately dedicated in Oil City, Pa., free from debt.

—Bro. Edward Mathews of Michigan, has lately been relieved of a disagreeable deafness, with which many of our readers know he was afflicted. He gives God all the glory. He will be, during the month of July, laboring in camp meetings at Kalkaska, Presque Isle and Sand Beach, Michigan.

—Rev. S. F. Stratton of Downer's Grove, Ill., brother of the editor of the *Am. Wesleyan*, lately preached on the subject of kindness to animals. The discourse has been published in the organ of the Humane Society of this city.

—The United Presbyterian Board of Publication, Pittsburg have issued three tracts written by Dr. J. G. Carson of the Zenia Theological Seminary, in book form. One of the three is on the subject of secret societies. We have not seen it, but are certain, from the well known ability of the author, that it is a valuable contribution to reform literature.

—After nine years of labor in the Island of Formosa over 2,000 people have renounced idolatry and adopted Christian worship.

—According to the last Congregational "Year Book," the net gain in churches in that denomination is only nine over last year, and in membership only 1,792, which is less than one member to a church.

—It is understood that the late Joseph Mackay, of Montreal, Can., whose estate is valued $1,000,000, bequeathed it all, except $150,000, which has been left to a niece, to Protestant charities of Montreal and to the educational and missionary work of the Presbyterian church in Canada.

—The *Brethren at Work* (Dunker paper) says that the great annual meeting of that sect lately held at Ashland, Ohio, cost not less than $100,000 when all the items are counted up.

—Major D. W. Whittle, the well-known evangelist, returned home last week after about a year's absence in England and Scotland, where he has been holding successful services. In some places the results of the meeting are considered equal to those held by Moody and Sankey. Major Whittle will spend some time here, and will assist in the Gospel work of the Y. M. C. A.

—Ancient Nazareth is now the site of an orphanage under the supervision of the Education Society of England. It has been opened four years and there are in it now thirty-six girls of ages varying from four to fifteen. Here, whether of Greek or Latin, Moslem or Jewish parentage, they are all taught to love the one true God and Jesus Christ whom he has sent. They have a beautiful home, built by the generosity of English travelers.

—In the Tso-Kyi district, about seventy miles south of Hangchow, China, the Gospel has spread with great rapidity in the last four or five years; and altogether about a hundred and forty have been baptized. The work began through a visit of a scholar of that district to Hangchow, where he heard the Gospel, and received it. Returning home, he feared persecution, but, to his astonishment, found his relatives and friends ready to hear and accept. Encouraged by this he went on telling others of the truth, and the work has advanced to the present stage entirely through native agencies, except the visits of a missionary to examine and baptize converts.

—The island of New Guinea, lying north of Australia, although in territory as large as the entire German Empire, has hitherto been a *terra incognita*. Efforts are now being made to reach it with missionary light. The inhabitants are man-eaters and thieves, but missionaries have manfully undertaken the task of introducing civilization and Christianity among them. We doubt not that, if the proper missionary effort is put forth, New Guinea will follow in the wake of other South Sea islands, and become a center of trade, agriculture and prosperity, as many other of the cannibal islands have done. The Gospel will do it.

News of the Week.

—President Garfield and Secretary Blaine entered the Baltimore and Ohio depot together about nine o'clock Saturday morning to take the train to Long Branch, when an assassin shot the President twice with a heavy pistol. The man was immediately arrested. The wounds were in the right arm and just above the right hip. The President was attended by physicians, and removed to the White House in about an hour.

—The national debt of the United States for June was $2,069,013,569, a decrease of about $12,500,000.

—Fifty-four national banks were organized during the fiscal year just closed, nineteen went into voluntary liquidation and there were no failures. The number now in existence is 2,122.

—The police of Cincinnati have jailed the proprietors of a turf exchange and five of his clerks for selling pools. Another operator and two clerks were arrested for putting up a board for the sale of combination pools.

—Ex-Senator T. C. Platt withdrew from the contest in the Albany legislature last Friday to the great disgust of Conkling and Arthur. The immediate cause is his criminal conduct with a woman in the hotel where he was stopping. He threatens to prosecute those who discovered and published his disgrace. Richard Crowley, a personal friend of Conkling, will be voted for in his place.

—The steamboat Phaeton burst her boilers near Maysville, Ky., and was blown to pieces. Five persons were killed and five injured. The Phaeton was racing when the explosion occurred.

—The harvest in southern Kansas is about over. The wheat is of excellent quality, but the average is fifteen bushels per acre as compared with sixteen last year.

—At a conference of physicians in this city last week it was stated by Dr. DeWolf of the Board of Health that immigrants were coming to Chicago at the rate of from eight hundred to three thousand daily. It was the practice of the health officers to meet incoming trains thirty or forty miles outside of the city and make an examination. It had to be acknowledged, however, that this examination was necessarily imperfect. Of sixty-two cases of small-pox now in the pest-house, fifty of the patients could not speak English.

—Vessels were chartered in the port of Chicago last Friday for the unusually large amount of 1,065,000 bushels of grain.

—Eighty building permits were issued in one day last week, in the building department of this city, the largest number since the department came into existence.

—A temperance detective, named Sibley, who caused the arrest of several saloon-keepers at Leavenworth, Kansas, was assaulted by one person summoned as a witness, and is now threatened with lynching by the liquor interest.

—The directors of the De Lesseps canal company have practically completed the purchase of the Panama railway, for $17,500,000 and the canal is to follow closely the line of the track.

—Ex-alderman Clancy, of Ottawa, Ont., entertained thousands of people by an exhibition of his flying-machine, on which he has been at work for thirty years. It has wings and is worked by a crank, and he kept steadily in the air for a quarter of a mile at an average height of twelve feet.

—A great earth-slip is in progress near Sigmsweur, in the canton of Berne, Switzerland, above the Lake of Thurn. A stretch of land, on which are meadows and houses, is gradually slipping down toward the lake.

—An avalanche in the canton of Grisels, Switzerland, overwhelmed 1,300 sheep and their sheperds.

—The Europeans at Sfax, in Tunis, have taken refuge on the ships in port. The Arabs at that place fired on a French steamer loaded with troops, and the French consul had his arm broken by a blow from a stick. The insurrection grows alarming.

—Irritation against France is spreading in Spain. French journals and the authorities are accused of concealing the fact that seventeen hundred Spaniards perished at Oran, in the Arab raids. Many Spanish refugees are arriving from Oran. Spain demands compensation for losses.

—It is reported that Mr. Dudley, the new commissioner of pensions, is about to place that bureau pretty much in the hands of the leaders of the Grand Army of the Republic, and of two hundred clerks to be cut off nearly all are ex confederates.

—The storm of June 27th in Washington was very destructive. The city hall, the Baltimore and Ohio depot, the Masonic temple, the Franklin and Wallach school buildings St. Aloysius' and Trinity churches, and the pension office were badly damaged, and over one hundred private residences unroofed. In some cases roofs were lifted off and dashed against houses on the opposite side off the street. One thousand two hundred and sixty shade trees were blown down, and four hundred street-lamps damaged.

—The comet which has been visible in the northern heavens for two weeks was estimated on the 29th ult. at the Washington naval observatory to be about thirty million miles from the earth. Its nucleus is seven hundred miles in diameter, and the envelope about the nucleus two hundred thousand miles in diameter. The tail is calculated to be five million miles in length. On the 20th of June last it came nearest the earth, being then but ten million miles away.

—It is estimated that during the fiscal year ending June 30th there will have been used 320,000,000 postal cards, making a total for the last four years of almost 1,000,000,000. The proposals for bids for next four years called for $2,000,000,000, and it is not unlikely that the number sold next year will amount to very nearly 500,000 000. The 320,000,000 sold this year, if connected end to end, would run a gridle around the world.

—The census of the United Kingdom, which is rapidly approaching completion, will show the population to be about 35,000,000, an increase of about 4,000,000 in ten years.

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Temperance Notes.

More than thirty Colorado mining companies have decided not to employ in any capacity men who use intoxicants as a beverage.

Dr. Wines, in his recent work on prisons says, that the prevailing disease in the prisons of Victoria are those resulting from previous intemperate habits.

Judge Anthony, of the Chicago Criminal Court, sentenced John Carey, a saloon-keeper, to pay a fine of $100 and be imprisoned ten days for selling liquor to a habitual drunkard. It is the first conviction of the kind. The case was fully examined, the drunkard's wife and children, of whom he has twelve, were called in to testify.

The liquor dealers of Michigan have formed themselves into a secret association known as the "Brewers' and Saloon Keepers' Nihilistic Confederation." The members are bound by solemn oath not to divulge the secrets of the order. Traitorous members are summarily dealt with on nihilistic principles. Temperance workers, and especially members of the legislature not favorable to the beer interest, are requested to take warning.

The report of J. R. Dodge, special agent for the collection of statistics of agriculture, showing the tobacco product of the United States for the census years 1880 and 1870, was issued from the census office June 22. A comparative statement presented in the report shows an increase in the production of 80 per cent. during the decade, the product in 1880 being placed at 473,107,573 lbs., and that of 1870 at 262,735,341 lbs.

The Twenty-first Annual Convention of the National Brewers' Association held in Chicago in May, was remarkable for its large number of delegates and the greatly increased amount of wealth and production which they represent. Nearly every State in the Union was represented. From statistics of the internal revenue bureau the receipts from the government tax for 1880 were $2,100,000 greater than in 1879, while the brewers' special tax decreased $1,383, showing that the business is enlarging, but concentrating into fewer hands. The aggregate production of fermented liquors had increased from 1,765,000 barrels in 1863 to 13,347,000 barrels in 1880. The stamps on these barrels brought to the government a revenue of $13,172,000. New York pays $4,358,000, Pennsylvania $1,299,000, Ohio $1,181,000, Wisconsin $813,000, Illinois $767,000, Missouri $711,000, Massachusetts $649,000. The executive committee recommended that a test be made as to the constitutionality of the prohibitionary constitutional amendments passed by the various State legislatures. The committee on agitation reported that the exportation of domestic malt had increased largely. One Mexican importer took $150,000 worth of American beer; Brazil, $53,000, and the U. S. of Colombia, $45,000.

Liquor the Chief Cause of Crime.

The annual report of the Massachusetts bureau of statistics gives very valuable statistics concerning the connection of temperance and crime. The first part of this report is devoted to the consideration of "industrial arbitration and conciliation," but the second part deals with statistics of drunkenness and liquor selling in Massachusetts, covering a period of ten years from 1878 to 1879 inclusive. Some of the facts elicited by this investigation as to the prevalence of intemperance are quite startling, but none more so, perhaps, than those which relate to the influence of intemperance upon crime. The investigation developed this rule, that the denser the population the more drunkenness. The criminal cases brought before the courts were carefully investigated.

The results appear in the statements which follow. The total number of sentences for the year was 16,897. Of these 12,289 were sentences for the various grades of drunkenness, or for keeping or selling liquor without a license—the latter numbering 68. Of the remaining 4,608 offences, 2,097, or 45 per cent., were committed by men under the influence of liquor, and 1,918 by men who were in liquor at the time of the formation of the criminal intent. In 1,804 cases the intemperate habits of the offenders were such as to induce a moral condition favorable to crime, and 821 were led to commit crime by the example of intemperate men. Of the 4,608 convictions, the total abstainers numbered 1,158, the moderate drinkers 1,918, and the excessive drinkers 1,317 These facts fix the relative proportion of crimes other than mere drunkenness due to intoxicating liquors, to similar crimes perpetrated by total abstainers, at about three of the former to one of the latter.

If the sum total of convictions is taken into consideration the startling fact is shown that 82 per cent. of the crimes committed in Boston during the year 1880 were connected directly or indirectly with the influence of liquor. It would certainly be something gained if three-quarters of the crimes against society, established by convictions in the courts, could be abrogated by the abolition of the liquor traffic; and this does not take into consideration the innumerable other offences not classified as crimes in the eyes of the law, but which none the less tend to poverty, disgrace, sorrow and misery, filling our asylums and alms-houses, and breeding continually a low moral condition that is the forerunner of crime, and which such abolition would in a great degree dispose of. These acts of record greatly outweigh the dictum of any man whose prejudices and habits as well as official tenure are reasonably supposed to depend upon the favor of the liquor vendor.—*Syracuse Journal.*

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No. 3	97	1 02
Rejected	73	76
Winter	1 06	1 09
Corn—No. 2		44¼
Rejected	37	38
Oats—No. 2		38
Rye—No. 2		1 01
Bran per ton		8 00
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	10 00	13 00
Prairie	7 00	8 50
Lard per cwt		10 73
Mess pork per brl		16 37
Butter, medium to best	12	20
Cheese	3	8
Beans	1 00	2 40
Eggs		15
Potatoes, per bu	50	90
Seeds—Timothy	2 30	2 40
Clover	4 00	4 25
Flax		1 20
Broom corn	3	9
Hides—Green to dry flint	8	16
Lumber—Clear	38 00	50 00
Common	11 50	13 50
Shingles	2 75	3 10
WOOL—Washed	30	40
Unwashed	12	22
LIVE STOCK—Cattle extra	5 75	6 30
Good	5 50	5 65
Modium	5 25	5 40
Common	2 35	5 20
Hogs	4 75	6 00
Sheep	3 25	5 00

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Flour	$3 75	8 00
Wheat—Spring	1 15	1 20
Winter	1 24	1 27¾
Corn	51¼	57⅜
Oats	47	52
Lard		11 10
Mess pork	16 00	17 00
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Cheese	2	9
Eggs		14
Wool	14	46

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"In Secret Have I Said Nothing."—Jesus Christ.

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Topics of the Time.

One of the best results of the attempted assassination of President Garfield will be, if rightly improved, the strengthening of the faith of the public in the power of prayer. As a nation, we were plunged into grief, when our President's life seemed trembling in the balance. Christians generally resorted to prayer. Even the daily press affirmed that if our chief executive was restored to health, his would be a remarkable instance of prayer cure, since his own church were holding stated prayer meetings three times a day in his behalf, and colored people and Christians old and young were especially beseeching God for his restoration to health. David went to meet Goliath "in the name of the Lord of hosts, the God of the armies of Israel," and achieved through him a complete and brilliant victory. But the first *cause* of their triumph seemed to be entirely forgotten when the women sang: "*And* David *his ten thousands*," instead of giving God the glory. If our chief executive is fully restored to health let us avoid the folly of attributing his recovery to a cheap pistol or to medical skill. Let us devoutly, thankfully "sing unto the Lord for he hath triumphed gloriously." Let us pray yet more earnestly that President Garfield may be in the fullest sense of the word "A minister of God for good, a revenger to execute wrath upon him that doeth evil;" and, if God grants this petition, humbly unite in giving him all the glory.

There are several branches of the Land League, in sympathy with Irish independence, in Chicago; but there is about as much sympathy between them and harmony in their measures as between those famous Irish cats of Kilkenny. Ireland is doubtless just as well off that it is so. The League in Ireland have a better hope. The English Cardinal Manning received a deputation of Irish farmers on Saturday and spoke his sympathy for the League which he held to be a legitimate organization, and which he should encourage while it was law-abiding. Under the control of the ecclesiastics of Rome he believed that the League would be directed "into a safe path." It is a time when Rome must gain or lose among her Irish followers, and her agents are not unskilled in the flattery that may deceive them or in the management that will gain control of their leagues for agitation. The only "safe path" Rome knows is that which centers in herself.

The president of St. Francis Xavier College of New York, a Jesuit institution, was a graduate of Yale in 1861. At the late Yale commencement, President Noah Porter called upon this gentleman for remarks and the circumstances of the occasion were so unusual as to almost deprive the graduate of his adroitness, for he could in his surprise think of little else to say than that he was a Roman Catholic and a Jesuit and the first who had ever spoken at a Yale Alumni dinner. His presence and invitation showed progress in the world in respect to Jesuitism, which was not so bad a system as many supposed. This is only one of a thousand instances proving how thoroughly modern Protestantism is becoming Romanized. Chicago pastors and missionary secretaries are not ashamed to pronounce eulogiums over the Jesuit priest who was the selected agent of Rome to pre-occupy our great Mississippi valley, for the purpose of surrounding and choking out the Puritan settlements of New England; and the Easter and Christmas festivities are year by year taking stronger hold upon a portion of the Protestant churches. When it shall be proved that history has recorded falsehood instead of fact respecting Jesuitism and Rome it will be time enough to pay our adulations to their representatives.

What is known as "options" in grain speculation has been frequently condemned by the courts as gambling, it being simply a species of betting on the future price of grain or other produce. The Supreme Court of Michigan has just rendered an important decision in one of these cases. One man loaned another money to "get up a corner" on wheat, expecting to share the profits, but instead was obliged to sue for the repayment of his loan. The Court held that a combination formed to artificially affect the price of any necessity of life was illegal, and the money advanced in pursuance of such contract cannot be recovered. It would be a question worth considering for many of our city churches, how many of their members are engaged in this demoralizing business.

The newspapers of Kansas whose lot is cast in with the liquor traffic have been diligently reporting that the prohibition law of the State is a failure, that liquor is as openly sold as ever in the cities, and every attempt to prosecute has failed and will continue to do so. While there are doubtless, and will continue to be, many instances of trangression, yet it is idle to suppose, and criminal to report any considerable violation or ignoring of the law. A leading journal in Topeka, the State capital, says: "With the exception of perhaps a half dozen places, the law is being observed throughout Kansas to-day, and rumselling is being stopped as no other law ever stopped it. Those who sneer at the effects of the law in order to cater to a depraved local sentiment will meet with a day of retribution yet."

Most of our cities prohibit the more dangerous part of the fireworks made for 4th of July celebration, but the law is quite as generally ignored from the mayor to the gamin. In Chicago license of this kind resulted in no less than *thirty-six* fire alarms, and only the excellent discipline and wonderful energy of the fire department prevented several disastrous conflagrations. The fire cracker nuisance, to which most of these fires were due, is of too little account in the sum of human necessities to suffer from it much longer. But it is not likely to be abated by municipal statutes for the next century. A more effectual way is for parents to prohibit it and conscientious dealers to second their efforts.

Letter of Isaac Preston to the Annual Meeting.

REVIEW OF A LONG AND ACTIVE EXPERIENCE IN CHRISTIAN REFORM.

Lockport, Ill., June 21, 1881.

Rev J. P. Stoddard,

Friend and Brother:—I have made a fond reckoning on attending the coming annual meeting of the National Association at Chicago, but am satisfied that the present condition of my health will not justify the attempt, and I must acquiesce in the disappointment. Indeed I have great reason for thankfulness to the Author of all our mercies that I have been favored with health and strength to attend nearly all the important meetings of the society reasonably within my reach, from the convention at Aurora in 1867, to the present time.

You know I was in and through the campaign of 1826 to 1831 against Masonry, and that I had some opportunity to learn the character and principles of the institution, and have since bestowed some thought and study on the subject. I have never had a doubt that it is one of the most gigantic systems of fraud, falsehood and deception that now exists on the globe. The initiate enters the lodge physically blindfolded and mentally blind, and if not satisfied on taking the first degree, is assured by the officers that it is only the introduction and that he will find all and more than he expects and to his full satisfaction, and so on till he reaches the third or the thirty-third degree, and then finds he is just as big a fool as the rest; yet many of them go right out from the lodge and tell their friends it is the quintessence of wisdom and science and the high road to triumphant success in business, and so draw them in and make of them just as big fools as themselves.

At the end of five years from the murder of the martyr Morgan, although the fraternity had succeeded in setting at defiance the authority of the courts and prevented the execution of the laws against most of the kidnappers and all the murderers, we did think the institution had received its death blow and could not survive the shock. It was understood that 40,000 of the 45,000 Masons in the Northern and Eastern States had forever renounced their allegiance to the lodge, and for twelve years from that time, till 1843, the Grand Lodge of the Empire State was not publicly known

to meet. The natural result was that public attention was drawn from Masonry and turned to the consideration of other public and absorbing questions.

About this time the agitation of the slavery question began to engross the attention of the people. I think as early as 1828 or 1829 Dr. Cox's house was mobbed in New York city for his opposition to slavery. The mob that drove the great anti-slavery convention from Utica to Peterboro soon followed, and in 1837, only eleven years after the murder of Capt. Morgan the four anti-slavery printing presses were destroyed and flung into the Mississippi river, and their owner, Elijah P. Lovejoy, murdered in cold blood by the respectable citizens of Alton, Ill., for his advocacy of human rights, the freedom of the press and his opposition to slavery. The right of petition was previously crushed in Congress. The fugitive slave law was enacted; the Dred Scott decision pronounced by Judge Taney, and the great battle for freedom in Kansas was fought and triumphantly won.

While these stirring events were passing, Odd-fellowship emerged from the mist and trades unions were multiplied, and that countless swarm of little auxiliaries to the lodge, Sons of Temperance, Good Templars, Daughters of Rebekah, and the multitude of other secret combinations for other objects came into existence.

All these movements had the effect to divert public attention from Masonry, and to encourage and strengthen the few remaining friends and disciples of the "old harlot" in resurrecting her dead carcass. And when the tocsin of war of the rebellion was sounded, the universal cry of the brotherhood was that every man who went into the army should be a Mason to save his own life and to secure his own personal safety in the hands of the enemy; and through the above agencies, and by such means the fraternity in the Northern and Western States has become far more numerous and powerful than before the noted era of 1826, and the spirit and animus of the institution is the same to-day it was then, though more caution is exercised in the means used to accomplish their ends. "The motion of straws indicate the course of the wind." I asked a neighbor to subscribe for *Cynosure*. He said, "If I should take that paper and it was known that I approved it I should lose more than two-thirds of my business in less than two weeks. I could not bread my family." He is a mechanic, a Christian man and a good citizen. I have such statements from other men in similar positions; and is it likely that Lockport differs in this respect from the rest of the world? Not at all. Freemasonry is the same here and everywhere. The same spirit that led to the murder of Captain Morgan consummated that of Elijah P. Lovejoy eleven years later—a spirit and determination to crush and annihilate whatever dares to oppose. The power of that institution to-day muzzles both the pulpit and the press over more than three-fourths of this country. Many of our good ministers who have no sympathy with the order, or who know it to be a fraud and a Christless religion, a system of deism, dare not raise their voice against it, knowing its influence and dreading its power. We are told that seven-eighths of all the Methodist clergy in the United States ("Tell it not in Gath") are sworn and voluntary adhering members of this *infidel club;* and it is mainly to ask you and other friends who will meet next Thursday to urge on all present, and especially all our agents and lecturers, both in the State and nation, to use all possible measures to free the Christian church from the paralyzing influence and from all connection with this modern Baal, this religious anti-Christ of this last time.

I have bestowed some attention to this part of the subject for the last fifty years and I cannot now recollect but one man that I have ever known who was a firm adhering Mason and an active, working Christian. He was a sound orthodox Mason, a firm supporter and officer of the lodge, was a member of the same church to which I then belonged and was *the* leading member of it. In the absence of the minister he led the prayer-meeting and in his exhortations and prayers was thoroughly orthodox, always interesting and always in accordance with the spirit and teachings of our Lord and his apostles. When I learned that he was a Mason I communicated to him my surprise and sorrow. After a short interview in which he said almost nothing, I asked him if he would read Mr. Finney's book on Masonry. His answer was, "No, I will not." Now this man for general intelligence, natural ability and mental power of discrimination was decidedly above mediocrity and it seems incredible to suppose that he did not know that this institution of which he was a sworn supporter was a system of deism and bald infidelity, and that the Saviour's name is not found in connection with any of the prayers of Blue Lodge Masonry; that it claims to communicate the "new birth" to its initiates; that by strict adherance to Masonic rules the members are enabled to live in a state of sinless perfection; and that "In the three first degrees all is found that the soul of man can require."

He must also know that in all their lectures, counsels and admonitions to initiates no allusion is ever made to any such being in the universe as a mediator between God and man, and this eminently intelligent and talented Christian man knows all this and of course must assent to it all when in the lodge, and when he leaves the lodge and enters the prayer-meeting he would stand up and admonish his fellow travelers to eternity that, "There is no other way or name given under heaven or among men, whereby we can be saved, but by the great atonement wrought out by our blessed Saviour for us." I called his attention to these features in Masonry but he said nothing in defense of them or of the order. He is "a bright Mason" and knows well how to keep his Masonic jewel, "a silent tongue." But such is Masonry and such is just the kind and amount of consistency that our Masonic Christian brethren are to be accredited with.

I wish again to urge the necessity of showing the church the true character of Masonry. But a very small part of the church are in the lodge and the great majority can hardly be made to believe the infidel character of its principles and teachings or the ineffable folly and contemptible indecencies of the initiation. I think we need some tracts that I have not seen, particularly showing the sinful character of the institution as set forth by the teachings of the very highest Masonic authorities and their most accredited lecturers in America and Europe with copious references with chapter and verse. Masons deny the truth of the revelations and multitudes in the church believe them false, and if a member of a church with Masons in it has the moral honesty and courage to speak or circulate the truth on the subject he is at once spotted as "a disturber of the peace of the church," and the power of the "secret empire" is at once put in operation to discredit him as a member. This every one knows that ever tried the experiment.

The Christian church was the main pillar that sustained slavery till the war, and it is the main pillar that supports this modern system of infidelity. If the church and the ministry would come out at once and renounce and expose the true character of this institution, it would die out with this generation.

In my judgment Christian men have no more right to be in affinity with Masonry than with any other infidel club from the Illuminati of France under Voltaire down to Tom Paine and "Bob" Ingersoll, and the church must be freed from this thralldom.

As I said at the beginning I had reckoned very much on attending this meeting; but it is very likely I have already attended my last Anti-masonic meeting. But when I and the few remaining members of the "Old Guard", the living witnesses of the great tragedy of 1826, are gone, the new generation will prosecute the war against this modern "Beast" of prophecy till the truth shall prevail triumphantly and the church be freed from this insufferable despotism.

I review with great satisfaction the years in which I have been connected with this Association. I shall ever recall the names and memory of those noble men and noble women who have in such a self-denying and self-sacrificing spirit so long labored and prayed and suffered reproach and abuse from the church and the world, for their devotion to this great and righteous cause. "Verily they shall have their reward." I shall not live to see the triumph, but I think my grandchildren may; for "Truth is mighty and will prevail." The Lord bless and sustain this whole noble band of workers in this great cause till victory shall crown their efforts with triumphant success.

In behalf of the cause for which we all labor and pray, faithfully and fraternally yours.

ISAAC PRESTON.

[From the Chicago Tribune.]

WILLIAM MORGAN.

THE NIAGARA RIVER THE PLACE OF HIS DEATH, AND NOT GENESEE COUNTY.

The following statement was made, as the date shows, nearly six years ago, but was not published at the time it was made, and had slipped out of mind and remained unthought of until now. The gentleman by whom it was made—the Rev. Mr. Van Doren—is a clergyman who lived for many years in this city, and who subsequently moved to Indiana. He was born and brought up in New York, and in that way came in contact with the persons to whom he refers. His affidavit is as follows:

"In the fall of 1839 I boarded with a Mrs. Graham, in East Brooklyn, L. I., the widow of the celebrated lawyer known as the attorney for the four men tried for murdering Morgan, who had published the "Mysteries of Freemasonry." During the six months, Mrs. G., with her family, told me the following facts. They demonstrate the actual murder of Morgan as near as human evidence can do it. In my last interview with Bishop Whitehouse, we had quite a lengthy talk of Mrs. G. and her husband, and Mrs. G. was a member of his church in the city of Rochester, N. Y.

"One evening, on returning home, he told his wife that he had received a retention fee of $10,000 to defend the men charged with the murder of Morgan. Her surprise was so great that she could not believe it. But he persisted in the statement that, in case he cleared them, he was pledged $10,000 more. She felt stunned, as if struck by a bolt of lightning. She began expostulating with him as to the awful crime, and the thought that her husband, a professed Christian, and whose talent, eloquence, learning, and fame she was justly proud, should shield miserable murderers, overcame her. She could neither eat nor drink. Then gathering her strength, she flung herself at his feet and begged him, for her sake, for their children's sake, for

his eternal well-being, under no circumstances to incur their guilt and stain himself with the blood on their heads, hearts, and hands. He was inexorable. 'I must have the splendid fee,' he said. 'I must have the fame their clearing will surely obtain.' She wept and was crushed under inconsolable grief. She refused to retire, and spent the entire, live-long night, alternately on her knees, pacing the floor, and weeping, as though it would prove the death of the body and soul of her honored and beloved husband.

"In the morning she came, as for a funeral, to the table and refused a crumb. She had no heart for anything, but sank down in sad forebodings that the wrath of God and vengeance due the crime of the four would blast her then happy household. Mr. Graham did plead their cause, cleared the murderers, and won the $10,000. The cause of his wife's depth of grief I omitted to mention. She asked him if he thought they were guilty. He replied that 'they had confessed to him that they murdered him on the Niagara river.' He knew he could trust her with the dread secret. He received the balance of the $20,000, believed to be the largest fee that had been paid in the land for a criminal suit brought to a successful issue. Mr. G. had a score of offers for partnership in the principal cities. He selected New York city. Business flowed in. For three years he rode the highest wave of legal fame and income. Then his wife's fears were realized in a terrible manner. His reason tottered. His mind failed. He went to Philadelphia and bought $2,000,000 worth of real estate. He sent for his wife. She came and brought him home, and with her once noble but then ruined husband, drove to the door of the Insane Asylum. She saw the large door close upon her idol blasted. From that dreadful dwelling of madmen and deranged he never departed. After lingering some years he died, and the funeral of his body was but a sad and solemn mockery of the funeral of his noble reason, prostituted for gain. That splendid advocate was a sermon and sacrifice to the thousands of aspiring jurists who were tempted to prefer gold to God. W. H. VAN DOREN."

Subscribed and sworn to before me this 1st day of November, A. D. 1875 HENRY BURDICK,
Notary Public, Cook Co., Ill.

Henry Bergh, Esq., President of the Society to Prevent Cruelty to Animals, says that if there was a "well-appointed whipping-post to every ten rum shops, where the fellow who makes a person drunk could be taken and receive a dozen or twenty lashes, the number of suffering wives and children would be reduced to a minimum."

Fancy runs most furiously when a guilty conscience drives it.—*Thos. Fuller.*

THE SERMON.

BY REV. J B. GALLOWAY, VERNON, WISCONSIN.

"The harvest is past, the summer is ended, and we are not saved."—Jer. 8:20.

This is one of the saddest words of the weeping prophet. Did you ever think of it—harvest past, summer ended, and no salvation? The doctrine of this text is, that golden opportunities may be forever lost.

If an individual, without the slightest preparation, should find himself face to face with such a winter as we have just experienced, he would be an object of profoundest pity. If a whole family should find themselves thus, without home, without food, without shelter, with nowhere to go, and nowhere even to look, they might literally take up the cry "The harvest is past, the summer is ended, and *we are lost!*" For starvation and death would quickly do their work and leave them pale and ghastly monuments to the folly of improvidence.

The good hand of beneficence has been manifested in the ordering of the seasons, and thus, in spite of the curse, grace reigns. The bow has been printed on the dark storm-cloud, and with it comes the sure and blessed promise of summer and winter, seed-time and harvest while earth remaineth. This is grace for nature and natural life; but it is not to these, except by way of illustration, that we would call attention.

Man is more than animal. He is a moral, a spiritual, an immortal being, with moral, spiritual and eternal wants, and it is about these the Spirit would have us think; for he says, "and we are not saved."

Salvation lost, therefore, is the dark background on which our text is written. And why lost? Not because there is no balm in Gilead, or no physician there. Oh no! If nature, as we see, becomes the almoner of the needy; and if God opens his hand liberally to supply the wants of everything that lives, would it not seem strange indeed if there should be no fountain opened for soul-thirst, and no bread of life for spiritual hunger? Oh faltering one, let inspiration drown your rising doubts with its "Ho every one that thirsteth! Come ye to the waters."

Let the voice of the mighty Saviour himself fill every cavity of your hungry soul, with his own living words, "I am the bread of life." "Come; for all things are now ready."

Oh yes, there is provision rich and abundant. There is summer time too, and a harvest; as the text clearly implies. And if we make New Testament application of these words, may we not truly say, that compared with other times, we are living in the world's summer, when the Gospel message is sounded in all lands, when its summer showers water every realm.

But we wish to make a particular application of these words of the prophet. There are periods in the life of every individual that may be called summer time—harvest time.

1. Youth is a harvest time. While it is true that "childhood and youth are vanity," yet on the other hand it is equally true that it is not only a sowing time but also a reaping time. I suppose it is true that a very large proportion of the members of the church of Christ to-day, who adorn the doctrine of God our Saviour, by living lives of faith upon the Son of God are those who took upon them Christ's yoke in their youth.

"Remember now they Creator in the days of thy youth." "They that seek me early shall find me." "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." The Jewish youth, we are told, became a child of the law at twelve years of age. This being so, why should not our baptized youth assume all the duties of our holy religion at the same age, or even younger? Especially, when we consider the simplicity of the Christian system, as compared with Judaism, and the vast amount of knowledge that must have been necessary to rightly discharge one's duties under a most complicated ritual, and a well nigh endless ceremonial law.

Come forward then, children, and claim your birthright. Sit down with the doctors and elders and hear and ask questions; and if your parents come seeking you, answer them as did Christ, "Know ye not that I must be about my Father's business?" It is not the wisdom of this world that fits us for the kingdom, but even the wisest and most noble must come in the might of the simple faith of a little child; and thus the weak things of the world are made to confound the things that are mighty, and the foolish things of the world to confound the wise. Have ye never read that "out of the mouth of babes and sucklings thou hast ordained strength; thou has perfected praise"? If these then are fit instruments for sounding out the high praises of our God they are surely fit for a place among the worshipers.

The song that gladdened Israel was concerning a child. "Unto us a child is born; unto us a son is given, and the government shall be upon his shoulders....and in righteousness doth he judge and make war. ....And out of his mouth goeth a sharp two-edged sword, that with it he should smite the nations." And so completely will the avenger be vanquished, and all enmity, even in the creature, be subdued under him (Rom. 8: 21.) that in the times of the coming glory "a little child shall lead them."

Let us then as fellow-helpers to the truth, be more diligent with the children. Let us cultivate the field of youth, from which such rich stores are gathered into the Lord's garner. These little prattlers that you dandle on your knees from morn till night are precious! "They are God's heritage." They are mighty too. Who knows but that some of them may yet, like Whitefield or Knox, shake the nations with the thunderings of truth.

And you, my young friends, let a noble ambition inspire your souls. Do not let this most convenient season, this harvest time of youth pass without being saved! May none of my young readers have to take up this most doleful lamentation—The harvest of youth is past, its summer is ended and I am not saved!

Life, with many responsibilities is already pressing upon you. You are called upon to assume or repudiate, for yourselves, the vows which your parents assumed when they dedicated you to the Lord. Did you ever think of the deep dishonor you cast upon your father and your father's God, when you deliberately turn your back upon these sacred vows? Will you take your way from under the parental roof, and at the same time trample under your feet with cold, stoical indifference, and as an unholy thing, a mother's prayers and tears? Aye more! will you turn your back upon Christ the faithful and true witness, who died for our sins according to the Scriptures; and upon the church which is his body, and for which he laid down his life? Will you close your ears to the entreaties of the Holy Spirit, who is here to lead you into all truth; whose voice, doubtless, you have often heard speaking to your heart, and saying, "This is the way, walk ye in it"? Will you turn your back upon heaven and eternal glory, and still head on toward ruin without remedy? Hear, I beseech you, the voice of God, "Turn ye, turn ye, for why will ye die?"

"A wise son maketh a glad father, but a foolish son is the heaviness of his mother." The apostle John in his old age said, "I have no greater joy than to know that my children walk in truth."

I remember once of visiting a father in Israel in the East, who had three sons in the West where I had been preaching. He was glad to see me, and he had many questions to ask concerning his sons. But I could see that his great concern was not about their houses or lands, or money or worldly fame; but what relation do they sustain to the moral conflicts of these perilous times? "Do they fear God and keep his commandments?" Are they loyal to the truth and willing to separate themselves from Babylon in all its forms, whether as church or lodge? These were the questions that were pressing upon his heart; and as we parted at the depot, he said, "I have no greater joy than to know that my children walk in truth."

Ah friends! this is consolation to every right-minded parent. It is like a well in the desert to the thirsty traveler, like the aroma of spring as the winter of age closes in upon the weary pilgrim, like an anointing to one's burial. My young readers would you gladden the heart of parents and holy angels, then walk in truth—walk in Christ.

II. It is true in natural and also in spiritual things, that summer may be fruitful to some extent throughout.

1. The mature years of manhood may be called a harvest time; and very many who have not known the deceitfulness of sin, nor the depths of Satan, will doubtless be ready to say, This, of all other stages of life, will be the spiritual harvest time. This surely is the convenient season. This the day of salvation. Strange to say, it is not so. But on the contrary, both observation and experience tell us, that it is pre eminently the time when the lust of the flesh, the lust of the eye and the pride of life are most arbitrary in their demands. The world, the flesh and the devil, like a triple cord bind their votaries, and without respect of person lead them captive, the silly slaves of sin. One has bought a piece of ground and he must needs go and admire, if not worship it. Another becomes so engrossed with his stock, that actually the ox and the ass know more about their owner and their master's crib, than does he about the true God and his grace. A third has married a wife, and with her becomes so utterly selfish that not even his Maker can claim his attention. In the world's great workshop those ears can hear nothing but the continuous hum of earthly things. A thousand world cares come now, and, like thorns and thistles choke the Word, and there is no fruit in all the desert that ought to bloom as the rose and wave like Lebanon.

For surely this time of life ought to be a harvest time. Take, we will say, the period from twenty to forty, and is it not the time of greatest mental and physical vigor? Again, these are the years when we are more generally free from bodily ailments and painful suffering. The evil days in which we have no pleasure have not yet fully come; hence it is a blessed time, a most convenient season to settle all questions of eternal interest.

How sad to think that this day of salvation is so often misimproved, absolutely wasted in riotous living, worse than wasted, because spent in the devil's service. Remember that whatsoever a man soweth, that shall he also reap, and that the wages of sin is death. You will certainly come to want and to grief. It will not better matters any to hire yourself out to a citizen of that far country into which you have wandered, he will only send you into his fields to feed swine, where you will not even have husks to stay your hunger. I beseech you again and now to think of the Father's house where there is bread enough and to spare, and where a most royal welcome awaits you. Go, read the wonderful words of love in the fifteenth of Luke.

2. We come now to the period of old age, or the autumn of life; and what shall we say of those, who are still without God and without hope in the world? The harvest of youth is past. The harvest of strong manhood is past. The summer is almost ended, and yet you are not saved! The situation is indeed desperate. There is no use putting cologne water on a corpse; or in disguising facts. The fact is, your life has been a comparative failure; and so far as the glory of God is concerned, it has been a comp'ete failure. You have broken all his commandments. All your life long you have been ignoring the Gospel. You have been refusing to believe the record God has given of his Son; and thus, at least, so far as example goes, have been endeavoring to make him a liar. Aye more, all your talents of time, money and influence, it may be, have been buried in the earth; and now your lord is about to come seeking usury. "Give an account of thy stewardship." A thousand opportunities have come and gone when you might have fed the hungry, clothed the naked and sent the Gospel to the poor and those that sit in darkness, or at least, you could have given a cup of cold water to a disciple in the name of a disciple and been sure of your reward.

But all is lost when time is lost! A thousand opportunities have come and gone, when you might have confessed Christ before men, in this, the time of his rejection. You might have witnessed for him in the home, by the way and at the communion table. You might have come up to the help of the Lord against the mighty, but you have been silent as the grave. You might have had a crown of righteousness, but now, if you are saved at all, it would seem as though it must be as a brand plucked from the burning. And will you still loiter on the very brink of woe? How true are the words of the poet, "The man is not yet born, who duly weighs an hour. Seest thou how swift the shuttle flies that weaves thy shroud?" Winter is upon you; it is already pressing at the door, "horrid with frost and turbulent with storm!" Its snows are already in your locks. Your hands are cold and numb. Your eyes are dim. Your ears are heavy, and your form is stooping to its kindred dust. Is there yet life? or O are you past feeling! Awake! Arouse! and drink in, if it may be, the last rays of the summer's sun, the last rays of the day of grace. There may yet be a little fruit here and eternal glory over there. "To-day if ye will hear his voice harden not your heart." Close in with the harvest of joy, for the time is rapidly approaching for the harvest of terror, when the vintage of the earth shall be gathered and trodden in the winepress of wrath. Then these days of grace and of privilege, if they have been misimproved will become painfully luminous. What dreadful realities will then crowd in upon the soul! Conscience and experience will then arise in their majesty, and assert the God-glorifying truth, that there has been a summer. The glory-filled heavens, together with the hallelujahs of the saved, will proclaim as with trumpet tones, There has been a harvest! The judgment throne from which has sounded out eternal separation, and from whose decision there is no appeal, will tell all the world—that both are past! And what then? The appalling solemnity of our text will then be realized in the great cry that shall girdle the globe when blank despair shall confront and close in upon men and demons to the ages of the ages. Come in! come in! ere the door be shut and the summer ended. "Now is the accepted time. Now is the day of salvation!"

The Kellerton Outrage.

THE FULL PARTICULARS OF THE ATTACK ON ELDER RATHBUN AND OF THE TRIAL.

Westerville, Iowa,
June 30th, 1881.

Dear K.—Your readers already know something of what has occurred to Bro. D. P. Rathbun, since he came to Ringgold county. Rumors were rife and all sorts of stories afloat in the community for a time. The mists are clearing away so that facts are accessible to those desiring the truth. The editor of the Mt. Ayr *Onward*, June 28, defines the assault as "*brutal*" and "*shameful*," which is as temperate language as the case will admit. Speaking of particulars he says of Bro. R., "He was set upon by a large crowd, one of whom knocked the lecturer down, when they dragged him into the street and pounded and kicked him to their heart's content," etc.

The facts, briefly told, are these. Bro. Rathbun had spoken at Mt. Ayr and other points with acceptance. A room had been secured for a lecture at Kellerton on the evening of the 21st. Rev. S. Smith and Bro. Shaver accompanied Bro. R. to the place and called at the store of Mr. Hogue, a member of the U. P. church. Bro. R. was sitting in a chair conversing with Mr. Brown, a lawyer of the place, when a number of men came in and unobserved by Bro. R., prepared for action. A saloon keeper, by the name of Edward Gale, approached Bro. R. and dealt him a heavy blow on the back of his head which felled him senseless to the floor. The ruffian then sprang upon him, thrusting his knees violently against his stomach. Bros. Smith and Shaver attempted to render assistance, but were violently restrained by Ira Day, a Mason, and others, who cried, "Kill him," etc.

Bro. R., on attempting to rise, was kicked along the floor and thrust out of the door into a mud hole, where he was kicked and stamped in a most brutal manner. When the mob desisted he succeeded in crawling up on the street where Bro. Smith was allowed to approach and assist him into a drug store near by. The door was locked to keep out the mob, while Dr. Camp made a hasty examination. The excitement outside increased, and the doctor advised an immediate removal to some place of safety where he could receive proper medical attention. Mr. White, the hotel keeper, said he would do the best he could to protect him, but feared he could not keep back the mob. Leaving him in the care of the doctor and Bro. Patrick, Bro. S. Smith went for his team and, after some maneuvering, succeeded in getting Bro. Rathbun into his wagon, more dead than alive. His shirt front was covered with blood. His clothes was smeared with mud and the internal injuries he received caused him to vomit profusely. Rev. Smith, the old abolitionist, who has a history in the record of the "under-ground" railroad, started to take him to Bro. W. H. Layton's, nine miles away, where he could be protected and cared for. As Bro. Smith drove along the main street in Kellerton in daylight, about 7 P. M., the ruffianly crowd gathered on either side, hooting and jeering and pelting them with eggs until they were beyond reach.

In this condition Bro. R. reached Bro. Layton's, where medical aid was procured and every possible kindness rendered by the members of the family. As soon as the news reached friends, they came in and ministered such sympathy and aid as they were able. Dr. Locke, his physician, pronounced his external injuries serious, but not dangerous; but was apprehensive that he might not recover from the effect of blows received on his chest and stomach. Dr. Norris was summoned from Birmingham by telegraph. He confirmed Dr. Locke's views, and approved of his treatment in the case.

On the morning of the 22nd Mr. Gale was arrested on a warrant sworn out by Rev. S. Smith, and brought before Mayor Markham of Mt. Ayr for examination. On account of the lateness of the hour the trial was postponed until 9 A. M., the 23d, when the case was resumed, and the above facts established by the testimony of several witnesses. Doubts having been expressed by the defense as to the extent of Bro. Rathbun's injuries, a commission of two Masons, Drs. Willie and Campbell, were appointed to make a personal examination. The accused was put under a bond of $250, and the court adjourned until Tuesday, the 28th.

Before the time set for the third

meeting of the court, Mr. Gale, while riding with his family, was thrown from his wagon and, with his wife and little daughter, seriously injured. His ankle was fractured and his physician, when called into court, swore that he was unable to be present at the examination. The case was again continued for thirty days, and the bond increased from $250 to $800.

J. F. Mount, who is not a Mason, was employed on the part of the prosecution, and is still retained in the case. Friends are entirely satisfied with his management thus far, and feel that he is deserving of confidence.

As usual the "fraters" deny all complicity with or responsibility in the disgraceful affair; but some who have watched the matter most carefully, think they can detect the hand of "Jubulum, with his setting maul" too clearly to be mistaken. The whole community has been aroused and the facts will be likely to come to the surface in due time.

The importance of this case will readily occur to every reader. It is not simply a question of the life or death of one man; but it is a test of constitutional rights in which every citizen is a party in interest. The right of the people "peaceably to assemble," is guaranteed by the first amendment to Art. 7th of the Constitution of the U. S., and this is a direct infraction of that right. No other right is held more sacred by all classes (unless we except the secretists), and nothing short of extreme peril to great public interests, or the grossest infraction of personal rights would justify even a temporary suspension of this privilege, in the estimation of the people. It is not denied by any one that at Kellerton peaceable citizens were violently prohibited from assembling, or that a brutal and unprovoked assault was made; that an unoffending citizen and minister of Christ was stricken down by the hand of a ruffian; that the first assault was followed immediately by blows and kicks and threats and curses and cries of "Kill him," etc.; that the man while prostrate and powerless was thrust into a mud hole and trampled under foot; that friends who attempted to aid him in reaching a shelter were threatened and restrained by actual violence; and that when the hotel-keeper in the town and others declared their inability to protect him, and he was being removed to a place of safety, craven, cowardly wretches followed, screeching like jackals, and pelting him and his companion with eggs until they were beyond their reach. All this and more is admitted by Masons and Odd-fellows and others who were present, and denied by no one. The would-be assassin himself confessed by going before a magistrate, accusing himself and paying a fine. So that the case could not be plainer than it is. It now remains for the civil authorities having jurisdiction to act, and the people await with deep interest the results of their action. Every honest man desires that the guilt should rest where it belongs. Will the authorities search this thing to the bottom? J. P. STODDARD.

SHORT AND SHARP WORK — ADVICE FROM HONEYWELL AND HICKMAN.

SEEMLY, Ill., July 4, 1881.

Enoch Honeywell, of Altay, New York, has been visiting two or three days at my house. Mr. Honeywell is now almost 93 years old, and has been and is a veteran in our cause in opposing the sly and cunning craft, as he was also in opposing slavery in those days when slavery, like the lodge now, was popular. Mr. Honeywell is strong and spry, and bids fair to see a century. May God grant that he may, and that he also may see the downfall of the lodge as he has seen the slaves set free. He was once on a boat near the mouth of the Ohio river when a slave trader came up with quite a number of slaves. One woman the slave driver had whipped with roasted beech sprouts till the flesh was laid open in gashes and blood ran to her heels. Mr. Honeywell rebuked the deed at the peril of his life.

When I was reading last evening in the *Cynosure* of the mob violence upon Mr. Rathbun, Mr. H. was deeply moved in listening to the sickening details of the bruising, kicking and stamping to which Mr. Rathbun was subjected; being, as Mr. Honeywell says (I suppose correctly), the fourth attack upon his life.

My sentiment is, this case must be followed up with the very best attorneys we can get, and a short hand reporter to take notes sworn to and left in *Cynosure* office for reference (see my pledge enclosed to assist). Every person who took part aided or abetted should be arrested and held with good and sufficient bonds. The degrees ought to be worked in all that country to let the people know what kind of a snake they are fostering.

It is the special mission of the lodge to develop men in slyness, brutality and murder. We must have stricken from our statute books all charters for the protection of such institutions. The people never put them there. Lodge-men did it while the people were asleep. A few murders and the people will get waked up. Yours,

J. S. HICKMAN.

—Geo. O. Robinson, Esq., of Bloomington, Ill., writes of a recent visit of Edith O'Gorman Auffray, the escaped nun, to that place and her addressing crowded houses. Our correspondent of July 7th made a slight mistake in her husband's name.

Subscribe for the *Cynosure*.

Reform News.

THE REFORM IS LEAVEN.

BLANCHARD, Iowa, June 30, 1881.

EDITOR CYNOSURE:—The progress of the anti-secret reform at every stage, is demonstrating that secrecy, and the light of divine truth, can never commingle any more than fire and gunpowder. Circulate the truth—let the light into the lodge, and it is bound to die. Where the lodge flourishes it is because the friends of truth are making no effort to let the light shine into it.

At Ogden, Iowa, the Masonic lodge has given up its charter, and has ceased to exist. A few years ago Elder Rathbun first opened the shutters and let the light shine into the lodge there by a series of expositions. It awakened the ire of the order, and a Masonic banker threatened to shoot Elder Rathbun, but the light continued to permeate, until the lodge went down.

We apprehend that Emanuel lodge in Blanchard is in a sickly condition, from the effects of Elder Rathbun's expositions last winter. It is yet under "dispensation," not having raised the necessary amount to get out a charter from the Grand Lodge of the State. It is a sorry outlook for the brethren now, to raise the money to bring their institution to the birth, when it has become the scorn and disgust of the larger and better class of community. Some of the order seem to think that it is better to let it die before it is born, than to come into such an uncongenial world.

Our community have been much amused by a circumstance which recently came to light, illustrating the truthfulness of the expositions last winter. A young farmer who with several others, took three degrees in the lodge here last winter, attracted his wife's attention the next morning, by getting his little girl to sew the buttons on his shirt and also one side which was ripped from the sleeve down. His wife questioned him sharply about what he had been doing in the lodge, but failed to get any solution of the mystery until a short time after, when she heard Bro. Rathbun describe how the candidate was prepared, by being divested of all metallic substances, even to the buttons; and how the shirt was some times ripped, so that the left breast could be bared. This wife who was sitting with her husband, then gave him a significant nudge with her elbow, saying, it was all clear to her now; and ever since she embraces every opportunity of expressing her disgust at an organization that would subject her husband to such degrading and heathenish ceremonies.

The friends here are talking of working up another campaign for Bro. Rathbun in Southwestern Missouri, in connection with brethren in Kansas. What is needed at any point in order to secure successful meetings, is to have enough friends of the cause to stand behind Bro. R., and see fair play; he will speak for himself. Brethren lose no time but talk the matter up in your community. Truly yours,

M. A. GAULT.

AN AMERICAN INDEPENDENCE DAY.

WILLIMANTIC, Ct., July 5, 1881.

DEAR CYNOSURE:—A goodly number of people from Willington, Connecticut, and adjoining towns, assembled in a nice little grove in Willington yesterday to celebrate our American independence in discussing the importance of Sabbath instruction to the young, the evil influence of secret societies in church and state, the importance of free speech, and the cause of temperance.

Perhaps the readers of the *Cynosure* may think we took a big job for one day, and that on the day that most people now-a-days seem to think they must give themselves wholly to recreation and sensual pleasure. Well we did it, and did it well under the prompt chairmanship of Mr. Rider and able management of Rev. Erastus Colton, who rendered great assistance to Mr. John D. Taylor, who projected the meeting, in arranging the programme.

The meeting opened with singing by a carefully selected choir of sweet voices followed by Scripture reading and prayer by Rev. Mr. Colton. After another song, Rev. Mr. Bissel, of Westford, addressed the Sabbath-school children upon the importance of letting the spirit of love control their action in life. Rev. J. L. Barlow led off on the topic of secret societies, receiving the close attention of the audience for nearly an hour, during which he dealt many hard blows to the infernal system of Freemasonry and her children the minor secret societies.

After partaking of a bountiful collation the subject of free speech was opened by Rev. L. S. Goodel, of Stafford, who made several home thrusts at the systems that would padlock the mouths of honest thinking men, closing his earnest speech with an appeal to all the young to choose Jesus Christ as their leader and defender in life, assuring them that he would prove more than all the world to them. Mr. E. T. Reed, a seceding Mason, testified to the correctness of Morgan's exposition of Masonry. Geo. E. Bean, of Willimantic, made an earnest plea for the cause of temperance, and several others raised their voices in favor of the various reforms of the day. The meeting closed with an eloquent poem extemporized for the occasion by the indefatigable worker for reform, John D. Taylor, Esq., of Willington. May this be the beginning of the holding many such meetings, not only in old Connecticut, but in all the States in the Union, is the prayer of one who was there and received COURAGE.

Correspondence.

The Honorables Honoring.

Yes, he was a member of our church, as well as of this society. Death came suddenly and two weeks passed ere his body was recovered; but it came at last black with putridity, and should have been buried at once, but if it could be kept until the following afternoon, that would give time for the order to gather from neighboring cities, and not only afford an advertisement, but give him an honorable burial. It is true Christ had said, "Whosoever honoreth me, him will the Father honor;" but then——. So they kept the body for the parade, and kept the congregation for nearly an hour, while the gathering clans filled themselves with dinner, and many with beer. But they reached the church at last, and filed in with hooks, crooks, spears and staves, until the pastor had to hunt for faces. But it was so honorable, so impressive! Hardly had the sermon begun when whispering and running in and out disturbed everybody. Soon tobacco fumes came stealing in from the honoring honorables sitting on the church steps waiting to continue the "honoring!" The cigar begat thirst; a boy came in sight; would he get them a pail of beer? Yes. Did they not need strength for the mile and a half of "honoring" yet to be done? That shameful scene in front of the church! What if the voice of God did call through the blackened corpse! What if the pastor dwelt on solemn themes! What if that poor, crushed, sensitive wife must always carry the memory of such associations with his burial and at the house dedicated to Almighty God! Was he not a member of the order? Were they not honoring his burial? But the last words were spoken, and they fell in line, hooks, crooks, spears and sticks. How like a fourth of July procession! But our brother's remains are soon in the grave, and many lips, more familiar with the blasphemies of saloons, attempt the funeral ode. Nowhere in all that ritual appears the name of Jesus, the only hope for that poor widow, that the grave would ever give up her dead. The papers call it impressive and beautiful, but in the name of an insulted church, people and pastor, we protest; it was contemptible! Oh ye ministers of Christ, when will ye cease to aid these dishonoring things in the house of your Master? When, ye heirs of heaven, will ye be content with honors of such a burial as God can give to the conquering soldier of Jesus, of whom he can say "Well done." A.

Home Questions.

Albion, Iowa, June 17, 1881.

Editor Cynosure:—I need advice. I am 73 years old. I have seen the institution of Freemasonry tried, condemned and buried in infamy by public sentiment, and abandoned by its votaries for fourteen years and given up as a bygone thing. The history of the New York State recorded it "a bygone wicked institution." I have seen the time when a Masonic lodge dare no more assemble than they dare go into a burning building. I have seen the time when no minister who was a Mason was allowed to go into a pulpit to preach until he had renounced and denounced Freemasonry.

When Morgan's book came out, I heard three ministers each say, "there is not a word of truth in it." They thought they could lie and frown it down. But in less than a year, they were told by the members of the church to renounce Masonry or leave the church. There was no where to go; the whole country was excitement. They renounced and preached against the institution, after which I heard those same ministers say, "Morgan's book is true." I never can forget the opinion I had of those ministers.

I was 18 years old then; had been taught to believe all ministers were true Christians. I now see that institution which is guilty of murder, revived, become popular; controlling everything of a public nature; holding all the offices of our country, from the President down to the lowest; controlling Congress, the State legislatures, the courts, the railroads, the churches, the public schools, the newspapers, with few exceptions—everything. Ministers of the Gospel go into the lodge denuded except their shirt, their eyes blinded, rope round their neck, on their knees, with the Holy Bible in their lap, desecrated with the square and compass, and there commit blasphemy, by taking an oath with their hands on the Bible and swearing to keep the secrets of the brother Masons, composed in part of infidels, fornicators, gamblers, swearers, burglars, drunkards, convicts and all sorts of bad men. The ministers swear to keep the secrets of such members, murder and treason excepted, and that left to their own choice. They may keep the secrets of a murder according to the order of Freemasonry. At seven degrees they swear to keep the secrets of a brother of that degree, right or wrong, murder and treason not excepted. Still further, they drink wine out of a human skull and swear if they deviate from that oath the sins of the person whose skull that was, in addition to their own, be heaped upon their heads. What an awful responsibility; the person who wore that skull might have been a murderer.

Now, Mr. Editor, what shall I do? What can I think when I see a minister in the pulpit, whom I know to be a hypocrite and will utter falsehoods, because if he is under divine influence, he cannot be a Freemason and belong to an institution that disowns the Saviour. Therefore I know he is a hypocrite, otherwise he would renounce the abomination and expose it, as Chas. G. Finney did and thousands of other ministers have done. Must I conclude, after seeing what I have, that a majority of the professed divines of this generation are hypocrites?

Now I will state one case out of thousands that are being practiced by Freemasons throughout our country, for every city and village in this land have Masonic lodges to hold the offices, to control and swindle the people. Mr. Gearhart of Marshalltown, a Royal Arch Mason, was treasurer of this county eleven years in succession. The Masonic editors puffed him as "the right man in the right place." While in office about three years ago he died of delirium tremens. The presiding elder of this district, a Royal Arch Mason, also preached the funeral sermon, in which he said, "the brother is now admitted to the grand lodge above." After his death, his books showed a default of over $40,000. Two or three thousand have been expended pretending to make the bondsmen holden. But, strange indeed, some defect in the bonds made them illegal, so the people lose the money.

Now for the climax. Another Royal Arch Mason came out as a candidate to fill the vacancy, and the people elected him. He will probably be re-elected this fall, for the papers say, "he is the right man in the right place." Now, one question: Does a man who knows what Freemasonry is (for all do or may know) and joins the lodge, takes those oaths, take the blood of an innocent man upon his skirts?

A. C. Moffatt.

Reminisences from Pennsylvania.

Mechanicsburg, Pa.

By request of Mr. Samuel Myers, an anti-secret society man whom I have been the means in God's hand of interesting in our work, I write you a few lines of his thoughts on this grand movement.

Mr. Myers is a man three score years old. He has been opposed to secret societies ever since the time of the Know Nothings. He was a member of that fraternity; took two degrees; saw the deceit and exposed it. He has always by principle been an anti-secret man ever since. Mr. Myers says Governor Joseph Ritner was an orphan at 7 years old, and from that age his (Mr. Myers') father raised him to manhood. He knew when Joseph Ritner was governor, when his letters made so much trouble with the lodges.

Mr. Myers never knew there was any anti-secret publishing house until last fall. He sent for and read the exposition of the grange by Rev. A. W. Geeslin, then loaned it to his son's wife, who is a granger with her husband, on conditions that she should read it, and if it was not true she should say it was a lie; but if it was true, she should say nothing about it. She read it and gave him this reply: "If there is as much truth in the expositions of Freemasonry as there is in this exposition of the grange, there is a good bit of truth in them."

Mr. Myers says he hopes you may destroy this disease of the devil (Freemasonry). He says if the degrees of Freemasonry are worked in public, at Chambersburg or any where within 50 miles of his home, he will go to see it if God gives him health to ride that distance.

My second friend of the reform, John Singer, who is a neighbor of Mr. Myers, says he was expelled from the United Brethren church because he spoke against secret societies. He is not connected with any church at the present time. He has for a year or two been attending the Trinity Lutheran church; the Rev. Mr. Orts, who is pastor of the same, has no fellowship with any secret society; but the orders hold his tongue.

On April 24, 1881, Mr. Singer and myself beheld a truly sad scene; we saw a member of the Lutheran church, who is also a member of the Knights of Pythias, installed as a deacon of the church. It filled me with sorrow to think that those who profess to be Christians will be governed by the devil of darkness. May God soon destroy this evil from among our churches and from the land. We pray that your work may be the means in God's hand of destroying this evil from our land.

J. L. Eddins.

Good Advice to Parents.

Constantine, Mich., June 27.

Editor Cynosure:—I cannot keep still all the time. Mr. J. Estabrook, professor at Olivet College, was at our place not long since and delivered the address to Prof. Miller's graduating class of Constantine. We attended it. I thought he was one of the best speakers I ever heard. His subject was on the value of passing time. The thought struck me forcibly, Is it possible for a Freemason to deliver such telling advice? I could not rest until I knew. I therefore wrote to him asking advice how I should direct my children about joining secret societies. I got a prompt reply, as follows:

"I feel a deep interest in young men, and my uniform advice to them has been to keep clear of secret societies. If your advice will keep your sons from uniting with the the Masonic order, I should give it earnestly and emphatically. I am aware that many good men and distinguished ministers are Masons, but I never knew any man to be made any better by uniting with them. I know hundreds of ministers and church members who use the 'filthy weed,' tobacco; but the practice is none the less injurious to to the health and filthy in practice on that account. Paul says, 'Follow me as I follow Christ.' I can

find no sanction in the divine Word for Masonry or any secret organization. The expenditure of money for mere show and pomp, and the precious time given to meaningless forms and ceremonies are to me an unanswerable argument against it. I am glad to learn of the interest you feel on the subject. I wish all parents had the same views which you express."

P. B. BATES.

WORDS OF LIFE FOR EVERY DAY.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, July 14.—The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.—Phil. 4:7.

Friday, July 15.—Now the Lord of peace himself give you peace always by all means. The Lord be with you all.—2 Thess. 3:16.

Saturday, July 16.—The eyes of the Lord are over the righteous, and his ears are open unto their prayers. 1 Pet. 3:12.

Sabbath, July 17.—And he said, Certainly I will be with thee.—Ex. 3:12.

Monday, July 18.—But the face of the Lord is against them that do evil.—1 Pet. 3:12.

Tuesday, July 19.—God is not a man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good.—Num. 23:19.

Wednesday, July 20.—Surely he shall not be moved forever; the righteous shall be in everlasting remembrance.—Psa. 112:6.

THREE IMPOSSIBLE THINGS.

1. To escape trouble by running away from duty. Jonah once made the experiment, but did not succeed. Therefore, manfully meet and overcome the difficulties and trials to which the post assigned you by God's providence exposes you.

2. To become a Christian of strength and maturity without undergoing severe trials. What fire is to gold, such is affliction to the believer. It burns up the dross, and makes the gold shine forth with unalloyed lustre.

3. To form an independent character except when thrown on one's own resources. The oak in the middle of the forest, surrounded on all sides by trees that shelter and shade it, runs up tall and comparatively feeble; cut away its protectors, and the first blast will overturn it. But the same tree, growing in the open field, where it is continually beaten upon by the tempest, becomes its own protector. So the man who is compelled to rely on his own resources forms an independence of character which he could not otherwise have obtained.—*Ex.*

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Home and Farm.

Ashes are said to be sure death to the army worm, and have been tried with great success at Potsdam, N. Y., by Lorenzo Norton. He sowed the ashes on a strip of land when the dew was on, and at night the ground was literally covered with dead worms.

In Jefferson township, Pa., the army worm devoured completely seventeen acres of grass and two acres of corn belonging to Franklin Groff, and as they were about to enter another field of his he plowed a ditch, into which they fell, when he burned them. Joseph Kalbach of the same place lost eleven acres of grass.

A simple remedy for all the insects that annoy farmers is given by a Wenona, Ill., agriculturist. He says: "Gather all the old straw and hay into long rows around orchards, potato and cabbage patches, and set fire to one end to burn against the wind all night, and they will burn up millions every night of the male insects that fly, and bugs of all kinds and descriptions, such as destroy trees and potatoes and all the cabbage, and the canker worms on apple trees. They will fly right into the blaze and burn their wings off, and drop into the fire. I told a man to do that who said the ground in his potato patch was crawling alive with potato bugs. He plowed a ditch around and filled it with straw, and burned them all up in one night, and he raised a big crop of potatoes. The prairie fires of former years used to burn them all up. Do this and you will soon be rid of the whole miller tribe of insects.—*Sun.*

PRUNING TOMATOES.—Many persons find much profit in pinching back the branches of the tomatoes; and it is a good practice when judiciously done. It may be overdone, however, and injury result. In the first place it is no use to attempt it after the flowers have fallen. The idea is to force the nourishment into the fruit at the earliest start; for it is at that time that the future fate of the fruit is cast. A few leaves beyond the fruit is an advantage. It is only the growth that is to be checked. And then much damage is done by taking off the leaves as well as the fruit. The tomato plant needs all the leaves it can get. It is only the branches that are to be checked in their growth. No one who has not tried it can have any idea of how valuable the leaves are to a tomato plant. One may for experiment take off most of the leaves of a plant, and he will find the flavor insipid, and every way poor. Of course it is the peculiar acidity of the tomato that gives it so much value to all of us; but the acid from a tomato that has ripened on an insufficient amount of foliage is disagreeable to most tastes. The same principle has been found to work in managing grape vines. The man who judiciously pinches back the branches does, well; but he who strips off the foliage to "let in the sun and air," generally finds that he has made a bad mess of it.—*Germantown Telegraph.*

SUN STROKE.—The following hints for the prevention of sun-stroke are given by Dr. Edward C. Mann of New York, in an article upon this subject in one of the medical journals: "To avoid sun-stroke, exercise, in excessively hot weather, should be very moderate; and clothing should be thin and loose, and an abundance of cold water should be drank. Workmen and soldiers should understand that, as soon as they cea e to perspire, while working or marching in the hot sun, they are in danger of sun-stroke, and they should immediately drink water freely and copiously, to afford matter for cutaneous transpiration, and also keep the skin and clothing wet with water. Impending sun-stroke may often be warded off by these simple measures. Besides the cessation of perspiration, the pupils are apt to be contracted, and there is great frequency at macturition. If there is a marked exhaustion, with a weak pulse, resulting from cold application, we should administer stimulants. The free use of water, however, both externally and internally, by those exposed to the direct rays of the sun, is the best prophylactic against sun-stroke, and laborers or soldiers, and others who adopt this measure, washing their hands and faces, as well as drinking copiously of water every time they come within reach of it, will generally enjoy perfect immunity from sun-strokes. Straw hats should be worn, ventilated at the top, and the crown of the hat filled with green leaves or a wet sponge. It is better to wear thin flannel shirts, in order to check perspiration. We may expose ourselves for a long time in the hot sun, and work or sleep in a heated room, and enjoy perfect immunity from sun-stroke, if we keep our skin and clothing wet with water.

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 15, 1881.

The National Tragedy.

A week ago the land was filled with the deepest anxiety with every bulletin from the bedside of President Garfield; as we now close up this number (Monday evening) all seems well and both the friends and physicians are reasonably confident of a quick recovery. There are yet difficulties to be overcome and also danger will not be over till the bullet is found and removed; but every symptom gives encouragement to the watchers and to the nation. The only wound received by the President was in the back, the bullet which struck his arm only penetrating the sleeve. There are a thousand conjectures framed on the poor make of the weapon used by Guiteau whether any of the abdominal organs were seriously wounded, the condition of the President would indicate that they are not seriously.

The strange being, the would-be assassin, is yet confined in jail, and the most careful inquiries fail to implicate any one else in his dreadful plan. Much has been learned of his former life, and the evidence is clear that he is not insane but is a kind of moral idiot, whom it would be unsafe to let loose again. Ex-Senator Conkling urges that the attempted murder of a high public officer like the President should be a capital offense, but there is no law in the District which would confine Guiteau more than eight years. The real assassin is the spoils system which has grown up in the Republican party and which has been peculiarly nourished by the "stalwart" or Conkling ring of that party. If this fearful lesson shall be unheeded and no protection given to the chief executive against the office-grabbers, the nation will be partaker of the crime. One of the members of the Cabinet has said that about seven-eights of the time of the President and his advisers has been taken up in settling these offices. We must find a remedy for this.

It would be impossible to describe the gratitude of the country at this time. Though Vice President Arthur has shown a manly sympathy, and the blow at the President has brought him into a state of at least partial reconciliation with the Cabinet, yet the nation and the world would dread the exchange which death would make necessary. There has been a spontaneous call for a day of thanksgiving and acknowledgment of God's mercy in sparing the President, and on Saturday Governor Foster took the initiative for such a day. The Governor of Arkansas had earlier very appropriately set apart Thursday of this week for a day of fasting and prayer for the recovery of the executive; and Independence day was observed by many in this way. Prayer has been daily offered also in Westminster Abbey, England, for the same mercy. Though the nation seems often about to forget God, yet we must rejoice that in the day of our calamity he yet hears his people.

"*Men and Brethren, What Shall we Do?*"

The *Telescope* will doubtless now say as near nothing as possible. It will ignore the boast of the *Itinerant* that "fanatics" must take "back seats." It will ignore the fact that Freemasons are in the churches of several conferences, and more are coming in. It has already dropped the able and good assistant editor Tobey, who has served the church faithfully for eight years. It drops him without a word concerning his faithful services, and Bro. Hott has chosen an ambitious young man from Iowa to fill his place. In short, the pro-Masonic leaders have got the church by its funds, and that faction will now *condemn the lodge in words and protect it by deeds.*

Now, what shall the great body of holy men and women in the Brethren churches do? To sit still is to let the reform be strangled, and the church of Otterbein become, like the M. E church, whose ministers are one-half or two-thirds Masons! A few years ago, when the M. E. Rock River Conference had 216 preachers, *one hundred ninety-three were Masons!*—worshiping devils, if there is any devil-worship on earth, giving their influence to lodges which are swearing young men to conceal each other's crimes, and young husbands to life-long concealment from their wives and children; and *brothering* the blacklegs who belong to the lodge.

"Men and brethren, what shall we do?" "*Why sit we here until we die?*"

I answer:

1st. *Not start a new sect.* This has been my constant utterance. Sectism is schism, and schism is sin. The only reason why the first Christians were a "*sect*" was, the rite-worshipers cut them off, and cast them out, as they did the healed man who was born blind; "dropped" them, as Wright and Tobey were dropped.

I was converted to Christ, I hope, more than half a century ago. I joined the church as an anti-sectarian, and have been anti-sectarian ever since. "The Associated Churches of Christ" are not a sect. They do not baptize alike, and are not likely to in our day. The meaning and intent of "The Associated Churches" is, that Baptist, Presbyterian, Congregationalist, Methodist, Wesleyan, Brethren, and other churches, shall keep up their own organizations; work in their own ways; but associate or, (which is a better word) *unite* on the single principle of *casting out the organized deism of the lodge;* rejecting salvation by ceremonies, and holding only to salvation by the *atonement of Christ.*

"Well, what shall we United Brethren do?"

I answer, "Cast out the old leaven of unrighteousness." Do as the Quakers did to get rid of slavery when their members in Pennsylvania, Maryland, Virginia and the Carolinas held slaves.

Benjamin Lay had talked his heart out with a Quaker family in Lancaster county, but, like Freemason Christians, they could "see nothing in it against Christianity." Lay felt his heart breaking within him; and, being a great, stalwart man, he seized a little daughter of his host's, slung the child over his shoulder, ran for the woods and disappeared in the forest. The frightened parents raised the neighbors and followed him. Lay ran through to the other side of the forest, and came around back to where he started, while the crowd were hunting him in the woods. Finally, worn out with the fruitless search, the parents, with great joy, found their child at home. As soon as tears of anguish turned to tears of joy, they said:

"Oh, friend Lay, how could thee do so! How could thee take away our child!"

Lay answered them in their own words: "I did not harm thy child. I was kind to her; did not overwork her, or whip her," etc.; "and I can see nothing contrary to Christianity in taking off other people's children." Then turning and pointing to their slaves, he said with terrible emphasis, "Every one of those slaves is kidnapped from the parents, and made another man's property as soon as he is born." They saw the point.

Church of the United Brethren, pray God to send among you Benjamin Lays. Alwood, Dillon, Tobey, Floyd, answer those prayers. Arise, in the name of Christ. Canvass the churches. Report the length and breadth of the lodge-leprosy, and

"Pour in light on Pluto's drear abode,
Abhorred by men, and dreadful e'en to God."

"Sanctify ye a fast; call a solemn assembly . . . . and cry unto the Lord." —Joel 1:14.

Do not lie supinely on your backs until those who have the funds, given by anti-secret men and women, use those funds to reconcile you to lodge fellowship, and to corrupt your ministry and church, so that "the accursed thing" will rule the church as it now rules the Episcopal and Methodist Episcopal churches! Take the gauge and dimensions of this evil. Under God, Lay, Woolman and Benezet saved their church. Save yours! Ten to one of your entire membership are to-day with you in heart. In ten years, under the silent, squelching policy of your present leaders, the majority will be ten to one the other way! Do this, and one of the following results will come:

1. You will cast out lodgery as the Quakers did slavery. Or,

2. Godly men and women will withdraw from fellowship with the "unfruitful works of darkness," as God commands. And,

3. At the very worst, they will rally around such faithful churches as that in Chambersburgh; choose Wright or Tobey, Floyd or Dickson their bishops; and a portion of every U. B. church in the land will rally to you. You will compel the old church to wash its hands of the blasphemy, heresy, and blood of the lodge. You will do much to make Christ's atonement (not ceremonies) the religion of the United States, and

"Angels descend with songs again,
And earth repeat the loud Amen!"

—Bro. Stoddard reports the following sums sent in to the N. C. A. to aid in prosecuting Elder Rathbun's assailants: P. Sjoblom, Isaac Jackson, W. B. Rochester, C. C. Foote, G. R. Milton, $1.00 each; Geo. Avery $3 00; Elder King, Mrs. Bennett, Mrs. W. Talcott, Eliza Bradbury, 25c. each. Total $9 00. For Elder Rathbun, personally: H. S. Limbocker, $1.00; J. W. Wood, 75c. For Samuel D. Greene, $1 00 each from Thos. Gibb, J. W. Wood, H. S. Limbocker and P. Sjoblom. Total, $4 00, which has been forwarded to father Greene. Nothing has been heard during the past week from friends in Boston and Chelsea of his condition, we therefore hope it is comfortable.

—Father Preston was moved by Bro. Michael's appeal for aid last week, and hopes men who have means will help him carry on his suit. He has urged for years that a direct issue in the courts against the lodge would open the eyes of unconvinced thousands.

—A dispatch in the daily papers of Saturday states that on the day before Deacon Little of Geneseo, Ill., was sunstruck while raking hay on his farm near that place. He fell off the rake and had been unconscious up to the time of sending the dispatch. His condition was considered very critical. Deacon Little has been from the first a steadfast reformer and has always welcomed the lecturers who visited his town proclaiming Christ in opposition to the world-religion of the lodge.

—Bro. Hinman, as has before been intimated, hopes to labor among the Northern churches during the summer heat, when, for various reasons such work would be of little comparative profit in the South. On Saturday morning he went to Lockport in this State, purposing to visit the Homer church near that place. There are calls for lectures also from Livingston and Iroquois counties, which he will probably fill. He will be glad also to visit other places. Address him at this office for the present.

—Elder J. F. Browne started on Friday night for the new field he has chosen for the coming year with the colored church in Camp Nelson, Kentucky, whither his wife preceded him by several days. The prayers of thousands, who have listened with pleasure, interest and astonishment to Elder Browne's convincing lectures on lodgery, will follow him to this new field; and we hope from

many of these friends will come a contribution for his support, since he is assured by Bro. Fee of Berea that the church cannot raise for him more than $100. God will bless us if we deal generously with these workers in the South and a rich harvest will come of their sowing.

—A sister in Iowa writes that the sermon of Rev. J. D. Brownlee lately published in these columns would be worth $500 if it could be preached in Maryville in that State. That discourse was truly a remarkable one and of great value, but we hope to publish many articles in their way equally valuable during this year. Is it not worth while to make frequent and earnest efforts to place the *Cynosure* in many households, where now the great truths and vital facts which we print are seldom or never seen?

—In addition to the Masonic murder literature printed on another page, it is telegraphed from Mt. Pleasant, Iowa, that James Gillis of that place, who was connected with the Morgan tragedy, died last week. The mysterious shooting of his son in his own doorway by an unknown assassin last winter will be remembered. It is also reported from Oregon that a daughter of William Morgan is now living in Marion county of that State, and is the wife of Captain William Smith. She states that five men took her father out upon Lake Ontario and drowned him, and that one of them died in Portland of that State. This story must be taken for what it is worth. The *Cynosure* will endeavor to learn its reliability.

The Morgan Monument.

More than fourteen hundred persons have sent in contributions toward the erection of the Morgan monument. The following note, from a volunteer member of our great committee on funds who has already sent in collections, is a bugle call to action:

Dear Bro.—I see you call for committees to raise funds for the Morgan monument. I think it a good plan, and I hope one thousand (1,000) or more will respond. If a thousand would consider themselves a committee and each try and raise two dollars, which would make $2,000, this sum added to what we already have would make enough to put up a good large monument. You may put me down as one of the committee, and with the help of God I will raise what I can.

John H. Wolfe.

Whose name comes next?

RECEIPTS FOR WEEK ENDING JULY 9.

Rev. B. F. Miller, $1.00.
H. Seamiller, 85c.
Mary Carnes, $2.00.
Massachusetts State Convention, $2.48.
Friends in Minnesota, 75c.
Mrs. Jennie Varney, 50c.
C. D. Rice, 25c.
Catherine Sweetser, Ann Maria Burley and Mrs. William Manchester, 9c. each.
Total, $8.10. Grand total, $600.61.

Wisconsin State Meeting.

The officers of the State Association wish notice to be given that the time fixed upon for the next convention is September 6th to 8th, the place being not yet determined.

"All Christian bodies are cordially invited and expected to send delegates to this meeting, and all who sympathize with us in the work of putting an end to all secret clans are cordially invited to come and give us your counsels and prayers. All will be provided for freely. All who would like to have the meeting held in their place will please correspond with the acting president, I. Bancroft, Monroe, Wis., immediately, stating how large a place for holding the meeting they can provide, and at what cost, or if free, and whether they can provide for the delegates and friends from a distance free of cost while the meeting lasts, and all other needed information. We would prefer a place as far north as Madison, as the last two meetings were held in the southeast part of the State. Let us all come together in the name of our King, who came to destroy all the works of darkness, and victory will be ours. Isaac Bancroft,
Vice Pres."

To Iowa Friends.

The Executive Committee of the Christian Association opposed to secret societies of the State of Iowa respectfully submit to the members of said Association throughout the State and to the Christian public generally, that we are in need of money to continue the warfare against secretism. Without means we cannot employ lecturers, hire halls, etc. Therefore we hope that each church sympathizing with us will raise by collection or otherwise a liberal sum and send it to our treasurer, J. A. Laird, Wayne Henry, Co., Iowa. Now, friends, we know that if you were called on personally that you would cheerfully respond to our request, so do not wait for one another but *act immediately.*

J. M. Kent,
J. N. Norris,
C. D. Trumbull,
A. W. Hall,
J. A. Laird,
Ex. Committee.

The above appeal should not pass unheeded. Bro. Starry, who was appointed State agent for Iowa, at the last convention, has not been idle. Bro. Rathbun and others have been at work and very much has been done the past year to expose the "hidden things of darkness" in the lodge system in Iowa. Much more could have been done had there been means at the command of the executive committee. A small contribution from each friend would supply the deficiency. I think the N. C. A. can safely make an appropriation to aid the State Associations employing State agents, and that are vigorously at work, and I shall suggest to the Board of Directors that they do so. The annual meeting of the Iowa State Association is approaching and the committee are at work. Will friends second their efforts and help to make the next the most successful meeting ever held in the State?

J. P. Stoddard.

The Secret Empire.

—Last Thursday Cyrus W. Field proposed that $250,000 be raised in New York as a present to Mrs. Garfield. Directly Mr. Gassette, the "commandant of the lines" and general manager of the great Knight Templar fraud of last August proposes that the Freemasons raise a half million for the same purpose. If these gentlemen entertain such a project by all means put it into Gassette's hands and Mrs. Garfield will never be annoyed further by them.

—The *Inter-ocean* says that the vulgar terms "a perfect brick," is used to express a first rate Mason. The lodge is welcome to the dainty title.

—A New Orleans correspondent writing of the colored lodges in that city, says that there are eight Master Mason lodges, "two Royal Arch Chapters, and one Commandery of Knight Templars, all exclusively colored, in addition to these there are several lodges of Scottish R te, under the jurisdiction of the Supreme Council thirty-third degree, in which colored men are admitted upon an equality with the whites. In all of these there are from 500 to 600 enthusiastic and well instructed colored Masons." This shows how strong a hold this unholy system has already gained in one city. From these centers of influence the lodges will rapidly spread. A hundred able, earnest men, full of faith and the Holy Ghost ought to be at work in all the Southern field.

—In the "Official Proceedings" of the 54th meeting of the Missouri Grand Lodge of Masons, meeting Oct. 13, 1874, in St. Louis, the following is among the decisions of the Grand Master, p. 16: "Tenth—Can a civil officer forbid a witness testifying in a Masonic trial?" Ans.—"A notice from a United States attorney to witnesses not to testify in a Masonic trial, until after a trial in the circuit court, is a nullity, and furnishes no excuse for a witness refusing to testify."

On page 55 of same, the committee on jurisprudence reviewing the Grand Master's decision, says; "Tenth—The decision that a civil officer, as such, has no jurisdiction over a Mason in the performance of his Masonic duties is correct."

—B. P. Reynolds of this city, a a man who puts M. D. after his name, but who is not remembered with much favor in a suburban town where he took up his abode a few years, has lately been made "Grand Master" of the Orange lodges. The fact is significant of the decline of that order. Reynolds is a high Mason. The other day he attempted to give his Orangeism a boost by sending a dispatch to Washington tendering the sympathies of his order to the suffering President. The attending physicians can use such sympathy to cool the sick room.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

The temperance reform has struck North Carolina like an overflowing wave. A prohibitory law has passed the legislature and is now waiting for the decision of the people at the polls. In this emergency the Republican party, true to its practice elsewhere, is bitterly opposed to the movement, and its leaders in the State have issued an address which closes with this remarkable argument:

"The question must now be decided at the polls. Republicans in every township must organize and poll a full vote against this bill as the only means of condemning class legislation, and to prevent the creation of a powerful monopoly of druggists, apothecaries, and physicians, which is always dangerous in a government like ours, and should be prevented at the outset. When this has been done, Republicans will be ready to aid in regulating the sale of liquor in such manner as will remedy and correct as many abuses growing out of the use of liquors as can be remedied and corrected by legislation; abuses not remedied and corrected by this means being left to those influences of society which are more powerful and more effective of moral purposes than a thousand pages of repressive statutes bristling all over with fines and penalties for statutory misdemeanors which have been, and always will be, winked at and condoned by the general public as one species of violation of law which owes its criminality to frailties incident to human nature."

This idea of a druggists' monopoly, and the elevation of these dealers and the physicians into an aristocracy, is more than funny. The Republican party will go down before the temperance wave if it cannot keep its head above water with a better reason than this.

Home Circle.

"I PRESS TOWARD THE MARK"

FROM THE GERMAN.

Ah, tell me not of gold and treasure,
Of pomp and beauty here on earth!
There's not a thing that gives me pleasure
Of all the world displays for worth,
Each heart will love and seek its own:
My goal is Christ, and Christ alone!

In Him I find mine exultation,
My fairest vision of delight;
I feed mine eyes, mine expectation,
On Him alone, my rest, my Light!
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

The world and her pursuits will perish;
Her beauty's fading like a flower;
The brightest scheme the flesh can cherish
Are but the pastimes of an hour.
Each heart will seek and love its own:
My goal is Christ and Christ alone!

Against this tower there's no prevailing;
His kingdom passes not away;
His throne abides, despite assailing,
From henceforth unto endless day.
Each heart will seek and love its own;
My goal is Christ, and Christ alone!

His riches are too vast to measure;
His countenance is as the sun;
Apart from Him there's naught of treasure;
He is the Changeless Living One.
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

However rough the road, and dreary,
His glory marks me out the way;
Hi we'er in need, distressed and weary,
His strength, His grace are as my day.
Each heart will seek and love its own:
My goal is Christ, and Christ alone!

And though a pilgrim I must wander,
Still absent from the One I love,
He soon will have me with Him yonder
His own eternal joy to prove.
Triumphantly I therefore own,
My goal is Christ and Christ alone!

THE WORLD MAY BE EVANGLIZED IN TWENTY YEARS.

Why not? These are the days of giant schemes in aid of trade, science, art and letters. Why not carry into our religious life and work the spirit of holy enterprise? Let one humble believer use the trumpet-voice of the many-tongued press, to peal in the ear of the whole church, in the name of God, this grand proposal, that *by the year 1900 the Gospel shall be preached to every living soul.* Of course to evangelize is not always to convert: it is simply making known the Gospel.

The time has fully come for conducting this vast work of the world's evangelization as an enterprise of the united church of Christ, upon definite principles, with a concerted plan, by a division of the world-field, and a distribution of the work among all true disciples. It is perfectly feasible, before this century ends, to have put the Word of God into the hands, and to have preached the good tidings of grace in the ears of every human being.

Out of the thousand millions now in Moslem, pagan and papal lands, six hundred millions have never heard of Christ. Have we a large enough force to compass this host? There are over one hundred millions of Protestants; and if we could depend upon every one of these to reach six new souls with the Gospel during these twenty years, the work would be done. But we must not rely on this gross number in reckoning our working force. Gideon's picked band must drop out those who have only the form of godliness, or lack the courage and consecration of faith. Let us suppose that but ten millions have evangelical faith, knowledge, experience; what could God do with this tithe of his professed followers?

Let each of these ten millions, during twenty years, reach sixty souls with the Gospel, and the grand result is secured. Think of it! With one in ten Protestant church members we may evangelize the world in a score of years, provided only that each of that elect number shall in any way bring the Gospel into contact with three souls each year!

Of course, if this great work is to be done, both men and means must be multiplied. We must have ten thousand more missionaries; but that would be but one in every thousand of the ten million. And if each of that ten million should give five dollars a year, we should have fifty millions of dollars annually to support missionaries and supply aids and appliances for the work.

The enterprise of a world's evangelization is perfectly practicable. We need only systematic effort, earnest faith and fervent prayer. The children of this world would girdle the earth with men and means in ten years if they had a project before them with a prospect of similar success. Why do we hesitate?

Let us have an ecumenical council, representing all evangelical churches, solely to plan this world-wide campaign and proclaim the good tidings to every living soul in the shortest time! Let the field be divided and distributed with as little waste of men and means as may be. Let there be a universal appeal for workers and money, and a systematic gathering of offerings that shall organize the mites into millions.

The grandeur of the proposition thrills the very pen that puts it on paper. And yet, after studying to look at it calmly and coolly, I can see nothing to hinder such a glorious result, save the lack of the divine anointing.—*Foreign Missionary.*

In his memorial sermon Phillips Brooks told the sweet story of Dr. Vinton's conversion. He was driving about the Pomfret hills, a young, raw-boned and big-limbed, skeptical physician, when a judicious friend persuaded him to read "Butler's Analogy." This book satisfied his reason. Intellectually he was no longer a skeptic. Things stood thus with him when he was called to attend a little girl dying of consumption. Lying on her sick-bed, she whispered she had something to say to him; and, when encouraged to speak, said she had not the courage, but confessed that it would relate to his being at peace with God. "To-morrow morning," she added, "when I am stronger, I will tell you." And *to-morrow morning* she was dead. The incident made a permanent impression on Dr. Vinton. He could not cease to ask himself what that little girl would have said to him on that matter. He framed one thing after another, and thus, in calling up before his conscience the persuasions he himself invented for the little girl, he persuaded himself into an experimental piety.

AMUSEMENTS.

Play is a necessity to the full development of the body and mind in youth, and to the maintenance of a proper harmony of soul when mature years have come. We call a relaxation from labor "play" when we are children, and "recreation" or "amusement" when we are grown up; at any time games of some kind furnish the means of play.

It has ever been a practical question with the Christian and the Christian church what games are proper and harmless and what improper and hurtful. It has always been a difficult matter for the church to make its convictions on the harmfulness of certain lines of amusements felt by those who are full of life and largely inexperienced. And one reason for this is found in the fact that the evil is not always apparent; it lies deep down in the practice prohibited, and may consist as it often does more in hurtful tendencies given by the game prohibited than by the game itself. The course of nature may be set on fire by an act entirely innocent in itself considered. The church finds the same difficulty in convincing its youth of the wisdom of certain prohibitions as do educators regarding courses of study in educating the mind; a great outcry is raised against devoting years of study to those branches which are of no commercial value in after life.

In general it may do to say that no amusement is proper for a Christian which is found in the catalogue of the world's pastimes; there may seem to be no wrong in the game, but if the world claims it as one of its amusements, the church has just cause to prohibit.

Because the church and the world have nothing in common; they are not only distinct and different, but at bitter enmity. What the world patronizes, the church must antagonize, and the event will always justify the wisdom of such antagonism. It is an easy matter for each one to satisfy himself on this point and by this rule; and he will be satisfied after a while that he has made no mistake in choosing his conduct by it.

The rule among the Jews was against all games of chance. A recent writer says that "all who made money by dice-playing or any games of hazard, by betting on pigeon matches and similar objectionable practices, were not only incapable of becoming members of a tribunal, but were not permitted to give evidence. The Ghemara regards a man who gains money by the amusements named, as dishonest." One reason for this doubtless was, that all games of hazard involve a prostitution of the lot, which was a sacred ordinance.

Of course there is a vast difference between a game for gain and the same game for mere recreation. Not so much, perhaps, as seems at first. In either case it is a game for gain; the stakes are different, that is all. One plays for money and is a gambler, while another plays to gain amusement, and thinks himself innocent. Be that as it may, what has been employed for evil purposes by the worldly, is certain to have the smirch of evil on its garments. There are abundant means of relaxation, and rest, and health-gaining without resorting to aught of questionable propriety. And in the end it will be found that the sources of amusement against which the matured experience of the Christian church testifies is wisest and best.—*Christian Instructor.*

THE INQUISITION NOT DEAD.

A lady correspondent of the New York *Observer*, writing from Rome under date of May 12, 1881, thus voices her opinion of the Inquisition in "the Holy City" of "Mother Church."

"As to the existence of the Inquisition even now, no liberal Roman doubts it, although it has no longer the power to burn and torture and imprison. Only the presence of the Italian government renders it harmless. But tokens of its existence are given now and then by the prohibition of new books. They are put "in the Index"—that Index which must now contain the noblest and best of Italian thought for centuries. Padre Curci also, a Jesuit of liberal opinions, was a year or two ago banished from the order. When the Roman Republic was established in 1849, the Palace of the Inquisition was converted into homes for the poor, first being exposed to the public for a few days. It was proposed to raze it to the ground, and erect a column of infamy on the spot, but the idea of using it for the poor prevailed. But when the French replaced Pius IX. on the papal throne the Inquisition took possession of that palace again, and it returned to its original use. After that fearful revelation of its secrets, the Jesuits did not presume to torture as they had done, but they did keep prisoners there "*in duro carcere.*" The liberals, whom they persecuted and imprisoned, instead of heretics and Jews, were kept in another prison—that of San Michele—but this was also the work of the Jesuits and of their tool, the Holy Inquisition. Many liberals, still comparatively young men, now live in Rome who were imprisoned there for years. Only the entrance of the Italian government into Rome, in 1870, opened the prison doors, and also let into the gates of the city that noble

army of Italian exiles who had been wandering in strange cities and in foreign lands.

Volumes could be written on this subject, and those who wish to inform themselves in regard to it can read a book which, I think, has been translated into English—"Papal Rome," by the Rev. Luigi de Sanctis. Prof. Timothy Dwight's book on the "Roman Republic of 1849" also gives many interesting details. Of this there is no doubt, that wherever the Jesuits go, there will be the Inquisition in one form or another. Far from being dead two hundred years ago, it still lives, and would display all its fierceness even in New York if it had the power.

Childrens' Corner.

"SAY WELL" AND "DO WELL."

"Say well" is good, but "Do well" is better,
"Do well" seems the spirit; "Say well" is the letter.
"Say well" is goodly, and helps to please,
But "Do well" is godly, and gives the world ease.
"Say well" to silence sometimes is bound;
"Do well" is free on every ground.
"Say well" has friends—some here, some there;
"Do well" is welcome everywhere.
By "Say well" many to God's word cleave,
But for lack of "Do well" it often leave.
If "Say well" and "Do well" were bound in one frame,
Then all were done, all were won, and gotten were gain. —Selected.

THE BIBLE LANTERN.

A ragged errand-boy was carefully printing with chalk on a gate the Bible text, "Thy word is a lamp unto my feet."

So interested was he with his work that he did notice a kind-looking old gentleman, who, after walking slowly past twice, returned and stood beside him.

"M—y," said the boy, repeating the letters aloud as he formed them with care. "F—double e—t, feet."

"Well done, my boy, well done!" said the old gentleman. "Where did you learn that?"

"At the mission Sunday school, sir," replied the boy, half frightened, and thinking the old gentleman was going to deliver him up to the police for writing on the gate.

"Don't run away; I am not going to hurt you. What is your name?"

"Nicholas."

"So you learned that text at the Sunday school. Do you know what it means?"

"No sir," said Nicholas.

"What is a lamp?"

"A lamp? Why, a lamp is a thing what gives light."

"And what is the word that the text speaks of?"

"The Bible, sir."

"That's right. Now, how can the Bible be a lamp and give light?"

"I don't know, 'less you set it afire," said Nicholas.

"There is a better way than that, my lad. Suppose you were going down some lonely lane on a dark night with an unlighted lantern in your hand and a box of matches in your pocket, what would you do?"

"Why, light the lantern, sir," replied Nicholas, evidently surprised that any one should ask such a foolish question.

"What would you light it for?"

"To show me the road, sir."

"Very well. Now, suppose you were walking behind me some day and saw me drop a shilling, what would you do?"

"Pick it up and give it to you again, sir."

"Wouldn't you want to keep it for yourself?"

Nicholas hesitated; but he saw a smile on the old gentleman's face, and with an answering one on his own, he said, "I should *want* to, sir, but I shouldn't do it."

"Why not?"

"Because it would be stealing."

"How do you know?"

"It would be taking what was not my own, and the Bible says we are not to steal."

"Oh!" said the old gentleman, "so it's the Bible that makes you honest, is it?"

"Yes, sir."

"If you had never heard of the Bible, you would steal, I suppose?"

"Lots of boys do," said Nicholas, hanging his head.

"And the Bible shows you the right and safe path, the path of honesty?"

"Like the lamp!" said Nicholas, seeing now what all these questions meant. "Is that what the text means?"

"Yes; there is always light in the Bible to show us where to go. Now, my boy, do you think it worth while to take this good old lamp and let it light you through life?"

"Yes, sir."

"Do you think you will be safer with it?"

"Yes, sir."

"Why?"

"Because if I am honest I shan't stand no chance of going to prison."

"And what else?"

Nicholas thought for a few minutes. "If I mind the Bible I shall go to heaven," he said at last.

"Yes, that is the best reason for taking the lamp. It will light you right into heaven. Good bye, my lad. Here's a shilling for you; and mind you don't keep the Bible light covered up by not reading it."

"Yes, sir," said Nicholas, grasping the shilling, and touching his ragged cap; "I'll mind."—*Rev. W. F. Crafts.*

HOW TO BEHAVE AT THE TABLE.

"I wish my mother would never have company. A fellow can't get enough to eat when people are staring at him."

As I was visiting Frank's mother at the time, I thought this remark was rather personal. I suppose I blushed. At any rate, Frank at once added,

"Now, Aunt Marjorie, I did not mean you when I said that; I meant strangers, like ministers and gentlemen from out West, and young ladies."

"Oh," said I, "I am very glad to be an exception, and to be assured that I do not embarrass you. Really Frank, it is an unfortunate thing to be so diffident that you cannot take a meal in comfort when guests are at the table. I suppose you do not enjoy going out to dine yourself?"

"No," he said, "I just hate it."

Perhaps one reason why boys and girls do not feel so comfortable and so at ease as they might on special occasions at the table is because they do not take pains to be perfectly polite when there is no one present but the ordinary home folks. In the first place, we owe it to ourselves always to look very neat and nice at our own tables. Nobody should presume to sit down to a meal without making a proper toilet beforehand. Boys ought to be careful that their hair is brushed, their hands and faces clean, their nails free from stain and soil, and their collars and ties in order before they approach the table. A very few moments spent in this preparation will freshen them up, and give them the appearance of little gentleman. I hope girls do not need to be cautioned thus.

Then there are some things which good manners render necessary, but about which every one is not informed. Of course you know that you are not to eat with your knife. Fifty years ago people frequently ate with their knives, and it is quite possible that now and then you may see some old-fashioned person doing so; but it is not customary now, nor is it safe or convenient. When you send your plate for a second helping, or when it is about to be removed, you should leave your knife and fork side by side upon it.

It is not polite to help yourself too generously to butter. Salt should be placed on the edge of the plate, never on the table-cloth. Do not drink with a spoon in the cup, and never drain the very last drop. Bread should be buttered on the plate, and cut a bit at a time, and eaten that way. Eating should go on quietly and not hastily. Nothing is worse than to make a noise with the mouth while eating, and to swallow food with noticeable gulps.

Do not think about yourself, and fancy that you are an object of attention to your neighbors. Poor Frank's unhappy state of mind was caused by his thinking too much about himself, as well as by a little uncertainty as to what were precisely the right things to be done.—*Harper's Young People.*

A laugh raised at the expense of well-meaning person, is highly injudicious, and in many cases rarely forgotten. The ridiculing of another person's words and ideas is a most uncharitable and hurtful practice, for, when long forgotten by the speaker, his remarks rankle in the mind of the victim.

TEMPERANCE NOTES.

A striking instance of the unparalleled financial condition of the people of the United States is shown in the official reports of the French government giving the value of champagne exported from France to the United States. The consumption of champagne in America has steadily increased for the past three years, but the increase of 1880 is remarkable, showing the largest per cent. of gain of any like period since this wine has been known to commerce. In 1877 the value of this wine exported in the United States was $1 298 398 In 1878 and 1879 the amount was slightly in excess of this, but in 1880 it jumped up to $2,317,593 These figures are suggestive, as showing increased capacity to purchase luxuries. As a matter of fact, every article of luxury upon the list of imports shows an increase in 1880 over any previous year. So far as can be judged from this, the American people are becoming what is called full-handed, and are slinging their money around right royally.

The writer had occasion to pass along West Twelfth street in this city for about six blocks the other day. Curiosity led him to count the number of places with signs indicating the liquor business in that distance. There were just forty. About as many buildings were devoted to other business pursuits; the rest of the street was occupied with residences and the magnificent Jesuit college Jesuit cathedral and other Catholic edifices. There are other streets in this city where one can travel a half mile without seeing a saloon, but if one sees church buildings on these streets they are Protestant. We leave the readers to draw the moral.—*Evangelist.*

P. T. Barnum told a reporter of the Buffalo *Courier* in these words how he came to be a teetotaler:

One evening in 1847 I went to Saratoga with a party of friends, and without noticing what I was coming to, suddenly found myself talking thick. I knew that I was boozy. The next morning I said I never should drink another drop of liquor, and I never have. I did not at the time stop drinking champagne. I did not then consider that drinking. I became from that day very much interested in the cause of temperance, and was instrumental in getting the Rev. Dr. E. H. Chapin to lecture on the subject at Bridgeport. To my surprise the chief target of his eloquence was moderate drinkers and champagne suppers. It changed my views considerably, and the next morning I took Dr. Chapin into my wine cellar and told him to look at the effect of his arguments. I had knocked the heads off all my champagne bottles. He was astonished, and said he thought I was a teetotaler. "I am," I replied.

Religious Intelligence.

The Churches Against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

Non affiliation.

From the decision of the annual conference of the German Baptists (see minutes for A. D., 1842, Art. 5) we learn that no church has a right to prevent any brother from presenting to annual conference any question which he may consider necessary to be considered. The Spring Creek church of Kosciusko county, Indiana, has boldly violated this wholesome decision, just because a query in opposition to Freemasonry was presented for consideration, and for publishing this fact in the *Cynosure* I was found guilty by a committee, and by the same committee the Spring Creek church was acquitted. This church not only opposed opposition to Masonry, but also violated the above decision of her General Conference and yet she was acquitted. Now I know that I may carry this matter into the hands of a committee chosen by annual conference, but I fear the result would be just the same as before, for I know that a few years ago a query in opposition to Freemasonry was presented to the Middle District of Indiana and a favorable answer received, but the query with its answer met with opposition at the General Conference and did not pass that body until the answer was modified. One of the speakers declared that he feared the result of passing the query with its answer and by this speaker and others the whole conference was swerved. Being acquainted with the above facts I fear the result of asking the General Conference to decide this matter.

In consideration of the above facts I desire to unite with those only who are willing to obey the holy injunction of Paul (See 2 Thess. 3: 6). The characteristic of every Christian should be, to obey every command which either our Saviour or his apostles gave to the churches over eighteen hundred years ago. If any read this and feel a desire to separate themselves from the baneful influences of lodge worship, I should like to hear from them, whether they are German Baptists or others who are desirous of obeying every command. If any write who desire a reply please enclose two three cent stamps for postage, stationary, etc., as I am willing to spend much time in this important work but cannot spare much money as I have a family, no help nor competency.

E. UMBAUGH.

Brookville, Ind.

☞Papers opposed to secret societies please copy the above.

The Gospel Among the French Catholics of Maine.

Zion's Advocate of Portland contains the subjoined interesting report of pastor Seguin's labors in Waterville in a letter from that place dated on the 20th ult.:

MR. EDITOR:—As you are already aware, Rev. Mr. Seguin, pastor of the French Baptist Mission of New York city, has come to labor among the French Canadians of Waterville. Last week he preached in French every evening in Matthew's Hall with great success. On Sunday, the 19th, he spoke in English to a large audience in Fairfield, three miles from Waterville, giving his "Personal History and Religious Experience." The Lord was powerfully with him. At four o'clock P. M., in the town hall, which was filled with an enthusiastic audience, he proved in the most convincing manner to the people that Peter never spent a single hour in Rome, still less twenty-five years, consequently that the dogma of the apostolic succession as taught by the Romish divines, was but a pure assumption, a real humbug. The Rev. Mr. Spencer, pastor of the Baptist church, Rev. Mr. Pottle, pastor of the Methodist church, Rev. Mr. Smith, pastor of the Congregational church, and many other distinguished citizens were on the platform to witness the discussion which was to take place between Rev. Mr. Seguin and Mr. Charland, parish priest of Waterville. But I regret to say for the honor of the church of Rome, that her agent failed to come, though he was invited in the most polite manner and even summoned to come by his people to defend their common cause. The interest in this unusual service in the town hall was unabated to the last. The whole thing, Mr. Editor, has been a pleasant one, a complete success for the cause which Mr. Seguin represents so well, a real triumph over Romanism, the Popish machinery. The result has been that many of the hearers who were Catholics are getting disgusted with their "Holy Mother, the Romish Church"—many of them are inclining to the light. Indeed, Waterville is perhaps one of the most promising fields for French evangelical work to be found among our small towns.

In the evening Mr. Seguin delivered an address in the Baptist church. It was filled to its utmost capacity. The subject was a very practical and interesting one, "Rome and Education, or why the Priests of Rome hate our schools." Mr. Seguin having seen himself the inside walls of Rome, having been a priest fourteen years, is perfectly entitled to speak on such questions. He clearly proved in his lecture that the only truly great nations are Protestant, for the simple reason that no fetters are put on the acquirement of knowledge in our schools. He proved that everywhere Protestants, or rather Christian nations, are the advanced guard in the ranks of progress, science, and liberty, leaving far behind the unfortunate nations whose hands and feet are fettered by the chains of popery. What can be the cause? asked Mr. Seguin. The Bible, the Bible alone, which is the foundation of the greatness of Protestant nations. It is to the Bible that England owes her liberty, her power, her prestige, her strength. It is the Bible that has ennobled the the hearts of this American people, and so long as the United States will be true to the Bible, he continued, her glorious banner will wave respected and feared all over the world. This privilege we ask also, Mr. Editor, for our poor, ignorant, deluded French nation. Mr. Seguin, coming here to help me in the evangelization of the French people, has already put in our hearts a warm regard both for himself and the good cause in which he is proving himself an able and vigilant worker. Next Wednesday, the 22d inst., four Roman Catholics will give up entirely the Pope of Rome to follow Christ, the only bishop of our souls. They will make their profession of faith in baptism. Six others are preparing themselves to follow them in a near future.

E. LEGER,

Missionary for the French.

—Brethren Hawley and G. P. Riley, began a tent meeting at Reddick near Kankakee, Ill., last week on Friday.

—Bro. A. F. Dempsey of the Wheaton Wesleyan church is engaged for several weeks in camp-meeting work chiefly in Michigan. He is also raising means for repairing the Wheaton church building.

—Prof. C. A. Blanchard was called to Streator, Ill., on Sabbath where he preached in the Independent church. Pres. Blanchard preached in the college chapel, Wheaton.

—There are ten million members of evangelical churches in the United States, and they are reported as giving $2,127,731 for foreign missions—an average of twenty-one cents per member.

—Charles Darwin says: "I had always thought that the civilization of Japan was the most wonderful thing in history; but I am now convinced that what the missionaries have done in Terra del Fuego in civilizing the natives is equally wonderful."

—The General Synod of the Reformed church took action in relation to Hope College, Holland, Michigan; that vigorous efforts be continued for the payment of its debt of $23,241 during the current year, and that $13,000 additional be raised for endowment. The Synod also confirmed the appointment of Rev. C. Scott, D.D, as provisional president of the institution.

—Mrs. Emma C. Black of Albion, Indiana, has bequeathed her property, amounting to over $5,000 to various Christian objects: the Educational, Missionary and Publishing societies of the Wesleyan church, to Wasioja Seminary, Minnesota, and the local Wesleyan church of Albion.

—The *Instructor* says that Bro. Galloway, one of whose sermons we print this week, has calls from churches in Vernon and Yorkville, Wisconsin, and that he will probably accept the latter.

—One-fourth of the income of the Basle Mission, which sustains 115 missionaries in India, Africa China, and has gathered 13,245 church members, is derived from a penny a week, contributed by 120,000. These collections were begun in 1855, and have amounted to $1,156,145. In 1879 they were $53,000.

—A South Carolina Baptist church contains in its old records the mention of a woman being excluded from the church for "doing too much talking in the neighborhood."

—The General Conference of the United Brethren church, which was in session recently, had warm and sometimes wily work in regard to the secret society question. That church had long since declared itself opposed to secret orders, and had been practicing what it preached.

But the practice is not as easy as the preaching. Troubles arose, and some preachers became weak under their pressure. Gradually secretists found their way into congregations, and a party professing opposition but practicing fellowship arose. That party, it seems, managed to get control of affairs at the last Conference, which passed resolutions of opposition to secretism, just as in years past, but refused to do anything looking to an enforcement of the opposition in congregational practice. The proceedings do not strike an observer as straightforward. —*Lutheran Observer.*

—Notice has been taken of the lapse into Universalism of Rev. J. Hyatt Smith, pastor of the Lee Avenue Baptist church, Brooklyn, member of Congress and lecturer and champion of Freemasonry. It is reported that his church has so run down under the versatile administration of Mr. Smith that its property is to be sold under mortgage which has has been foreclosed. If Masonry had not been first called in, as a "handmaid" to Christianity, the subsequent deplorable results would not have been experienced.

—Seventy British societies received contributions last year of nearly $5,500,000 for Foreign Missions.

—This summer it is Mr. Moody's plan to have a conference at Northfield for Bible study. He has secured the aid of the Rev. Dr. Andrew Bonar, of Scotland (a brother of Horatius Bonar, the hymn-writer), who is distinguished for his ability in guiding those who wish to "search the Scriptures." The meeting will take place in August.

—Nothing so impresses the Mohammedans as the Christian effort for the relief of the sightless, and they say this must be the true religion. A man in Damascus had lost both his sight and property, and refused at first to come to the blind school. At last he was converted: His friends gathered about him in wonder, and seventy enrolled themselves to read the Word of God. One of the blind erected a simple house of worship, and many have joined the church.

—Utah is just now the chosen field for considerable Christian missionary work. There are forty-four Presbyterian missionaries in the Territory, maintained at an annual cost of $36,000; the Congregationalists are spending $30,000 in new schoolhouses and churches; the Methodists have twenty missionaries on the ground, and other denominations are represented. These tremendous onslaughts have incited the Mormons to new zeal.

—The report of the New York City Mission for this year says its work of evangelization has been so successful that the converts each year are about three hundred, and the membership of its undenominational chapels from the beginning, a few years ago, is 1,707, of whom 1,012 remain. The average attendance in Sabbath-schools has been 1,500, and the total expenses of five chapels, $19,740. The returns toward self-support from them were $4,500. A large number of missionaries—men and women—are constantly going from house to house, as well as to hospitals, asylums and prisons, distributing tracts and evangelizing.

News of the Week.

—In response to a call for a meeting of citizens of New York to take action in regard to the attempt on the life of President Garfield, a large number of gentlemen assembled at the chamber of commerce last Thursday. After appropriate addresses by several persons, Cyrus W. Field announced that a fund of $250,000 was to be subscribed, to be invested in United States bonds and be deposited with a trust company, the income to be paid to Mrs. Garfield, the principal to be divided among her children after her demise. Subscriptions to the amount of $39,000 were received in a few minutes. Contributions have been offered from other cities and the whole amount will be made up in a few days.

—The special train which bore Mrs. Garfield from Long Branch to Washington on the 2nd had an almost terrible accident. The parallel rod of the engine broke while the wheels were making 250 revolutions a minute. The broken bar tore the ties for two miles before a stop could be made. Railway men pronounce it a miracle that the locomotive did not jump the track and cause the death of all on board the train.

—A laborer engaged in grading a railroad track at Edenville, Iowa, expressed the hope that President Garfield would not recover, and was so badly pounded by a fellow-workman that he died.

—Walker Blaine son of the Secretary of State has entered upon his duties as third assistant in that department.

—Governor Foster, of Ohio, has telegraphed the Governors of all the States and Territories to proclaim a day of thanksgiving for the preservation of the life of the President.

—The mercury in St. Louis on Sunday rose above 100 degrees. Nine policemen were forced to give up their beats, and the morgue was crowded with corpses of those prostrated by the heat. At Cincinnati there was a temperature of over 103 degrees, the highest for nine years. Thirteen deaths from sunstroke are chronicled.

—At noon on the 4th a party of twenty-three persons assembled on the summit of Uncompahgre peak, Colorado, 14,508 feet above the sea level, to erect a pole and hoist the national emblem. While the work was in progress two of the party were violently shocked by a stroke of lightning, and soon afterward the pole was rent into splinters, one man having his right arm burned. After this warning the party retreated to the lower level.

—Two adventurous men, named Traynor and Olson, have sailed from Bath, Me., in a dory fourteen feet long and five feet wide, to cross the Atlantic. They are provisioned for sixty days and are skillful seamen.

—A State prohibition bill has been introduced in the Georgia legislature. It prohibits the manufacture, importation, sale, or furnishing in the State after the 1st of May, 1882, of intoxicating liquors, except for medicinal, mechanical or sacramental purposes. It will probably pass.

—A table compiled by the *Commercial and Financial Chronicle* shows that the gross earnings of forty-one railroads for the month of June were over $17,000,000, a gain over last year of about $4,000,000, the number of miles operated having been 32,119, against 28 606 in 1880. From Jan. 1 to June 20 the earnings of forty-three roads are reported at $102,171,690, an increase over the same period last year of $12,491,161.

—The subscription books of the Palestine Railroad company have just been opened in Boston. The corporation was formed in February 1880, under the Massachusetts laws, and has for its purpose the construction of a railroad and telegraph line from Cairo in Egypt through Palestine to Assyria.

—Picnic trains on the Kentucky Central road collided near Covington on the 4th, by which four persons of that city were killed and fourteen wounded. Two choaches took fire, and were reduced to ashes.

—At the sand hills, about forty miles south of El Paso, Texas, the decaying bodies of thirteen men of the Mexican Central surveying party were found by some American tourists. It is believed that the massacre was the work of the remnant of Victoria's band of Apaches.

—The explosion of the boiler of a portable thrashing machine on a farm in Talbot county, Maryland, killed three persons and seriously injured several others.

—Having been recently robbed by burglars, Postmaster Carmon of Lyons, O., seeing a human figure on the roof of an extension to his house early one morning, he fired a breech-loading carbine, and instantly killed his young son.

—On Thursday morning there landed at Castle Garden from the steamer Wyoming over eight hundred Mormon immigrants, in charge of Elder Rocelli, of Utah. They were chiefly Scandinavians, with some English and Welsh among them.

—At 3 o'clock on Thursday afternoon fire broke out in a children's carriage factory in Cincinnati, and spread with wonderful rapidity to all parts of the large six story brick building. About ninety men and girls were employed in the factory, most of whom escaped unhurt, but about a dozen were obliged to jump out of the windows, one of whom was killed. The fire burned over a whole block. Fully one hundred families were houseless and homeless, and from fifteen hundred to two thousand working people were thrown out of employment, while probably more than $600,000 worth of property was entirely destroyed.

—Eight large bags of gunpowder have been found in a ditch in the village of Calus, Russia, which the Czar visited two weeks ago.

—It is reported that the Khedive of Egypt will soon decree the abolition of slavery in his domain.

—The Arabs at Sfax in Tunis have driven out the Europeans and occupied the forts. If the latter are not speedily surrendered, the French will bombard them. The Arabs pillaged the city, three persons having been killed and twenty wounded.

—A fire at Minsk, Russia, which broke out on Sunday, the 3d, raged several days. Over five hundred houses have been destroyed.

—A daughter of the English General Fyers fell into the sea at Hyeres, France, and in the effort of her mother and sisters to save her all were drowned.

—Eight hundred inhabitants of Northampton, the borough represented by Bradlaugh, have petitioned the House of Commons not to admit him.

—The German coal-mine companies have commenced conveying coal to the mouth of their pits by electric railways.

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Sabbath School.

LESSON IV.—July 24.—MOSES AND AARON.

SCRIPTURE.—Exodus 4: 27-31, 5:1-4.

[From Pilgrim Commentary.]

NOTES.

"Aaron." Meaning "mountaineer" (Gesenius), "enlightened" (Furst), "fluent" (Deirtich). The elder brother of Moses, being three years older, and eighty-three years of age at this time (chap. 7: 7). Subsequently divinely appointed the high priest, his sons and male descendants having exclusive right to the priesthood, and the head of the family inheriting the office of high priest for life (chap. 28: 1). He was a man of lofty character and marked ability; but he had less independence and firmness than Moses, and was more easily led into wrong-doing. There are two or three instances of grievous sin on his part, as well as several instances of manifestation of superior qualities. Although older, he was always inferior to Moses; and, except on one occasion (Num. 12: 1), he was contented with his position, and was in perfect accord with his brother. He shared the fatal lack of faith which Moses exhibited at the waters of Meribah (Num. 20 10), and its punishment (Numb. 20: 12), dying on the summit of Mount Hor (Num. 20: 23-29).

"The elders." It appears from this that the Israelites preserved their own forms of government and customs, while at the same time subject to the laws and government of Egypt. The system was strictly patriarchal. The heads of the different families ruled each his own household, and united in counsel for the general interests. Naturally these heads of families were advanced in life, and therefore they were called "elders."

"The people believed." The miracles convinced them that Moses had received a divine commission. The people of the East have always attached great importance to miracles as credentials of a messenger from God (Mat. 12: 38, 16: 1; John 4: 48). Mohammed was obliged to perform some seeming miracles before he could gain the confidence of any of his countrymen.

"Visited." The word is used with reference to the dealings of God with his creatures, whether merciful or otherwise. Sometimes it is used in the one sense (Ps. 80:14), and sometimes in the other (Ps. 89: 32). The use of the word here was perhaps suggested by the language of Joseph (Gen. 1: 24).

"Worshipped." The worship was paid to God, and not to Moses. It was a religious act, and not a gesture of respect and homage. The expression shows that the Israelites had preserved their religious faith and practices.

"That they may hold a feast." There was no deception or immorality in this request. There is no reason to suppose that if the request had been granted, the Israelites would have taken advantage of it to steal away altogether, without any further permission. If the request had been granted, undoubtedly a further request would have been made. The present request, moderate and reasonable, was put as a test. The request having been refused, the Israelites were not bound by the terms of it, as they would have been if it had been granted, but were at liberty to obtain entire freedom if they could. The practice of going en masse into the desert to offer sacrifice and celebrate a religious festival was a not uncommon one. Near Sarabit-el-Khadim, in the wilderness, a locality has been found covered with old Egyptian edifices and monuments, on which the names of Egyptian kings are engraved. It is probable that the Egyptians frequently resorted to this and similar other places for the celebration of religious festivals. In the case of the Israelites it was particularly necessary that they should go out of Egypt to offer their sacrifices, as the killing of cattle, which were considered sacred by the Egyptians, would have caused great indignation, and provoked disturbance and perhaps bloodshed (chap. 8:26). Besides the banquet, which was an important part of every religious festival, there were games, sports, processions, songs, dances, and amusements often of a revoltingly immoral character. The word here rendered "hold a feast" contains an allusion, in its derivation, to the dance.

"I know not the Lord." Rather, I know not Jehovah. The divine title of "Lord" was a common one in all religions; but the name of Jehovah was a new one in the ears of Pharoah. If it had been known to the patriarchs, as it probably had been,—the passage chap. 6:3 when rightly interpreted not contradicting this,—yet the name had fallen into disuse even among the Israelites, and had probably never been heard of by the Egyptians. But the word "know" may have been employed by Pharaoh in the same sense in which it is probably used in chap. 1:8, namely, to care for. Pharaoh felt under no obligation to obey the national God of the Israelites: he worshipped only the gods of Egypt. Nor did he have any respect for the God of the servile race. He probably thought, "Like people, like God," and that the God who could not, or at least did not, do more for his people than the God of Israel seemed to have done for them, was not a being of much consequence.

"Let." This word is used in a sense in which it is now almost obsolete,—hinder. Pharoah complains that Moses and Aaron are planningan expedition which will take the people from their labors, and arrest the works which are in progress. Probably, also, he is complaining of the hindrance which has already taken place. He has probably heard of the assembling of the elders. At any rate, he sees a large body of them before him presenting a petition, instead of being at work at their tasks as he thinks they should be.

In General.

A lady in Elmira, N. Y., wishing to secure the 25 useful household articles that were advertised to be sent in return for a three cent stamp, received in reply to her order 25 pins.

The Puritan, the new steamer building for the Fall River line, is to be 15 feet longer and 4 wider than the Bristol, and will have 300 staterooms and accommodations for 1,000 passengers. The cylinder is the largest ever cast in this country, weighing 90,000 pounds. 110 inches in diameter and with 14 feet stroke. The steamer is to be ready by May, 1882.

Statistics show that every seventh dollar of the nation's annual increase in wealth is burned up, chiefly through gross carelessness; also, that "we burn up a Chicago every two years." The great Chicago fire destroyed $160,000,000, and the average fire loss of the United States and Canada is $80,000,000 a year, so that were the Chicago calamity which shocked the country in 1871 to be repeated once in two years, it would annihilate no more property than that now consumed by the numerous fires of every two years. The fire loss of the last five years in the United States and Canada is $405,269,700. It would appear from the insurance statistics that liquor stores are most apt to burn, and groceries and hotels follow closely after, there being twice as many fires in these classes of buildings as in saw-mills and drug stores, which come next in the list.

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By Mail.

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CHICAGO, July 11, 1881.

GRAIN—Wheat—No. 2		1 09¾
No. 3	93	1 03
Rejected	76	82
Winter		1 12¾
Corn—No. 2		46
Rejected		42¼
Oats—No. 2		89
Rye—No. 2		91
Bran per ton		8 00
Flour—Winter	3 75	6 00
Spring	2 50	7 75
Hay—Timothy	8 50	12 00
Prairie	6 50	9 50
Lard per cwt		10 72
Mess pork per brl		16 37
Butter, medium to best	12	20
Cheese	5	9
Beans	1 00	2 75
Eggs		12½
Potatoes, per bu	50	80
Seeds—Timothy	2 00	2 40
Clover	4 25	4 40
Flax		1 24
Broom corn	3	9½
Hides—Green to dry flint	8	16
Lumber—Clear	38 00	50 00
Common	11 50	13 50
Shingles	2 75	3 10
WOOL—Washed	30	40
Unwashed	12	22
LIVE STOCK—Cattle extra	5 80	6 25
Good	5 60	5 75
Medium	5 40	5 55
Common	3 00	5 25
Hogs	5 25	6 60
Sheep	3 00	5 35

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Flour	$3 75	8 00
Wheat—Spring		1 20½
Winter	1 20	1 27
Corn	49	55¼
Oats	42	46¾
Lard	8 00	12 00
Mess pork		17 50
Butter	10	25
Cheese	2	9
Eggs		14
Wool	14	46

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Topics of the Time.

Dr. Bliss, the physician in charge of President Garfield, has made to a correspondent, a brief but comprehensive statement of the case since July 2d, the day of the shooting. He says that the most alarming symptoms were seen upon the first and tenth days of the illness. The first day the patient was hanging between life and death from the hemorrhage and the shock, which was very severe, and from which it seemed almost impossible to obtain a reaction. The reaction came, however, and the patient improved until the fifth day, when began the surgical fever, which increased each day, and on the tenth day from the time the injury was received reached its highest point. These severe symptoms were modified, and the President has passed through the most critical stage of his malady, and there is nothing more to fear, except from blood-poisoning or abscess, symptoms of which have thus far been absent. The doctor thought an attempt would be made to cut out the ball after the President had recovered from his wound. He thought that the patient was not entirely out of danger, but every day protects him more and more against accident, and a good deal of confidence is felt. It will be some weeks, under the most favorable conditions, before the President can attend to his business; but the very favorable news of Monday morning, reported on the 13th page lead us to hope that such conditions are being realized and will be until strength returns.

There are some conditions to this happy result, of which—thank God—we are now able to speak with hope, which are likely to be forgotten as we recover from the first shock of the attempted assassination. The attendance at the President's bedside—the skilled physicians, the experienced and educated nurses, the watchful and judicious attendants, the patient, courageous and loving wife, the mechanical appliances—nothing more could be desired to effect a restoration. But beyond these the President has a constitution upon which no intemperate habits have been allowed to fasten—not even that, we believe, of being out late to lodge meetings. Prof. Agnew of New York, one of the consulting physicians, discredits most that has been said of Mr. Garfield's will power but gives due regard to his temperate habits. "As a healing factor," said he, "this is something that cannot be overlooked. That man who has been regular and temperate in his living has always that in his favor when he falls sick or is injured. Will power cannot do much, if the patient has not the consideration of good habits to aid him." But above and beyond this is the providence of a gracious God. Many have had occasion to remark with what wonderful unity the American people turned to the Great Healer, for help in their extremity, with fasting and prayer. The worldly-minded will soon scout this as fanatical or weak. None did so during the first days of this July. Let us hope that President Garfield will also recognize the divine power that has sustained him through the great trial of his life, and confess to the glory of God that to him he owes a life given back from a hopeless day; and that the remainder of his administration will be as illustrious for allegiance to Christ in the perplexing affairs of state as the first months have been in hope of reformation of many of its abuses.

Joseph Cook, after a lecture tour in Great Britain of about a year, which has been like a triumphal march, has gone to Germany and will soon push on to India. He has spoken 135 times in the United Kingdom, before audiences vast in size and of the highest quality and enthusiasm, and he has repeatedly been recalled to meet overflowing assemblies. His profound and eloquent arguments in support of Christianity will have a field of most useful exercise in India where there is much latent infidelity among the educated and wealthy classes both native and European.

The Albany squabble was about over when this paper went to press; probably before it is read, two Senators will be elected to take the vacant seats of Conkling and Platt. The withdrawal of the latter, followed soon by that of DePew, the leading candidate opposing him, led to a call for a caucus, signed by a large majority of the Republican members. Conkling's supporters refused either to take part in, or recognize the action of this caucus. But the pressure was too great, and last Saturday several of their leading men deserted the ranks of "stalwartism," and by their votes elected Miller to succeed Platt. It was confidently expected that Lapham would be voted into Conkling's chair early this week. Both gentlemen are now members of the House of Representatives. The most that is said of their ability is that New York will take a second rank in the Senate during their terms, and that she has many sons better able to represent her. It may be safely said that Mr. Conkling has been retired to private life and the political creed which he represented may be laid out for its funeral. The paragon of the Republican party, he gave the control of the Senate into the hands of political enemies, and, by an insane and entirely personal war at Albany, threatened to leave it there for years. For fifteen years he has preached the submission of the individual to the party; he now has an opportunity to practice this fundamental doctrine of his creed, and can retire to that "enormous law business" of which his followers boast. In politics he has been a splendid failure; we hope he has no enemy who is not willing that his success in some more humble calling may be as distinguished.

On Friday the Land Bill discussion in the British Commons passed another critical point with success, but not without much effort. The clause offering government aid to emigration was obstinately resisted by Parnell and his companions They pretend that it will depopulate Ireland; but every one who knows that there is one inhabitant to every three acres of arable land in the island, which for Illinois would be in proportion about nine million, will suspect an ulterior purpose in this opposition. The conservatives were, of course, as strongly in favor of the emigration clause. This, it may be said, has been also strenuously opposed by the Catholic clergy who feel more sure of their Peter's pence from the Irish in Ireland than anywhere else. The Land bill will be soon presented to the House of Lords and a grand demonstration is being prepared in London to signalize the event and awaken their conservative dignities to the importance of early action.

The campaign of France against Tunis is a part of the complicated Eastern question, as left by Beaconsfield. The enterpise has aroused jealousy on every hand. To Italy it meant a threat upon her maratime interests, and this was aggravated by the riots at Marsailles and the expulsion of Italian laborers. Her iron clad fleet and army of nearly a half million are compared with the superior force of France with many hostile glances. The hostile feeling of Spain against her northern neighbor is also very bitter and war is a topic freely discussed in the streets of Madrid. Even in England the condition of the French fleet was the other day a subject of inquiry in Parliament, and the information that it was fully matched by British vessels was received with applause. There is believed to be a general bad feeling among the great powers, which would amount to nothing if they were not all loaded to the guards with armies and armaments.

Amid all the excitement of Irish Land reform in the Parliament, the temperance agitation continues to take strong hold upon British politics. The success of the measure for closing public houses on Sunday in Ireland, has been so great that the people are now moving to extend the time to include Saturday night. It appears from statistics that one-sixth of all the arrests are made on that night. The House of Commons has a report to this effect from a committee of examination, and the Irish members are notified by their constituents that an extension of the closing time is demanded. The benefits of a similar act are asked for in England, and on the 6th inst. a petition of 1,100 yards, or over three-fifths of a mile, long, and containing 84,324 names, was presented in the House of Commons praying for a law to this effect.

Separation the only Hope of Success.

BY E. RONAYNE.

In a recent number of the *Cynosure* I published a communication headed "What are you doing, my brother?" in which I referred to the slowness with which the Anti-masonic reform seems to move, and to a few of the reasons why in my opinion greater progress is not being made. In this letter I intend, with your kind permission, to revert once more to the same subject and to ask some rather pertinent questions of each of your readers. And first of all let me inquire how many readers of the *Cynosure* are really and truly Anti-masons? "What a question!" some one will exclaim, "why of course all the *Cynosure* readers are Anti-masons." Well let us examine the matter and see.

In a given town, say of 1,200 or 1,500 inhabitants, there are at least four churches, Methodist, Baptist, Congregational and Presbyterian. The ministers in three of these churches are Masons; or, suppose that only one of them, the Methodist minister, is a Mason, while the deacons, elders and a few of the rest of the different congregations belong to the fraternity. The majority of the members of the lodge are infidels—Christless, godless, profane, reckless characters, who scoff at Christianity, and who believe, or at all events profess to believe, that they have a much better thing in Masonry than God's people have in the church. The minister is with them; the elder, the deacon, the class-leader, the Sunday-school superintendent and the respectable communicant is with them, and of course so long as these worthy and respectable church members thus give their direct countenance and support to the Masonic order the community at large must believe that it is a good thing or at least that it cannot be very bad. One Masonic minister or one decent church member in any small community is enough to give Freemasonry a popular position and to establish its character for goodness. But now suppose that in that same community there are five or six readers of the *Cynosure* or even two readers, and they belong to the same church whose minister or members are Masons, they fellowship and support them in all their church relations, at prayer meeting, in the public worship, at the communion table and in the Sunday school.

Now see how the matter really stands: The minister or church member supports Masonry in every way he can, while the *Cynosure* reader supports and gives countenance to that same minister or church member by every means in his power, and under these circumstances therefore how much of an Anti-mason can that *Cynosure* reader be? The church supports Masonry and the Anti-mason supports the church, and for the very life of me I cannot see it in any other light than that the Anti-mason is supporting Masonry. This is the true condition of things in spite of all the sophistry and false logic which can be invented to explain it away. Freemasonry is thoroughly and purely and undeniably anti-Christian. It is opposed to Christ in every conceivable manner. It is a base counterfeit of "the Gospel of the blessed God." It is the devil's best and greatest masterpiece for withstanding the cause of the Son of God, and every one who supports it in any way or manner whatever ranges himself on the side of Satan, opposes the Lord Jesus Christ and is a partaker of the spirit of anti-Christ.

The Lord Jesus himself says in Mat. 12:30, "He that is not with me is against me and he that gathereth not with me scattereth." Just think for a moment on these very awful and solemn words, "He that is not with me is against me." Are you wholly on the Lord's side? Are you entirely separated as to all religious relations from the avowed enemies of Christ? or are you fellowshiping those professors and supporting a so-called church which supports the fearful and terrible devil-worship of the secret lodge? Are you *gathering* with Christ or gathering with the infidels of the lodge and their aiders and abettors? If you are doing the latter, my friend, no matter what your professions may be, the above solemn declaration of our blessed Lord most distinctly assures you that you are his enemy and doing what you can to oppose his cause and the furtherance of his blessed Gospel.

But some one will say, "What am I to do, and how can I remedy this strange condition of things?" Act honestly, act consistently, act Scripturally. If you are a child of God, obey with the deepest reverence your Father's command. What does God say? Turn to 2 Cor. 6:14–18. "Come out from among them and be ye separate and touch not the unclean and I will receive you." Read the whole passage. It is all intended for you; it exactly meets your case, and it is the only remedy recognized throughout the entire range of God's Word. "Come out and be separate" is God's method of reformation. "Sacrifice to your God *in the land*" (Ex. 8:25) always has been and always will be the devil's method. But turn again to 2 Tim. 3:1–5. Here you have got your religionists; here you have your formal worshipers, "having a form of godliness but denying the power thereof." Man must have a religion of some kind, and the devil would not have it otherwise; and so long as he can by any means persuade God's people that they are all right enough in their present church relationship he is perfectly satisfied. There is a great deal said now-a-days by our Anti-masonic reformers about "the church of my choice." But it is not "my choice" but God's choice. Man says "amalgamate," "unite," "fellowship;" God says "come out," "separate," "turn away," "withdraw yourselves;" and until God's voice is heard and obeyed there can be no true reform and no real advancement. Masonry is not like slavery. Slavery was an institution for putting money into men's pockets. Masonry is a system for saving and purifying men's souls. Slavery had mostly to do with the body; Masonry deals principally with the mind and spirit. Slavery was local; Masonry is universal. Slavery dropped its victims at the grave; Masonry pursues them throughout eternity. There is and there can be no remedy but separation—utter, positive, absolute separation, and until every *Cynosure* reader separates himself from every denomination which supports Masonry or secretism under any name or form whatsoever, there can be no success. If the Lord commands us to "separate" and "come out," and we utterly refuse to do so, but stay inside, we cannot expect either his presence with us nor his blessing upon our disobedience.

But some one will say, "Where shall we go and to whom shall we separate?" The answer is found in Mat. 18:20: "Where two or three are gathered together unto my name there I am in the midst of them." This is the only gathering point which Christ recognizes and which the Holy Ghost, the great Gatherer, either sanctions or teaches. Separate from the world, separate from false worship, separate from empty formalists, separate from the unsaved wherever found, separate from Methodism, separate from every denomination which *tolerates* Masonry in any form, and gather together unto the name of Christ. This is your true position and the only place of honest, consistent testimony. You may miss the preacher, but you will have Christ in your midst; you may be out of the denomination, but you will be gathered by the Holy Ghost. An unsaved man cannot worship God either in the church or any where else, and neither can an unsaved man pray. No man can worship but a priest of God, and none is a priest of God but born-again ones—believers in the Lord Jesus Christ. Hence the prayers of the lodge are a gross abomination. If every reader of *Cynosure* would separate at once according to God's command from every denomination which supports secretism, the cause which the *Cynosure* advocates so ably would be immediately advanced a thousand fold. But sects must be maintained at all hazards, so that men may "lord it over God's heritage." The "deeds" and "doctrines of the Nicolaitanes" must be perpetuated at any cost, and so the devil will always invent and offer ten thousand excuses for remaining in connection with "the church of my choice." Remember that where two or three are gathered together unto the name of Christ there he is in the midst of them; and although your denominational name may be discarded and disowned, yet the blessed, all-glorious name of Christ is your central gathering point and you have the assurance of the Holy Ghost that you are in the direct path of duty and obedience.

Assassination! What Does it Mean?

Our country's heart has been struck as if by the forked lightning out of a clear sky. A universal wail arose to heaven for relief and for mercy to the illustrious victim. To the problem which confounded every one a thousand solutions were offered and there seemed to be one general fact acknowledged: that the explosion of hate had been caused, directly or indirectly, by political feeling, manifested by the bitter strife of party and operating upon a half crazed man, devoid of conscience and common sense.

The country cries aloud for protection and for the remedy. It cries out for the safety of our Chief Magistrate, and for the safety of every one who is engaged in his duties as man, citizen or Christian.

Bludgeon blackguards are akin to the pistol murderers. Alike in character, though far more remote from the public eye, is the fact of the villainous assault on Mr. Rathbun at Kellerton, Iowa. The Washington villain was prompted by a blind vengeance against one who seemed in the way of the supremacy of a different policy. The murderous Iowans have stained their State with the blood of its violated law, and but for the all-absorbing character of the crime at Washington there can scarcely be a doubt that the intelligent citizens of the hitherto honored State of Iowa would have been startled into indignant horror at the crime committed in broad daylight in the respectable town of Kellerton. The motive seems to have been very similar in both cases in its moral feature. In Iowa the poor, degraded fools seemed to imagine that by injuring recklessly or possibly fatally, they would scare away from their town our lecturer and retain in their town an undisturbed regard for Masonry. It is plain that the effect will be quite the opposite; and we trust that ere long it will be shown that the law there has not yet been corrupted, but will be found a terror to such evil doers and a praise and protection to such doers of good as Mr. Rathbun, a peaceful citizen and preacher of righteousness.

Are the lessons of anti slavery to be repeated? Cannot the remedy for lodgery be found without again convulsing our country, or shedding the blood of martyrs or of armies?

SENEX.

A Question for Students of Prophecy.

The *Christian Herald* and *Signs of the Times* of March 31, has the following:

"A third characteristic of the present day is one which has not attracted much observation. Lord Beaconsfield, who is a close observer of men and things, has, however, both orally and in his published works, called attention to it as an ominous sign of the times. It is the rapid spread of

SECRET SOCIETIES.

It is a startling fact that in all lands exist societies whose proceedings are kept a profound secret, and to which members are only admitted under solemn oaths of secrecy and fidelity —oaths which if broken, render the perjurer [violater] liable to a horrible death. In some of these societies the door of the room in which they meet is always guarded against intrusion by a man armed with a drawn sword.

"There is no doubt that the object of many of these societies is purely beneficent. They are designed to render help and succor to members in adversity and to their families if bereft of their head. But there is no guarantee that such societies may not be perverted to other and far different purposes. They are now independent of each other, though they bear so close a resemblance that they might be combined or federalized under one executive by a carefully prepared scheme.

"More than one student of prophecy has asked the question, whether, in the existence of these secret societies, flourishing side by side with the political and social movements of Communism, there is not the key to the mystery of the rapidity of development we are led to expect, in that incarnated principle of consummate evil, Anti-christ? Whether or not that may be the means used, it is obvious that a cunning, daring genius, such a one as the two specimens already furnished by the Napoleonic race, might find there an engine of irresistible power. Could he, by craft, center in himself, on the Napoleonic principle of plebiscite, the executive power of all those societies, orders, and organizations, scattered all over the earth, his power would surpass that of any living potentate. By first constituting himself a servant, then a representative, and finally a master, as Napoleon I. and Napoleon III. did in their plots against the French Republic, he might eventually exercise world-wide interposing, as popes of Rome once did, between subject and sovereign in every land. His edicts might be registered and executed in every clime, from pole to pole, and from east to west, and he might by an extension of the Boycotting principle (in which one branch of the mighty army is also proficient) prevent any man buying or selling who had not "the mark of the beast" (Rev. 13:17).

"Such a scheme, too, would not be inconsistent with at least one characteristic of the prophetic description of Anti-christ. Prophetic expositors believe that he will be a degraded imitator of the Saviour; a being, who to deceive the people, will adopt the plan of Christ's kingdom, prostituting it to unholy ends. Christ gathers to himself a people out of all lands, who give allegiance in temporal affairs to their respective temporal sovereigns, but consecrate their supreme fealty, the homage of the souls, to the King of kings. Anti christ might follow the same principle, until his power became consolidated and tested. He might at first wield the sceptre of a kingdom within a kingdom, until in the fullness of time he considered the hour had come for the revelation of himself in his true diabolical character.

"While students of prophecy differ on this obscure subject of the rise and development of Anti-christ, now that the signs of the times indicate the approaching end of the age, attention is naturally drawn to that strange potentate of the last days. Suggestions more or less plausible are constantly being made, and it is certainly by no means the most improbable that the variety of secret societies now existing, and the attempted alliance of revolutionary schemes, such as the Land League of Ireland and the Commune of France, constitute a means which Anti-christ may utilize to gather up the scattered strands of power and weave them into a cable wherewith to girdle the entire world."

In view of such a terrible possibility, to say nothing of strong appearance of probability thus presented for our consideration, what man that has the least grain of care or caution in reference to his soul's welfare, can for one moment entertain the thought of joining any secret society, or if already within the pale of any oath-bound clan, think but with horror of retaining such connection another hour? "Have no fellowship with the unfruitful works of darkness, but rather reprove them." W. W. Ames.

Solomon tells of the "naughty person," the "wicked man," who "walketh with a forward mouth." "He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers, forwardness is in his heart, he deviseth mischief continually; he soweth discord. Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy. Prov. 6:12, 15.

The world is full of winking and squinting—of signs, and grips, and cheats, and ciphers and hypocrisies; and a man can make himself a rascal by a wink or a nod, as well as by a forgery or a falsehood. Thank the Lord, an honest man can do his business without winking about it; and a man who sells his winks for money may find that he has sold his reputation and his soul also, and has made a poor bargain, even if he has received a high price.—*Ex.*

Labor Emancipation and the Lodge.

All the elements of society are moving, and we are the seed sowers. Such is the congratulation with which the agitators of labor emancipation everywhere greet each other.

The east and the west are equally alive now to the ideas that work reform. We cannot of course control the methods that may be adopted. We may, however, advise. The tendency of the times is too much to secretism. The result will not be salutary to our cause. We do not need secretism; we are in a republic. Many excellent men are disgusted at the mention of it. It is the result of too much lodgery in society, that some people think that nothing can be done without it. It is, I believe, a mistake. History shows no permanent results from such methods beneficial to any people.

The resort to organized privacy is excusable in times or places where a portion of the people are virtually outlawed by the rest, or where there are no constitutional means of reaching the law-making powers. In other circumstances, it is an attempt of minorities to gain an undue advantage against majorities. The advantages apparently gained for a moment are then lost because the people are not educated to preserve them.

I would not have a sworn vote to carry any cause. I would have the man free up to the moment he deposits his ballot. I would have him impelled by an unextinguishable fire of enthusiasm and pressure of conscientious intelligence.

The whole world is honeycombed with secretism, and it is a serious question with many whether the medicine is not as bad as the disease. What is the good of allowing ourselves to pass under the heading of nihilists, communists, striker's unions, and every classification that prejudices the uninformed in advance of fair discussion. Nihilists may have some truth, but we cannot afford to be named after them or seem to approve of their measures. Communists have said many true things, but their name has an historic odium that we cannot afford to bear. Strikes may for a time—and a short time, give relief to localities, but they work no radical cure of the causes of discontent. As reformatory measures they are rather an injury than a help.

By adopting secretism to further our political measures, we expose ourselves to the condemnation of people very justly prejudiced against all such methods. I discovered it in Colorado—so offensively conspicuous, that I had very little heart to work with it and suffer the annoyances of nameless sorts. It does not show a decent respect for the intelligence of the people, when we dare not make an open jury case of our complaints and demands. When the money power moves to disfranchise any of us because we tax them then call on me and I will help them not to do it. But it is quite possible that all the nations of the earth will sometime agree to disfranchise secret-sworn conclaves of every kind; and if this demand should come, I do not say that I would be the friend of secretism. I am willing to be called any bad name, that is a natural consequence of opposing bad men and measures, but I do protest against running a good cause "into the ground" by undertaking to engineer it under ground.

The results in California show no good from the conclave methods. The reaction was certain to come, and did come.

Did the anti-slavery cause derive any help from lodgery?

The underground railroad was not a political method, but merely a personal relief arrangement.

I have no objection to declaring our intention to never vote for any man who is the servant of monopolies and money tyranny. But I would declare that openly. The more openly, the more power in the declaration. All reforms move by the power of public professions. The fear of losing a place with an employer will not frighten a true man out of his political manhood. We cannot have a great good without some sacrifice. Why not risk family interests by brave voting as well as the military service. The latter might be often prevented if men were only men in season. I would not go into a closet to swear my intentions. I would simply talk my convictions and vote as a man. —*A. J. Chittenden in the Longmont, Col., Press.*

Freemasonry in Europe.—In the old world the secret societies have by no means obtained the vast influence they possess in America, unfortunately the fatherland of these organizations. In the last few years, however, vigorous propaganda have been made; and now the religious journals are beginning to warn their people against the pernicious influence of the new gospel. For in this latter capacity the secret organizations endeavor to spread their tenets. Apparently they are not as hypocritical beyond the ocean as they are in our country, and so openly avow their antagonism to Christianity. In justification of their course, the advocates there openly proclaim that they regard Christianity as antiquated, like other forms of religious worship, and that it is time to ascend to a higher degree and stage of worship, to a worship of God in the spirit and in truth. To promulgate the latter they regard as their mission. Were the defenders of secretism in America as open and honest as their brethren in Europe, and would openly avow their antagonism to Christ and his church, Christian ministers would have less trouble in dealing with this perplexing topic.—*Lutheran Standard.*

What is Lodge Religion?

"He that is not with me is against me."—Mat. 12:30.

Many conscientious persons are in dobut as to what the Masonic system really claims to be; and to teach, and to do for its disciples; being so situated that they cannot conveniently consult any considerable number of standard Masonic authors to obtain the desired information. It is from a wish to aid such persons, by bringing together a number of quotations, that this article has been prepared. The authorities quoted are among the highest found in the extensive literature of the fraternity. It is in reality Masonry speaking for itself and of itself.

What is Freemasonry as defined in its canonical books?

"Genuine Freemasonry is a system of morals—a pure religion."—Manual A. and A. Rite, W. M. Cunningham, p. 20.

"The religion of Masonry is pure theism."—Mackey's Lexicon, p. 404.

"The Masonic idea is that religion is . . . reverence and humility before the awful Ideas of Infinity and Eternity."—His. and Cyclopedia, Oliver & Macoy, p. 324.

"The meeting of a Masonic lodge is strictly a religious ceremony."—Webb's Monitor by Robt. Morris, p. 284.

Notice four points claimed in the above definitions:

1. Masonry is "a pure religion."

2. Masonry is "a theistic (consequently a Christ-excluding) religion."

3. Masonry is a religion of ideal worship ("The awful IDEAS of Infinity and Eternity") and therefore, a system of religious idolatry.

4. Every "Masonic lodge meeting is *strictly* a (pagan) religious ceremony."

"But ye have not so learned Christ: If so be that ye have heard him, and have been taught by him, as the truth is in Jesus." Eph. 4:20, 21.

What does Masonry teach its disciples?

It teaches that man has an "evil nature" which may be "purified."

"It is intended to remind the candidate of his evil nature which Masonry is to purify."—Manual of the Lodge, p. 39. To sound, able-bodied MEN, who pay for it, "Masonry is a system teaching piety, morality, science, charity and self discipline."—Webb's Mon. by Robt. Morris, p. 7.

"Having been wandering amid the errors, and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors seeking the 'new birth.'"—Manual of the Lodge, p. 20.

It teaches that Masonry is a "higher" religion than the religion of Christ.

"Masonry can and will educate the most pious man to that higher religion—that religion in which all men agree—which indeed embraces the lower religions of creeds and sects, but divested of all intolerant uncharitable views and prejudices."—Steinbrenner's His., p. 13.

Masonry teaches that Christ's religion came from the pure original Masonic religion.

"Yes. The Christian religion originated from ancient Freemasonry as it was in its primitive simplicity and purity."—A.·. and A.·. Rite, Wm. M. Cunningham, p. 202.

"in a word, the Christian religion came out from the mysteries of initiatlon, and the creation, the gods, the angels, the occurrences, dogmas and ceremonies, such as we find them in the sacred books, are nothing but resemblances more or less faithful, of the ancient gods, angels, dogmas and ceremonies of the Brahmins, the Magi and the Egyptian priests."—E. Rebold, His. of Freemasonry in Europe, p. 418.

Notice four things in the above teachings.

1. Masonry teaches that unregenerate man has an "evil nature."

2. That Masonry does "purify" man's nature in *its* "new birth."

3. That Masonry "is a higher religion" than any other, and that Christianity is only an inferior outgrowth from a primitive pure stock; and

4. That the "sacred books" of modern religions are simply bungling imitations of the records of ancient star-gazers and pagan priests.

"Not of works lest any man should boast. For we are his workmanship created in Christ Jesus unto good works."—Eph. 2:9, 10. "But there shall be false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."—2 Peter 2:1.

What does Freemasonry profess to do for its disciples?

"Acacian signifies a Mason, who by living in strict obedience to the obligations and precepts of the fraternity is free from sin."—Mackey's Lex, p. 16.

"When the Master Mason exclaims, therefore 'My name is Cassia,' it is equivalent to saying, I have been in the the grave; I have triumphed over it by rising from the dead, and having been regenerated in the process, I have a claim to life everlasting."—Rev. Geo. Oliver, D.D., His. and Cyclopedia, p. 452.

"The speculative Mason is engaged in the construction of a spiritual temple in the heart, pure and spotless fit, for the dwelling place of Him who is the author of purity."—Manual of the Lodge, p. 35.

"The angels who kept their first estate, continually offer up their praises to the eternal I AM, in unrestrained melody of Holy, Holy, Holy, Lord God Almighty, which WAS and IS and is TO COME. In such pure Masonic employment were the angels engaged before the creation of the world, and in such employment will they be engaged to all eternity, augmented by that glorious assembly, who having worshiped God on earth shall be placed on the right hand of the Judge."—Antiquities of Freemasonry, by Dr. Oliver, p. 20.

"Even the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up; but Masonry pure and uncontaminated with earthly abominations shall triumph over the general and universal dissolution, and shall cement the Hosts of Heaven in a holy union and communion to all eternity."—Ibid, p. 55.

Any one who will investigate, will find that the foregoing extracts fairly exhibit the staple religious sentiments that pervades the entire Masonic system, and even the occasional reader of God's Word can scarcely fail to notice how directly they antagonize the teachings of him who says, "No man cometh to the Father but by me."—John 14:6. "I am the door; by me if any man enter he shall be saved."—John 10:9. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."—1st John 1:7. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5:11. "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean, and I will receive you."—2d Cor. 6:17. "And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. 18:4.

J. P. STODDARD.

What is Odd-fellowship?

[The new book on Odd-fellowship, upon which the publisher of the *Cynosure* has for some time been engaged, is at last complete, and forms one of the most valuable of the works on lodgery. That this estimate is not overdrawn, and that our former opinion, that the book will be worth reading by every member of the Odd-fellow order, is far from extravagant, may be judged by the following taken from the introductory chapter. The late foolish boasts of the *Inter-ocean* and others that there was unwritten work about the new ritual of Odd-fellowship that no one outside the order would ever be able to know, will also be seen to be as idle as they were stupid by those who read the book.]

THE INTRODUCTION.

When Satan asked Christ to worship him he asked to be recognized as the "god of this world;" for the god of its worships is the god of the world. Moses, Deut. 32:17; and David, Ps. 106:37; and Paul, 1 Cor. 10:20; and John the Divine, Rev. 9:20 and 16:14, speak familiarly of false worships as paid to devils, or evil demons. These demons are represented, throughout the Scriptures, as fallen angels and spirits of of the wicked dead.

The deluge of secret orders, Oddfellowship among them, are the modern forms of these old idolatries, which sunk the lost nations from Egypt down. The proof of this is abundant.

In *Grosh*, p. 91, the highest Oddfellow authority, we read:

"Among all the Mysteries of the Ancients, those celebrated at the city of Eleusis, hence called the Eleusinian Mysteries, are best known. These were copied from the Egyptian, and bore a correspondence to all similar institutions, and hence an account of one is, in the main, an account of all the others."

On the preceding page (90), Grosh explicitly shows these heathen worships to have been counterfeits of Bible religion, thus:

"What regeneration by the word of truth is in religion, initiatlon is in Oddfellowship. In this, as in many other particulars, our institution has instinctively, as it were, copied after nearly all secret associations of a religious and moral character. In Egypt, the most ancient among the ancient kingdoms, an institution of this kind existed from the earliest period." Again, (page 92): "'From the earliest ages to the present day, there have been similar associations, founded upon the same general principles, with similar rites and ceremonies.'" Again, same page: "These rites and ceremonies were originally of a religious character, copied * * from a divine institution."

If the object of this fundamental authority in Odd-fellowship (Grosh) had been to declare the secret worships to be counterfeits of the religion of the Bible he could not have spoken more clearly. And if so, every ceremony and prayer in Oddfellowship is worship paid to devils.

But he is more explicit still. Thus (page 91): "It was a leading characteristic of all the ancient rites, that they began in sorrow and gloom, but ended in light and joy; they were all calculated to remind men of their weakness, their ignorance, their helplessness, and their sinfulness of character; * * and the rising of the just to life eternal and immortal." If this language does not describe a counterfeit repentance, soul-sorrow for sin, leading to "the joys of salvation," then it is impossible for words to describe such counterfeit.

The learned Scotch Presbyterian Macknight, in his "Preface to the Ephesians," collects from Bishop Warburton and old Roman and Greek writers the same account of these old mysteries given by the Odd-fellow Grosh. The following are extracts form Macknight:

"Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies;" that is, each pagan shrine or temple was a lodge. These worships were paid, in Egypt, to Isis and Osiris; in Asia, to Mithras; in Samothrace, to the Mother of the gods; in Boeotia, to Bacchus; in Cyprus, to Venus; in Crete, to Jupiter; in Athens, to Ceres and Proserpine; and in other places, to an incredible number. "For," as Zozimus tells us, "These most holy rites were so extensive as to take in the whole race of mankind."

Another old writer, Proclus, describing these mysteries gives, as will be seen in this volume, an exact desciption of the rites of Odd-fellowship. Thus: "In the most holy mysteries there is a terror diffused into the minds of the initiated." And, "In the lesser mysteries matters were so contrived that the person to be initiated, at his entrance, was filled with inexpressible horror." And, "It seems, darkness was dispelled by the sudden flashing of light," etc.

Thus the Freemason is horrified by being led, stripped and blindfolded, by a rope about his neck, till knocked down as Hiram Abiff. The Odd-fellow is led blindfolded in chains, the hoodwink is dropped, and he confronted with a grinning human skeleton. The same terrorism is practiced by other scenic methods in the Mormon Endowment House, and the same effects are produced in a small way in every little temperance lodge, by the night mystery and mock solemn lectures and obligations.

Thus says Odd-fellow Grosh: "All the ancient rites began in sorrow and gloom, but ended in light and

joy." This is the devil's caricature of salvation by Christ through repentance and faith: leading through sorrow for sin to "joy in the Holy Ghost." Indeed, this is that "Divine institution" which Grosh says Odd-fellowship was "copied from" (page 92). And in its nature and effects it resembles salvation as whoredom resembles marriage—one leading to hell, the other to heaven. Hence idolatry is branded as soul-adultery throughout the Bible. Christ is the bridegroom in the Scriptures, the devil in the lodge. Christians, in worship, are sanctified by the Holy Ghost; lodge-men are mesmerized by demons.

Both systems lead through sorrow to joy—Christ's to "joy unspeakable and full of glory" (1 Pet. 1.8); the lodge's to the joy of the frolic. The Hebrews, on the great day of Atonement, "afflicted their souls," while Christ was offered in symbol to cleanse them from their sins "before the Lord" (Lev. 16:29); and they were led to "rejoice in the Lord" and "joy in the God of their salvation" (Hab. 3:13), while idolatrous Hebrews were led to an Odd-fellows' dance around a golden calf. Christian joy is holy and therefore eternal: lodge joy is jollification and therefore empty and evanescent. The Christian sings:

"And every power find sweet employ
In that eternal world of joy."
—Watts.

The Odd-fellow sings:

"O, what a pleasure 'tis to meet
With friends so blithe and jolly."
—Odd-fellows' Minstrel, p. 85.

Any one who will patiently consult these quoted authorities will find proof abundant and superabundant that Odd-fellowship is a part and parcel of the false worships devised by Satan to mislead men, by turning them, through worship of himself, from finding their way to God through Christ; that initiation is counterfeit regeneration; sanctification by the Holy Ghost.

And, like Christianity, the lodge proceeds from particulars to generals; from false salvation of persons to a false millennium for the race. Grosh, amid a multitude of like promises of an Odd-fellows' millennium without Christ, on page 141 says, if men should become imbued with the principles of the fourth degree, "happier families and more loving nations would banish clashing interests, discordant feelings, hoary prejudices and wrongs from our earth, and make the world a Paradise."

And this "Fatherhood of God and Brotherhood of Man" is to be produced by Odd-fellowship,—a society whose name is a burlesque; whose origin a dramshop; its ritual devil worship, and its membership open only to "free white males of 21 years," excluding, by book, "Chinese, Polynesians, Indians, half-breeds and mixed bloods" (Donaldson, page 321), and shutting out all women into a contemptible Rebekah's degree! A universal brotherhood and millennium excluding at least nineteen-twentieths of mankind!

But as the thousands of Odd-fellows are our neighbors and enlightened Americans, how can it be, one asks, that they practice that "fellowship with devils," which Paul denounces (1 Cor. 10:20), and which has universally cursed and degraded mankind? The answer is: Satan, the god of this world charms them, as other serpents charm their victims. But if these secret orders are Gentile worships paid to demons, why have not good men found it out long since and warned their fellowmen of the horrible fact?

The answer is: the Bible is replete with warnings, as also the writings of eminent Christian scholars, down to the present Sadducean age of materialistic unbelief.

Take the following extracts from Cudworth's "True Intellectual System of the Universe," published first in London in 1678, and again issued at Andover, Massachusetts, in 1837, with repeated intervening editions, thus endorsed by the piety and learning of Europe and America for more than a century and a half. This great and learned writer says:

"There is a perpetual warfare betwixt two polities or kingdoms in the world; the one of light, the other of darkness: and our Saviour, Christ, is appointed head or chieftain of the heavenly militia, or the forces of the kingdom of light. There will be, at length, a palpable and signal overthrow of the Satanical powers and the whole kingdom of darkness."

This leadership of Christ against Satan runs through the whole Bible. Thus, in the garden, he appears as the "serpent-bruiser to come;" in Moses, as the Paschal Lamb, whose blood shelters and saves; in Joshua, as "Captain of the Lord's host;" in the prophets, as the suffering Conqueror; in the Gospels, as "the Son of God;" in the Acts and Epistles, as the one Mediator and only "way" to God; and in the Apocalypse he appears "the Lamb in the midst of the throne," "slain from the foundation of the world;" and the Drama of Time closes with "the battle of God Almighty," between the hosts of Satan and of Christ.

Such was the universal belief of Christians before Satan had chloroformed the churches by false worships. It is still the belief of honest receivers of the Bible.

In the fourth chapter of his wonderful book, Cudworth teaches:

"That the pagans were devil worshipers, not as though they intended all their worship to evil demons or devils as such, but because their polytheism and idolatry, unacceptable to God and good spirits, was promoted by evil spirits; that others besides pagans worshiped devils, as proved by their bloody and obscene rites and mysteries, especially man-sacrifices, which the God of Israel never required nor accepted; and that their religion, unsound in its foundation, was more corrupted and depraved by four things, viz.: The ignorance and superstition of the vulgar; licentious figments of poets and fable-mongers; the craft of priests and politicians, and lastly the imposture of demons or devils."

Now pages might be filled with quotations from Masonic and Odd-fellowship authorities declaring the identity of their orders with those ancient mysteries condemned by Paul as too vile for description. Their identity consists in their human origin, their deception, their lying legends and high sounding professions.

They infest Christian lands to find members who "have visible means of support," and so can pay "dues," yet boast universal fellowship with heathen tribes who have no "visible means of support;" and the legion of temperance and other inferior orders needs no proof of its identity with Masonry and Odd-fellowship but the closeness of their imitation, and their swindling and imposing on mankind in the name of one popular virtue and another.

And they light on the Christian Scriptures as night-bugs on green trees, devouring their leaves and robbing them of their glory. They appropriate every thing in the Bible but Christ, who is the substance of the Book. They seize on the Scripture narratives, symbols and morals (cutting out the name of Christ where it occurs), to give dignity to their frivolity and vulgarity and cover their robbery of the money and religion of the people, as pirates run up the flags of the vessels which they board, rob and scuttle. These accursed pests have scuttled nations, from Egypt down.

Correspondence.

The Wrath of the Lodge in New York and Brooklyn.

194 Adelphi St., Brooklyn, N. Y., July 12, 1881.

Editor Cynosure:—The leaders of the Baptist denomination carry the black flag, bound to destroy all who maintain and defend the truth. They are indeed avowed, and many of them sworn, enemies of righteousness.

The following from the *Journal and Messenger* speaks for itself:

"Joel H. Austin is another of the men that need to be put in print that he may be guarded against. We are in receipt of more information in reference to his impositions and meanness than we have had respecting any other impostor, except the redoubtable Morgan. And it may be sufficient to say that several of our leading brethren, of different States who have been personally familiar with his career, deem it very important that he be checked in every way and every where. It may not be important to publish the facts that are now before us and sustained by the best of names, but we trust that his name will be remembered by our readers, and especially by those churches which are willing enough to admit every good talker who comes along to their pulpits and their homes. Look out for his aliases."
—Journal and Messenger of June 1st, 1881.

This reminds us of the manner in which the Masonic fraternity advertised Captain Morgan while it was plotting to murder him and Colonel Miller, of Batavia, N. Y., fifty-five years ago. The readers of the *Cynosure* will remember that the Baptist *Standard*, of Chicago, two or three years ago published the plot of a Masonic council of Baptist ministers to ruin brother Austin. And by referring to the *Cynosure* of April 22, 1880, you will see the position held by Knight Templar Lorimer and the First Baptist church of Chicago upon this subject to be in harmony with the great Masonic conspiracy.

A short time ago I stepped into a printing office to advertise a sermon on "Anti-Christ in the form of Freemasonry in the Christian churches." The man who waited on me told me that he should be glad to hear it, as his pastor had told him to join the Freemasons if he would thoroughly understand religion. I went immediately from that office to the Baptist publication rooms, 9 Murray street, New York, where from one hundred to two hundred Baptist ministers meet every Monday morning. I asked permission to post one of the notices of the above-mentioned sermon where the ministers could see it. My request was refused; it was not thought best to circulate such a notice amongst ministers.

I said, "You love darkness rather than light because your deeds are evil."

He replied, "That is plain talk," and ordered me to take my bills away.

I sent these notices to some of the Brooklyn pastors with a request that they read them from their pulpits. One returned the notice with the following written on the margin:

"You had better preach the Gospel if you are a Christian minister. No, sir; I will not degrade my pulpit by reading such infamous trash from it.

D. W. W. Miller,
Pastor of First Baptist church, Brooklyn, E. D."

The following is what he calls infamous trash: "A sermon on anti-Christ in the form of Freemasonry and kindred secret orders in the Christian churches, showing by Masonic authority that Freemasonry degrades and mutilates the Bible, rejects from its adopted plan of salvation the name of the Lord Jesus Christ, destroys Christ's doctrine of the new birth, resurrection of the body, sanctification, immortality, and salvation of the soul in the world to come. And then swears all of its stripped, hoodwinked and cable-towed victims into its own false doctrine of the new birth, resurrection of the body, sanctification, immortality and salvation of the soul in the world to come. It will also be seen in this sermon that Freemasonry, in its lodge worship, practices the ancient pagan sun worship of ancient Egypt and other heathen nations; and that its worship and symbolism are degrading, demoralizing and debasing to the human soul."

This is what the pastor of that church calls "infamous trash." Perhaps there are some of God's people in that church. Do they forget that God is honest? Let them remember that the church at Ephesus was commended for having tried them who said they were apostles and found them to be liars. Likewise

Continued on 9th page.

Sectism and Non-Sectism.

Editor Cynosure:—I have read with much interest the remarks and plans of Prof. C. A. Blanchard for non-sectarian churches. The sentiments expressed I agree with so far, but there are points omitted, or added, which seem to me to frustrate the proposed object.

We agree: 1. That the New Testament church should be formed on New Testament principles.

2. That all Christians should "drop sect" and "exalt Christ" as their head and law giver.

3. That "multiplied evils" are involved in adopting "a human name for the Bride of Christ."

I do not see any better way to form a non-sectarian church than prayerfully to ask, "Lord, what wilt thou have us do?" And then to "search the Scriptures given by inspiration of God," and find our answers therein.

It seems to me quite as easy to find and adopt the confessions of faith required of the first converts; and, how the New Testament churches were formed from converted Jews and Gentiles, by the apostles, under the direct authority of the risen Christ; quite as easy I say, to have this indisputable authority in the formation of Christian churches as to find them in any form of words which can be devised by any human being from that time to this our day, when the evils of schism are "evolved," as Prof. B. says, "with destructive power."

But, as, when Christ himself was on the earth, so it has been, and shall be, and is now. Many of his professed disciples will walk no more with him when they find out what his plain commands are. Human wisdom (or satanic) and human "traditions" are ever making "The Word of God of none effect." Many are deceived. Let us therefore take heed that no man deceive us. (Mat. 24:4.)

The Apostle Paul tells us of things freely given us of God, spoken "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. 2:13. And we are told in 2 Tim. 1:13, to hold fast the form of sound words. Where can we find their "form" so perfect as in the New Testament? Neither the thirty-nine articles, nor the volumes of confession or discipline can compare with it. I am sorry to appear to differ from Prof. B., but venture the above remarks in aid of the cause he and I and thousands more ought to rejoice to see in a prosperous condition. Probably old sect walls should first be taken down, and then the new house rebuilt on the only sure foundation. "Other can no man lay than that is laid, Christ Jesus."

When some of the Corinthians said, "I am of Paul and I of Apollos," etc., they cannot be supposed to have been less loyal to Christ than modern sectarians; and perhaps were equally unwilling to yield up their "carnal" names. Alas for those whose "zeal is not according to knowledge," and who while "deceiving" others are themselves "deceived," and persist in teaching for doctrines the commandments of men.

Let our rule of action be to ask, What saith the Scripture? How readest thou? T. Hodge.

Priest—Purgatory—Money.

A love of money is seen at the funeral of a wealthy Romanist. As the friends come to the coffin to look for the last time at the remains of their departed friend, the priest of Rome asks for a collection, that he might be enabled to pray his parishioner's soul through purgatory. But the result of this request was not known to the priest, or he would have been more discrete. The family left the church: and it is by this "stepping over the bounds of common sense," the Romish church will crumble to the ground. Luther was not aroused to fight for justification by faith with so much power, until Tetzel began hawking his indulgences; and the Romish church can take warning from this. If it will continue in its absurdities it will lose all who have enough wisdom to know what an absurdity is.

C. W. Higgins.

Our Mail.

F. Leyde, Hancock, Minn., writes:

"My prayer continually is to God for his blessing to sustain, support and stand by our brethren who have offered their lives and reputation in exposing the great evil in church and state, as manifested in the various secret organizations, the chief of which is Freemasonry, the sum of all villanics."

Bro. Wm. Hargrave, Ripon, Wis., sends for "Adoptive Masonry" and tracts, with the following good word:

"I make it a practice whenever a preacher is appointed to our church to call and inquire in regard to his relations to secret societies, etc."

Bro. Hargrave finds this course not very popular with the lodge men, and in his old age the burden of the consequent public odium is not without weight. In view of these facts and of the scoundrelly assaults upon Elder Rathbun and others, north, east and west, many texts of Scripture are full of encouragement. "They that will live godly in Christ Jesus shall suffer persecution," and "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you for my sake, for great is your reward in heaven," are blessed texts in point. As faithful servants of the Lord Jesus Christ we have no right to expect to live through this world without more or less persecution. Only let us "remember to be patient in tribulations," and sure that they come for Christ's sake, and not on account of some wrong doing of mistake on our part.

Father Linus Chittenden, Crystal Lake Illinois:

"I thank God for the Cynosure and for its expression of my feelings in regard to the revising of the New Testament Scriptures."

G. M. Day, Roseburg, Oregon:

"I look upon secret societies as a nuisance, foolish, expensive and wicked. Wicked, in that they ignore Christ, and to ignore Christ in this age of Gospel light is to deny him. And 'Whosoever denieth the Son, the same hath not the Father.'—1 John 2:23."

A valid indictment, indeed!

Bro. L. Raymo, one of the earnest friends of North Missouri, writes from Unionville, Putnam Co., as follows:

"I have not been able to work much for a month, but have been on my feet most of the time, and have posted bills and circulars and scattered tracts and the Cynosure and Freeman, and they seem to think I am the pest of this town, and threaten to treat me as they have Elder Rathbun, though I never was a Mason. They had a parade here on the 24th of June, and one of the white-aproned gentry drew the butt of a black-snake whip on me because I said they were a lot of perjured men if their orator, the Rev. I. P. Teeter, told the truth. He said that all Masons were "obligated to be obedient to the precepts of the Bible." If he told the truth, and if violation of Masonic obligations is perjury, then all Masons are perjured; for none of them are obedient to the Bible. I posted some of Ronayne's bills in the morning, showing how a minister is made a Mason; and that made them so mad they did not know how to curse me enough."

Bro. Raymo is a very quiet and unobtrusive, but also a very clear-headed man, as the writer found on making the acquaintance of himself and his excellent wife at the last Missouri State Association meeting. Unionville is a county seat, and like other county seats, is the head of the lodge snake in Putnam county. For one we are thankful that God puts some salt into places that most need to be saved from their own moral corruption, and we trust that the friends in Unionville will have grace to persevere until the salvation of Putnam county from secretism is complete.

Z. A. Rawson, Paw Paw, Mich., in his eighty-eighth year, sends for supplements. He has been working for many years in our reform, and is still doing what he can.

Mr. N. S. Cheney, West Lynn, Manitoba, writes for the Morgan exposition of Freemasonry, and adds that he had been advised to get and read the book before joining the lodge. That was good advice! And the person who gave it doubtless saved one soul from the fetters of the lodge, thank God!

Bro. G. W. Donaldson, Washington, D. C., writes:

"I want to get some new cuts on Odd fellowship to place at the head of my tracts. Glory to God, we are at work every chance we can get, exposing these secret orders here in Washington. All our trust is in the Father and his dear Son above, praise his holy name! and by his help we intend to drive the battle on to the wall."

Mrs. Lucy L. Mitchell, Philadelphia, writes, noting the death of her husband, Mr. A. Mitchell, at the ripe age of 83 years. Mr. M. was a sincere lover of the Cynosure, circulating it in Europe as well as in America. An important question for our younger readers is, as the old veterans and silver-haired workers drop away, one by one, who are to fill their places?

Eld. J. Jackson, Harrison, Me., writes:

"I don't think there is another State in the Union that is so hard to get subscribers in as Maine. * * They are so afraid of the lodge of and friends that belong to the lodge. About one-half of the preachers belong to the lodge, and most of the others do not take a stand against them. * * It is disouraging here many times, but I mean to keep on trying. I send one dollar to be used in bringing those murderers to justice. We have made our prayers to God for brother Rathbun, that if he should die he may slay more in his death than in his life, Samson-like; but we hope he may be raised up to slay on the right and left."

Bro. K. A. Orvis, Columbus, O., sends $2 to pay for two copies of the Cynosure six months to the Y. M. C. A. reading rooms in that city, expressing the belief that they are doing good, with the hope also that some one else will see that the subscriptions are continued after the six months is out. Friends please notice.

Congregationalism at the Expense of Christianity.

The following from the Washington correspondence of the *Advance* for June 23d, ult., shows how harmoniously sectarian leaders and the lodge may work to overthrow churches which hold to Christ's atonement and refuse that offered by the devil in the lodge system:

"On the 14th a council composed of the Congregational churches of this city, Falls Church and Herndon, Va., Baltimore and Frostburg, Md., and Rev. Dr. Patton, assembled at Martinsburg, West Virginia, to organize a new church of our polity. The membership is forty-five. They come from the United Brethren. That church in M. having somewhat recently enforced very severely the rules prohibiting its members uniting with secret societies, and the trouble finally growing so great in its ramifications, one entire class (the United Brethren church having an organization quite like the Methodist) withdrew last February from the church. Finding that, as a body, they could not agree to unite with any one church in Martinsburg they were led, at the instance of one of their older brethren, who had during a residence in Ohio come in contact with our churches, to inquire into the faith and polity. On studying these out, and conferring freely with Pastor Holmes and Deacon Hawley of Baltimore, they finally called the aforesaid council. Dr. Patton was moderator and Mr. Pond scribe. It appeared that the new brethren had held the same faith and creed as ours, so that beyond the mere election of deacons the new organization was just like our own. It also appeared that Martinsburg has a population of over 7,000, and eight white churches and two colored. The new church comes in to supply the want of an independent, active and consecrated organization. The individual members had the testimony in private of their neighbors, friends and acquaintances, and in public from the officials of the United Brethren church, of being worthy and esteemed. They are sanguine they can sustain their organization, and in due course grow into a strong body. The outlook seems promising, and the several members of the council were very favorably impressed with the new church and its possibilities. We were glad to note how easily, and admirably our beautiful and excellent polity is adapted to meet the wants of just such cases as this. We are truly glad that our brethren were so providentially led to us. They will for the present worship in the Y. M. C. A. rooms; but at no distant day, I doubt not, they will have a house of their own.

At the public exercises Dr. Patton preached the sermon, and Dr. Rankin gave the address of welcome, so you know how well done these parts were. Pastors Holmes, Mc-

Kean and George, had the other parts. Congregationalism was admirably represented."

Obituary.

Worcester, Mass.

The enclosed is a brief notice of the decease and character of one of our most efficient and earnest workers in the Anti-masonic reform in this city. He was a subscriber to the *Cynosure* for many years; and though very deaf he attended the Syracuse convention a few years ago, and will perhaps be remembered by some who were there at that time. He was a member of the Central Congregational church here and we have a firm belief that he is now entered the church triumphant.

Yours in Christ,

W. J. White.

Nathaniel Curtis Moore, who died recently at his residence on Salisbury street, was one of the oldest and best known farmers in this city. He was the oldest son of Willard and Mary (Curtis) Moore, and was born Oct. 10, 1800, on the family homestead of his grandfather, John Moore, in Tatnuck, where the deceased's youngest brother, Harrison Moore, now lives. Ancestrally descended on both the paternal and maternal sides from several of the first settlers in Worcester, he was deeply interested in matters connected with its early history, and his memory of facts and incidents, far back as three quarters of a century, was clear and distinct. Within his own recollection and familiarity with events Worcester had grown from a little town of 2,000 inhabitants to a city of 60,000.

Mr. Moore was a man of modest and unassuming character, but none the less well informed, and decided and emphatic in his opinions on questions of the day, on which he kept himself well informed. He was an earnest and outspoken advocate of the movement in opposition to secret societies, deeming them subversive of the best interests of the community. A good citizen and kind neighbor, upright and honorable in all his transactions, he was universally respected and will be long held in remembrance by the farmers of Chamberlain district.

His deafness had compelled him to lead a somewhat secluded life during the last few years, but he kept himself informed by reading of current events. He had been twice married and leaves a wife and two children, the youngest of whom, Pliny Moore, by the last marriage, succeeds to the paternal estate, and, judging from past experience in its management, will become one of the most successful farmers in that section.—*Worcester Spy, July 11.*

Home and Farm.

Shallow Tillage for Corn.

Full grown, sound corn is never seen on a half grown stalk, and as we find that the average season is barely long enough to fully develop and ripen the variety of corn we grow, it would seem by far the most sensible plan to cultivate the plant in such a manner as will hasten rather than delay its growth. I have found that shallow cultivation, often repeated, will do this. In cultivating corn, the chief objects to be attained are to destroy the weeds and keep the surface of the soil mellow. To do this it is not necessary to plough deep nor to throw up high ridges. A simple and thorough stirring of the surface is all that is required. Let any one, in a very dry season, take a spade and dig into soil which has been repeatedly stirred with a cultivator or harrow, and he will be surprised at the amount of moisture near the surface. Then let him dig into hard, uncultivated ground, and he will find it dry as powder a foot or more deep. No better nor more convincing argument could be adduced for the oft-repeated cultivation of corn in dry seasons. A very good reason for running the cultivator shallow is that a team can take it over ten acres of ground quicker, and with far greater ease, than they can a deep running one over five. The earth is not thrown up on the corn, and the necessity for stopping every few steps to uncover it is avoided. The cultivator can be run within a few inches of the hill, the entire surface stirred, and all young weeds destroyed. As is well known, the oftener the surface of the soil is stirred in a cold, wet season, the sooner it will become dry and warm—conditions which are essential to the rapid growth of corn. Experience has taught me that corn cannot be cultivated too often in either a wet or a dry season, and that shallow cultivation, often repeated, will induce a more rapid growth and insure a larger yield of this cereal than any system of deep tillage that I have ever seen.—*Ex. & Chronicle.*

Notes for the Month.

Remember, to have your strawberry beds yield well next year, you must give them all the growth possible this year, for as they send out new roots, and make new growth, they form fruit germs this fall, and yield in proportion to the growth made. To do this, as soon as they are through bearing, plough or spade up between the rows, and as close up to the rows as possible, leveling the soil well, and throwing earth back to the roots, and with a fork potato digger, work the ground up well in the rows, and if plants are matted together too thickly, thin out part of them, and then scatter a few ashes among them—also, a little salt—say a pint to a row two rods long, the latter to drive away grubs. After the ashes have been well worked into the soil, then scattering among the plants, some rich compost. Hen manure has not its superior. A liberal quantity of woods mould is also excellent.

If you have an old strawberry bed that has become a mat of plants, grass and weeds, and have no new plantation to take its place next year, you can put the old patch in good plight for bearing next season, by spading wide strips 18 inches in width, and leaving a strip of plants 10 to 12 inches in width, and with the fork, hoe and fingers, clearing out all grass and weeds, and working up the soil. Or, if you have no new bed, and wish to start one to yield next season, and plough or spade under the old one, you can, after some heavy storm, and the ground is well saturated with water, take out sods of plants with the spade from the old bed, and transfer them to the new place, setting the sods one foot apart in the row, and rows 18 inches apart from outside to outside.

Don't overlook the raspberry nipping, if you desire strong, stocky plants that require no stake. If you have not already nipped off the new growth, do so at once.

If you want a fine lot of onion sets next spring, sow the seed now, thickly, in rows, and when plants are three or four inches high, and bulbs about as large as peas, pull and dry.

Keep close watch of the blackberries, nipping back the new growth.

If there are vacancies in the strawberry row, train the first runners toward them, and they will soon become filled up; and if such are in the raspberry rows layer a tip as near the vacancy in the row as possible.

This is one of the best months of the year to trim fruit trees. If the limbs are cut off now, water sprouts will not come out, and besides fruitfulness is encouraged.

As soon as the currant drops its leaf, they should be trimmed thoroughly, and the trimmings cut up into cuttings, and planted out. The same with gooseberries.

The National Christian Association.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 21, 1881.

Falsehood and Murder Defended.

The Chicago daily *Inter-ocean* gives its readers a department headed "The Lodges," which pays a large though not profound attention to the *Cynosure*. If we have understood the canon of the lodge, Masons are neither to invite men to join them or defend it when assailed. Like literal brothels, lodges have not heretofore relied on arguments addressed to the reason, but on silent lures addressed to lust.

But if the *Inter ocean's* sole object is to be read, indifferent whether Freemasonry goes up or down, it can well afford such articles as its Masonic leader for July 9th. In this, that paper justifies the murder of Morgan because he was guilty of "deliberate perjury," and the Masons, since he had sworn to forfeit his life, "*only took Morgan at his word by killing him*"!

Can it be possible that the *Inter-ocean* employs a writer who believes that a voluntary society, lodge or lyceum, can guard its doors by oaths which it is perjury to renounce? and enact by-laws which it is death to violate? and that such killing is not murder? If so, will that paper tell us which it belongs to, the United States and the State of Illinois, or the secret empire set up in rivalship and contempt of them? Have the men who run the *Inter-ocean* any right, human or divine, to swear in their force and cut the printer's throat who violates that oath? If so, perhaps Morgan was perjured and the lodge clear of his blood. But we had supposed that men had no right to take their own lives, or allow others to kill them. And if so Shakespeare is right that

"It is a sin to swear unto a sin,
But greater sin to keep a sinful oath."

WASHINGTON A MASON.

The writer of the leader above noticed utters the thousand times refuted slander that "the revered Washington was a Mason." Before the State of Pennsylvania had authorized its Governor to nail that falsehood by a refutation under the seal of the State, a paper of the intelligence and respectability of the *Inter-ocean* might be pardoned for being imposed on by Masons, who, as President Finney said, "Are not sworn not to lie, but are sworn to conceal their secrets." But it is too late to vent such falsehoods now, with the hope that they can do anything but sink the reputation of papers which utter them.

When a paper like the *Inter-ocean* assumes to discuss the lodge it must abdicate its manhood or stand square up to the ground facts of the discussion. Now we offer to prove in the Chicago court-house, by testimony such as hangs men, that Masonic lodges swear their members to conceal each other's crimes, in the face of the laws which make such concealment criminal. Nay, we refer the *Inter ocean* to hosts of witnesses who have already testified the same. And we ask that paper candidly to inform its readers whether that lodge-oath is or is not a repeal and defiance of all civil government, our own civil government included? The lodge either is or is not guilty of this and worse abominations. If guilty, and the proof of its guilt is superabundant, then the *Inter ocean* is bound by every sentiment of manhood to condemn and expose it. And if, instead of fairly and squarely meeting the issues presented by the anti-American curse, it retails the disproved falsehoods that "Washington was a Mason," and that Morgan was "a drunken tailor," after its jocular suggestion that "Ananias and Sapphira" have a monument for lying to the Holy Ghost, is carried out, its own turn will come next.

A Good Man Departed.

Prof. F. G. Baker of Wheaton College, went for his summer vacation to his native hills in Connecticut, and, soon after his arrival, died at Canton Center, July 12th, inst., at the residence of his daughter, Mrs. Sarah B. Church, and was buried last week by the side of his father and mother. His devoted wife was by his side to close his eyes and bid him a short adieu till they meet on the other side of the silent river.

Prof. Baker was at Wheaton College when I came to it, now more than twenty years ago; he has also had charge of the department of Music, and acted as trustee and member of the Executive Committee ever since, and has been eminently useful in all three. But his distinguishing characteristic was his sound, sensible, ardent piety. It was this gave him that stability and uniform success which distinguished him from most teachers of music. When a young man among the villagers with whom he began his profession, the pastors were accustomed to call on him, in times of revival, to lead neighborhood meetings, a practice which he continued more or less till his death. He was a consistent Christian, abolitionist and opponent of the secret anti-Christian orders; and, in his general intercourse with mankind, has left nothing for his friends to regret. Enemies he had none!

He has of late often spoken feelingly of the nearness of eternity and the brevity of his remaining days. And the last time he led the regular weekly meeting in the lower chapel of the College, he read the words of Christ: "In my Father's house there are many mansions." We little thought he would so soon occupy one of those "mansions." But he left us to visit his native hills and has been received up. "Help, Lord; for the godly man ceaseth."

The N. C. A. Directors elected at the last annual meeting met on Tuesday of last week at the office of the Association. There were present E. D. Bailey, Philo Carpenter, C. R. Hagerty, E. A. Cook, D. P. Baker, A. D. Freeman, J. Blanchard and H. L. Kellogg; absent, brethren Gardner, Plumb and Mc Dill.

After prayer by Pres. Blanchard the Board organized by re electing Mr. Carpenter chairman. The minutes of the annual meeting, referred to the Board, were read, revised and approved, and the annual reports ordered put on file. The treasurer's bond was approved and his salary fixed at $100 per annum. The salary of the Corresponding Secretary and General Agent was continued as last year at $1200, he to bear his own expenses. Elder Browne's report for work in New England from Jan. 21 to Mar. 21, 1881; and for the succeeding three months' work by the advice of Worcester friends $150 was voted to him from the Worcester fund and $10 to H. T. Cheever for expenses. Bro. Hinman's report of work in the South was approved. The interest on the C. R. Hagerty loan of $3500 was changed from 9 to 7 per cent. An appropriation of $50 was voted to Elder D. P. Rathbun. A proposition from Bro. W. C. Smith, agent of Westfield College to give the note of the College for $200 as an additional donation from Mrs. Gilkey, was accepted with thanks to Mrs. G. Bro. Hinman was continued in the Southern work and it was voted that he be allowed $600 per year and expenses. Brethren Carpenter, Stoddard and Baker were appointed a committee to confer with Prof. E. D. Bailey, and, if thought best, to employ him for the New England work. D. P. Baker, C. R. Hagerty and J. P. Stoddard were appointed finance and building committee. The General Agent was empowered to appropriate an amount not exceeding $50 to such State Associations as were actively pushing on the work and had real need of assistance. The committee on New England work were authorized to confer with Prof. W. O. Tobey and enlist his services more actively in the reform field if practicable. Adjourned after prayer by Bro. Baker.

Such in the briefest form was the action of the Board at its first meeting. Those who are helping to sustain the Association will see that the effort of the Board is to carefully yet earnestly push forward the work just as fast as the means are placed in their hands. Under God we hope to see a great advancement made in every quarter during the present year.

—A county convention is being set in order in Lasalle county, this State. It is a significant and hopeful item that three churches in Streator, Tonica and Lostant have each requested that this meeting might be held with them.

—Bro. Hinman reached Streator in this State on Thursday last feeling quite unwell, but so hopeful that the sickness was only temporary that he made an appointment to speak on the Sabbath. He visited on his way several points on the Alton road.

—Since last report Bro. Stoddard has received for the prosecution of Elder Rathbun's assailants from M. L. Worcester $3 00; J. W. Switzer $1 00. For Bro. R. personally: Philo Carpenter and Mrs. E. R. Jones, $5 each. The N. C. A. Board also voted him $50.00. Mrs. E R. Jones also sent $5 00 for Bro. Michael, which has been forwarded to him, and M. L. Worcester sends $2.00 for Bro. Hinman. These receipts are cheering since they prove that the praying men and women who are engaged in this reform send their money to help answer their prayers.

—Letters from I. Williams, Esq. and Dr. E. F. Anderson of Clarence, Iowa, confirm the statement of Elder Rathbun respecting the severity of his injuries. He has attempted to ride out two or three times, but with unfavorable effect. Dr. Anderson is attending him without charge and is in earnest, with Hon. J. M. Kent and other friends of the place, in efforts to secure justice to the Masonic villains and to provide for the suffering brother. Let every reader of the *Cynosure* bear a part with them.

—The *Wesleyan* of last week notices the death of Richard Green, of Wolcottville, Indiana, one of the best known of the reformers of that State. The following estimate of his character is by no means overdrawn. The *Wesleyan* says:

"Richard Green, so well known by the brethren of the Indiana Conference, and pleasantly remembered by the delegates of the General Conference for many past sessions, died at his home in LaGrange Co., Indiana, July 2, 1881, aged seventy-eight years. Brother Green was a faithful and earnest Christian man. His fidelity to the truth was a marked characteristic of his life. No person could know him long without becoming acquainted with his principles. Still he could scarcely be esteemed as offensively radical, for his genial good humor disarmed criticism. Besides, the ludicrous positions of the enemies of truth always struck the mind of brother brother Green with such force, and he had such a sarcastic, facetious manner of presenting a false position that he almost universally worsted those who were opposed to him. His faith in God and his piety were beyond question. Such a life of devotion to God and the poor sons and daughters of toil were such as to bring a peaceful hour in which to die. So he said, 'Religion seems to me now sweeter than ever.' 'Mark the perfect man and behold the upright, for the end of that man is peace.'"

Continued from 5th page.

let them remember that Jesus said, "Beware of false prophets, which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them." Now here is the fruit of their pastor. He calls truth concerning Christ's church, "infamous trash."

Lately I lectured upon the "Origin and Character of the Masonic Conspiracy against God and the Human Race." At the close of the lecture a Freemason of twenty-five years standing arose and foamed out his own shame and the shame of the fraternity, telling us that, although he had been a Presbyterian, Freemasonry was the best religion. He believed in it, and loved it. In regard to the Bible he thought some parts of the Old Testament were true but he did not believe in the New Testament. It is not to be wondered at that he should think thus of the Bible when he sees how it is treated in the Masonic religion. Nor is it to be wondered at that he should think that Freemasonry is better than Christianity while he sees preachers playing hypocrite alternately in lodge and church.

Why does the *Journal and Messenger* not publish to the world those facts concerning brother Austin's meannesses and impositions which they say they have sustained by the best of names? The reason is obviously the same as that which forbade the Masonic fraternity making known to the public the Masonic crime for which it murdered Morgan while they were plotting his murder. What the *Journal and Messenger* calls brother Austin's meannesses is an exposition of their crimes against the laws of God and mankind, and therefore to publish what Elder Austin is doing would expose their own crimes to the gaze of the people, which they cannot bear. But let the *Journal and Messenger*, and all the Masonic leaders of the Baptist denomination, remember that God is honest and that he sees them; and "be sure their sin will find them out." If they ever reach that Grand Lodge above, to which place they pray to go to when they die, they will find themselves in the bottomless pit with Satan for their Grand Master.

I just met with a New York *Herald* reporter. He says if I give away tracts in the streets of New York I shall need Jesus Christ to help me. He wears the badge indicating that he is sworn under penalty of death to conceal the crimes of Masonic brethren; and he evidently means what his badge indicates. And so, brethren, we see that our prayer must be like that of Moses when he said, "If thy presence go not with me carry us not up hence." Ex. 24: 15. Yours truly,

W. Fenton.

—Father Chittenden of Crystal Lake, Ill., was in Chicago last week, enjoying good health for a man of his extreme age. He reports that a new local organization has been put in order for work in Crystal Lake, from which he promises we shall hear favorably very soon.

The Kellerton Outrage.

A MEDICAL OPINION ON ELDER RATHBUN'S CASE—DR. NORRIS FAVORS SEVERE PUNISHMENT.

Birmingham, Ia, July 13, 1881.

Editor Cynosure:—Doubtless it will interest your numerous readers to learn, as nearly as may be, the condition of Elder Rathbun after he had passed through the hands and had been rescued from under the heels of the bloodthirsty thugs, the Vehms, the assassins of Kellerton and Mt. Ayr, Ringgold county, Iowa, and adjoining localities.

The writer, in obedience to a telegram, repaired immediately to the scene of the late Masonic mob, and from thence to the residence of W. H. Layton, some seven miles in the country, where, one week subsequent to the attempted and nearly accomplished murder, I found Elder Rathbun suffering from severe contusions and abrasions upon his legs and about the head and face. But the imminent peril to life was due to violent concussion of the abdomen and contained viscera; causing painful swellings of this region, accompanied with vomiting of blood, haematuria, and bloody alvine dejections; loss of appetite, inability to swallow anything but small quantities, from time to time, of the blandest fluids. He and his attendants reported him better at the time I saw him than for the week immediately succeeding the brutal ordeal of fists and of feet.

President Garfield was shot by a (said-to-be) lunatic, and all honest people are filled with horror and detestation of the atrocious crime. Elder Rathbun is set upon and stricken down in open day at Kellerton in republican Iowa by a Masonic mob, and Masons and their cringing tools, the jacks, exclaim, "Good enough for him," "Served him right." "If he had been at home minding his own business, he wouldn't have been hurt." Just so; and by a parity of reasoning if the first Christian martyr (Stephen) had been at home minding his own business he wouldn't have been hurt. And if Paul and Silas had been at home minding their own business they wouldn't have got their backs lacerated and themselves thrust into the inner prison and their feet made fast in the stocks. And, be it said with reverence, if the blessed Jesus had stayed at home minding his own business he wouldn't have been mocked and scourged and spit upon and nailed to the cross, and have died for sinners. But the consequences of this staying at home, etc., might have been fatal in so far as the salvation of men is concerned. And so, if Elder Rathbun and others should count their lives dear unto themselves, and stay at home, the Hiramites could have it all their way, and grow and go on from bad to worse and slaver with impunity their poisonous slime over the church of Christ, over so-called Christian ministers, doctors of divinity, eminent statesmen, Presidents of the United States, courts of law, judges, jurors, etc., but the consequences would surely be fatal to vital piety in all lodge-ridden churches, fatal to all fairness in elections, and fatal to all justice and equity in all lodge-ridden courts of law.

Any man or any set of men who can now stand forth and defend the mobbing and the horrid abuse of Elder Rathbun by the Masons and their jacks of Ringgold county, as richly deserve to dangle at the rope's end, as does the miscreant who shot President Garfield, whether he did it "of his own free will and accord," or whether he was incited to do the deed by secret ring politicians.

J. N. Norris.

GUITEAU AND GALE—INDIFFERENCE OF THE PRESS TO THE MASONIC OUTRAGE.

Belmont, Wis., July 11, '81.

Dear Bro. K.:—Our lecturers seem not to be very active just now, owing I suppose to the excessively hot weather; but the dear *Cynosure* is active as ever, hence the necessity of rendering to that David's sling our continued and unwavering support.

Bro. Rathbun is disabled by virtue of the enforcement of Masonic argument. Let us have the names of these brothers of the infamous Guiteau, who, with the same murderous intent would destroy an innocent man. Pres. Garfield was shot, and the whole land from center to circumference was shocked, as it ought to be. Bro. Rathbun was beaten and bruised for the exercise of free speech; and not a secular paper, that I have seen, has noticed this outrage.

Every political thumb-paper of either party would have published a full account of such an outrage, had it been perpetrated upon one of their windy stump speakers. Rathbun is only a true and humble Christian minister and Anti-masonic lecturer. That's all! The *Advance*, published in your city, sometimes called a religious paper, takes no notice of the Rathbun outrage, not even as a matter of news; and I know some who pay that paper for news which they never receive from that quarter.

It seems to me that this thing of dragging men out and bruising them for exercising the rights of freemen, is becoming rather too monotonous; but if fifty millions of people can stand it, including the victims, perhaps we should not complain, but wait, and see if the American nation has fallen so low as not to care about these things, not even when the right of free speech is trampled upon in the great State of Iowa, which boasts of its 60,000 Republican majority.

In the early days of abolitionism, the abolitionists of Quincy, Ill., proposed to hold a meeting in what was called at that time, "The Shed," where the Congregational church then worshipped. The abolitionists were threatened by the slavocrats and mobocrats, who swore that no such meeting should be held; but the abolitionists had their meeting. As many as had rifles took them with them to the meeting, and stacked them behind the door ready for use if necessary. The mob ascertaining that information, kept themselves at a respectful distance.

I second the nomination of Pres. Blanchard, for President of the United States in 1884. If he should receive the nomination, he would do as much as acknowledge the honor conferred by a letter of acceptance, which some of our nominees never found time to do. Any way, let us have nominees who are in the habit of training with us.

J. P. Richards.

Note from Elder Rathbun.

Dear Readers of the Christian Cynosure:—I would say that I am no better than when I came home, excepting my lameness which is not so bad. My stomach is much worse. I can eat nothing but a little broth and crackers, and that often causes me to vomit severely. I am growing weaker every day and much inclined to despondency, yet I am trusting in the Lord who has never left nor forsaken me. It is quite evident to me that my work is nearly done, yet I would love to live and work for the cause of truth. It is such a good time for work for the Saviour. Pray God if it is his will to raise me up, and I will endeavor to be more faithful, and suffer more for his cause than I ever have. I do feel his supporting grace this present moment.

Those who have sent me sympathizing letters and money to aid me and my dear ones, will see it acknowledged in the *Cynosure* soon. You who sympathize with me, always cheer dear brother Stoddard in his mission for God and truth for he was sent to me by my Heavenly Father as an administering angel in time of need. He was so kind and treated me so tenderly, doing all that lay in his power to help me in my sore affliction, never leaving me till I was safe at home with friends, which has endeared him to me.

Brother W. H. Layton and family did all they could for my comfort. May God richly reward them. Bro. J. N. Norris came to my bedside, comforting me, and by his medical advice relieving my mind of much anxiety. I trust that the Lord will bless him.

In conclusion I would say that I am not discouraged. Many friends have called and assured me of their sympathy; also the ministers of the Gospel of this place have called to see me.

D. P. Rathbun.

Clarence, Iowa, July 14, 1881.

Subscribe for the *Cynosure.*

Home Circle.

Follow Thou Me.

Have ye looked for sheep in the desert,
For those who have missed their way?
Have ye been in the wild, waste places,
Where the lost and wandering stray!
Have ye trodden the lonely highway,
The foul and darksome street?
It may be ye'd seen in the gloaming
The print of my wounded feet.

Have ye folded home to your bosom
The trembling, neglected lamb?
And taught to the little lost one,
The sound of the Shepherd's name?
Have ye searched for the poor and needy,
With no clothing, no home, no bread?
The Son of man was among them;
He had nowhere to lay his head!

Have ye carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes thee whole?"
Have ye told my fainting children,
Of the strength of the Father's hand?
Have ye guided the tottering footsteps
To the shores of the "Golden Land?"

Have ye stood by the sad and weary,
To smooth the pillow of death?
To comfort the sorrow stricken,
And strengthen the feeble faith?
And have ye felt when the glory
Has streamed through the open door,
And flitted across the shadows,
That I had been there before?

Have ye wept with the broken-hearted
In their agony of woe?
Ye might hear me beside you whisper,
'Tis a pathway I often go!
My friends, disciples, brethren,
Can ye dare to follow me!
Then where the Master dwelleth,
There shall the servant be.

—Young Christian.

Witnesses.

BY ELDER J F JOY

I wish to introduce a few witnesses on the "higher life." First I make extracts from "Curry's Fragments": "The work of conversion, if it be thorough and clear, brings great peace to the soul. This condition of soul may continue for weeks or months, or even years—and the hope of the Gospel is like an anchor to the soul. But at length a new occasion of disquiet arises. The purified spiritual vision discovers in the soul a hitherto unknown depth of iniquity, and the quickened and tender conscience is convicted of and pained by deep inwrought pollution. Hence arises a godly sorrow, not of condemnation and dread of God's wrath, but of self-abhorrence, in view of the infinite purity of the Divine nature. Then the burdened soul cries out of the depth, 'O that my load of sin were gone!' and looking up to the only source of help, prays, 'Break off this yoke of inbred sin.' Self-distrusting and self-renouncing before, the soul now becomes self-abhorring, and turning away from self it looks by simple faith—a faith that recognizes Christ's all-sufficiency, a faith wrought in the soul by the Holy Ghost and asks to be made clean; and according to that faith the work is done. A holy joy, a divine peace, a heavenly assurance, a rest in God ensues. This is no fancy picture. Millions have proved its reality, and a great cloud of witnesses can attest it now as a thing of personal experience."

Dr. Steele, in a letter which has become public, wrote: "I have experienced a most marvellous manifestation of the love of Christ to me. Oh, the unsearchable riches of Christ! Do you know how unspeakably precious Jesus is when you trust him fully? The joy is indescribable. I am a free man in Christ Jesus, free indeed. My mouth is opened. My heart is enlarged towards sinners. I can't interpret the blessing; whether it is the second or third it certainly is the greatest that I ever received. It *stays*." One year later he writes: "Let me say that my spiritual life is no longer like a leaky suction pump, half the time dry, and affording scanty water only by desperate tugging at the handle, but it is like an artesian well of water, 'springing up into everlasting life.' The Scriptures are sweeter than honey. Prayer and praise are a delight; the closet with the door closed is Paradise regained; the glory of Christ has become the all-absorbing passion of my soul."

President Mahan, after years of search for the more excellent way says: "There I sat, wondering with unutterable wonder that this vision of glory infinite had never opened upon my mind before. 'This,' I exclaimed, 'is life eternal; this is the brightness of the divine rising; this is 'the rising of the Sun of Righteousness with healing in his wings,' and here is the enduement of power."

Rev. J. O. Peck, D.D, when he received Christ as his righteousness and sanctification says: "At once the most delicious experience was mine, that I can conceive! No joy, no rapture, but something sweeter, deeper than anything before known. 'The peace of God that passeth all understanding!' It settled in upon me deeper and deeper, sweeter and sweeter, till I seemed 'filled with all the fullness of God.' I was ineffably satisfied; I could not shout or speak; words would have been mockery of that peace."

More might be said and volumes filled, but space fails. Who hath ears to hear let him hear. Oh that every heart knew the power of his resurrection.—*Christian Witness.*

Dressing for the Children.

"I am glad of a rainy day once in a while," said Mrs. Lake, "especially when I have got some work I want to finish off, as we have to-day, Lucia. There will be no calling to-day, surely, so what is the use of your stopping to dress? Your husband is away for the week, and we can just take our ease in these morning dresses, and keep on with our sewing."

"The boys will be home at three o'clock," said her friend, taking down her wavy hair and proceeding to dress it in her accustomed graceful fashion. I will just remark to you that it was not done up in "bangs" or "frizzes," or snarls of any sort, but was arranged in rich, classic style, which gave her the appearance of the noble, beautiful matron she was.

"Dressing for your boys!" exclaimed the other. "No wonder folks talk of the extravagance of the times, when mothers make such a parade just to meet their schoolboys at the tea-table," and practical Cousin Eunice snipped off a thread in a very energetic manner.

"It pays," said the mother quietly, as she took out a fresh pair of cuffs and slipped into them a pair of sleeve buttons Freddie had given her on her birth-day. He had saved up his pennies to buy those garnet buttons, and he liked to see her wear them, as she did almost every afternoon, although she had prettier ones.

Cousin Eunice could dress up very richly on occasions, but for the bosom of her family she had a set of "old gears," as William said, which if they were useful were not ornamental. The children did not admire mother as they might in those dresses, though she was quite a good looking woman in good clothes.

"But, Lucia, you can't afford to put on that pretty cambric suit, which it took such a time to iron. What is the use of mussing it this rainy day?"

"I am not going out in the rain, and the duller it is out of doors, the more cheerful I like to have it in the house. The boys always liked this dress, and I like to see them pleased. Indeed, I think I care much more for the opinion of the folks under my own roof than I do for those away. I would rather be admired by my own boys than by an indifferent company in somebody's parlor. And Eunice, I think all these little things help us to keep our hold on our boys when they grow older. When they are just passing out of childhood into youth, I feel that they need a mother almost as much as when in the cradle. Indeed, another might give the baby food and clothing; but boys at their age need great motherly love and care to keep them from going wrong. Everything that draws them nearer to a mother, and makes them respect her more, is worth attention. My boys never think of a walk in the streets of an evening, but sometimes spend an hour at a friend's or ask a few boys here. Mother is always importuned to join in any games or plays, and very often takes a hand with them. Oh, it would be dreadful to me to feel that my boys were slipping away from mother's influence, and I hope never to know it, even when my head is gray."

It is such mothers who retain their hold of the children while life lasts, and who are mourned with heart-broken sincerity when they are removed. And the same guiding hand reaches out still through the mists of time, and helps to shape the child's destiny forever.—*Selected.*

After many Days.

An English Christian writes of a remarkable circumstance that lately came under his observation. Coming from a religious meeting some time ago, one of our nobility stepped into a private circle of friends, one of whom said to him:

"Your lordship promised you would tell us about your son who died in Africa."

His lordship narrated the following incident:

Our boy was the darling of his mother and his father's favorite child. We could not but love him. But he left us and went to South Africa. When he left us he was unconverted, and this was our chief sorrow. He had not been long in Africa when we received a letter to the following effect:

"My Dear Father—You will be sorry to hear that I have met with an accident. I am unable to write much. The doctor hopes that in a day or two I shall be better. I will let you know in a day or two if I am able."

"O," said he, "If there had only been in it one such expression as 'by God's providence,' or 'if the Lord will.'"

But there was no recognition of God; and the father grieved lest his son should die in the unconverted state in which he left home.

Time rolled on, and another letter came. The postmark was the same, but the hand writing was different. It turned out to be written by the physician. The substance of the letter was as follows:

"Your lordship will be grieved to hear that your son died by the accident to which he referred in his last letter. He lingered but a few days. He suffered greatly."

Said the nobleman: "When I read that letter I took it away with me and laid it down before the Lord and said, 'O, Absalom, my son, my son! would God that I had died for thee, my son, my son!' I dared not hand the letter to his mother. Broken-hearted, I took it to God, and afterward told it to his mother. But there was not a word of God or Providence in the letter, and it was bringing my gray hairs with sorrow to the grave; I felt as if I should never lift up my head again."

A few weeks again elapsed, when a third letter was brought. It was substantially this:

"Your lordship will grieve to learn of the death of your son. The moment I heard of his illness I resorted to his bedside, where I found him in the deepest anxiety about his soul. He was laboring under a sense of guilt—a deep load of sin. I pointed him to the dying Lamb; told him of the one Sacrifice—the one Saviour; and your lordship will be delighted to know that on the day before his departure, light broke in on his mind, and he died rejoicing in sin forgiven. His last words were these: 'Tell my father that I

die in Jesus, and that I shall meet him in heaven.'"

His lordship, after telling this affecting story, wiped the tears from his aged and noble face, and turning around to his auditory in that private circle, said, "Can I ever doubt my God again? Can I doubt his promises? I have always believed the Saviour's promise, 'If ye shall ask anything in my name, I will do it;' and 'Train up a child in the way he should go, and when he is old he will not depart from it.'"—*Christian Women.*

Childrens' Corner.

Cured by Kindness.

"You oughtn't to do so," shouted Willie, as the butcher dashed past in his wagon, giving the whip unmercifully to his half-starved horse. Another moment, in turning the corner, the wagon was upset, and the horse broke into a run. He ran for a mile or more. The wagon was broken to pieces, and the man thrown out and badly bruised. Next day "the vicious beast" was offered for sale. Willie's father bought him for a low price, for use on the farm. It was a foolish bargain, people said, for the horse was quite uncontrollable. Even his owner said he would bite, rear, kick and run away. But Mr. Ely bought it to please Willie, whose tender little heart was full of pity for the poor animal. "We will be so kind to him that he won't want to be bad, papa." So they agreed to follow Willie's plan.

Before long, Mr. Ely and Willie began to drive the horse. People were surprised at the change in him. "He would go as slow as desired," said the gentleman who told the story, "stop instantly at 'Whoa,' follow his master, come at his call, and rub his head on his shoulder."

What had made the change? Not force! The poor horse bad been beaten, kicked and starved before, and grew more and more stubborn. Now he was well fed, well bedded, well watered; not over-driven or over-loaded; never whipped, kicked or scolded. Kind words were given him, and now and then an apple or a piece of sugar. No gentler, safer, or more faithful horse went on the road. Willie's plan had succeeded. The little fellow fairly lived with the horse, and the horse seemed to know he was his best friend. Ben was a favorite with all the family. One night Mr. Ely was away from home. He had taken Ben early in the afternoon, but when bedtime came he had not returned. Thinking he would not be at home that night the family closed the house and retired.

About midnight Willie heard Ben's neigh. Jumping out of the bed he ran to the window, and there was Ben at the door without his father. In a few moments the family were aroused and Willie's brother hurriedly opened the door. No sooner had he done so than Ben turned around and trotted off toward the road. He followed him quickly. Ben led him a quarter of a mile and then stopped. There Mr. Ely lay on the ground in a swoon. When he was taken home he soon recovered, and told them that as he was riding through the woods he struck his head against the overhanging branch of a tree and fell from the horse. He was stunned by the blow and did not remember anything more. After that night Ben was the hero of the village. But there was one strange thing about him, he never forgot either a benefit or an injury. Sometimes when in harness he would see his former master. Then all his old fire would return; his eyes would roll, he would champ his bit fiercely and show an intense desire to get at his enemy. Only Willie or his father could quiet him then. Ben taught the people of that village more than they ever knew before of the power of kindness. And a good many of Willie's little friends began to practice his way of treating their dogs and ponies. They found that the surest way to manage them was by kindness.

This you know was Mr. Rarey's way. It was his secret in training horses. If any of our boys have any doubt on the subject, suppose they try it for themselves, for this story of Ben is a true one.—*Parish Visitor.*

Life in the Animal World.

A very intelligent and gentlemanly dog is the property of a gentleman of Napa street, San Francisco. When on the street in company with other dogs, upon arriving at their destination, he trots in advance to the gate, which he opens, and waits until the other dog has gone through, then passes in himself, closing the gate behind him.

In a seine, caught by fishermen at Monterey, Cal., was a fish, the first half of which was a mountain brook trout, having the eye, head, scales, spots and shape of the fish. It had a pair of fins at the usual place behind the gills; an inch or two back of this it suddenly changed into a silver eel, the shape, color and absence of scales being perfect.

Water moccasins use their body as a sort of sieve in catching small fish. In a Texas pond one was briskly turning and twisting in all directions, forcing minnows into spaces between him and the bank. The fish endeavored to escape by leaping over the snake's body into the water beyond, while the moccasin, with elevated head, caught the fish in his mouth as they passed through the air.

A Toronto dog knows just when Sunday comes, and is not the same dog then as on other days. He indulges in no pastimes, encourages no company, and has his own church. The family are Presbyterians, but Carlo has a particular spot in the gallery of the Methodist church, where he goes when he manages to elude the vigilance of the ushers, and pays dogmatical attention to the word of doctrine while at service.

A driver on one of the Fourteenth street, Washington, cars is strongly of the opinion that horses count. Each car, he says, makes nineteen trips a day. There are four horses used, three making five trips and one four trips. After these stated trips, if for any reason it is necessary to send the car back, it is almost impossible to get the horse out of the stable. With the drivers and stablemen, who frequently witness such exhibitions, there is a firm belief in the mathematical abilities of the horse.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you.—John 15:7.

Thursday, July 21.—He that believeth on him, is not condemned: but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.—John 3:18.

Friday, July 22.—Then shall the righteous shine forth as the sun in the kingdom of their Father.—Matt. 13:43.

Saturday, July 23.—The Lord loveth judgment, and forsaketh not his saints; they are preserved forever.—Psa. 37:28.

Sabbath, July 24.—He sent Moses his servant, and Aaron whom he had chosen.—Psa. 105:26.

Monday, July 25.—Let thy loving kindness and truth continually preserve me—Psa. 40:11.

Tuesday, July 26.—The steps of a good man are ordered by the Lord; and he delighteth in his way.—Psa. 37:23.

Wednesday, July 27.—Make me to go in the path of thy commandments, for therein do I delight.—Psa. 119:35.

Temperance Notes.

PROHIBITION PROHIBITS.

During the financial depression of the past few years, such has been the condition of the laboring classes in Maine that 90,000 working men and women deposited $27,811,704 in the savings banks of the State—an average of $306 each.

Petersburg, Ill., has tried No License for the past year, and says: "During the last year, business has been better than for years before, and men who formerly spent their money for whisky have bought more goods and provisions, and paid their bills more promptly than they did in the palmiest days of Bourbonism."

The prohibitory law of Massachusetts was so thoroughly brought into operation during one year that in the space of four weeks six hundred of the strongest dealers in the State, as testified by Judge Sanger, then prosecuting attorney before a committee of the legislature, sent in their pledges to abandon the business.

In 1879 Alabama had 873 convicts in her State prison, one to 1,400 population; California had 1,318, one to every 600 population; *Maine had 191, one to 3,200 population;* Massachusetts had 757, one to 2,200 population; New Hampshire had 189, one to 1,900 population; New York had 3,488, one to 1,400 population; Vermont had 176, one to 1,800 population.

The attorney general of Maine in his last annual report to the legislature gives the whole number of prosecutions during the year as 1,063, of which 521 were for violation of the liquor law. This leaves 542 for general crimes in a population of 640,000, or one criminal to every 1,162 inhabitants. This is a poor showing for the partisans of license who claim an unusual proportion of criminal offenses under prohibitory *regime.*

No liquor licenses have been granted in Potter Co., Pennsylvania, since 1860, and here are the effects: "At a recent term of the court, the district attorney informed the court that he had no indictments to present to the grand jury; the sheriff also stated that he had no criminals in the prison; the directors of the poor reported that they had no one to keep at the county's charge."

The following is an extract from an address by Judge H. W. Williams, of the Pennsylvania Supreme Court. It shows the result of no license in Potter county, Pennsylvania:

"For twenty years there has not been a licensed hotel or restaurant within the confines of the county. There are enough of both at all suitable places for the accommodation of the public, but in none of them is there a public bar. The sale is conducted, therefore, at great disadvantage clandestinely, and is very limited in amount. As to results, I can only say that, while the county has been steadily growing in population and business, pauperism and crime have steadily decreased. For the past five years the county jail has been fully one-half the time without any other inmate than the keeper and his family. Twice within the last ten years, I have, at the regular terms of court, discharged the jury on the second day of the term, without their having been called to consider a single case of any description. The effect of this system is felt in many ways; taxes are reduced, the business of the criminal courts diminished, industry and sobriety take the place of idleness and dissipation, and intelligence and morality are advanced."

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Literary Notes and Notices.

—The new work on Odd-fellowship is now ready for delivery from from this office. It contains in its explanatory chapters some of the ablest writing that has been put in print on lodgery. We shall give one or two selections hereafter, beside that on the fourth page of this number. The price is 50c and $1 for paper and cloth binding.

—The reissue at this time of Carlyle's great work on the French Revolution in popular form and at low price, was a wise investment of the American Book Exchange of New York. The character of the strange beings which that era of extravagance and terror and outrage and blood furnishes the peculiar genius of Carlyle a topic of singular and awful interest. It found in them not the shams of courts and parliaments, but of disorganization and riot. Earth never saw so perfect a picture of the place where evil spirits prey upon each other with no restraint but that of counter cunning and force; yet this was the kind of "liberty" which the devil offers to mankind. This edition is neatly bound in a volume of some 675 pages with a full and valuable index.

—Vick's magazine is month by month like a floral poem, full of graceful and beautiful things to season our grinding lives. The July number will be read for its articles on street trees, bulbs in house and garden, and a score of other interesting topics. James Vick, Rochester, N. Y.

—The merging of the *Nation* in the New York *Evening Post* is one of the most noticeable changes in journalism of late. The *Post* (daily) was purchased by Carl Schurz, Horace White and Mr. Godkin, editor of the *Nation*. This gives the *Post* an editorial force such as few daily papers of this or any country can boast. The *Nation* will be continued in the sphere which it has for years filled with confessed pre-eminence, only it will now be the weekly edition of the *Post*.

—The *Young Scientist* is to youth of both sexes, who have a mechanical or philosophical turn, what the agricultural journal is to their farmer parents. It is more than this in the sense that it fosters that practical and inventive genius, which is one of the best characteristics of Americans. 14 Dey st., New York.

The Morgan Monument.

The volunteer members of the great committee on subscription only need, we believe, to be called for. Let the list be opened for a few weeks to enter: (1) all who will agree to get one hundred names with amounts from each from one cent upward. (2) all who will get seventy-five, etc. If a subscription committee of one hundred should go to work they would soon run the list of subscribers to the fund to 10,000 and in six months with proper effort 50,000 names would be secured. Such a list would be a noble monument of itself.

RECEIPTS FOR WEEK ENDING JULY 16.

Wm. Reed and J. Phillips, $2.00 each.
J Swickard, $1.00.
Total, $5.00. Grand total, $605.61.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis strect, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

Good News from Aurora Baptist Association.

Dear Christian Cynosure:—Bear to your readers the following cheering bit of evidence of progress in the work of reform.

Till last year, I think, there has been nothing said in the associational gatherings of that part of the Baptist denomination, now included in the Aurora Baptist Association, against secret societies, and then only a few words.

This year this body, composed of twenty-two churches, assembled by representatives and letters at Downer's Grove to transact business in the interest of that branch of God's Zion as a part of the great whole. There was manifestly a very good degree of Christian harmony and good feeling, so much so that they began to see the wide space between what the Christian world is, and what it should be. In short, they begun to "awake" and inquire for the old paths. They seemed anxious to exchange off the modern for the ancient apostolic Christianity; and an inquiry arose in their minds and hearts, What has caused this degeneracy from the ancient to the Christianity of the present day? Well, this spirit and feeling took such strong possession of the minds present, that they appointed and devoted an hour or more to the question, What has caused the manifest spiritual declension in the churches? They appointed Eld. F. M. Smith of Bristol, to open the discussion; and it so happened that when this Bro. Smith was a wicked man, he joined the Masons. But after he became a Christian he found his Masonry a great annoyance to him, a spiritual hindrance, as might be inferred from what he said. Among other things and almost the first he mentioned was that secret societies or a membership in them, especially Masonry, was a strong contributor to spiritual declension in the church. He said, "I know whereof I speak, for I have been there, though it was when I was a wicked man;" and then parenthetically offered the prayer, "God forgive me." Perhaps these are not his exact words, nor phrased exactly as he did, but contain the true sense. Well, when others came to speak (and I think nearly all the ministers did) they indorsed all that Bro. Smith said.

I marked this as a step of progress in the right direction and thanked God and took courage. I set it down that this Association is nearly, and will soon be free from Masonry. May the Lord speed the time.

Now I hope that this recital will encourage others as the facts recited did me. I think there is not a minister in all this Association that has any sympathy with Masonry.

I distributed Anti-masonic tracts freely among ministers and people, and none seemed indifferent about receiving them, and some were eager to get them. None seemed shy of me or my work but glad that there was somebody to do and dare against the lodge. Let us praise the Lord. A. D. Freeman.

From Southeastern Kansas.

Clarksburg, Kan., July 9, 1881.

Dear Cynosure:—I arrived at this place three weeks ago. Scarcely had the dust of travel been shaken from my garments before Elder Perry had me in his wagon and away we went on a publishing expedition, notifying those whom it might concern, as well as some who manifested very little concern, that there would be preaching at "Coal Harbor" school-house on the following Sabbath.

The congregation on that day showed that we had not labored in vain. Since then we have done a large amount of visiting. Nor did we forget to urge persons to give their hearts to the Lord Jesus, praying with and for the sick, as well as making known our purposes and hopes touching the church of Christ at Drywood.

The organization bearing this name is not a stranger to your readers and needs no introduction by me. Suffice it to say that it is looked at with wry faces by some persons from whom we would naturally expect better things. Others regard it as a nondescript because they cannot see, as in other churches, a denominational label pasted on its forehead. Other some see in it more than they care to confess, namely, a swift witness against their darling sins. When a preacher scores the women for wearing costly apparel there are men to be found, at least one here and another there who are ready to cry out, "That is right, Mr. Preacher; give it to them. The less money my wife and daughters spend for dress the more I will have to spend for tobacco; and perhaps might save enough to take another degree in Masonry." But, if a preacher says a word about that "peculiar institution," other than to praise it, the same men sing a different tune, and give the minister to understand that circumstances alter cases, and that it makes all the difference in the world as to whose sins are rebuked. The stakes have been officially driven and the line drawn dividing between this little church and the world. That is to say, Bro. Perry has been told that if the writer intends to preach against Masonry he will have a good letting alone; but if he does not, they will go to hear him. Poor man! as in Illinois so in Kansas, some are ever ready to crack the Masonic slave-master's whip and at the same time hurrah for the fourth of July and make the eagle flap his wings because we live in "the land of the free and the home of the brave." Yes, a man is free to praise the lodge, and free to suffer keenly if he at any time dares to say a word against the Christless altars at which the hoodwinked are bowing and awaiting their departure from the lodge below to the lodge above.

In our rounds we found a goodly number of anti-secret men. Some of these belonged to churches more or less allied to the lodge, and others protesting against it. Whatever were the grounds occupied by the church these members were content with their present relations.

We also found anti-secret men who belonged to no church, that is, were not Christians. We talked with them on the importance of becoming Christians and uniting themselves with Christ's people. But I am sorry to say our words seemed to make but very little impresssion on them even while admitting the necessity of a preparation for death and the judgment day. On the 4th, 5th, 6th and 7th of July we made a tour of not far from one hundred miles in a buggy, so intent was Bro.

Perry in getting down to the bottom of this great question, Can a church bear testimony against the lodge and yet live? After a faithful canvass of the field it is my candid opinion that an Anti-masonic preacher cannot be sustained in the county of Bourbon unless the Drywood church is aided to a considerable extent, from abroad. I did hope that the thing could be so worked up that the church would be self-sustaining from the start, but that is an utter impossibility.

Yours in Christ,
BENJ F. WORRELL.

—The services at the College chapel, Wheaton, on Sabbath day were all commemorative of the death of Prof. F. G. Baker, who had for years been one of the elders of the College church, conducted its singing, and superintended its Sabbath school. Professor C. A. Blanchard preached in the morning, and the evening service was of a more general character, Dr. A. H. Hiatt, Prof. O. F. Lumry and several others speaking of their association with the deceased in college and church relations, or as neighbor and friend, for the twenty-four years of his residence in Wheaton. All bore uniform testimony to the single-heartedness of his Christian life and to the steadfastness and honest zeal which made his example one of which they were not ashamed to call the attention of all young men. His loss will be deeply felt in the institution, especially in respect to religious effort among the students.

—The *Christian Instructor* has raised $300 within a few weeks, in contributions from its readers, for the rebuilding of a church in Americus, Kansas, which was destroyed by a tornado. The United Presbyterian church in Gerlaw, Ill., was completely wrecked by the same means lately.

—Rev. B. T. Roberts, one of the superintendents of the Free Methodist church passed through Chicago lately while visiting churches and camp-meetings in the West. He has now gone to Texas.

—Dr. Howard Crosby, who has been Chancellor of the University of New York for eleven years, has resigned. If his resignation is accepted, it is thought probable that Dr. John Hall will be chosen to fill the vacancy. Dr. Crosby resigned in 1873, but the council of the university were not willing to let him go, and so he has continued to fill the position with ability and to the satisfaction of the institution and the public.

—The Baptist ministers of Illinois have thirty-six associations, local and general, meeting from the middle of August to the middle of October. In Indiana there are twenty-seven.

—A letter dated April 29th, from missionary Clough, of Ongole, states that 1,669 persons had been baptized in the Baptist Telugu mission since January 1.

—The Livingstonia Committee have resolved to open a new station among the Chongoos at the head of Lake Nyassa, Africa. Mr. James Stevenson has given £4,000 with which to construct and maintain a road 220 miles in length and ten feet wide between the stations of the Free Church on Lake Nyassa and the stations of the London Missionary Society on Lake Tanganyika, which will be called the African Lakes Junction Road.

—A Presbytery has been organized in Greece, and immediately ordained two men to the full work of the ministry. One of the ordained is preaching at Salonica, the ancient Thessalonica, to whose Christian inhabitants in the first century Paul wrote, exhorting them to hold "the traditions which ye have been taught whether by word or our epistle." The Presbytery grew out of the mission of the Southern Presbyterian church in Greece.

—No society is doing more good in Jerusalem than the German deaconnesses of Kaiserswerth. They have an admirable school for Arab girls called the "Talitha cumi," outside of the Jaffa gate. Bishop Barclay took me out to their interesting anniversary on Wednesday. The children sang sweetly, and Baron Munchausen (The German Consul) and others delivered addresses. On that same evening I addressed a missionary meeting in the English chapel on Mount Zion; it seemed much like a "monthly concert" service at home. Probably the early prayer-meeting in the "upper room," into which decended the baptism of the Holy Spirit, was held very close to that spot.—*Dr. Cuyler.*

News of the Week.

—The condition of President Garfield continued to improve all through last week and toward its close the attending physicians began to speak hopefully of his recovery, and their distinguished patient began to enter on the period of convalescence. The dispatches of Saturday evening state that he passed a very comfortable day. Dr. Boynton in conversation expressed the opinion that the critical period has passed, and that the President, although extremely weak, is now out of danger. Continuing, he said: "There is no doubt but that he will gain strength daily now, and there is every reason to hope for his ultimate recovery." Major Crump, steward of the mansion, and one of the night attendants upon the President, says: "If the President continues as well during this week as he has been for the past few days he will, in my opinion, be able to sit up and eat his meals by next Sunday." On Sunday morning the President ate two mutton-chops, a bit of bacon and some potatoes for his breakfast. It was his first approach to anything like a regular meal. In the evening he complained of pain in his side, on which he was lying. He was gently turned over, when two ounces of healthy pus escaped from the wound, showing that it was open along the track of the bullet. Mrs. Garfield continues closely by the side of her husband, and seems to endure the strain with little apparent fatigue and no symptoms of a return of her recent almost fatal fever.

—The people of Arkansas and Kentucky quite generally observed Thursday as a day of thanksgiving for the recovery of the President.

—There is great activity in building in Chicago. The old government building and post-office, whose solid walls withstood the great fire and have sheltered a theatre ever since, is being taken down to make room for a great bank building for the First National Bank. The Chicago, Burlington and Quincy railway company is about building one of the finest office buildings in the city. Several church structures are going up or repairing. The Romish Archbishop Feehan is putting up a stone residence which is said to be among the finest in the city.

—The Chicago postoffice had a total revenue for the year ending June 30 of $1,450,689 51; the expenses amounted to $452,179.28, and the net income to the United States government was $958,510.23. These figures show an increase of 15 per cent on local and 45 per cent on foreign business.

—The American Cable Construction company have one complete telegraph cable between this country and Great Britain laid and in working order, and also six hundred miles of a second and parallel cable which will be completed and laid by next November. A third cable is to be made and laid between this country and Brazil. All these cables will have as much transmitting capacity as the combined English cables.

—A band of swindlers operating at Geneva, Switzerland, has within twenty years shipped to Egypt and other eastern countries from 10,000,000 to 40,000,000 francs of false coin. Seven prominent personages have been arrested in connection with the swindles.

—Bishop Spalding of Peoria and W. J. Onahan of Chicago, have concluded negotiations for a tract of sixty thousand acres of land on the line of the Fort Smith and Little Rock road, for colonization purposes.

—A great fire broke out last Wednesday in the goods station at Cette, France, and, spreading with frightful rapidity, soon destroyed nearly 1,000 trucks and passenger cars. Happily no lives were lost. Between two and three square miles of sheds and warehouses are reported burned.

—A train robbery occurred Friday on the Rock Island road at Winslow Station, near Cameron, Mo. When the train which left Kansas City in charge of Conductor Westfall reached that point, at 9:30, a gang of desperadoes appeared and side-tracked the train. Every car was boarded. One of the bandits advanced with a revolver in each hand toward Wm. Westfall, the conductor, and ordered him to hold up his hands. The conductor was slow in complying with his demands and was shot through the heart. One of the other men then shot John McCullough, a stone cutter, of Wilton Junction, through the head. The men then went through the train to the express car and overpowered the United States express messenger, who was intimidated into opening the safe, from which $5,000 was taken.

—A war in passenger rates has again broken out. The trunk lines sell tickets from New York to Chicago for $11. The scalpers supply all who desire at $9 It is rumored that some of the sidewalk operators are making from $300 to $500 per day.

—The town of New Ulm, situated on the Minnesota river, some sixty-five miles from St. Paul, and containing about thirty-five hundred people was wrecked by a cyclone late on last Friday afternoon. It seems that two currents of air swept the valley simultaneously, coming from different directions. The scene was appalling. Stone and brick buildings were razed to their foundations, and the air was full of debris. About one-third of the town was demolished and the debris is scattered far and wide. Six bodies were buried Sunday morning and as many more dead bodies have been found in New Ulm and vicinity. At West Newton, six miles from New Ulm, five persons named Holland, father, mother, and three children were killed, besides one child injured. The bodies of two children were found after the storm in trees at some distance from the house without a vestige of clothing on.

—Oregon promises a wheat yield of nearly one hundred thousand tons from the territory east of the Cascade mountains. a gain over last year of at least 30 per cent.

—In seven days, from July 10 to 16, inclusive, the deaths from sunstroke in Cincinnati were 261 and from excessive heat 150, making 414 deaths. The greatest number from these causes was on July 14, which was 76. These figures are official, and are carefully made from the records of the Board of Health. During the same period the deaths from other causes were 153.

—The examination of the inventions which have been entered for the prize of $5,000 for the best stock car has begun. There are 675 models and plans of all conceivable kinds and sizes

—On Saturday and Sunday the 9th and 10th inst., central Iowa was visited with a destructive storm. A dispatch from Cedar Rapids says: "The destruction of railroad, farm, and city property immediately west of here by the recent storms is unparalled in the history of this region, the railroads being the greatest sufferers. The damage to the Chicago and Northwestern by blockades last winter is very small compared with what the line is undergoing now. The first break in the line is at Prairie creek, a few miles west of here, at which point the bridge is gone, and with it several hundred feet of track on each side of the stream. The next break is at Watkins, where another bridge has gone out, together with a long stretch of track, how much cannot be ascertained, owing to the high water. From Watkins on to and beyond Marshalltown the line has suffered the greatest damage, all culverts and bridges being washed out, while in the low lands along the river miles and miles of track in stretches are under water, and at numerous places are entirely gone." The loss in bridges alone to Marshall county will be $150,000, and in property of other kinds $250,000. The Chicago and Northwestern railway for twenty miles west and as far east of Marshalltown has lost nearly its entire track and with a few exceptions, all its bridges.

Sabbath School.

LESSON V.—July 31.—MOSES AND THE MAGICIANS.

SCRIPTURE —Exodus 7:8-17.

[From Pilgrim Commentary.]

NOTES.

"When Pharaoh." The "signs" which Moses had been empowered to show (chap. 4:2-9), and which he had shown to the elders of Israel (chap. 4:30), as his credentials, had not been shown to Pharaoh in the first interview with him (chap. 5:1-5). They were to be shown only when demanded; and Pharoah had been too peremptory at the first interview to ask for them.

"A miracle." This word, as its derivation indicates, means a "wonderful" thing, something so surprising and unaccountable, and incapable of being produced by ordinary means, as to be a convincing proof that the person who produces it exercises divine power, and speaks by divine authority. A miracle, in order to be this, does not necessarily involve a suspension of the laws of nature; indeed, it cannot be shown that any miracle recorded in the Scriptures involves such suspension; and therefore the argument against miracles, based on the supposed fact that the laws of nature are never suspended, has no validity.

"The wise men and the sorcerers." The word rendered "sorcerers" literally means, those who speak softly, mutterers, and so came to mean sorcerers, because those who practised magic muttered their incantations. The study of magic, or the art of performing wonders through real or pretended assistance of good or evil spirits, and knowledge of occult and mysterious influences, was extensively pursued anciently in the East (Isa. 47:12, 13). The ignorance and superstition of the people encouraged such pursuits, and furnished boundless opportunities for charlatanry and trickery. In Egypt, as in Babylonia (Dan. 2:2), the magicians formed a distinct body of counsellors, who were called upon for advice and assistance by the king in times of difficulty. The books of magic belonged to the king; and only the magicians could read them, on penalty of death. Moses had probably been initiated into all the secrets of this order (Acts 7:22); but how little he was indebted to them for his ability to perform the wonders which he wrought, appears from the inability of the masters of the dark science to do what he did (chap. 8:18). The two chiefs of the magicians are called, in the Talmud, Jannes and Jambres (2 Tim. 3:8). Both names are Egyptian, in which language An, or Anna, identical with Jannes, means "scribe," which was the common title of the magician. Jambres may mean "scribe of the South." One of the names given to these magicians (Gen. 41:8; chap. 8:7, 17) has been recently discovered to have been that which was borne by the high-priests of the sanctuaries of Pi-Rameses.

"They also did in like manner." The plain meaning of this is, that they, too, threw down their rods, and thereby change them into serpents. At least, it must have so appeared to the by-standers. The trick which is still performed by the snake-charmers of Egypt, of causing a serpent to become perfectly rigid, like a stick, and then to resume activity when taken by the tail, is something very different, and can hardly have been made to appear to be the same thing. How the magicians performed the feat, is uncertain, but the performance is hardly more marvelous than many of the tricks which are even now performed by jugglers in Egypt, India, and Japan.

"He hardened Pharaoh's heart." More correctly, "Pharaoh's heart was hardened." The natural and inevitable results of hearing the commands of God and disobeying them, and seeing convincing proofs of God's dealing with him, and not being convinced by them, was that he became more settled in his own opinions and determinations, less easily moved and convinced, and less likely to repent, and cease to do evil, and learn to do well.

"He goeth out unto the water." Signs having failed to convince Pharaoh of his duty, signs which were also fearful judgments, steadily increasing in severity, were now to begin. The king probably went forth to the river to perform his religious abolutions in the sacred waters, as the daughter of another Pharaoh had done (chap. 2:5). The Nile being the one source of all the fertility and wealth and life of Egypt, was worshiped as the embodiment of Deity. There was a splendid temple dedicated to the Nile in Nilopolis, and there were temples for the same worship in every large city. The miracle which was about to be performed would be an astonishing and convincing proof of the supremacy of Jehovah, in that, at his command, the very thing which was worshiped by Egypt, and at the very moment when worshiped by the king, would be stricken, and made an object of loathing and a source of suffering and death, instead of a source of life and happiness.

"Turned into blood." Some think that this is to be understood literally, and that the water actually became blood. Others think that a change which takes place in the river annually, in varying degrees, now took place at a time, and to an extent, never before known. The water of the Nile is usually dark, whence it has been called the "black river" (Isa. 23:2; Jer. 2:13 orig.); but towards the close of June, when the water is lowest, and the annual inundation begins, the river changes its color for about twenty days, becoming first greenish, and afterward turning to a deep red. Travellers say that at such seasons the broad turbid tide has a striking resemblance to a river of blood. The color is caused by the presence of microscopic cryptogams and infusoria. Ordinarily the water is unfit for use in the greenish condition, and begins to be sweet and wholesome when it turns red. But in years when the red color is very deep, the water has an offensive odor; and it is easy to see that if the change in the water should be greatly intensified, it might become unfit for use, and even fatal to life. It is supposed by many that this was the change which took place when the water was "turned into blood." In this case the miracle consisted in the extraordinary extent of the change in the water; in its taking place at an unusual season of the year; in its coming suddenly, at the command of God by Moses; and its continuing only seven days. And not only the water in the river, but the water in all the canals, reservoirs, tanks, and even in the stone and wooden jars in the houses, simultaneously experienced the same change. According to this interpretation, the expression "turned into blood" must be understood as in Joel 2:31, where it means, made "to look like blood." Whatever the change in the water may have been, the consequences were terrible. The Egyptians depend for water upon the Nile. There are few fountains in the country, and the water of the wells is brackish and disagreeable, and there is almost no rain. But the water of the Nile, when filtered and purified, is famous for its sweetness and deliciousness. The ancient Egyptians, too, were a remarkable cleanly people, bathing frequently, and making much use of water. But now the water of the Nile was horribly offensive. And the fish in it died, and added to its offensiveness.

That which is the truth teaches the doctrine of love to all persons, but by virtue of that love it teaches also to hate the errors which mislead, and the delusions which blind them. The truth, therefore, is necessarily exclusive of its opposite; and to propose a peace between them is simply a disguised mode of proposing to truth suicide, and obtaining for falsehood victory.—Gladstone.

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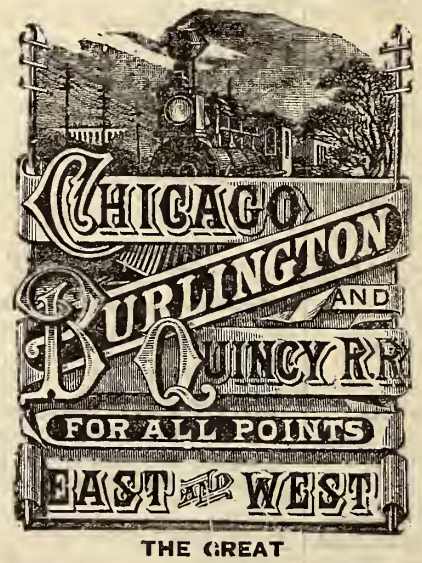
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No. 3		1 04
Rejected		73
Winter		1 13¾
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Rejected		41½
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Rye—No. 2		97
Bran per ton		10 50
Flour—Winter	3 75	6 50
Spring	2 50	5 50
Hay—Timothy	9 00	12 50
Prairie	6 50	9 50
Lard per cwt		12 50
Mess pork per bbl		17 75
Butter, medium to best	12	23
Cheese	6	10
Beans	1 50	2 75
Eggs		12½
Potatoes, per bbl	2 00	2 50
Seeds—Timothy	2 00	2 40
Clover	4 25	4 40
Flax		1 18
Broom corn	3	9½
Hides—Green to dry flint	8	16
Lumber—Clear	38 00	50 00
Common	11 50	13 50
Shingles	2 75	3 10
WOOL—Washed	33	42
Unwashed	13	29
LIVE STOCK—Cattle extra	5 80	6 20
Good	5 60	5 75
Medium	5 40	5 55
Common	3 00	5 25
Hogs	5 55	6 50
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"In Secret Have I Said Nothing."—JESUS CHRIST.

EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE.

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Topics of the Time.

The unexpected and alarming change in the condition of President Garfield on Saturday brought dismay to the whole country, and emphasized the repeated warnings from the physicians that hopes of an early recovery must not be strongly entertained; and again, too, Christian believers realized that there was a greater Physician than any attending at the White House. The return to the former favorable condition must also renew our cause for gratitude. One of the most tender and touching letters on the condition of the President was addressed last week to Mrs. Garfield by Mr. Gladstone, the British premier. Minister Lowell telegraphed a copy and Secretary Blaine responded. It will ever be remembered by Americans, a gentle bond, but stronger than a thousand ties of diplomacy or trade between the two nations.

Senator Dawes, of Massachusetts, has written a long letter on civil service reform which is attracting much attention. He acknowledges that the attempt of Guiteau upon the life of the President is the result of the pernicious system which has grown into prodigious power under the Republican party, and must lead to an effort to uproot it. He strongly condemns the participation of Congressmen in the distribution of the offices as one of the worst features of the case, and even believes that other reforms will come easily when this shall have been disposed of. It has come, he says, to be one of the most exacting labors of the average Congressman. It permits him no rest, and recognizes no paramount duty. It calls him up in the morning and follows him to his bed at night. It brings no reward but disappointment, bitterness, jealousy, cursings and hate. It weakens the Congressman among the very men whom he thus serves, making ten enemies for every friend. It destroys his independence, and makes him a slave. It subordinates the duties of the legislature to the distribution of favors, the liquidation of debts, and making provision for the thriftless. As a remedy he says the President can issue two orders, to wit: "1. No man will be appointed to any office while he is in the city of Washington. 2. No man will be appointed to any office who brings, unasked for by the appointing power, the recommendation of any member of Congress." But it is evident that no President can stand the assault of a hundred thousand office-seekers backed by from twenty to fifty local party "lights." Mr. Dawes recommends that members of Congress volunteer to take a pledge to refuse the giving their influence to their constituents. The latter must cease to beg of their representatives, and so, all together, the reform kite will be boosted. But the Senator altogether over-estimates the amount of self-denial an ordinary politician is capable of. To require such abstinence from the spoils of office is to prescribe Dr. Tanner's fast with nothing to eat at the end of it. An evil which has been two generations growing will be likely to take one at least to die, and until the present breed of spoilsmen is buried we need look for little reformation. A return to a normal condition as demanded by the American platform is the safest and surest remedy.

The famous Sioux warrior, Sitting Bull, after several years exile across the northern border of Dakota has given up a free life in the British possessions for the restrictions of a United States Indian Agency. He has voluntarily surrendered. Major James Laughlin, who is to have control of the Stand Rock Agency on the Missouri river, where Sitting Bull and a number of celebrated chiefs will be located, in speaking of the difficulties of managing so desperate a company, says that he will endeavor to gain the confidence of the chiefs, and while checking insubordination will make them feel that he is their friend. He realizes how thoroughly distrust has become a part of their natures and has warped their judgment. His methods he believes will tame these wild and watchful natures and make them obedient to the authority of the government. Major Laughlin has had great experience in Indian management and his success will help to a better understanding of a difficult question.

The present Czar has not yet received the formality of crowning, but it is reported that arrangements are at length being made for the ceremony. This may be a reason for the renewed activity of the Nihilists, who have been holding a great meeting in St. Petersburg, but so secretly as to escape the watchful eye of the government. There is much to suspect in this report. It is said that the police have gained some startling facts respecting the recent suicide of a young man, who, in his desperate energy for self-destruction twice shot himself and thrust a sword into his body. The lot had fallen to him to become the agent of assassination. The inexorable Nihilist lodge would not release him, and he released himself. Our news column tells of the Morganizing of another member of this brood of assassins in the fashion long set for them by Freemasons. The headquarters of these desperate men is at present in Switzerland, where they have more freedom of action, though shorn of many advantages and much influence which they would have if allowed to settle in London or Paris. Their activity in Russia is more and more the comment of the press, and it is said that in the rural districts, where a faithful peasantry has long been a powerful support of the Czar, their persuasions are having a wide effect, preparing the whole populace for a political upheaval.

There are twenty-one divisions of the Ancient Order of Hibernians in this city. The *Inter-ocean*, which is the special organ of this and all the lodges, will probably never tell its readers that the old Mollie Maguire murderers were all members of this order "in good and regular standing." But since the Mollies have again begun their devilish work it is well enough to know who befriend them, under whatever mask concealed. It is becoming well known that the Hibernians, alias Mollies, have a strong organization in Fayette, Westmoreland and Allegheny counties in southwestern Pennsylvania, and the recent murder of Maurice Henley, superintendent of the Dunbar Furnace company, is believed to be their work. Last week a miner named Mangan was shot at a drunken row in a saloon near Mauch Chunk. The keeper of the place is a cock-fighter of celebrity and one of the State officers of the Ancient Order of Hibernians, and was four years ago a member of the State Legislature. He has always been a Mollie Maguire and the detectives have evidence that he held the weapon that killed Mangan, and aimed it, too. Around all the saloons in the secluded valleys of the coal regions a new generation has grown up whose love of the marvelous has no greater heroes than the McGehans, the Donahues and the Jack Kehoes who have expiated their crimes on the gallows. From this material new and fierce divisions of the Mollies are springing up, to curse again the coal regions of Pennsylvania.

—The revised ritual of Odd-fellowship, illustrated and its false-worship explained, issued at this office, is meeting an excellent sale notwithstanding the outcry of the *Inter-ocean* against it. The jack-Mason who runs the lodge affairs of that paper will soon run out of vituperation and will then get the book himself, to find, if he is not a "moral idiot," like Guiteau, that he can learn more about lodgery in it in an hour than he can by prowling for ten years about ante-room doors on lodge night. The price is 50 cents in paper, $1.00 cloth bound.

—Bro. John Dorcas made good use of Independence day to distribute a good supply of Anti-masonic tracts and to display a banner with these sentiments: "All Secret Societies Anti-Christian." "Freemasonry both Anti-Christian and Anti-republican." "Examine for yourselves." "Free Speech! Free Press!" Some of the Hiramites would willingly have laid hands upon the standard but wisely controlled themselves while Bro. D. was about.

"*Take up His Cross Daily.*"

BY GEORGE H. WILLIAMS.

What did Christ mean by these words? Surely not those acts which, in soul-destroying, prevalent error, are in these days called "Taking up the cross;" "cross bearing;" but which do not risk life immediately, and often do not even risk the loss of sufficient means of future living. Look! He said (Luke 9:23, 24), "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." He said (John 12:25), "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

He desires no followers on less costly terms. Once, when great multitudes followed him he tested the depth of their earnestness and the strength of their attachment to him, saying (Luke 14:25-27), "If any man come to me, and hate not his father and mother, [i. e. (according to Jewish use of words), if he do not love them less than he loves me] and wife and children, and brethren and sisters, yea, *and his own life also*, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple." It *costs* to follow him; but it is worth infinitely more than it costs. He sets the cost before them (verses 26, 27). He shows them by illustrations why he has done it (verses 28-32); and adds, "So likewise, whosoever he be of you that forsaketh not [i. e., doth not cease to hold as his own, but holds henceforth as Christ's steward] all that he hath, he cannot be my disciple." This "all" includes life as well as property, influence, and, in short, all that one is, has or can do.

Plainly enough Christ meant by the words "take up his cross daily" nothing less than risk of life daily in following him; in doing as he did. How was Christ taking up his cross daily when he said, "If any man will come after me, let him deny himself, and take up his cross daily and follow me"? Not literally, but figuratively. When he took it up literally, it was to carry it toward the place of his crucifixion upon it. But he took it up figuratively daily, in daily risking his life in many ways, in his work of seeking the salvation of men. At the daily risk of his life he preached his Gospel and instructed and warned men. The acts by which one takes up his cross daily are not of necessity unpleasant, disagreeable acts. Telling the "good news" to eager hearers, was no doubt delightful to Christ; but it was at the risk of his life. It caused the scribes and Pharisees, the priests and rulers to hate him with deadly hatred.

He calls us to take up the cross daily and follow him in the way recorded in John 7:7, where we are told that he said (to his brethren who did not believe on him), "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil." For this the Jews hated him, wished to kill him, and finally did kill him. Paul said, "I die daily;" mentioning one (at Ephesus) of the multitude of cases, in which his preaching of the Gospel risked his life (1 Cor. 15: 31, 32). For following Christ in this testifying, this witnessing daily, great numbers of the early Christians, having daily risked their lives, *lost* them; and in this way the Greek word "martyr," meaning simply a witness, came to its present English primary meaning. This was taking up the cross daily.

But what shall be said of those acts that are now called "taking up the cross?" With a diffident young convert in a Christian community it is perhaps the commencing of family worship; or the leading in prayer, or speaking in a social prayer meeting; or speaking to a friend about his soul's eternal welfare; or with those who have long professed to follow Christ, it is one or more of many acts altogether too trifling to be mentioned here, but which also are too familiar to need to be mentioned. These things are not "taking up the cross." It is shameful to call them such. It destroys souls to have it taught, by such language and that too in religious books, that these trifling acts are "taking up the cross" as Christ commanded, as a condition absolutely necessary in order to be one of his disciples.

But there are those in these days who do really "take up the cross," in the spirit of Christ's command, those who for Christ's sake run risk of immediate loss of life, and more who risk, in one or more of many ways, their necessary means of preserving life. If such taking up of the cross were general among those who profess to follow Christ, would not this world soon be converted to God? Converts to Christianity in Roman Catholic, Mohammedan and pagan lands, in great numbers, risk their lives by the simple profession of evangelical Christianity. Roman Catholics, even in this so-called "land of religious liberty," especially priests when they are converted and renounce that church for Christ's sake, often do it at risk of life, so "taking up the cross" in the true sense.

Many Freemasons have through faith in Christ and for his sake renounced Freemasonry, that evil work of the "world the flesh and the devil," at risk of speedy loss of life, and many others have renounced at risk of losing life or the means of living, and many others still have renounced, and for this, for Christ's sake, they have suffered various persecutions, and still suffer them.

It is often said that "the days of persecution are past." They are largely past, because the days of "taking up the cross" (as Christ meant these words) are past in a large part of what is called "Christendom." But where faithful witnesses for Christ, testifying of the world that its works are evil, remain, the days of persecution are not past. Let the testimony be given, as it ought to be given, "of the world that its works are evil;" of the Romish church and its doctrine; of rumselling; of Freemasonry; of the hosts of secret societies, most of which teach a salvation without Christ; of Mormonism, of horse-racing, gambling, theater-going, wealth-seeking, honor-seeking, and pleasure seeking; of commercial, political and social frauds, obscene or any other ungodly literature; and all other evil works, and see if persecution will not be lively, and that too at great spiritual advantage to God's children and the multiplying of true conversions, and the sifting out from the church of a considerable portion of those who do not love God.

This testimony is daily necessary if one would really "take up his cross daily," and be Christ's disciple. But how many professed followers of Christ are refusing to take up, each, his cross! So refusing, Christ says they cannot be his disciples. Many will not only not risk life, but they will not risk the loss of a little trade, or a vote, an office, a worldly honor, a customer, a patron, or riches, or something else which is sought instead of seeking to be a true disciple of Christ. Where will these be found in the great day, if they do not repent? Let every one prayerfully study God's Word and find the answer.

Putnam, Ct.

Religious Jesting at Blasphemy and Paganism.

To Mr. H. N. Hallock of the Christian at Work,

Dear Sir:—A brief article in your paper of June 30th page 2, third column, has caused me such pain that I am constrained to make known to you my sorrow and surprise. To a correspondent who would learn of you what the Reformed church proposed to do with Freemasons, you say, "Church privileges are not to be denied because they (Masonic church members) make some mysterious signs with their fingers when they meet a brother Mason, or talk very wisely about light, the triangle and square." Then you add, what to me appears a fearful sarcasm: "Some of our Western brethren are worrying over the matter; but the crops are promising and the complaints will vanish about harvest time."

This is not your usual method of treating honest inquiry after light. Why do you make this glaring exception in the interests of Masonry? Do you not aim at deceiving your correspondent instead of enlightening him? Has the Reformed church or any other church been requested to deny church privileges to any one "because they make mysterious signs with their fingers when they meet a brother Mason"? It is safe to say you know they have not. Then have you not in your fun-making rendered yourself guilty of bearing false witness, slandering the enemies of Freemasonry?

Can you afford to foot that bill for the sake of a little fun at the expense of reformers?

I will not insult your intelligence by admitting for a moment that you do not know that your representations are utterly false to the facts. You not know there is nothing worse in Masonry than "making mysterious signs with the fingers, and talking wisely about light, the triangle and square"! Impossible, *impossible*. An editor of a popular journal utterly ignorant of the character of one of the most vicious institutions that was ever tolerated! You are no such "Rip Van Winkle." Nay more, your trifling Masonic method of treating this great wickedness is pretty conclusive evidence that you are a Freemason yourself; sworn "not to write, print, stamp, stain, hew, cut, carve, indent, paint or engrave on anything, movable or immovable, under the whole canopy of heaven, whereby the secrets of Masonry may be obtained through you." If so, then you know as well as all intelligent Anti-masons know that all preparations of the candidate for his entrance into the lodge, from the moment he is stripped of his clothing, to the moment when, haltered and hoodwinked, he is pushed through the door, are but a reproduction of ancient pagan practices for the secret worship of the false gods. And you know that the Six Rites of Initiation—Induction, Circumambulation, Secrecy, Illumination, Intrusting and Investiture, are all a system of ceremonies borrowed from ancient pagan idol worship; as practiced by the Egyptians, Sidonians, Samaritans and others.

And you know, if a Mason, this is the testimony of all Masonic writers who have written on this subject. And you know that disgraceful and shameful and wicked as are these beginnings, they wax worse and worse to the appalling end.

Mason or no Mason you know that Masons have to take oaths of secrecy, and being a religious teacher you know that the Bible puts a positive prohibition upon such oaths. And if a Mason you know the more than barbarous and savage nature of these oaths, with penalties of death by torture that only those inspired by fiends could have invented.

And you know the fate of Morgan at the hands of Freemasons for revealing their secrets. Nor are you ignorant of the recent confirmatory testimony of your next-door neighbor, Thurlow Weed. Have you never heard of Samuel D. Greene

President Finney, Elder Bernard, and Dr. Nathaniel Colver? Do you not know that these men, who were once Masons, have turned the system inside out to the unutterable horror of beholders? Do you call these servants of God liars, that you pretend that Masonry is nothing other, or worse than "making mysterious signs with the fingers"? These and all other seceding Masons affirm that Masonry pretends to impart to the initiated the "new birth," and to fit them for heaven. And yet they do not allow that only Name whereby men can be saved to be spoken in the service of the lodge; and this testimony is confirmed by Masonic writers.

Frightful as are these facts they are but a small fraction of this huge system of unsurpassed abominations.

It is horrible and shocking beyond the power of language to describe to be told by a religious editor that men who are in fraternal fellowship with a system of such blasphemies are "Christians of unquestioned piety"! If this is not calling evil good, and darkness light, pray what s?

As dead flies in the apothecary's ointment, so is the article referred to among the good things in the *Christian at Work.*

C. C. Foote.

Detroit, Mich.

How Churches Lose their Strength.

Preacher to deacon, after preaching at his church.—"One of the most unfavorable things I see about your church is that you cannot hold a prayer meeting, but you can appoint a sociable and an ice cream festival."

Deacon, removing his cigar from his mouth.—"That does look bad, but that is our strength; we cannot get the people out to a prayer meeting."

Preacher.—"You mean financial strength?"

Deacon.—"Yes."

P.—"As long as you do as the world does the world will contribute to your support, but when you rebuke them for smoking, drinking and Baal-worship in the secret lodges they will not help you. As soon as that Freemason in your church finds out that I mean just what I say about Freemasonry he will not contribute a penny for my support. He loves Baalism; his secret lodge worship is sacred, solemn, sweet, to him."

D.—holding his cigar in one hand and pointing to it with the index finger of the other hand.—"God made that plant grow" (and in the same breath mentioning many good things that God made to grow) "Why may we not use what God has given to us?"

P.—"Because God has created in the physical constitution of man a faithful monitor to warn him to beware of tobacco. It is a poison. And I have the testimony of fifty-four of the most eminent physicians of Europe all testifying to the injurious effects of tobacco on the human constitution."

D.—"What, then, is tobacco good for?"

P.—"To kill lice on cattle."

D.—"Well, I formed the habit of using tobacco when a youth. My conscience was tender then, and I could not pray with a quid of tobacco in my mouth; but I overcame that."

P.—"You probably saw preachers and deacons using it."

D.—"Yes, and that encouraged me to use it. Most preachers use it now."

P.—"We must remember what Jesus said about preachers, "Many will say to me in that day, Lord, Lord, did we not prophecy by thy name, and by thy name cast out devils, and by thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me ye that work iniquity." Woe be to me if I lead people to think more of myself than of Jesus. People living in sin will be angry at us if we rebuke them. True people of God love true preachers. You had better get the victory over tobacco and come out with a ringing testimony against its use. You had better do this if only for the sake of the youth who may by your present example be snared as you were. My time is up and I must go. Good morning." F.

Wendell Phillips on Free Speech.

The community that will not protect its humblest, most ignorant and most hated member in the free utterance of his opinions, no matter how false or hateful, is only a gang of slaves.

Anacharsis went into Archon's court at Athens, heard a case argued by the great man of that city, and saw the vote of 500 men. Walking in the streets, some one asked him, "What do you think of Athenian liberty?" "I think," said he, "wise men argue cases and fools decide them." Just what that timid scholar, 2,000 years ago, said in the streets of Athens, that which calls itself scholarship here says to-day of popular agitation, that it lets wise men argue questions and fools decide them. But that Athens, where fools decided the gravest questions of policy and of right and wrong, where property you had gathered wearily to-day might be wrung from you by the caprice of the mob to-morrow—that very Athens probably secured the greatest amount of human happiness and nobleness of its era, invented art and sounded for us the depths of philosophy. God lent to it the noblest intellects, and it flashes the torch that gilds yet the mountain peaks of the Old World; while Egypt the hunker conservative of antiquity where nobody dared to differ from the priest or to be wiser than his grandfather; where men pretended to be alive, though swaddled in the grave clothes of creed and custom as close as their mummies were in linen; that Egypt is hidden in the tomb it inhabited, and the intellect Athens has trained for us digs to-day those ashes to find out what buried and forgotten hunkerism knew and did.

Chinamen's Secret Societies.

A Chinaman who does not belong to a secret society has very little chance of prospering. There are a few who are unattached—mostly men from isolated villages in China, from which there are not enough immigrants to form a Hoey. Such a man may possibly be tolerated, but he cannot grow rich. If he keeps a store, no guildsman will buy from him; if he plies a sampan, he may find it scuttled some day, without the least chance of redress. If a society man fastens a quarrel on him he is ruined, and had better leave before he is murdered. The worst feature of the society, if possible, is the protection it affords to all its members, it matters not what crime they may have committed. Not many years ago a wealthy Chinese merchant was murdered in the middle of the day in Beach street, the busiest thoroughfare in Penang. The murderer was a hired assassin belonging to the Ghee Hin Kongsee. He called his victim to the door, plunged a dagger twice into his side, and darted through the crowded street into the dark lanes of the Macao quarter close at hand. A thorough and immediate search was made by the police and friends of the murdered man. A large reward was offered for the apprehension of the assassin. Yet, though he was known to be within a space only a few hundred square yards in area, he could not be found. And yet this man was simply paid to do the murder, he had no grudge against the victim, and his employer was vehemently suspected of being a man who did not belong to the society at all. The assassin was no doubt quietly shipped off to China in a junk some time afterward. Many similar cases might be cited to prove the unwavering fidelity of the members to the bond of union subsisting between them. They will risk their liberty and even their lives, for one another without hesitation. Indeed, if one brother betrayed another in a case of this kind, his life would not be worth an hour's purchase; and outsiders are in little less danger. If they aid in the arrest of a guildsman they are almost certain to experience the vengeance of the society sooner or later; and the mere ill-will of the guild usually means ruin. When a member has committed any grave crime and requires the protection of his brethren all he does is to cut off a lock of hair and tie it to his arm. He simply has to show this to obtain a place of concealment or means of escape. Hence, when members of a secret society commit crimes, it is almost impossible to find even a clew to the perpetrators. Detectives are useless and rewards are offered to no purpose.—*St. James Gazette.*

Consult Your Wives.

We do not altogether indorse the joining of so-called secret societies, by a married man, as they may be productive of considerable discomfort. A wife reasonably considers an association, the proceedings of which are secret, as constituted for no very good purpose. "Good deeds and good purposes," says she, "should be known to the world, and not locked up in the minds of a few." "They love darkness and secrecy who intend no good."

We would urge all young married men, before connecting themselves with a secret order, to consult their wives and obtain their consent thereto, and if strong objection be made by the partners of their bosom, to show their preference for domestic harmony by even relinquishing the notion. Such a course would strengthen the domestic bond of union, and the "lords of creation" lose nothing by such an exhibition of regard for their wives' opinions and feelings.

When a man yields to the solicitations of his spouse, by giving up some project which he had strongly entertained, she, if a true woman, will love him all the more, and strive by increased attention to compensate him for his self-sacrifice on her behalf. In the light of pure religion, with Christ for our guide, we no reason for secret organizations among men, for any purpose. If benevolence be an object, why should any more secrecy than genuine charity requires be attached to its good deeds. Works of mercy should be done out of pure love to God and man, and we are told that "whosoever giveth a cup of cold wa to him that asketh it, shall have his reward;" but as for arbitrary secrecy in the matter, none is required, none needed.

The inner workings of religion are above all earthly considerations, and at the same time their universality is undoubted. Whosoever will, can "come and drink of the water of life freely," and the grand spiritual society of which Christ is the founder aims to make its doctrines open and clear, so that "he who runs may read." Let those who would join a society enter the portals of this, and find in the contemplation of its great and wondrous Author, with whom are the deep and invisible things of time and eternity, food for the highest flights of their spirituality and the stronges incentives to the exercise of benevolence. — *Phrenological Journal, March, 1866.*

Subscribe for the *Cynosure.*

Reform News.

The Work of the National Christian Association in the South.

Having been appointed agent for the N. C. A. for the South, I desire to present some reasons why our work should be vigorously prosecuted.

Sixteen years ago the freedmen were slaves. The law recognized neither the marriage nor the parental relation, and punished under severe penalties the teaching of a slave child to read the name of God. Of course they were ignorant and immoral. Emancipation came, but the grip of Satan was not wholly broken, only transferred. The demon of the slave-pen took refuge in the lodge. A multitude of secret orders hold a vast number of the freed people in a spiritual bondage, in some respects more destructive to his best interests than the chain that was broken. In all the ex-slave States, besides the lodges for the supposed benefit of white people, there are colored Grand Lodges of Masons, Odd-fellows, Knights of Pythias, besides a multitude of orders not known even by name in the North. This is the condition of the cities and villages, while those living on the plantations have as yet scarcely been brought under their influence.

Why should the N. C. A. seek to arrest the power and influence of this spiritual despotism?

First, because it tends to foster and perpetuate the spirit of caste which more than any one thing retards the progress of religion, morality and good government in the South, and the tranquility and well being of the nation.

That this is true of caste based on color-prejudice, all who are familiar with the present condition and the past history of the South will admit. The only question is, Do these secret orders promote this anti-republican, un-Christian spirit? Odd-fellowship, by a fundamental law, requires that every candidate shall be a *free white male;* while Masonry by a primary law says he shall be *free born*. The decision of all the regular Grand Lodges in the United States is, that negroes are presumed not to be free born, and hence they cannot be made Masons in American jurisdictions. The result is that all lodges of colored Masons or Odd-fellows are clandestine, and that all colored persons claiming membership in such orders are to be disowned and discarded.

"The Independent Order of the Immaculates," a large and influential colored order, has the same rule in reference to white men—they can never become members of that order. A similar law runs through the whole list. The white and colored lodges stand over against each other in opposing camps, mutually ignoring and rejecting each other.

Thus while the Constitution and laws of the United States declare that there shall be no distinctions "on account of race, color, or previous condition of servitude," these so-called benevolent societies wholly repudiate this righteous principle and seek to perpetuate what it cost the nation long years of agony and blood to destroy.

Nothing can more clearly violate the spirit of the Gospel and trample on all that is dear in the rights of humanity than this war of races for which these orders are a bulwark of defense.

Second, they waste the time, the money and the religion of the people. This is true of all secret orders, both for white and black; but when the freedmen spend a large share of their scanty earnings in initiation fees, lodge dues, regalia and excursions, there remains but little for the family and nothing for religion. The pastors of the large Baptist churches in Mobile, Alabama, told me that secret societies absorbed so much of the time, money and religion of such members as belonged to them, that they were forced in self-defense to forbid any member of the church from belonging to any secret order, and nine other churches in the same association had adopted that rule. When we consider that the white Masons of the country have paid more than $15,000,000 for initiation and $3,000,000 annually in dues, besides a greater sum in parades and regalia, we see how serious a tax it must be on the colored man, and how important that he should be taught to use it in a more excellent way.

Third, secret orders corrupt the morals of the freedmen, depressing the noblest and cultivating the worst principles of his nature.

If secret societies teach anything, it is to practice concealment; to always conceal and never reveal is the first demand and sworn covenant of a Mason. No one who is thus sworn *not to tell the truth* about any thing can be candid and truthful in reference to that matter. He will inevitably dissimulate and generally lie outright. In the language of Pres. Finney, "he is sworn to lie," and this is true of every secret order, to which he belongs. Not only is this lying regularly taught and insisted on, but the man's own family and friends, his wife, his pastor and his brethren in the church are made the dupes of his living lie. Yea, his own family are educated in the school of dissimulation by the example of their father. When we reflect that this tendency to dissimulation was constantly educated by slavery, and is the weak point in the character of the freedman, we can see how great a wrong is done him by habitually cultivating one of the lowest and worst principles of his nature.

Fourth, the secret orders teach a system of spurious religion most attractive to the unregenerate mind, and most destructive to all true piety. Men naturally crave religious consolation, and hence all nations have some system of religious worship. All the secret orders have some form of worship, but it is such that in it unregenerate men can unite. "The religion of Masonry is pure theism," "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded, that the Christian, the Jew, and the Mohammedan may and do harmoniously combine with the Buddhist, the Parsee, and the Confucian in all their numberless sects." (Morris's Webb's Monitor, pp. 284, 285). Such a religious worship must in the nature of things be a Christless worship; and one which unequally yokes together believers and unbelievers, contrary to the Divine law in 2 Cor. 6:14-18; and yet men are taught that they are thereby "saved from the grave of iniquity and raised to the faith of salvation," and "fitted as lively stones for that spiritual temple, that house not made with hands eternal in the heavens." The morality of the lodge is pure selfishness. It teaches us to do good to an order, because we expect them to do good to us, and because they have paid for being helped. It calls this benevolence and puts it in place of the great law of love—"As ye would that men should do unto you do ye even so to them." The ceremonies of Masonry are a pattern for all other secret orders, but they are patterned after the old heathen mysteries. The mysteries exist in Africa, and the secret societies in which the ancestors of the present colored people of America were initiated are the ancient Freemasonry of which Masonic writers boast, viz., the old sun worship.

The question then is whether the African of America shall be educated in the old heathenism or whether he shall be taught the facts in the case and saved to the religion of Christ. Romanism and Freemasonry are alike attractive to the freedmen by their pompous ceremonies, but they are the Herod and Pilate of modern anti-Christ. They can hate each other, but unitedly rejoice over the crucifixion of Christ and the dishonor of his truth.

Lastly, we must undertake this work because we have ample opportunity. The Lord has set before us an open door. The schools, colleges and theological seminaries that are educating the freed people of the South are in the main in sympathy with us, and afford ample opportunities for educating the educators of the people in this reform. These institutions represent the most advanced Christian sentiment in the nation. The colored people themselves do not repel the truth as do most of the white people, but consider the subject in a spirit of Christian candor. It is expected that two laborers will enter on this work, besides those now engaged locally, one of whom it is expected will be Prof. Paul S. Feemster of Kansas, a Southern man by birth and education. It is believed that important results will be accomplished, and it is earnestly hoped that friends will aid us by their means in this great work.

H. H. Hinman.

Another Iowa Mob.

The *Wesleyan* reports another villainous attempt to break up a peaceable meeting in Iowa, which has escaped all our vigilant reporters until this late day:

"Rev. C. F. Hawley, of the Illinois Conference, was expending some weeks of early summer in Iowa, and at Walker lectured one evening against Freemasonry. The night was warm. He had a large attendance. The windows of the audience room were up, and as large a congregation gathered out of doors as within them. Before he had completed his discourse, and while his jointed logic, like the two wings of an army of iron men, were vanquishing every obstacle before them, there were missiles, stones, clods, eggs, etc., hurled very recklessly against the house, and through the open windows, as if the persons throwing them, unless they exercised greater caution, would seem not to care much if they hit the speaker. Indeed, he appeared to be in such imminent peril, that many of the more judicious persons in the house, and his friends generally, were frightened for his safety.

"Brother Hawley has two qualities of character which were tested on this occasion, and have been since. First, fearlessness, and second, meekness. He finished his lecture, and left the house entirely alone, only as defended by the angels of God. When the mob saw the solitary man issue from the church door and leisurely walk away, they had no idea that he was the object of their vengeance, else his devoted head and form might have received their vials of wrath, and their baptism of remaining eggs. But when the usual knot of brethren and defenders of the faith came forth, there was a brief spasm of assault. But learning that the basket had been let down from the other side of the wall, and their eyes were blinded to the facts, the mob subsided. If we recall the statement of our informant, they followed along the road for half a mile, but failing to find the victim of their vituperation, they returned home another way."

Correspondence.

Bro. Good Under the Masonic Microscope.

Dear Cynosure:—Notwithstanding the odium, the hatred, and the malicious shafts, incessantly and remorselessly hurled, both at the self-denying martyr and veteran, President Blanchard, as well as at his coadjutors and allies, the cause of anti-lodgery grows more dear to me day by day.

To-day a tall gentleman came into our place and noticed on the table several numbers of the *Cynosure*. Picking up one he remarked, "Let's see, this is the man that keeps digging into Masonry and secret orders."

"Yes," I replied, "and I see by your badge, that you hold such relations."

Straightening himself with a dignified air, he said: "Yes sir, I confess to be one of those thus proscribed. I was initiated in Alexandria lodge, in which General Washington was for four years Worshipful Master. In this place I ascended through the Blue lodge, and am now proud to have attained the degree of Knight Templar."

In the course of conversation he stated that prior to the last two years in Chicago, he had lived seven years in Des Moines, Iowa. I asked him whether he had known of a Mr. Good.

"Mr. Good, Sammy Good? O, yes, with him I have been very well acquainted. Why," said he "Sammy used to stand very high in the Masonic fraternity. He was a 32 degree Mason. He has held the office of treasurer in as many as three different orders, and such was his integrity that there was exacted from him not even a bond, and you know that means a good deal."

"How do you," I asked, "account for Mr. Good's alienation from the lodge?" To which he replied: "I do not know, I have heard it said that he got a little behind in money matters; but how this is I do not know."

At this point I stated that I saw Mr. Good last fall in this city at the Anti-masonic convention; and that his narrative of a portion of his history, won my admiration and respect to an extent almost bordering on infatuation.

"How so," said he. "By his disclosures of Masonry?"

"Not necessarily," I replied, "but by several very important facts and deductions connected with his case." "That a man," I continued, "of such extraordinary zeal, and devotion to the lodge; a man who spared neither time nor money to ascend to the heights of the institution; a man respected and honored, far and wide, by the fraternity; a man, moreover, whom I myself have heard say of this same journal, the *Cynosure*, that he had seen the day when he could have torn it in shreds, and have seen its editors and publishers doomed to the most horrible punishments popular with the order; whom also I have heard say of his supreme vanity, in common with that of his pompous, puerile brethren, that formerly he would not have missed parading in the processsion at the conclave for $100; that such a man, after searing and rendering obtuse his moral perceptions, by one horrible oath after another, should, after so many years, come to the light; (an exegesis of which coming can be given and appreciated by a Christian only); that he should do this, and be able so forcibly to contrast it with the preposterous religious shams of nearly all secret orders, has revived in me a hope almost sublime, for the human race."

"Yes," he replied, again elevating himself and his right arm, "but—but—a man,— when a man perjures himself as he has; when a man takes a solemn oath never to reveal, and then goes before a public audience and there makes willful disclosures, I—I tell you," (wildly bringing down his arm) "I tell you" (nearly uttering an oath of which he had been reminded shortly before)—"Well, the English language wholly fails to describe my utter contempt and malignity."

At this point I could not desist from reminding him that henceforth I should have less difficulty in accounting Masons sincere, when deriding the assassination of Morgan, as also in cases of cowardly assaults upon individuals, whoever they may be, simply that they are renouncers of lodgery.

After considerable effort at repressing his anger at so-called perjurers, I asked him whether he might not be in error regarding oaths and perjurers. "The person," I continued, "becoming a Mason, swears to pursue a line of conduct prescribed by Masonry, on the basis of Masonic knowledge and sense of right, and not on his own knowledges and sense of right."

"Should a man find himself to have erred; should he find that the 'assurance' that nothing shall conflict,' etc., is meaningless; also that his former obligations as a Christian necessitate his immediate and full renunciation of all relationship with an institution so subversive of state and religion; then he is confronted by a sword and threatened with a death scarcely conceivable by the rudest savage! As to the validity of oaths, or as Masons sometimes have it, solemn promises we have a Scriptural reference, Leviticus 5: 4, 5. Of perjury says Blackstone, 'The law takes no notice of any perjury but such as is committed in some court of justice having power to administer an oath, or before some magistrate or proper officer invested with similar authority."

Seeing that he was disposed to be "of the same opinion still," I concluded by assuring him that by his actions he had made a concession to me of great importance, in two essential particulars: first, by reassuring me that he would not take Mr. Good's word to the value of five cents, not that in these things he had not told the truth, but because of alleged perjury—a reluctant, but unwitting concession to the truthfulnes of Masonic disclosures; secondly, by his vehement and vigorous contempt for and denunciation of the labors of these martyrs, he had acknowledged that of the vulnerable points in the institution this one did not hold a minor position, and to all appearances the key-stone, which being steadily displaced was causing the institution to topple."

J. C. Shoenberger.

Valance, Whitney, et al.

Oberlin, O.

Editor Cynosure:—I have been reading Bro. Freeman's article in regard to the credibility of the confession of H. L. Valance. To me it seems preposterous to suppose that any man on the verge of eternity, would, without any apparent motive, confess himself a murderer, unless such were the fact. The honor (!) of being called a murderer is not so great as to be any temptation to such a step. If there was a doubt in the minds of any before reading Bro. Freeman's article it would seem that the corroborative testimony of Shedd and Woodin ought to remove that doubt.

If the fact that Morgan's body was found on or near the shore of Lake Ontario seems to corroborate Whitney's testimony, we think an article published in the *Cynosure* in some of the issues of February or March, 1873 (am not sure about the month) will furnish a sufficient explanation. I do not remember how the article in question was headed, but the facts (which by the way had never been given to the public before) were to the effect that when the Masons learned that a committee had been appointed by the Legislature of New York to search the Niagara river to see if the body of Morgan could be found there, they (the Masons) sent some of their number with all possible dispatch to hook up the body before the committee should arrive and thus frustrate their design. They succeeded in finding the body, as they knew where to look for it, and took it into a boat and carried it fifteen miles and sunk it in Lake Ontario. If the article to which I refer can be found, it gives more details than I can give from memory at this distance of time. The name of James L. Andrus will be found at the close.

I remember some time ago, some one writing for the *Cynosure* claimed to have obtained the names of all the men who were concerned in the murder of Morgan and as his list did not include that of H. L. Valance, he concluded H. L. Valance to be a myth. I see no need of coming to that conclusion, however reliable his information may have seemed to be. H. L. Valance, it appears from his narrative, went away from the vicinity of the murder because of the remorse and disquietude which he constantly experienced while so near the spot where the terrible deed was committed. It is not unlikely he may have assumed a new name when he went among strangers, though he does not say so, and as he had borne it some twenty years he may not have thought it best to mention that fact, and if he had living relatives, he would not have been likely to do so. This is a mere hypothesis but I would much rather adopt it than suppose Valance was a myth.

Since writing the above I have read the article of "G. W. H." in the *Cynosure* and find he leans decidedly to the testimony of Whitney as being the most reliable in the case of the two individuals. Whitney gives few details and only a very brief narrative, and there certainly seems to be more of the improbable in Whitney's account than in that of Valance. For example: The hour named as the time of the perpetration of the deed, seems, as Bro. Freeman says, very unlikely, as they could hardly have completed their task much before the time that early risers would, at that season of the year, be starting about their daily avocations, which would have been running a great risk of detection.

I have carefully compared the two statements of Thurlow Weed as given in the *Cynosure* of April 14th and May 19th and find some apparent discrepancies between them. In one of them (that of May 19th) he says he (Morgan) was carried there (to the mouth of the river) in a boat in the night by five Masons, detailed for that service from the lodge. In the other he says nothing about their being detailed from the lodge, but has them called from the supper table in a sort of impromptu manner by Col. King, and makes the party arrive at the fort from the Canadian town where the installation of the encampment occurred, at 4 o'clock in the morning. As Morgan was still in bed some minutes must have elapsed before they got started for the boat. He further says they rowed out four miles into Lake Ontario and there threw him overboard, instead of its being at the mouth of the Niagara river. Another thing which seems a little remarkable he adds, "A man at the fort whom I afterwards *looked up in a moment** [was he on the ground witnessing what he relates?] saw the boat leave with six men in it and return with five." Now if this man saw the boat from the fort, leave with six men and return with five, it must have been already daylight, or nearly so, before the boat started, as he could count the number of men in it. Now is it at all probable that murderers would run such a risk of being discovered? Mr. Weed, too, makes, as we have seen, this installation occur in a Canadian town when it is well known it took place at Lewiston in New York.

It seems Mr. Weed did not take down the statements of Mr. Whitney at the time he received them, but wrote them out from memory nearly fifty years afterwards, for we notice from the account that when he met Whitney in 1860 he did not then give him an opportunity to repeat his statements, though Whitney earnestly requested him to do so, but promised to write them down for him at some future time. But the promised opportunity never occurred, and as he is now a very aged man it would be strange indeed if he could at such a distance of time give them accurately from memory.

The objections of "G. W. H." to the testimony of Valance seem to me very futile. It is not to be supposed he was very anxious to be identified by all who had ever known him, to whom his confession might become known, so that the lack of detail as to time and place of which "G. W. H." complains seem of little account as compared with the terrible facts communicated.

E. C. A.

*This is probably a typographical error which in some way got into the account before printed in this paper.—Ed.

For a Pure Religion.

West Unity, O.

Editor Cynosure:—While looking over some of my papers this afternoon I found an unfinished letter to the *Cynosure* dated last April. It was in reference to the work of our U. B. General Conference which was then about to set. I will give you a few lines which are not yet unseasonable:

As the time draws near for the meeting of our General Conference, we are anxiously waiting to know whether they will cry, Peace, peace, when they all know there is no peace, or whether they dare look the danger in the face and meet it like men? Will they, dare they, ask of the members of that court of Christ. Have you been faithful to laws already in force? and then insist on the plain yes or no.

I have no recollection of ever having seen it laid down in any book, but think common sense ought to teach any one, that no man is fit to make laws, who is an habitual violater of laws already made, especially after having promised before God to obey them. Will they meet, as Congress used to, to quibble about little things, so that the great questions agitating the nation might be kept out of sight and the wrong suffered to go on? Can it be said of them after they get through, Ye have strained at the gnat and swallowed the camel? For a great many years our ministers have been stirring up this Masonic pool, that us poor laymen might the more readily see its exceeding filthiness, and now some of them are washing their robes in it, knowing at the same time that according to the highest Masonic authority it has the same cleansing power that the blood of Jesus has. Will they meet to sing of the cleansing power of Jesus' blood? to pray in his name? and to labor for the spread of the Gospel, and let such work go unrebuked? Will they leave that stumbling-stone in the very door of the old U. B. church?

Well, the Conference has come and gone, and in the language of the Harrisburg *Itinerant*, "fanatics took back seats." Yes, the men who have fought the lodge so faithfully outside of the church, are waking up to the fact that the lodge has well nigh got control of the church itself.

And now the question is often asked, What is our duty? One plan is this: Let our preachers who have always been faithful, as they see the danger increase be a little more faithful. The discipline remains about as it was; let them see to it that it is faithfully carried out, especially the clause that makes it their duty to instruct our people on the evils of secret societies. Let the laymen tell their annual conferences that they have no money to pay ministers to help build up the lodge, and that they want faithful men or none. Let them understand there will be no trifling about it, and then at every quarterly conference let him be paid according to his faithfulness. Let us watch him, and if at any time he is found courting the lodge, tell him he had better first apply for a divorce from the church. If he brings a man into his pulpit occasionally, to assist him, whom he knows is in the habit of worshiping in a Christ-rejecting lodge, rebuke him for it, just as soon as you would for inviting one in that he knew is in the habit of getting drunk once a week. Why not? The discipline condemns both.

Let us keep an eye on our presiding elders, and if they are found working for the lodge refuse to pay them. Let us apply the same rule to our bishops. If our publishing house, or any of our colleges are being run in the interest of the lodge, what more reasonable than that they should look to the lodge for support? In short let us withhold both our money and our influence from every enterprise of the church until we are satisfied beyond a reasonable doubt that it will not be used in the interest of the lodge.

But says one, we have missionaries who have gone to preach the Gospel to the heathen, and who are depending on us for support, and would you withhold their pay thus forcing them to quit; and let the lost heathen and your hoarded gold both testify against you in the day of judgment? Well, if we have missionaries among the heathen who fail to testify against the heathenism of the lodge it is about time they quit. If they fail to carry out our law are they entitled to our support? Surely not, any more than our ministers at home are. And as to our hoarded gold testifying against us there are plenty of good, faithful men that our lodge-bound churches would fain starve to death, that would be ready to go if they had the means. I have no faith in the Christianity, and but very little in the honesty, of the minister who will plead so eloquently for the heathen ten thousand miles away, but is afraid to lisp one syllable against heathenism at home.

But, says an old friend to me a few days ago, "Didn't they condemn secret societies, and don't that show that they are in favor of the law?" Perhaps it does, and it carries about as much force with it as the rum-seller's admission did in favor of the temperance law. He was in favor of the law, as much as any man, he only objected to its being enforced.

But perhaps some one will say, It must be plain to every one that to follow your advice will be to cripple the church. Well, if she is going wrong, it is evident to any one that the worse she is crippled the slower she will go. If the Prodigal had not received so much money he could not have wandered to such a far country; and of course "when he came to himself" he would not have had so far to return. If want brought the Prodigal to himself it may bring some of our ministers to themselves. If our church for the next four years should prosper financially and numerically as never before, who would be silly enough to expect her to return to the old paths; no matter if the Lord did send leanness to our souls? Now, such men as Davis, Wright, Tobey, Alwood, Floyd, Dillon and others like them, are obliged to take back seats; then, in all probability, they will not be allowed seats at all.

Yours for a pure church,

J. G. Mattoon.

A Question Suggested by Bishop Wright.

Dear Cynosure:—I have lately been talking with some United Brethren with reference to the import of the words of ex-Bishop Wright, in his card in the *Cynosure* of June 16th. He says, "I have full confidence in the triumph of those church principles held by a large majority of our ministers and people;" and adds: "Guile may have gained a temporary advantage; but guileful ecclesiastical victory is the precursor of utter defeat."

Now this is strong language; and it would be an insinuation on Bro. Wright's honesty, to imply that he did not have a definite meaning; but since it covers ground involving so much of principle, it may justly claim our candid consideration.

There appears, at least, to be a tacit acknowledgement that guile has gained an "advantage" and "victory." The question naturally arises, *who* has gained a "guileful ecclesiastical victory?" Was it the church? or a party in the church? He cannot have meant the former, since he said: "I expect to continue in the regular work of the church," which he would not, if he expected "utter defeat;" hence it must have been the latter.

Then follows the question as to the means of this "utter defeat."

1st. Will it be "The judgement?"

2nd. Will sin destroy itself? or in other words, will ecclesiastical guile work out its own reformation?

Or, 3rd and lastly: Must ecclesiastical guile be met by ecclesiastical honesty? and by an exposition of the guilty, and by bold declaration of the truth bring about said "utter defeat?"

Now there can be no special consolation to the church, as such, in the first. If the second be true, there can be no need for the church. The last appears, then, to be the only plausible ground of hope.

Shall we, then, understand that there are two parties in the church? and that one has gained a guileful ecclesiastical victory; that the brother in these words challenges the wrong before the world, and, charging guile home upon the party, throws down the gauntlet and prepares for conflit?

If there be no mistake in the premises or reasoning above, would not this appear to be his only hope of safety? as "utter defeat" would seem to include all who submitted to be ruled by guile, or affiliate with it. Who can not perceive, then, that there must, of necssity, be a separation in spirit and practice?

But he says: "The U. B. church will not recede from its anti-secret principles, nor abandon its anti-secrecy law." Since, then, he has implied an advantage gained, shall we not expect to see a struggle, and conflict, for the vantage ground? Since, if not "abandoned," it must be retaken. This might prove to be more than "the regular work of the church," and, on that ground, I may be said to have proved too much, but it appears to be contained in the other proposition. Now if these thoughts are not correct, and I have mistaken the import of the ex-Bishop's words, I would be glad to see the correction, either by himself or any one else.

Yours for the truth,

Thos. C. Haines.

Questions for Believers.

Mr. Editor:—I have sometimes thought that a few questions on Scripture topics appearing occasionally in your valuable paper, would render it still more valuable and be vastly interesting and profitable to your readers. With this view, therefore, I respectfully submit the following and would most earnestly request each reader to try and study out the answer of each one for himself. I would also deaire that in the event of answers being sent for publication, that there be no guesswork in the matter, but that every answer be directly based upon God's word. When we have a "Thus saith the Lord," for our faith and walk we are sure to be right. Let us have that then in the answers to the following

QUESTIONS:

1st. What is the Christian's hope? Faith "purifies the heart" (Acts 15:9), justifies the soul (Rom. 5:1), works by love (Gal. 5:6), overcomes the world (1 John 5.4), and gives peace to the conscience (Rom. 5:1). Where then does hope enter in and what part does it occupy in the salvation of believers?

2nd. What is the true meaning of the word "heritage" in 1 Peter 5:3? Give literal meaning of the Greek.

3rd. What is the true meaning of the word "clergy" and what is a "clergyman"?

4th. What are "the deeds of the Nicolaitanes" in Rev. 2:6?

5th. What are the doctrines of the Nicolaitanes in Rev. 2:15?

6th. What is the authority for kneeling at a so-called altar in partaking of the Lord's supper?

7th. What is the authority for having the Lord's supper once a month?

8th. What is the authority for

calling a man "reverend" when God only is reverend? (See Psa. 3:9.)

In discussing and exposing Freemasonry if we could show that the Lord Jesus says he "hates" it, as he most undoubtedly does, the deeds and doctrines of the "Nicolaitanes," our position would be impregnable beyond a doubt, and our arguments unanswerable. Let us then as Christians, try to find out what is the terrible evil which the Lord "hates," and see if we have not something as wicked, at least, as Freemasonry in all those institutions reformatory and otherwise to which we ourselves belong.

EDMOND RONAYNE.

OUR MAIL.

Preston Allen, West Newton, Indiana, writes, that he has been sick for some time, but is now able to ride out, and adds that "if he gets well he will do his part to prosecute those rascals that mobbed brother Rathbun." We seem to hear a loud Amen! to that from all the Cynosure subscribers. In the day of judgment we believe few crimes of man against man will stand out in blacker colors than this attempt to stifle free speech by mauling up and disabling or killing Bro. Rathbun. A Mason who had a hand in such an act, or condones it when done, will be held guilty of murder. If it has come to this, that in our boasted land of liberty ruffians are to be allowed to hold their hands on the mouths and throats of decent men; if it has come to this, that the blood that wet the soil at Lexington, at Bunker Hill, at Valley Forge, was spilt in vain; if it has come to this, that a minister of the Gospel cannot speak the message which God has given him because of blood-thirsty banditti under orders of the Secret Empire—if it shall come to this, we believe that for every man in the Revolution a hundred will enlist now—nay, that thousands have already enlisted in war of ballots and prayers and moral and legal suasion to free mankind from bondage a hundred times worse than ever England imposed on our forefathers. New York, Massachusetts, New Hampshire, Maryland, Iowa, Missouri, and other States in less degree, have been the scenes of these attempts to throttle free speech. It is time that means were taken to protect reform workers and and to punish these outlaws to the extent of the law.

J. W. Margrave, Hiawatha, Kas., sends a list of ten subscribers, writes:

"I am battling away as best I can with the secretists around here. We sometimes have it pretty hot, but as long as I have the use of my speech I shall not consent to be gagged. . . . I await anxiously to hear from brother Rathbun by next Cynosure. A Knight Templar offered to bet me his farm against $5 that Conkling is not a Knight Templar. I only knew what the Cynosure said about it. Of course I did not bet. Do you know, of a certainty, that he is?"

It is not easy to tell whether or not a given man is a Freemason or not. The evidences are at best not very voluminous, and it sometimes stands a man in hand that the evidence should be concealed. The statements of the Cynosure regarding Conkling's Knight Templarism have been based upon statements in the New York city and State papers—notably in the American Wesleyan, of Syracuse. We can give no more definite answer at present, but hope to do so in the near future.

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DRUNKENNESS IN EUROPE.

I found the drink custom in its various phases and effects much worse than I had anticipated.

I often hear tourists from America say they saw nothing of it, and therefore advocated the continental system of drinking and use of wine as harmless. This may be accounted for by the fact that everybody are interested more especially in those things which they go to see. And being out on a journey of sight seeing, and perhaps feeling no especial interest in the temperance cause, and their attention otherwise attracted, see but little or nothing of its effects. And such may spend a week or more in Paris, and walk about their beautiful streets and spacious avenues, and enjoy their magnificent parks and fountains, and if they look no further may come to the false conclusion that excessive drinking and drunkenness do not exist.

French drinks in general may be light when compared with some other countries, but the drinking is heavy when taken in connection with the time spent, the quantity of drink consumed, and the money wasted.

And drunkenness, for certain reasons which I might explain, is less demonstrative, but none the less wasteful and destructive to himself and family, and I saw much of its sad and degrading effects.

I went to the suburbs of the city, and to some of the lower streets, and by the aid of a missionary visited many families of the poor, and scores of saloons, and saw multitudes under the excitement of drink, others sleeping off its stupor, and several drunk.

And by the introduction and use of other drinks—beer, absinthe, etc., many of which, as well as much of their wine, are adulterated with poisonous drugs, its sad effects are steadily growing upon the people, and may be seen on every hand.

I traveled through Switzerland, Germany, and Belgium, also, and saw even more of the drink custom in those countries than I did in France. And in the village and valley, amidst the most rare and beautiful scenery and snow covered Alps, with their sparkling fountains and springs of living water, I have seen both men and women leading their companions or friends, who were reeling and drunk.

While at Cologne, Germany, I went to the station one Sabbath evening, and watched the process of things for more than an hour during the arrival and departure of trains.

The reception room was large, and a long bar at the end, and it was with the greatest difficulty that two active young women could supply the demand for beer at the counter; and the excessive drinking, with its various shades of intoxication is beyond description.

In the night while there we were aroused from our sleep by a woman running up and down the hall on which I slept under great excitement, and screaming, and directly a volume of smoke swept by my door, and I saw that the hotel was on fire, and the lodgers came running down the stairway greatly alarmed, and one young woman was overcome by fright.

By the time it was subdued it had destroyed the furniture and bedding, burst out the windows and burned through the floor. The proprietor informed me that the occupant (German) had been there a week, and indulged in a large kerosene lamp, and coming in after midnight drunk, upset his lamp and caused the fire. —*David Tatum in the Christian Worker.*

WORDS OF LIFE FOR EVERY DAY.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, July 28.—In the fear of the Lord is strong confidence; and his children shall have a place of refuge.—Prov. 14:26.

Friday, July 29.—O satisfy us early with thy mercy that we may rejoice and be glad all our days.—Psa. 90:14.

Saturday, July 30.—Our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel.—2 Tim. 1:10.

Sabbath, July 31.—They showed his signs among them, and wonders in the land of Ham.—Psa. 105:27.

Monday, Aug. 1.—I am persuaded that he is able to keep that which I have committed unto him against that day.—2 Tim. 1:12.

Tuesday, Aug. 2.—He will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.—Isa. 30:19.

Wednesday, Aug. 3.—The Lord is thy keeper; the Lord is thy shade upon thy right hand.—Psa. 121:5.

OBITUARY.

On the 30th day of May, 1881, in England, occurred the death of Robert Shemeld, aged 70 years. Fifty-four of his three score and ten years had been passed in the service of God. In early life he was accustomed to walk to neighboring villages and read to the poor from the Bible, and from a book of sermons he bought for that purpose, thus doing what he could for Jesus. He never made a speech, and being of a very retiring disposition was seldom persuaded to come out in public as one of a committee yet he stood his ground on matters of reform, opposing everything that opposed Christ. His dying words were these: "Christ is altogether lovely. I fear no evil, for his rod and staff they comfort me." His remains were borne to the grave by ten of his fellow tradesmen.

R. S., JR.

—In spiritual things moderation is a crime.—*Jay.*

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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 28, 1881.

WHEATON THEOLOGICAL SEMINARY.—Letters from Rev. L. N. Stratton inform us that he hopes to commence his new labor either October 31 or 10th at farthest.

He hopes to be assisted in the Hebrew by a Jewish Rabbi who speaks as well as reads that language.

Students having the ministry in view will be met and cared for at the opening of the College year, September 6th, so if they have made their arrangements to come at that time they will be welcome, and every effort put forth to enable them to become "scribes well instructed into the Kingdom of God, bringing forth from their treasures things new and old."

In another part of this paper a full account of the inception of the Seminary is given.

PROF. W. O. TOBEY.—This brother was superceded as assistant editor of the *Telescope*, by the governing influences of the United Brethren church in the middle of May last. Prof. Tobey's successor, duly heralded and proclaimed, came and took his seat on the tripod; yet no notice was taken of Tobey's removal, not one kind word at parting, though he had submitted to the toning down of the *Telescope*, and toiled on. Mistaken man! who was ever forgiven by the lodge-god for having a conscience against his worship?

Well, after full two months have passed; and after displeasure at Tobey's removal had been heard from Nebraska to Ohio, Bro. Hott applies this healing salve to the case July 20th:

"Rev. W. O. Tobey, who officially retired from the Telescope two weeks ago, continued to write upon the paper impersonally until this week. Two articles from his pen which were crowded out last week appear in this issue. He retires from the Telescope with our due appreciation of the years of labor bestowed upon the paper by him. We shall ever cherish for him the most tender and brotherly regard and esteem, and shall always retain a faithful memory of his integrity and purity of character and life. The best blessings of God or of the earth are not better than we wish to him and his in the years to come."

HOLINESS.

We have received two books on Holiness. One by Rev. J. K. Alwood, entitled, "Twenty-eight Objections against the Doctrine of Double-birth Perfection, commonly called Second-work Sanctification: together with a clear statement of the Bible Doctrine concerning Christian Perfection." Published at Dayton, Ohio, for the author.

The other volume is entitled "Lessons on Holiness." By Thomas K. Doty, Editor of the *Christian Harvester*. Published by the author at Cleveland, Ohio.

We infer that both these books can be obtained by writing to their authors; one at Morenci, Mich., the other at Cleveland.

We have read these two books enough to enable us to advise any one to purchase and read them; and both of them; though one of them opposes, the other advocates the doctrine that a soul regenerated needs a second or after-work in order to be free from sin. The writers are like two men holding two lights each side of a point, which sets it in a clearer, stronger light than either could alone.

Dropping the editorial *we* let me say that I am intensely in favor of all those sincere souls who boldly attempt to reduce to practice those abounding texts of Scripture which promise and require Christians to be holy. In 1839, I was a pastor of a New School Presbyterian church in Cincinnati, when the duty and possibility of entire sanctification was strongly insisted on at Oberlin by brethren Finney and Mahan. I spent a couple of weeks at Oberlin when the discussion was at its height. Going home, I read, reflected, prayed and fasted. I sought by faith the power to live without sin, to be complete in Christ; cleansed from all unrighteousness. I was greatly benefitted and blessed. Rev. L. L. Hamline, afterward Methodist Episcopal bishop, insisted that I had received the blessing of sanctification, which he also was supposed to enjoy. But as he "shunned to declare the counsel of God" against slavery, and refused to pray in public for the slaves just across the Ohio river, I reproved him, and told him that he was living in sin. But his experience seemed to me to exceed mine. I saw that intelligent and strong-minded men could believe themselves sanctified while passing by the down-trodden, robbed and suffering "on the other side of the way."

This was forty years ago. I did not profess myself perfectly sanctified. For though I admired and was blessed by the Oberlin movement and loved the men, I thought their teaching as a whole defective in some important respects, and thought I saw that the young minds most perfectly controlled by and given up to it lost their naturalness and were tinged with fanaticism. I also did not believe I was free from sin; and as the words "secret faults" in Psalm 19, mean faults unknown to the one who has them, I feared that in my best frames and nearest approaches to God I might yet have faults unknown to myself. Besides, I found the Scriptures called my body a "vile body," and assured me that it was to remain such until changed and fashioned like Christ's. I supposed that *vile*-ness to be like that left in the body of a reformed drunkard by his habits. And though inherited depravity may be our misfortune, acquired depravity is our fault.

But as the mass of churches opposed to Oberlin were pro-slavery, and taught no theory of holiness but adherence to the few leading tenets of their sect, I identified myself with Oberlin as far as I could, and stood for them when assailed. At the first annual meeting of the Illinois Congregational Association, Rev. Mr. Holmes, of Griggsville, came to me and said that President Sturtevant and himself, with others, would quietly withdraw from the State Association if we received Rev. Daniel Chapman and others who were from Oberlin. But on my motion we received them, and the Southern brethren did not withdraw.

Slavery, the Aaron's-serpent question, swallowed up the rest, and little was said on sanctification but by Methodists, who voted steadily for slavery for twenty years. Since the fall of slavery the Inskip Methodist Episcopal Holiness movement has become national. At their camp meeting at Cedar Rapids a presiding elder and a preacher renounced Masonry in open meeting, and the camp rang with "amens." A Knight Templar, who had drank the devil's communion wine from a human skull, soon after told me that all the M. E. brethren who were seeking holiness were silently withdrawing from the lodge. Since that time I have heard nothing from them. There is something in such Anti-masonry which pleases Satan, "the god of this world," and it makes no trouble.

Prof. Upham was an abolitionist, and his "Interior Life" was a blessing to me, and I am sorry for some of Bro. Alwood's strictures on Upham and a few other writers. For sanctification is rather of the spirit than of the mind or intellect, yet there is an intense force in Alwood's ideas which I think is from the Spirit of God.

For years I longed for a holiness convention, not to establish a theory, but to take the simple Word of God and undertake to put it in practice, after the manner of other conventions; to become holy, in short. A few years since I went to one in the First M. E. church in Rock Island. I was so delighted and blessed by it that I engaged the brethren, most of whom were Methodist Episcopal conference preachers, to come to Wheaton and hold a convention there. They came, and the meeting was good and profitable. I had been told by the first brother to whom I spoke that none of them were Masons, and that they testified against the lodge. Soon after I heard that a brother prominent in the convention had taken thirteen Masonic degrees! I soon met him in the cars and asked him if it was true.

He said, "Yes."

"And brother," I replied, "have you ever spoken one word to warn and save young men from the lodge which you say you have quit?"

"No," he replied.

"My dear brother," said I, "you are not nearly so much sanctified as I am. The lodge is so bad that you have left it, and yet you see young men in all your congregations, being sworn under cut-throat penalties to conceal each other's crimes, Sworn, not by Christ's oath but the devil's; and you see these mills of hell grind souls, and are silent! Brother, I am not fit for a holiness association, I fear, but I know you are not."

The *Cynosure* columns have been open to this discussion; and, though not responsible for our correspondents, I have been generally pleased with what Mr. Hinman has written. I read the *Free Methodist* paper (Bro. Baker's), Bro. Hoke's *Highway of Holiness*, with several others, as I have strength and time. Perhaps I may yet discuss the subject myself. Satan gives his profound attention to all fundamental discussions which are like to injure his dark realm. Abolitionism was beclouded by heretics. So the best things always are pushed by many into the worst. But a cloud of moths about a candle in the night, does not disprove its light, though it may obstruct it. And the "ways of God are past finding out," even in the matter of sanctification. Hence the most positive are often the most wrong. Besides, no philosopher ever could tell where the line called moderation divides sinful deficiency from sinful excess. "The blood of Christ cleanseth from all sin," but in his own time and way. And a perfectly sanctified saint is a perfectly restored invalid from a very contagious disease, in a hospital world whose atmosphere is contagion. But Christ is able to save unto the uttermost both in degree and duration "all that come unto God by him," here as well as hereafter. Glory to God for Christ!

THE SOUTHERN WORK.

In answer to inquiries we print the following addresses of brethren in the South who are laboring to promote the cause of Christ against the secret lodge:

Eli Tapley, Columbus, Miss.

J. F. Galloway, Okahumpka, Fla.

J. F. Browne, Camp Nelson, Ky.

M. R. Witherspoon, Columbus, Miss.

J. T. Michael, 805 H St. N. E., Washington, D. C.

The ladies of the College church, Wheaton, forwarded a well packed barrel to Bro. Galloway a few days ago; and last week Rev. C. C. Foote of Detroit, forwarded through this office, $10 to the same brother. The College Springs church, Iowa, is making up a parcel of Sabbath school literature for Bro. Tapley. Any other contributions for these or other brethren at the South who need assistance in order to continue in religious and reform work, we shall be happy to acknowledge in the *Cynosure*.

—Bro. Tapley in his last letter says there is a manifest decline in all the secret orders, and it is his belief that a genuine revival of religion would bring scores of seceders out of the lodges.

—Bro. Stoddard, N. C. A. secretary, acknowledges the following receipts for Elder Rathbun and the prosecution of the ruffians who last attempted his life: for Elder Rathbun, A. C. Hand, $2; A. and H. Wilcox, $7; J. C. Noe and wife 50c; S. A. Pratt, $5; T. W. Palmer, $1; Mr. and Mrs. Rowley, $10. These sums have been forwarded. For prosecution, A. C. Hand, 50c.; H. S. Limbocker, $5.

—In response to the efforts of the N. C. A. Board to aid the lecturers in their work and stand by them in trial, friend Derbyshire of Michigan forwarded last week to this office a $100 draft for the Association "as an offering to the Lord," the donor expressing his deep sympathy "for Rathbun and all who go forth taking their lives in their hands."

—On Sabbath, the 17th, Bro. Hinman preached at Streator, Ill., and at the Phillips school-house near by; and lectured at the latter place on Tuesday evening following. He expected to be in Paxton during the latter part of the week, returning to Chatsworth on Monday. He has had some success in raising funds for the Southern work, which he will report in due time.

—Mr. Carpenter started last Thursday for Colorado Springs, where he will spend a season with Mr. Hildreth, the former treasurer of the National Christian Association, and recuperate his health which has been poor during the past year, at times wholly confining him to his room.

—Father Warren Taylor who has been well known among the Presbyterian churches of Ohio for several years because of his plain speech against great evils, is now preaching at Roxabell, Ross county, in that State, south of Columbus. He writes that he was on the shelf for the greater part of 1880, and his presbytery reported him retired. This year the Lord opened him a door in a little country place. The church is perfectly well aware of his convictions on the lodge question. It is known as Concord church in the presbytery of Chillicothe. His name will be continued on our lecture list, and he will be able to deliver occasional addresses in that part of the State.

—Dr. Cook is rallying the Indiana brethren betimes this year. A meeting for each end of the State leaves them little excuse for not giving the cause a few days undivided attention. Bro. Cook has procured good speakers for the first meeting, noticed elsewhere; let there be such a coming together as Indiana has never seen, and a liberal devising for the future progress of the reform as shall rejoice the heart of every true child of God in the State. Dr. Cook desires to hear from friends in the south part of the State relative to the second convention which he has appointed to be held in Bloomington, Monroe county.

The Morgan Monument.

AN APPEAL!

Fifty-five years ago, the coming September, free speech was throttled, citizenship endangered and slain, law insulted, Justice robbed of her scales and dethroned, religion disgraced and humanity outraged in our country, by the forcible abduction and cruel murder of Captain William Morgan, by the members of a secret empire, known then and now, as Speculative Freemasonry.

THIS OUTRAGE

occurred in the State of New York, beginning in Batavia, Genesee county, and culminating at the mouth of the Niagara river, on the western borders of the State, Legal and other investigation brought home the crime and fastened it beyond the shadow of a doubt upon the Masonic order, which practically accepted the issue forced upon it by the people and the government of the State; defending its guilty members with its influence and means, until at the close of a five years' struggle it stood as conqueror, holding in its bloody hand the polluted ermine of justice; the courts of the State under its unhallowed feet; and all the safeguards of the people's rights jeopardized and flying before them. In this red-handed and

DEFIANT ATTITUDE

Masonry was met by another power which grappled, and with an irresistible force, overthrew it—causing it in shame and disgrace to hide its diminished and dishonored head, in all the Northern States. This reserved force—the last resource, under God, of a free people—the power of an awakened public opinion in family, church and State, placed the institution under the ban of reprobation, and held it there for nearly thirty years; meantime giving its attention to other matters of vital moment, and thus affording to the only scotched, not killed, serpent of secretism, an opportunity to sneak back to place and power, through the insidious, unconsciously educating aid of the secret temperance and other associations, whose sympathies when tested, prove their affinities and parentage, till we find Masonry to-day, stronger in numbers, bolder in action, more defiant in attitude, just as inimical to the freedom of speech through the press, in the pulpit, on the rostrum, in the family, or in the social circle, and just as murderous in spirit as ever. (Witness the Boston and New Market mobs, the attempt to poison J. R. Baird and the four attempts to murder D. P. Rathbun, from the last of which he is now suffering.)

As this monstrous

TWO HORNED BEAST

of idolatrous religion and despotic government, comes out of the darkness in which it had so long shrouded itself, those who will now begin to see the magnitude of the service to all that makes the home precious, the church saving, and state protecting, by the

MARTYRED MORGAN,

who knew the power of the institution, and who, dreading for his country the effects of its exercise, exposed its spirit and workings, and died the victim of its malice.

Seeing thus clearly as the smoke of conflict lifts from the field of vision, we now call upon all who appreciate self-sacrifice in manhood, all who admire noble deeds, and who love liberty and her safeguards, to assist us in erecting a suitable monument at Batavia, the last earthly home of Morgan, which shall voice to the present and future generations, not only our respect for the martyr, but our love for the principles for which he died, as well as our protest against the institution, whose continued existence is a standing menace, and a growing danger to all which American freemen should hold dear.

Nearly one-fourth ($600) of the sum needed has already been contributed in small sums, but we now call for larger amounts (small amounts are welcome, however) from friends of the project to swell the sum to $2500, for which we can erect a large and beautiful monument of enduring material, which, so far as the elements are concerned, will last as long as time itself. An

IMMEDIATE RESPONSE

is hoped for, that ere another year shall have joined the past, the monument may be in its place, an encouragement to freemen and a warning to fraud, to despotism and murder born of secretism. All contributions to this object sent to Ezra A. Cook, publisher of the *Christian Cynosure*, organ of the Anti-masonic reform, 13 Wabash Avenue, Chicago, Ill., will be duly acknowledged in the *Cynosure*.

In behalf of the Monument Committee.

J. A. Conant, *Chairman*,
J. L. Barlow, *Secretary*.
Willimantic, Ct., July 19, 1881.

RECEIPTS FOR WEEK ENDING JULY 23.

A. C. Hand and Mrs. S. M. F. Hand, $1 each.
D. Marshman, 75c.
Lorenzo Brown, 25c.
Total, $3.00. Grand total, $608.61.

—As a cheering result of the work already done in eastern Mississippi, Bro. Eli Tapley writes that Grand Lodge reports show an encouraging decrease in the membership of Masonic lodges in the vicinity of Columbus. The State Grange committee's report on the state of the order says: "Your committee beg to report that the decline of interest in it as an organization among the farmers is now, and must in future, constitute the chief difficulty we have to contend with." That is, in order to keep up their institution which is now the prime object its existence, the grange must drop the farmers and take in members from every quarter, whoever they may be, only so they take the obligation and pay their money.

—We have been asked our opinion of the revised New Testament. Our answer to inquirers is: If each of you will only give as much time and thought to revising yourself, you will be a new testament that everybody will read with pleasure. —*Sandy Lake News.*

Notices.

Indiana.

The 10th meeting of the State Christian Association of Indiana, opposed to organized secretism, will be held at New London, Howard Co., on the 27th, 28th and 29th of September, opening on the 27th at 7 P. M. The annual address will be delivered by Rev. Halleck Floyd of Dublin; other speakers will be present to assist in the meeting. Thomas Lowe of Michigan, will be there to work the degrees of Masonry. Friends, in the northern part of the State can get to this meeting easily and cheaply by rail via. Kokomo to Russiaville, one and half miles from New London, or from Kokomo by hack over a smooth pike for 25c., or you can be met by friends at either place. Come in the spirit of Him who guides us. As there will be two meetings this fall similar in kind and identical in purpose, due notice of the other, as to time and place, will soon be given.

S. L. Cook.

Iowa, Attention!

The constitution of the State Christian Association of Iowa fixes the last Tuesday of August for the annual meeting. No suitable place has yet been offered. Who bids for the next State meeting? Are there not friends in some convenient place who are ready and willing to invite the convention. Friends, let us hear from you soon. Please address Hon. J. M. Kent, Clarence, Iowa, President, or the undersigned at Morning Sun, Iowa.

C. D. Trumbull, Cor. Sec'y.

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

Degree Workers.—(Seceders.)

Edmund Ronayne, 104 Bremer street Chicago.
D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Cynosure Office, Chicago.
J. K. Glassford, Carthage, Mo.
H. S. Taft, Eastmanville, Mich.

State Lecturers.

Indiana, S. L. Cook of Albion; assistant, J. T. Hobson, Leesville.
Iowa, S. E. Starry of Clarence.
Missouri, M. N. Butler of Albany.
New Hampshire, L. D. Bryant of New Market.
New York, L. N. Stratton of Syracuse and A. F. Curry of Almond.
Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons. Tarentum, Pa.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Willimantic, Conn.
J. P. Richards, Belmont, Wis.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, 194 Adelphi St., Brooklyn, N. Y.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Roxabell, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 805 H St., N. E. Washington, D. C.
H. H. Hinman, Wheaton, Ill., N. C. A Agent in the South.
Joel H. Austin, Lima, Ind.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
D. B. Turney, Benton, Ill.
J. F. Browne, Cynosure Office, Chicago.
D. A. Richards, Woodland, Cal.

Home Circle.

Prayer for the Spirit.

Come, Holy Spirit, God and Lord,
Be all thy graces now outpoured
On the believers' mind and soul,
And touch their hearts with living coal.
Thy Light this day shone forth so clear,
All tongues and nations gathered near,
To learn that faith, for which we bring
Glad praise to Thee, and loudly sing,
Hallelujah, Hallelujah!

Thou Strong Defence, Thou Holy Light,
Teach us to know our God aright,
And call Him Father from the heart;
The Word of life and truth impart,
That we may love not doctrines strange,
Nor e'er to other teachers range,
But Jesus for our Master own,
And put our trust in him alone.
Hallelujah, Hallelujah!

Thou Sacred Ardor, Comfort Sweet,
Help us to wait with ready feet
And willing heart at Thy command,
Nor trial fright us from Thy band.
Lord, make us ready with Thy powers,
Strengthen the flesh in weaker hours,
That as good warriors we may force
Through life and death to Thee our course.
Hallelujah, Hallelujah!
—Luther, 1524.

"*The Story of all Stories.*"

Dr. Jacob Chamberlain, of the Arcot Mission, India, says: I wish I could take you to a scene in the kingdom of Hyderabad, fourteen years ago. There, in a city, a walled town of 18,000 inhabitants, the people had arisen in a mob to drive us out because we tried to speak of another God than those they worshiped. We had gone to the market-place, and I had endeavored to preach to them of Christ and his salvation, but they would not hear. They ordered us to leave the city at once, but I had declined to leave until I had delivered to them my message. They told me if I tried to utter another word I should be killed! There was no rescue; they would have the city gates closed, and there should never any news go forth of what was done. I had seen them tear up the paving-stones and fill their arms with them to be ready, and one was saying to another, "You throw the first stone and I will throw the next."

By an artifice I need not stop now to detail, I succeeded in getting permission to tell them a story before they stoned me, and then they might stone me if they wished. They were standing around me ready to throw the stones, when I succeeded in getting them to let me tell the story first. I told them the story of all stories, of the love of the Divine Father that had made us of one blood, "who so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I told them the story of that birth in the manger at Bethlehem, of that wonderful childhood, of that marvelous life, of those miraculous deeds, of the gracious words that he spoke. I told them the story of the cross, and pictured in the graphic words that the Master gave me that day, the story of our Saviour nailed upon the cross, for them, for me, for all the world, when he cried in agony, "My God, my God, why hast thou forsaken me?"

When I told them that, I saw the men go and throw their stones into the gutter, and come back, and down the cheeks of the very men that had been clamoring the loudest for my blood I saw the tears running and dropping off upon the pavement that they had torn up. And when I had finished the story and told them how he had been laid in the grave and how after three days he had come forth triumphant, and had ascended again to heaven, and that there he ever lives to make intercession for them, for us, for all the world, and that through his merits every one of them there might receive remission of sin and eternal life, I told them I had finished my story, and that they might stone me now. But no, they did not want to stone me now; they didn't know what a wonderful story I had come there to tell them. They came forward and bought Scriptures and Gospels and tracts, and paid the money for them, for they wanted to know more of that wonderful Saviour of whom I had told them.

How to be King.

Our Lord developed this thought to some who wished to share his throne. He called them to him and said, "Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

In this kingdom we reign by serving, we conquer by yielding.

Joseph was a wonderful type of this. In slavery and in the prison he reigned as king, as truly as when seated on Pharaoh's throne, or riding in Pharaoh's chariot. (See Gen. 39: 6, 22, 23.) He became the greatest by being the least, the chiefest by being servant of all.

Dear reader, art thou reigning after this fashion, and in this sort of a kingdom? Art thou the greatest in thy little world of home, or church, or social circle by being the least, and chiefest by being the servant of all? If not thy kingdom is not Christ's kingdom, and thy throne is not one shared by him.

Art thou a king over circumstances, or do thy circumstances reign over thee? Canst thou sit on an inward throne in the midst of outward defeat and loss? Hast thou entered into the secrets of this interior kingdom, and hast thou partaken of its heavenly power?

Thou wilt know it if thou hast, for this is no notional victory, no fancied supremacy. It is a real and actual reigning, which will cause thee really to "rise superior" to the world and the things of it, and to walk through it independent of its smiles or frowns, dwelling in a region of heavenly peace and heavenly triumph which earth can neither give nor take away. "For the kingdom of God is not in word but in power." It is not a talk but a fact; and those who are in it recognize their kingship, and prove it by reigning.—*Times of Refreshing.*

Plain and Pointed Logic.

I wish to say that the clergymen of the Church of England are positively doing more in the temperance movement than Dissenters; and the same is true of their wives. I was invited to lunch with a clergyman and who is now bishop of Carlisle, and we had a discussion for two hours. A titled lady was present, and she helped him. I was alone, and had to bear the brunt of the battle in the Scriptural argument.

"The Bible permits the use of wine," said he.

"Very well," said I, "suppose it does?"

"The Bible sanctions the use of wine."

"Very well, suppose it does?"

"Our Savior made wine."

"I know he did."

"Why, we thought you were prepared to deny this."

"I do not deny it. I can read."

"Wine is spoken of in the Bible as a blessing."

I replied, "There are two kinds of wine spoken of in the Bible."

"Prove it."

"I do not know that I can, but I will tell what it is: the wine that is spoken of as a 'blessing' is not the same that is a 'mocker,' and the wine that is to be drunk in the kingdom of heaven cannot be the wine of the wrath of God. So that although I cannot prove it learnedly, I know it is so.

"Now, there are others who go farther than I can go, but you will please let me go just as far as I can understand it, and if I cannot go any farther, don't find fault with me. I hold the Bible permits total abstinence; and I would rather search the Bible for permission to give up a lawful gratification for the sake of my weak-headed brother, who stumbles over my examples into sin, than to see how far I can follow my own propensities without committing sin, and bringing condemnation upon any one's soul."

Another gentleman who came to me for a long talk, said, "I have a conscientious objection to teetotalism, and it is this: Our Saviour made wine at the marriage at Cana, in Galilee."

"I know he did."

"He made it because they wanted it."

"So the Bible tells us."

"He made it of water."

"Yes."

"Then he honored and sanctified the wine by performing a miracle to make it. Therefore," said he, "I should be guilty of ingratitude, and should be reproaching my master, if I denied its use as a beverage."

"Sir," said I, "I can understand how you should feel so; but is there nothing else you put by, which our Saviour has honered?"

"No, I do not know that there is."

"Do you eat barley bread?"

"No," and then he began to laugh.

"And why not?"

"Because I don't like it."

"Very well, sir," said I, "our Saviour sanctified barley bread just as much as he ever did wine. He fed five thousand people with brrley loaves, manufactured by a miracle. You put away barley from the low motive of not liking it. I ask you to put away wine from the higher motive of bearing the infirmity of your weaker brother, and so fulfilling the law of Christ." I wish to say that that man signed the pledge three days afterwards.— *John B. Gough.*

Our spiritual strength will be nearly in proportion to the absence of self-dependence and self-confidence. When we are weak in ourselves we shall not fail, if we apply to the right source for help, to be found strong in the Lord. Madame Guyon, speaking of certain temptations to which she had been exposed, says: "I then comprehended what power a soul has which is entirely annihilated." This is strong language; but when it is properly understood it conveys important truth. When we sink in ourselves, we rise in God. When we have no strength in ourselves, we have Divine power in him who can subdue all his adversaries. "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower."—*Upham.*

Burt Boyer, a blacksmith, living at Old Mines, Mo., went into a temperance meeting three years ago, and signed the pledge. The next morning he opened his shop early, put a quart bottle in his pocket, as his daily habit was, and started for Owen Campbell's saloon. He had gone several hundred yards when his hand touched the bottle, and painfully reminded him of the pledge he had taken the night before. Then came a struggle. The strait-jacket which Dr. Crosby despises seemed to triumph this time; for Boyer turned his back upon the saloon, went straightway to his shop and pounded all his bottles—and there were many—into fragments. He has worn the "strait-jacket" from that day to this; feels quite comfortable in it, and his wife and four children wouldn't have him take it off for anything—not even for a "free play of that individuality" whereof Dr. Crosby spoke very beautifully.—*Ex.*

One Phase of Christian Work.

In reading Mr. Elliot's life this day, I received a fresh conviction how blessed an employment it is to receive and comfort the messengers of the Lord who have left their houses and all the conveniences of life to preach the Gospel. God hath given me a home, though Christ had not where to lay his head; and here I have the honor and privilege of giving a cup of water to his prophets. Lord, teach me to do it with more diligence. Last Saturday Mr. Horne and his family set out from our house for Sierra Leone, the place of his mission in Africa. For three weeks we have been a good deal taken up in helping them to prepare for this great undertaking. I found much of the approval of God in all we had to do, and a delight in the thought that so poor a worm can in the least contribute to what appears so much for the glory of God. Among other things I have had some singular opportunities of helping the church and the poor, each in small portions. Oh, how can I praise the Lord sufficiently for such an indulgence! What numbers of his dear children am I enabled to assist! Bless the Lord, O my soul, and all that is within me bless his holy name!—*Mary Bosanquet.*

Children's Corner.

Little Things.

Little words in kindness spoken,
Little words of manly cheer,
Are to us the wisest tokens
Of our friends and friendship here.

Little hearts in trouble often,
Little griefs in childhood days,
Are to us the chords that soften
All our harsh and hasty ways.

Little truths in faithful teaching,
Little rules for future life.
Are for us the cables reaching
Far away from human strife.

Little boys at manly study,
Little girls with pleasant ways,
Are to us the tokens ruddy
Of our nation's future days.

Wadena, Iowa. John Walters.

Little Things in Forming Character.

All great things come from small ones. The wisest of us do not always see the connection between littleness and greatness. It is the universal law that greatness can come only out of littleness. The lofty mountain is composed of small particles of matter, and the ocean of drops of water.

The oak, monarch of the forest, was once encased in the acorn's shell out of which it came a tiny plant, but little by little, it grew, year after year, until now it lifts its giant branches to the skies and defies the storms of winter. So in all the vegetable kingdom, from the smallest seeds come many of its largest growth.

This is no less true in the animal kingdom. The eagle, king of birds, once nestled snugly in a small egg, and the lion, king of beasts, a little child could once fondle in its arms.

This is also true in the inanimate world. The Amazon, rolling in its greatness to the ocean, itself a sea in magnitude, begins its course far back in the mountains a small brook, but little by little it grows in volume, until it becomes the largest river on the globe.

God has written on all his works in nature, "Out of littleness comes greatness."

And now, when we come to examine carefully the character of great men—whether good or bad—we find that this law of greatness out of littleness holds equally true, and that they all came to greatness of character little by little.

If this be a fact, then, how important is it—especially for the young, who are now forming their characters for life—to look carefully after small things! In the light of this truth there are no small things, for all things are capable of becoming great ones.

A kind word or act to that poor old grandmother in the corner may seem small to you now, but it may be the beginning of that in your life which shall bless all that know you, and make the world the happier for your having lived in it.

An unkind word or act to that sister may seem a little thing now, but remember it may be the commencement of a character that shall make unhappy all near and dear to you throughout your whole life.

That act of disobedience to your mother may be the first step toward the jail or prison. You were unnecessarily late to school this morning; it seems now of little consequence, but you have begun to form a habit of tardiness which may cause your ruin.

Punctuality in little things is one of the corner-stones of all true success in life. It may seem a very little thing to take that glass of wine, but remember that millions of drunkards have commenced with the first glass. And so of all evil tendencies. The chain of bad habits which men forge, wherewith they bind themselves in the worst of all slavery, is made of small links, but having wound it around themselves again and again, they are like Hercules in the folds of the serpent.

The foolish expenditure of a cent may be the beginning of the loss of a fortune, or its proper use may be the egg out of which shall come a large estate.

Devoting the few spare minutes you have each day to reading some valuable history, may make you one of the greatest historians of your age; or spending the same time in reading trashy novels, may ruin your intellect forever.

All great scholars become eminent by learning only a little at a time, but they continually add, little by little, to their stores of learning, until at length they become eminent in some department of knowledge.

The successful captain avails himself of every favoring breeze, however light, and at last through storm and calm, brings his ship safe into port.

And so must you, my young friends, make a right use of all the small things of life, and you, too, shall have a successful voyage over life's tempestuous sea, and at last, by God's blessing, enter the heaven of eternal rest.

Forget not the lesson I have endeavored to impress on your young minds: Be careful of the little things in life.—*Golden Days.*

Tell the Good News.

A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return some of her playmates endeavored to dissuade her. They said:

"Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you."

"What!" she said; "do you think I could keep the good news to myself? Do you think that I could be content with having got pardon and peace, and eternal life for myself, and not go and tell my dear father and mother how they can get it too? Do not try to hinder me, for I must go and tell my people the good news."—*Gospel Standard.*

Teach the Boys about it.

At home and at school the boys should be taught the natural effect of alcohol upon the processes of human life. First, they should be taught that it can add nothing whatever to the vital forces or to the vital tissues—that it never enters into the elements of structure; second they should be taught that it disturbs the operation of the brain, and that the mind can get no help from it which is to be relied upon; third, they should be taught that alcohol inflames the baser passions, and debases the feelings; fourth, they should be taught that an appetite for drink is certainly formed in those who use it, which destroys the health, injures the character, and, in millions of instances, becomes ruinous to fortunes and to all the high interests of the soul; fifth, they should be taught that crime and pauperism are directly caused by alcohol. So long as £400,000 are daily spent for drink in England, and probably $2,000,000 per day in the United States, leaving little else to show for its cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, the boys should understand the facts about alcohol, and be able to act upon them in their earliest responsible conduct.—*Parish Magazine.*

A Sunshine Factory.—"Let's make a little sunshine," said Uncle Jack.

"Make sunshine!" said Jenny, smiling through her tears, "Why, how you talk! You haven't got a sunshine factory, have you?"

"Well, I'm going to start one right off if you will be my partner," replied Uncle Jack. "Now, let me give you the rules for making sunshine. First, don't think of what might have been if the day had been better. Second, see how many pleasant things there are left to enjoy. And lastly, do all you can to make other people happy."

Home and Farm.

To Prevent Cholera Infantum.

"It may almost always be traced to food and drink and the manner of giving them. You would be surprised to know the number of children who are killed inadvertently by the carelessness or ignorance of mothers and nurses. The majority of infants who die in the summer season are those who are fed by the bottle; the milk used is often sour or partly so. Another prolific cause of their death, and an exceedingly important one, is the failure to provide them a sufficiency of cool water to drink."

"What percentage of deaths would you be willing to say takes place from that cause?"

"It has been said by those who have carefully examined the statistics that during the hot weather the deprivation of water has brought about a larger number of cases of death than all other causes combined. They are always too much wrapped up, and in any case would perspire freely. The water lost by perspiration must be supplied. As Dr. Murdoch stated in his paper on cholera infantum, 'The child is thirsty, not hungry, yet not getting the water, which it does want, it drinks the milk, which it does not want.' The consequence is that the stomach is overloaded with food which it cannot digest, and which soon ferments and becomes a source of severe irritation. Then follow vomiting, purging and cholera infantum."

"How would you remedy the evil?"

"Have water—without ice—always accessible to the child, who will then refuse sour milk, and will eat only when hungry. Water is the great indispensable article for the preventive treatment of children in hot weather. It is important enough to nursing children; is life itself to those raised on the bottle. The result of its judicious use is that they will then take milk only when it is sweet, and will drink it only in such quantities as they will be able to digest."

"Are infants likely to take too much water?"

"Not without they are overheated; and a child who drinks often of water is much less likely to get overheated than one who is deprived of it. A child must be watched of course. As a rule, its instinct is its best guide. It is only in the grown up child that the animal instinct becomes vitiated and unreliable. You may state with entire confidence that the free giving of water is in a majority of cases, a potent preventive against the terrible scourge of cholera infantum."—*Interview with Dr. Hammond.*

The N. C. A. Membership.

Mrs. M. E. R. Jones of Boston, Mass., writes on the subject of placing women among the corporate members of the National Christian Association:

"In relation to receiving women as members of the National Christian Association, I should not think there would be a question for discussion in these times any more than there would whether they should be accepted as members of churches. In every good work their influence, sympathy and co-operation is needed and I think they are willing to give of their means as far as they are able."

Mrs. Jones has shown her willingness to contribute.

W. F. Hillman of Mantorville, Minn., says on the same topic:

"Why not? I was somewhat surprised that such a question should be raised. I am one of eighteen trustees of an academy of which as incorporated one-third at least of its trustees shall be women. The academy, located at Owatonna, Minn., has had four years of very successful experience."

The National Christian Association.

221 W. Madison St., Chicago.

President—L. N. Stratton, Syracuse, N. Y.

Vice-President—A. D. Freeman, Downer's Grove, Ill.

Rec. Sec'y—John D. Nutting, Chicago.

Cor. Sec'y and Gen. Agent—J. P. Stoddard.

Treasurer—W. I. Phillips.

Directors—Philo Carpenter, J. Blanchard, Samuel Plumb, C. R. Hagerty, E. D. Bailey, A. D. Freeman, D. P. Baker, A. T. McDill, H. L. Kellogg, E. A. Cook, John Gardner.

President of the National Convention—A. M. Milligan, Pittsburgh.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

STATE AUXILIARY ASSOCIATIONS.

Connecticut.—Pres., J. A. Conant, Willimantic; Sec., D. J. Ellsworth, Windsor; Tr., C. T. Collins, Windsor.

Illinois.—Pres., D. P. Baker, Chicago; Sec. H. L. Kellogg, Chicago; Tr., J. B. Blank, 13 Wabash Ave., Chicago.

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Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect itwh out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—The Ohio National Greenbackers' convention at Columbus, June 15th, declare:

1. That the right to make or issue money is a sovereign power to be maintained by the people for the common benefit. The delegation of this right to corporations is a surrender of the central attribute of sovereignty, void of constitutional sanction, conferring upon a subordinate irresponsible power, absolute dominion over industry and commerce. All money, whether metallic or paper, should be issued and its volume controlled by the Government, and not by or through banking corporations; and, when so issued, should be a full legal-tender for all debts, public and private.

13 That we favor the submission by the legislature to a vote of the people of an amendment to the constitution prohibiting the manufacture, sale or use of intoxicating liquor as a beverage.

Prof. S. C. Kimball, of New Hampshire, writes that J. A. Conant, Esq., of Connecticut, favors the fusion of the American party with the prohibitionists and Greenbackers. The worship of a people underlies every other duty and interest. The *Cynosure* will never advocate any fusion which will include the false worships. "*The nation and kingdom which will not worship God must perish.*" We invite all other reforms and reformers to unite on the American platform.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Bible Christians.

Brethren (Dunkers or German Baptists).

Church of God (in part).

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Omish.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Cong., Sandford co, Ala.

New Hope Methodist, Lowndes co, Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E. Lowndes co, Miss.

Hopewell Missionary Baptist, Lowndes co., Miss.

Cedar Grove, Miss. Baptist, Lowndes co., Miss.

Simon's Chapel, M. E., Lowndes co, Miss.

Old Tebo Baptist, near Leesville, Henry co., Mo.

Pleasant Ridge Miss. Baptist, Lowndes co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

The Theological School at Wheaton.

Early in June it was known by many that the Wesleyan Educational Society, meeting in Syracuse on the 2nd of that month, had considered the financial state of the theological seminary enterprise which they had begun, and elected Rev. L. N. Stratton, editor of the *American Wesleyan*, as the professor in theology. We have, at Bro. Stratton's request, refrained from publishing this interesting fact. He had postponed the acceptance until the 30th, and did not wish to complicate matters; moreover, he is a man whose modesty is equalled only by his worth, and has little pleasure as the focus for public attention. By a manifest providence on the 3d of June the Executive Committee of Wheaton College passed a resolution desiring that the Education Society should make the choice they had just fixed upon.

At the annual meeting of the College Trustees the following articles of agreement were mutually signed:

INDENTURE.

This Indenture witnesseth that the Board of Trustees of Wheaton College of the first part, and the Board of Trustees of the Wesleyan Educational Society, with principal business office in the city of Syracuse, and State of New York, of the second part, on the twenty-first day of June, in the year of our Lord, 1881, do enter into the following contract and covenant, to wit:

First—That the Board of Trustees of Wheaton College of the first part, for the sake and purpose of securing the advantages of theological instruction in Wheaton College, do hereby promise and agree to furnish the said Wesleyan Educational Society with suitable rooms for recitations and library.

Second—That the Faculty of Wheaton College shall furnish instruction free of charge, in any regular college classes to students who are pursuing a course of theology, and that the College Faculty will render assistance in every practicable way, both by effort and good will, to the said department of theology.

Third—That the party of the second part agree and promise to establish and maintain in Wheaton College a department to be known as Wheaton Theological Seminary.

Fourth—That the said Theological Seminary shall give instruction free of charge to all college and theological students, who are pursuing a theological course.

Fifth—That the two Boards of Trustees above named, mutually agree that this action shall be continued during the pleasure of the parties before mentioned.

Signed on behalf of the above Boards by their officers, at Wheaton, Illinois, and Syracuse, N. Y., on the date first above written.

J. Blanchard,
President of the Board of Trustees of Wheaton College.

O. F. Lumry,
Secretary of the Board of Trustees of Wheaton College.

L. N. Stratton,
President of the Board of Trustees of the Wesleyan Educational Society.

Emory Jones,
Secretary of the Board of Trustees of the Wesleyan Educational Society.

The Board of Trustees of the Educational Society met in Syracuse on the 13th inst., and approved the agreement, discussing it fully and cordially. Bro. Stratton resigned his position as chairman of the Board and was elected President of Wheaton Theological Seminary. Rev. G. M. Hardy was elected to preside over the Board. Bro. Stratton also, at a subsequent meeting of the Wesleyan Book Committee, resigned his position as editor of the denominational papers, the *American Wesleyan*, *Children's Banner* and *Bible Standard*, to take effect on or before October 1st. The resignation being accepted, Rev. Nathan Wardner was chosen to take up this responsible duty. Bro. Stratton will probably leave Syracuse about August 15th, and attend several fall conferences before coming to Wheaton, where he will be warmly welcomed by hundreds of old friends.

—Secretary Trumbull of the Iowa State Association sends the good news that the Masonic and Odd-fellow

lodges of Morning Sun in that State have given up their lodge hall, and it is now occupied by the Free Methodist brethren, who have been distinguished as among the most earnest opponents of their lodge religion. It is believed that the lodges have surrendered their charters as well as their hall.

—Over $1,500,000 has been raised already for the Wesleyan Methodist Thanksgiving fund, and public collections are being made at the principal chapels throughout the circuits in Great Britain.

—Father Rudolph until a few months ago pastor of St. Michael's Catholic church, at Findley, O., has renounced his vows, and was united in marriage last Thursday evening to Miss Maggie McCartle.

—Rev. Wm. T. Ellis, the evangelist, has been joined by Rev. C. W. Sherman, who was tried by a Methodist conference in central Illinois for his preaching on holiness. They are traveling with a tent, and have been holding meetings in Atkinson, Henry county, and at Moline, Illinois. On the 21st of this month, they began a meeting at Sheffield, Bureau county.

—Bro. C. W. Hiatt, who has been appointed one of the tutors at Wheaton College next year, is now preaching every Sabbath afternoon to the congregation at Lisle, Ind.

—Bro. Shemeld of St. Paul, Minnesota, sends an interesting note of truth speaking: "Rev. Bro. Streator, pastor of the German M. E. church of this city, has informed his hearers that it was impossible for a good Christian to be a Freemason, because the institution is directly opposed to Christ as a Saviour. This is not what the official board meant when they sent all the way to Texas for Bro. Streator to preach to them a pure Gospel. It is nevertheless what the Almighty designed should be preached in the face of all Masonic church officers and members. May the medicine cure the disease."

—Bro. E. Ronayne assisted in an evangelical meeting at Austin, a few miles west of this city, on Thursday evening last. On Friday he went to Crown Point, Indiana, expecting to spend several days in the same way. There are reported at Crown Point a number of men who have been enlightened by the Gospel and have abandoned the lodge. His coming will be welcome to these brethren and will encourage them to pursue the royal way.

—Rev. J. M. Johnston, pastor of the United Presbyterian church, Morning Sun, Ohio, died on Sabbath, the 3d inst.

—Rev. C. F. Hawley, the Wesleyan evangelist, returned home to Wheaton on Thursday from a profitable meeting in western Michigan. The tent meeting near Kankakee, Ill., in connection with Bro. Riley was given up.

—There were some 50 conversions at the White River camp meeting in Newaygo county, Michigan.

—The first Christian church ever built by Chinese for themselves and by themselves was in Honolulu in 1879, when $5,500 were collected for that purpose. The chief subscriber, a Chinese merchant and rice planter who gave $500, came to the island twenty years before as a coolie in a slave ship.

—Under the auspices of the Presbyterian board of missions, an industrial school for Indian lads has been established at Sitka, with twenty pupils as a nucleus.

—A remarkable prayer-meeting was held last Friday evening in a house on Fourth avenue, Chicago, which has, until lately, been a house of prostitution. Mrs. Brooks, the proprietor, has lately been converted, and in giving up her vile business is inclined to do something to counteract the evil influences which for years she has exerted. The meeting was crowded by all classes and was conducted by brethren Jacobs and Leland and Col. Clarke of the celebrated "Pacific Garden Mission."

—The Martin Luther congregation at Youngstown, Ohio, has grown so large under the labors of Rev. G. F. H. Meiser that enlargement in some way became necessary. Instead of building a larger church it was determined to organize a second congregation and build a church and school for it. The corner-stone of this church, called the St. Paul's German Evangelical Lutheran was laid with appropriate ceremenies on the 10th inst. Bro. Meiser, who gave the German address at the last National Anti-masonic convention at Pittsburgh, will remain pastor of both congregations till the new church is occupied.

—Dean Stanley, of Westminster Abbey, London, died early last week from an attack of erysipelas in the head. He was one of the best known clergymen of the Church of England.

—There are in China 18,516 Christian converts. The gain within three years has been 42 per cent.

—Prof. Edwards A. Park, D.D., resigned his professorship at Andover at the recent seventy-third anniversary of the Theological Seminary. The trustees relieved him from further active duty, that he may have leisure to prepare his lectures for the press. Prof. Park graduated at Brown University in 1826, and at Andover in 1831; was three three or four years the associate of Dr. R. S. Storrs, senior, at Braintree, became Professor of Moral and Intellectual Philosophy at Amherst College, about 1835; in 1836 was elected to the Bartlett Professorship of Sacred Rhetoric at Andover, and about ten years after succeeded Dr. Woods as the Abbot Professor of Christian Theology, in which position he has won a reputation inferior to that of no other theologian of our time.

News of the Week.

—President Garfield continued steadily to improve last week. The wound on Friday discharged patches of clothing that were carried into it by the ball, and a piece of bone cut off from the rib and driven into the wound also came out. The surgeons feel specially gratified at this, as it shows that the wound is draining out thoroughly clear to where the bullet lies, and everything in the shape of foreign or irritating substances is being forced out.

—At 7 o'clock on Saturday morning the President showed the usual morning symptoms of recovery, and about 8 o'clock he was attacked with something like a chill. He shook all over, and his muscles all became rigid with what the surgeons call a "rigor." This chilly, shaky sensation lasted until about 9 o'clock, when the fever set in and rose rapidly. His pulse went up to 130, and his temperature above 101. In an hour or so the fever declined some. The doctors were not able to define the cause of the change. The flow of pus from the wound stopped, and the surgeons said this may have caused the change. The consulting surgeons and the cabinet were sent for, and Dr. Agnew located a secretion of pus at one side of the track of the wound. An incision was made on Sunday morning about three inches below the bullet wound and great relief followed the discharge, the condition of the President resuming former favorable symptoms.

—On Friday a union of the Republican factions at Albany was effected, the adherents of Conkling going over to Lapham to a man. Conkling telegraphed to his supporters as a "Spartan band" "borne down by forbidden and abhorrent forces."

—Unfavorable reports of the grain crop caused a rise in the price of wheat and almost a panic on the Chicago Board of Trade.

—A pedestrian statue of General J. B. McPherson was unvailed on yesterday at Clyde, O., in presence of an audience numbering eighteen thousand. General Sherman was present, and ex-president Hayes delivered the address.

—The army worm is rapidly extending over the State of Illinois, and in many places many farmers are cutting their crops in advance of their ripening. A field of forty acres of oats at Sycamore, Ill., was ravaged in forty-eight hours.

—The propeller Winnipeg caught fire and burned to the water's edge in the harbor of Duluth. The passengers escaped, but four employes are missing.

—The Weiting opera-house, one of the architectural ornaments of Syracuse, N. Y., was totally destroyed by fire last week. Six persons were injured by falling walls. The block had nearly fifty tenants, and the loss is estimated at $460,000.

—Sitting Bull and two hundred followers surrendered at Fort Buford at noon on Wednesday, and were placed in compartments at the post. The famous chieftain is sullen and insolent.

—The railway building since January has brought the tracts of the United States to an aggregate of 100,000 miles.

—The Wabash and Missouri Pacific railroads have secured a lease of the St. Louis bridge for ninety-nine years, to take effect August 1.

—An attempt was made near Lawrence, Kan., on Wednesday night, to wreck a passenger train on the Santa Fe road, but a wild freight train was the victim, seven cars being destroyed. The express messenger on the passenger train had $35,000 in the safe.

—Mayor King, of Philadelphia, has entered upon his promised crusade against the pocket-pistol by issuing, through the chief of police, general orders to patrolmen to arrest and prosecute all persons who shall be found with any firearm, slungshot, or other deadly weapon concealed about their persons.

—The Cincinnati Industrial Exposition opens this year on September 7th and continues one month. The arrangement for display of articles and the classification of premiums is very complete.

—The first cemetery in Chicago, in which whites and Indians were buried, has been unearthed by excavations for a residence on the corner of Rush and Pearson streets, in the North division.

—Peter Cooper has decided to open schools of instruction in typewriting and phonography in Cooper Institute, New York, at a cost of $25,000.

—Senator Hoar, of Massachusetts, has purchased the rock at the base of Mount Wachusett, in Princeton, Mass., on which Mrs. Mary Rowlandson, of Lancaster, his great-grandmother, was ransomed from the Indians, and enclosed it with an iron fence. An appropriate incription has been cut on the stone.

—Yale College has 108 instructors, 1,037 students, and 126,000 volumes in the libraries.

—Rogers & Hubbard, of Middletown, Conn., have received during the last twelve months 1,200,000 ox shins from Peter Cooper, of New York. The solid portions of the bone are made into knife handles and buttons, the knuckle-ends into fertilizers. The small portions of the solid bone are ground up, granulated—and used for case hardening by gun and tool manufacturers. The fine meal or dust taken out by the saw is sold for a fertilizer.

—Another desperate fight has taken place at Sfax, in Tunis, in which 300 natives and 200 Arab horsemen were killed. The French commander has ordered the disarmament of the natives, the delivery of hostages, and the payment of a war indemnity of 1,500,000 francs.

—A dispatch from St. Petersburg, dated the 18th inst., says the nihilist executive committee on the day previous held a great and solemn meeting. Several exiles came from Geneva to attend it. It was resolved to give the Czar one more warning, and, if he does not heed it, he and all his advisers will perish.

—*The New York Herald's* St. Petersburg correspondent says: Another nihilist has been found murdered in a cemetery, with his throat cut from ear to ear. The deceased was in communication with the police; when his brother nihilists discovered his treachery they sent him a circular letter inviting him to dinner. On returning at night they assassinated him, and carried his body to the cemetery. The letter of invitation was found in the victim's pocket, and has enabled the police to make important arrests.

Sabbath School.

LESSON VI.—August 7.—THE PASSOVER.
SCRIPTURE.—Exodus 12:1-14.

[From Pilgrim Commentary.]

NOTES.

"This month." That is, the month Abib (chap. 13:4), or the "ear-month," so called because in Palestine the grain is in the ear in that month. In later times it was called "Nisan" (Neh. 2:1), the name being derived from the "Nisannu" of the Assyrians and Babylonians and Persians, with whom it was the first month in the year (Esth. 3:7). It corresponded with our April.

"The first month of the year." It appears from this, that previously the year began with a different month. This month was the seventh month, later called Tisri, at the close of the harvest (chap. 23:16). The civil year continued to begin with Tisri, and the ecclesiastical year only began with Abib. Even the sabbatic year was reckoned from Tisri (Lev. 25:9).

"A lamb." The word in the original is applicable to to the young of goats as well as of sheep. Kids were regarded as less sacred and less suitable than lambs, but might be used by those who had no lambs, and were used down to the time of Josiah (Deut. 14:4; 2 Chron. 35:7).

"Without blemish." This was a requisite of all animals offered in sacrifice. It was regarded as an insult to offer unto the Lord an imperfect thing (Mal. 1:13, 14). It was especially necessary that an expiatory sacrifice should be faultless; and this was essentially a sacrifice of expiation and atonement. And this lamb was to be a type of the Redeemer (John 1:29), who was without fault (Heb. 7:26, 9:14; 1 Pet. 2:22).

"The whole assembly of the congregation of Israel shall kill it." The killing of the paschal lambs began at three o'clock in the afternoon; and the evening sacrifice, which usually took place at that hour, was offered half an hour earlier on the day of the passover. This lends deep interest to the fact that Christ, of whom the paschal lamb was the type, died at three o'clock on the day of the passover (Mat. 27:45-50). In later times the paschal lambs were killed by the Levites (2 Chron. 35:10, 11), at least for those who were ceremonially unclean (2 Chron. 30:17); but, the priesthood and the Levitical system were not yet appointed; the patriarchal system was still maintained, under which every man was the priest of his own house. Subsequently, too, the paschal lambs were killed and eaten only at the sanctuary (Deut. 16:5-7), and their blood was sprinkled upon the altar of burnt offering, instead of upon the door-posts of the houses. This was to prevent abuses which might degenerate into idolatry or mockery, and make the ceremony more thoroughly national and more solemn and impressive.

"The blood." The blood of an animal was regarded as its life "Gen. 9:4), and as such was not to be eaten. And therefore it was the symbol of atonement, inasmuch as it was a token that an innocent life had been vicariously offered in expiation of sin (Lev. 17:11; Heb. 9:22); and so the blood of the sacrifice became a type of the redeeming blood of Christ (Eph. 1;7).

"Shall eat the flesh." Undoubtedly this feast had a physical purpose. The Israelites were to start in the middle of the night on a long and wearisome journey; and it was important that they should not start fasting. But it had also had a higher and more important spiritual meaning. The lamb was the emblem of their Redeemer, and the type of the coming Redeemer of the world; and the eating of its flesh by the whole congregation signified the appropriation by the people of the divine life and power, and the incorporation of the Redeemer with the whole body of believers in him (John 6:51-54).

"Roast with fire." "By avoiding the breaking of the bones, the animal was preserved in complete integrity, undisturbed and entire (Ps. 34:20). The sacrificial lamb to be eaten was to be thoroughly and perfectly whole, and at the time of eating was to appear as a perfect whole, and therefore as one; for it is not what is dissected, divided, broken into pieces, but only what is whole, that is one. There was no other reason for this, than that all who took part in this one whole animal, that is, all who ate of it, should look upon themselves as one whole, one community, like those who eat the New Testament Passover, the body of Christ (1 Cor. 5:7), of whom the apostle says (1 Cor. 10:17), 'There is one body, and so we, being many, are one body; for we are all partakers of one body." The preservation of Christ, so that not a bone was broken (John 19:32-36), had the same signification; and God ordained this that he might appear as the true paschal lamb, that was slain for the sins of the world.'' (Baehr.)

"The gods of Egypt." Some think that the idols were were miraculously overthrown and broken (1 Sam. 5:3, 4). Others explain the statement by the fact that in the death of the first-born of the animals worshiped by the Egyptians, the worthlessness of their objects of worship was manifested. Others think that the word "gods" means princes (Ps. 82:6). And others think that it meant that in the final destruction and woe which came upon Egypt the powerlessness of the gods of Egypt to protect and save from Jehovah became manifest to the Egyptians, so that they lost all confidence in their gods; and this is perhaps the best interpretation.

"Shall not be upon you." The first-born of the Israelites were spared; but they were claimed as belonging from that time to God, and it was necessary to redeem them by purchase (chap. 13:11-13). Subsequently the tribe of Levi was accepted as consecrated to God, in substitution for the first-born of all the tribes, the numbers being about equal, and the difference being compounded for (Num. 3:45-51). The cattle of the Levites were also accepted in substitution for the first-born of the cattle of all Israel.

"For ever." The Jews regard the institution of the passover as perpetual, and the precepts concerning it always binding, such alterations in its rites as circumstances have made necessary being no deviations from the precepts, but their observance according to their spirit. Christians regard the rites of the passover, like those of the whole Mosaic ritual, as mere shadows of better things to come (Col. 2:17; Heb. 10:1), which have been made eternal by their complete fulfilment in Christ (Mat. 5:18). The Lord's supper is really the same as the paschal feast Mat. 26:17-30), and therefore a memorial of the deliverance from Egypt, which, however, fades out of sight in it, in consequence of the greater redemption of which the Supper is symbolical and memorial, and of which the deliverance from Egypt was itself only a shadow and type.

—The largest body of the people in this country keeping themselves separate from the rest of the population are the Mennonites in Kansas. They are German in language and customs, though they came from southern Russia. They undertook to establish village life in Kansas, similar to that which they had left in Europe, the farms running off from the village in long, narrow strips, but this plan was not found practicable, and the farming is now done in the ordinary American manner. Where the land is owned in quarter sections, however, four houses are built in adjacent corners, enabling the inhabitants to become near neighbors.

—When the celebrated Neander was asked the cause of the defection of the German churches from sound doctrine, he replied, "A dead orthodoxy." There is nothing that can so guard the purity of the Christian faith as spiritual vitality in the church.—Bishop Clark.

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CHICAGO, July 25, 1881

GRAIN—Wheat—No. 2	1 19	1 19¼
No. 3		1 10
Rejected	92	96
Winter		1 12¾
Corn—No. 2		49¼
Rejected		43½
Oats—No. 2		44
Rye—No. 2		96½
Bran per ton		10 50
Flour—Winter	3 75	6 50
Spring	2 50	5 50
Hay—Timothy	9 50	13 00
Prairie	6 50	9 50
Lard per cwt		12 20
Mess pork per brl		18 20
Butter, medium to best	12	23
Cheese	6	10
Beans	1 50	2 70
Eggs	8	12
Potatoes, per bbl	2 00	2 50
Seeds—Timothy	2 00	2 40
Clover	4 25	4 40
Flax		1 18
Broom corn	3	9½
Hides—Green to dry flint	8	16
Lumber—Clear	38 00	50 00
Common	11 50	13 50
Shingles	2 75	3 10
WOOL—Washed	32	42
Unwashed	13	29
LIVE STOCK—Cattle extra	5 80	6 25
Good	5 60	5 75
Medium	5 40	5 55
Common	3 00	5 25
Hogs	5 50	6 90
Sheep	3 25	5 50

New York Market.

Flour	$3 75	8 00
Wheat—Spring		1 23
Winter	1 15	1 30
Corn	42	57
Oats	42	43½
Lard		12 05
Mess pork		18 25
Butter	10	22
Cheese	2	10
Eggs		14
Wool	14	46

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—JESUS CHRIST.

EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE.

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Topics of the Time.

A foreigner could easily believe that President Garfield was a popish saint-worshiper, and member of every secret order in existence from the frequent notes of sympathy sent him by Roman Catholic bodies and lodges of every sort. The anxiety of these persons for a little notoriety only proves how little they deserve it.

President Garfield's physicians now speak with confidence of his recovery. It would be a matter of public interest if a collection could be made of the appeals to the prayers of Christian men through the press and the editorial acknowledgements of the power of God to save the President's life. Thus the *Tribune* of this city said though Garfield was fatally wounded God would not let him die. The *Journal* said: "We write in all seriousness and humility, and with a thankful heart, when we utter the solemn conviction that if the life of the Chief Magistrate is spared it will be in answer to prayer." The *Courier-Journal* of Louisville expressed its faith thus: "If Garfield lives it will be an answered and a universal prayer. If he dies, it will be the curse of God upon a people given over to false gods. If there be anything in prayer, let good men and women everywhere pray. For it is time." Thus a thousand confessions have been made in God by the secular press: and there is no reason, now that the recovery of the President is expected, to be ashamed of sentiments that do honor to their authors. The press North and South have been at one in this. But it is reserved for Mormondom to show the fiend spirit. The *Deseret News*, the principal Mormon sheet, announces that the "Praying Circle" of the Mormon church has been unceasingly requesting of the Mormon deity the death of the President, whom they regard as an "enemy of Zion." The devil forms one of that circle.

The societies for the prevention of cruelty to animals have failed to reach a few cases that seem to call for other methods of suppression. Not long since a racer on an Eastern course ran into a buggy at the side of the track and the shaft thrust him to the heart. A few days ago a noble animal, owned in this city, was trotted in a race at Pittsburgh, and fell dead at the end of the mile. The pigeons provided for the last great shooting match in New York were caught during the breeding season in the Indian Territory. "The gross inhumanity," an exchange well says, "which seized 20,000 birds while caring for their young and transported them in coops 1500 miles to the seaboard was worthy only of a Nero." Mr. Bergh tried to prevent this atrocity, but found no law to reach it. He went to Albany and got one before the legislature. But proper instruction in home and school should make such cruelty hateful, until our daily press shall learn that it pays best to refuse sympathy to the race track or the shooting match, for without their aid these institutions would lose all their profit and most of their attraction.

Another reformation as important as this, in which the authority of civil law must be seconded by parents and teachers, is in the use of fire arms. All our cities and many States restrict their use, and the mayor of Philadelphia has begun a wholesome war against carrying any weapons which may be borne about the person and used to inflict mortal injury. This evil is partly due to our explosive and unreasonable habit of celebrating the 4th of July. Of late years the toy pistol has furnished the most popular amusement for the boys. In a year or two the toy grows to a cheap revolver and the danger begins in earnest. For a year or two, indeed, the toy has been as dangerous as the genuine article. One kind which fires a blank cartridge has been followed by a general epidemic of lockjaw in several of our large cities. There were seventeen fatal cases of this sort in Baltimore this year, and fifty cases were found in three New York hospitals alone after the Fourth, of which a large proportion were fatal. Last year there were fifteen deaths in Philadelphia from this cause. This year these murderous toys were prohibited. Home law should be first in this matter. If parents will find a pleasant and harmless substitute for powder-burning they will never regret the tax upon their ingenuity or patience.

The Irish Land Bill passed the House of Commons last Friday evening by an almost unanimous vote—220 to 14. The minority was composed exclusively of members of the conservative party, the large body of whom together with a few Parnellites refrained from voting. The bill had its first reading in the House of Lords the same evening and the second on Monday. It is believed that it will be passed without great opposition. A Dublin correspondent writes of the feeling in Ireland. "Everybody, except the more active agitators, is satisfied with the bill. If the Irish are let alone there will be no more trouble in many years. Those who are most bitter in denunciation of the bill are those who make a living by keeping up excitement, and whose leaders are going to the United States to collect more money. The bill will leave them but little cause of complaint."

I. O. O. F.

F. R. of Missouri, acknowledges the receipt of our revised "Odd-fellowship Illustrated" stating that he is greatly pleased with it. He writes: "I belong to three orders; I. O. O. F. for one; am advanced as far as a man can."

W. R., Bothwell, Ont. "I must compliment you upon your successful exposures as I know them to be so; and I know lodges that use your books to post up their officers."

WAS IT A CONSPIRACY?

BY GEN. J. W. PHELPS.

The evidences that a deliberate plot was laid to take the life of our President, are not distinct enough to warrant a conclusion in the affirmative. But when the whole moral atmosphere is surcharged with conspiracy, we need not be particular in our inquiries as to the source from which the calamitous stroke proceeds. As we should be wholly wrong in attributing the American Revolution to the throwing tea overboard in Boston harbor, so perhaps it would be equally wrong to attribute the present calamity to any conspiracy got up for the express purpose.

But the ground which we Antimasons assume is that secret association itself is a great, perpetual conspiracy against Christian society; that this conspiracy furnishes the directive power of the Republican party; that under the unholy direction of lodge principles this party has stepped aside from its mission of establishing freedom against slavery, and has gone to plundering the treasury. Plunder and the distribution of the spoils are the only motives which the party offers for its support by the people. The Republican party is a conspiracy against the rights and interests of the nation. Its political modes of action are all conspiratorial, consisting of subterfuges, winks, grips, tokens, slang terms, etc. They have nothing in common with that frank, open, and manly dealing which are the marks of honesty and of true statesmanship, and which characterized the political proceedings of the early days of the Republic. A party which would attach so much importance to a mere gavel, or chairman's hammer, as did the directors of the Republican party at Chicago in June of last year over that hammer wielded by chairman Hoar, can never rise above a conpirac y. The clap-trap, the glare, the mawkish sentiment, the appeals to popular excitement, the towering pride of man-power over that of God which pervaded the Chicago convention, were not the proper features of a body of men whose duty it was to rough hew the destinies of fifty millions of people.

Of all the men who helped to swell the manufactured enthusiasm of the Chicago convention was Guiteau the worst? Was it not easy to slyly operate upon such a character as he for killing a Presi-

dent, without getting up an express "combination" for that purpose? Setting aside the laws of God, as Freemasons do, and putting those of the lodge in their place, it becomes a brilliant political move to make way with a Lincoln or a Garfield in order that a new and different order of political actors may be brought forward upon the scene. Murder and assassination are not foreign ideas to Masonic politics. On the contrary, the whole drift and tendency of Masonic principles are to regard assassination as a political force for disposing of kings, rulers and other persons who stand in the way of the invisible empire.

If they who resort to the sword shall perish by the sword, for an equally philosophical reason they who resort to the tricks of Freemasonry shall perish by those tricks. If there ever was a political appeal made to the powers of the invisible empire, it was in the Chicago convention which nominated our President, who is now hovering between life and death at the hands of an assassin. If the Masonic conspiracy had not become thoroughly established among us, as it has been by the use which the Republican party has made of it, we doubt exceedingly whether attempts would have been made upon the lives of our Presidents Lincoln and Garfield.

General Andrew Jackson came came into the chair of state as a Royal Arch Mason; not openly but covertly, the managers chiefly knowing the political efficacy of his Masonic rank; and since that period, and beginning with himself, seven of our Presidents have either died or been endangered of their lives while in office. And in every case the death of the incumbent would seem to have offered new hopes to some cherished interest of the secret empire. The death of President Jackson (if indeed the attempt upon his life was not a Masonic sham) would have served the interests of the Jacobinical Democracy by throwing suspicion upon the Whigs; the death of Harrison and Taylor, and the danger to Pierce and Buchanan, and the assassination of Lincoln seemed to offer new hopes to the interests of the slave-power whose motive force was the Ku Klux lodges and the death of President Garfield, would have redounded to the interests of Freemasons and not of Antimasons.

These facts are plain evidence to us that we are verging towards that absolute form of government that lies enfolded, in the embryo shape, within the invisible empire. For no generous spirit would be willing to enjoy liberty only at the cost of uch a sacrifice as offering up the lives of our Presidents to the ambitious political schemes of assassins. If the sentiments of the Antimason John Quincy Adams instead of those of the Mason Gen. Jackson had prevailed, our Republic would probably not have been disgraced by such murderous assaults upon our Presidents. Republican government cannot be maintained by a conspiracy. The interests of no honest man are safe wherever the teachings of Freemasonry prevail. Where the commission of murder is imposed as an obligation by oaths, and where criminals are sustained and honored by the lodge, we ought not to be surprised if our Presidents are assassinated. The very first idea inculcated by the Masonic religion is that if a man proves untrue to his Masonic obligation, he is to forfeit his life at the hands of the assassin. And this strange religion has become the motive force of political action in the United States!

Letter from Greece.

THE EARTHQUAKE AT CHIOS.

ANDROS, Greece, through Syra, June 21, 1881.

DEAR BRO. K.—You have already heard of the earthquake which was so destructive to the Island of Chios or Scio. From the statistics which the Greek papers give, there is no time or space to give a full account of the terrible calamity which befel this island, which lies in the Ægean Sea, next to Andros in an easterly direction about sixty miles. Men who have visited the island say that there are not one dozen houses in all the island which men can dwell in.

The first earthquake was Sunday afternoon at 1:55. Most of the inhabitants were at the the dinner table. During the space of fifteen seconds three different kinds of shocks took place and throughout the whole island not a single wall was left uncracked. As many as lived after the first earthquake tried to flee to a place of safety; but they found stairs gone and when some of them at last reached the narrow streets, they found them filled with trunks, bureaus, timbers and different things. They tried to flee to some valley for safety; but before they reached there the second shock came. It was weaker than the first, but it lasted so long that it was able to throw all the remaining walls down.

About 2:15 came the third shock which was still weaker than the second. The people who were living after this shock, thought, as it was so weak, there was no more fear from earthquakes; but the evil had done its work, for three hundred bodies were buried under the castle and 1,200 in the city. You could hear the groans of the dying, who were covered with a thick cloud of dust, and the trying of the wounded animals to get out from among the ruins.

One person wrote on the fifth day after the earthquake, saying: "As I saw the city from the steamer it was a painful sight. Many houses were standing on their four walls only, but who was the man who would dare to go and look in at the windows, fearing first the walls might fall, and second, the stench of the dead under the ruins, which was very great, as they had lain five days. I left the steamer and went around. One thing they told me which is to make a man tremble. A woman was found alive, so fastened in the ruins that she could not help herself at all. She had given birth to her child there and when she was found the dead child had lain under her four days. Her leg was broken and she was black from bruises, and she was crying, while not far from her lay her two daughters, dead. One coffee house was destroyed and among the pieces of tables, chairs, bottles, cards and stains of wine were twelve men sleeping together the everlasting sleep.

"The account up to the fifth day was as follows: Nine-tenths of the houses were in ruins; the dead numbered from 8,000 to 10,000; 12,000 to 15,000 wounded, 5,000 to 6,000 being mortally wounded; 60,000 are without roof, naked and without a crumb of bread.

"According to the writer's opinion Chios is entirely destroyed and it will be impossible for anyone to live there any more. As many as are able to go, leave the island, most of them without anything; but they go to seek a new fortune. I saw a young doctor who had lost nine dear faces from his family. Persons buried unto the neck in the ground were crying for help from the passers by; but all were too anxious to escape to help any one, because walls were hanging ready to fall upon them if they moved a stone.

"Two sisters were talking together until one died and the other was dug from the ruins. Three sisters were found clasping each other in in the embrace of death, and many other terrible things took place. Yesterday a child 37 months old was taken out of the ruins still alive, and it is hoped that he will live; but, poor little fellow, he has no father, mother, brothers or sisters left."

This is the account of the earthquake of the first week. Many others took place after this of which we can say nothing only that there is nothing left of Chios but ruin and desolation.

In regard to the character of this people let us say a few words. The people of this island are almost all business men, merchants and seamen and go to most every part of the world. It is difficult to say whether these people or the Jews know how to deceive the more; but I rather say these people. We are not to say whether this catastrophe came as a judgment on them for sin, God only knows. But it seems that the people of this island had reached the highest degree of demoralization and their sins had reached the throne of God and that he visited this island as he did Sodom and Gomorrah.

A member of the elders of the people says that adultery between fathers and daughters, brothers and sisters was not less than common. There was no kind of adultery which was unheard of. Sodomy had reached the highest degree. The bishop, for the sake of money, would allow almost any marriage to take place. There was a monk there who condemned all these sins and the liberty given by the bishop, and told them that God would send his judgment upon them for their sins. Before the earthquake this monk was sent into exile by the bishop.

There was a beautiful place in which were coffee houses and different buildings, and where in the evening were gathered together people of different nations and they sinned with each other. That place where so much sin was committed, since the earthquake has gone down under the water several feet. When a man sees and hears all these things he cannot help but say to himself, Surely this is the judgment of God. Some men were walking in the valley at the time of the earthquake and they said that the houses fell before an unseen hand as the grain falls before the sickle of the reaper. One of the prominent Greek papers says that on one of the days of the earthquake many ran out from the cities and villages into the valley and the valley opened her bosom and swallowed them up.

A. D. ZARAPHONITHES.

Words of Encouragement.

BY MRS. J. N. TRASK.

My Dear Sisters in Christ:—I must appeal to you again. We must not remain silent while our friends and relations are in Masonic bondage.

Understanding, as I do, the situation of these lost ones, I am weighed down by the great sorrow I feel for them. I would freely give my life, as a sacrifice, if that could but release them from the grasp of the lodge demon.

Poor deluded creatures! How Satanic must be the institution that can hoodwink a man so closely that he becomes blind to all sense of his duty to God and to man! Aye, he even forgets his duty to his wife and family when the MASONIC OBLIGATION contravenes. Is not this an awful situation for a man to be held in? Can you, my dear sisters, conceive of a delusion more dangerous?

Friends of the lodge may deny the credibility of my assertions, may call me eccentric and fanatical; but I will not allege what I cannot prove.

Does Masonry deny God? The fact of their admitting the heathen Chinese and Hindoo, the Mohammedan and the wild American savage to lodge fellowship, should be sufficient evidence on the subject; but I have in mind the names of men renowned as Masons, who openly denounce, not only the Christian church, but God and his Holy Word!

Whether these men were atheists

before joining the lodge or whether they have sank to this depraved condition through its teachings, I am unable to say; but I understand they defend themselves, when questioned on the subject, by saying: "Masonry does not require its members to believe in any particular or universal god, but *a* god! We all believe in a god!" May God have mercy on them!

Are not such as these referred to in Thess. 2: 4: "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God, shewing himself that he is God"?

Is the Masonic obligation more binding, *on its dupes*, than the marriage vow or the paternal obligation? Let us see: when poor Morgan was being hurried to his doom, heavily ironed and confined in a closely blinded carriage, a man (a Mason), while ploughing in his field, was hailed by the driver of this living hearse. Instantly he detached his horses from the plough, and, harnessing them to the carriage in place of the jaded ones, he mounted the box and dashed away!

Now does not an oath that obliges a man to commit murder or to become accessory thereto, *if adhered to*, step between man and his most sacred earthly ties? Yes, even between him and his God?

But, thanks be to God! he has raised up men who dare face these Satanic agencies, who have analyzed these horrid oaths, which can be no longer considered binding. And strong and noble-minded men (once Masons) have bid adieu to the halls of darkness" and are now instructing the people in Masonic lore. They have held the dire phantom before us—a nauseating and polluted aspect—until we blush with shame at the thought of our dear ones whom we thought so *manly*, being deceived by so transparent a fraud!

But they explain: "We were deceived by the most cunning wiles! We heard such glowing eulogies on Masonry!" So by the most cunning intricacies this league prepares its victims for the "leap in the dark!"

Then let us have charity, my sisters, remembering the "prodigal son," and let us receive these wanderers with outstretched arms and thankful hearts; while our prayers must continue for the ones that are LOST.

Silver City, Idaho.

—New Hampshire has a new law taxing church property when it exceeds $10,000 in value. The Congregational church of Manchester refused to pay on the ground that the act was unconstitutional, but the supreme court has decided that under the Constitution of that State it is competent for the legislature to treat church property like any other in the matter of taxation, and that the fact of long exemption does not affect the question.

The Sermon.

PREACHED IN THE COLLEGE CHAPEL, WHEATON, SABBATH JULY 24TH, BY PROF. C. A. BLANCHARD.

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.—Rev. 12:11.

We have here several great truths indicated, a consideration of which should increase our courage and zeal in the Christian warfare. Let us see what they are. First, they, the people of God, overcame him, the devil. The revelator saw the end from the beginning, and the end was that the people of God overcame their adversary. Second, they overcame by the blood of the Lamb and their testimony. The blood is not their own, it is that of the Lamb, and any one can testify to what he knows. See then how in revelation as in nature the simple is the great and important. When men wish to transport a few thousand tons burden across the continent or across the ocean there is a great collecting of wood and iron and steel. A great sound of escaping steam, tramping of men, commands of officers and like confusion. But when God wheels a thousand suns with their attendant planets through space, there is less noise than is made by the humming-bird's wing. And, third, notice that those who overcome by the blood of the Lamb and their testimony do not love their own lives. If they did they would not expose themselves to the dangers and hazards of war. He who fears a sword thrust or a bullet bides at home, or if shame compel him to the tented field hides when danger comes. He does not overcome wherever he may be. We have then: 1st. Overcoming; 2d. The instruments of overcoming; 3d. The fearlessness that wields or appropriates these instruments. Let us think of each topic a little in detail.

The devil is constantly represented in the Scriptures as the great enemy of man. He is a serpent lying by the wayside, hidden from sight, and waiting to plant a poisonous fang in the heel of a careless passer-by. He is a lion of the desert, roaring out defiance even to armed men. He is a great red dragon with heads and horns, vomiting forth fire to burn or water to drown at his pleasure. These terrific images of the Bible are but faint and imperfect representations of the facts in the case. The world smiles complacently when some Luther on some Wartburg hurls an inkstand at an imaginary devil. But Luther is wiser than the world. There is a devil, an old serpent, a dragon, a Satan, an adversary, who wages war on the children of God. Watching every moment for an opportunity to hurl a flaming dart of pride, or despondency, adapting himself skillfully to every change of temper and condition in life; assuming the form of an angel of light so perfectly, as to deceive, were it possible, the very elect; sleepless in his vigilance and terrible in his power; this is the arch-enemy of mankind. Call that woman wise who hopes for long life and health when consumption has hung out his red flag on either cheek. Call that man wise who on the frontier lies down to sleep when a prairie fire is bearing down upon his cot as fast as the horse can run. But call not that man wise who lives in this world where he is constantly assaulted by Satan and his legions and who yet ignores or denies the existence of that being from whom he has so much to fear.

Satan is the accuser of men. When it serves his turn he becomes a preacher. He comes to a man and sets his sins in order before him, and when he has completed the dread catalogue, he says: You have sinned so greatly, so long and wilfully, that there is no use in your trying to do right. You can't do it. God has cast you off. He refuses your prayer and will none of your repentance. You may as well keep on in my service, take what comfort you can and let thoughts of eternity go. How many a soul has been smitten down by these assaults of the wicked one! How many a man struggling with some appetite or passion has given up the fight when Satan thus charged upon him the sins of a past life.

Just as Satan accuses men to themselves, so he accusers them to one another. A little weakness in our fellows is magnified into an unpardonable sin. A careless, hasty word severs a friendship that has been sanctified by tears and made strong by scores of years. We are always taught by Satan to look at our neighbor's faults from the eyeglass of the telescope and at our own from the object end of the instrument. The result is that our fellows' faults look near at hand and very large while our own look far away and very small.

But no wonder that Satan accuses men to themselves and to their neighbors; he intrudes his hateful presence into the very judgment hall of God and slanders them there. In Job he is represented as appearing with the sons of God to charge a holy man with hypocrisy in religion, and in the 10th verse of this 12th of Revelation he is spoken of as one who accused the people of God day and night before Him. Liar, slanderer, tale-bearer, backbiter that he is, he accuses men to God, God to men, and men to one another.

Satan is, however, not only the accuser he is also the tempter of men. His temptations are cunningly adapted to every varying age and circumstances. The silly man is vain, and the man of good business sense is proud. The young are assailed by passion and those who are older by avarice. Every good gift of God our enemy is able and willing to turn into an occasion of sin. If one has few strong temptations from his own nature, his circumstances or companions are such as to lead him astray. And when all other temptations have failed there comes one which is perhaps stronger than all others, the temptation to self-righteousness. It is probable that even those who have the liveliest sense of these solicitations to evil, who most clearly perceive and carefully avoid them, have but a faint conception of their real power. Bunyan represents Pilgrim as passing through the dreadful valley by night and says that when morning came he looked back and saw the narrow road over which he had passed between the ditch on the one side and the quag-mire on the other and wondered at his deliverance. So doubtless does every Christian wonder at his deliverance when he perceives the magnitude of his danger.

Satan, once more, has permission to and actually does inflict physical injuries upon those whom he cannot induce to sin. As the old hymn has it:

> "He worries whom he can't devour,
> With a malicious joy."

The army worm, the cyclone, the flame and the flood, all these are used by Satan to injure God's children. The purpose being, on Satan's part, to make them sin if he can; if not, to inconvenience and distress them; on God's, to test their faith, to fit them for usefulness, and, in in the end to greatly increase their happiness. A worldly-wise man who stood by witnessing that tragedy in the land of Uz, would have seen an eastern patriarch, rich in flocks and herds, robbed by bands of desert thieves, his flocks destroyed by lightning and his ten children killed in a whirlwind. He would have said that all was natural and that the supposition of Satanic agency was a fanaticism. But God tells us directly that each one of these evils was inflicted by Satan, with his permission. So at the present time sickness, poverty, death or any temporal ill may come to the Christian, not as a punishment for sin, from God, but as a work of spiteful malignity from Satan. It is true that God will use it for good. That is the peculiarity of his government, that he brings good out of everything. The bullet that shot down our President seemed likely to throw the whole administration into the hands of spoils-seeking politicians; the present outlook is that that bullet shot the spoils system to death. I do not say that this is sure to be the event, but that this is the present outlook. If within twelve months the abuses in our civil service are reformed by an act that prohibits appointment or promotion on any other basis than competitive examination and that also forbids dismissal except for some adequate cause, the immediate reason for this great reform will be the fact that Garfield was shot down in a Washington railway station. Thus Satan blinded and impotent overreaches himself at every turn,

The military insanity of feudal lords destroys feudalism; the endeavor to prohibit the Bible, gives it a universal circulation; driving the Puritans out of England, a little island, spreads Puritanism over a continent comprising 11,000,000 square miles of territory; the endeavor to make slavery perpetual was a black abolition movement in disguise.

Christians overcome this enemy by the blood. They overcome. They are not swallowed up by the flood that the dragon pours out of his mouth. Satan often brings God's people to their knees and thinks he has them down, and so he has, but the child of God is stronger on his knees than anywhere else. At the moment when the dark fiends that watch his struggles—man against Satan—are shouting and clapping their wings over his downfall he rises from the knees to which their hard assaults have pushed him, strengthened and invincible. So, however the battle may seem to go the first half-day, in the end the Christian triumphs. Oh! my brother, has the contest been long and sharp? does it even now seem to hang in doubtful balance? Be of good courage. It is recorded in the book of God that they *overcame* him by the blood of the Lamb. Dost thou long after a pure heart, for a complete victory? Dost thou hunger and thirst after Christ's righteousness? *Be of good courage.* 'Tis the promise of God full salvation to give. Thou shalt not come from this battlefield with drooping countenance and heavy heart, but with waving banners and triumphant shout.

We triumph by the blood. This blood is in the first place an answer to the accusings of Satan. In the second, it is a warning against yielding to his temptations. In the third, it is a comfort under his buffetings. When the traveler is seized by brigands and hurried away to some mountain cave, he is a prisoner until the ransom is presented, then he is free. So the child of God, once a bond-slave of sin and an heir of eternal death, now can point to the blood of that Lamb of God that takes away the sin of the world. Without that blood the accusations of Satan against us would be unanswerable, but with it we are not ashamed. This thought was expressed by the Rabbis in the statement that Satan accuses men all days in the year except the day of atonement.

This blood also aids us in overcoming temptation. It makes us afraid to yield to it. If God has made so wonderful a provision for the pardon of sin, laying the punishment on his well-beloved Son, rather than allow *it* to go unpunished, and his *law* to be dishonored, what have I to hope if I refuse his mercy and continue in my sin? Not only so, but it takes away the desire to sin. When we can truly sing:

"By faith I view my Saviour dying
On the tree, on the tree;
To every nation he is crying,
Look to me, look to me,"

we have no desire to do evil. It is when we forget the blood of the Lamb that temptation is strong and the resisting power small.

Once more, this blood enables us to overcome the buffetings of Satan. There is an instinctive feeling in man's heart that it is enough for the disciple to be as his master, and the servant as the lord. So when we see the blood of the Lamb, the blood that streamed from back and head and hands and feet and side, we are strengthened to endure. When we are in trouble about what little we do or suffer for the truth, we are not looking at the blood. When we see that we talk of light afflictions that are but for a moment; we JOY in infirmities, necessities and reproaches. Oh, the precious blood of Jesus! "By this sign we conquer."

You have observed, however, that these victories of which we have been thinking are over self, over Satan's assault on us. Is there no victory over the assaults of Satan on others? Are we to sit silent and contented by while the great whirlpools of evil are continually swirling men down to a terrible eternity? Safe on the rock ourselves are we to listen unmoved to the cries of the perishing around? Not so did the Lord Jesus. Not so did the Apostle to the Gentiles. Not so did our brother [Baker] who to-day spends his second Sabbath in Paradise. Our nation is in rebellion against God. A Constitution in which his name does not occur flaunts defiance in his face. Secret lodges train men to atheism, perjury and murder. Dramshops pour their desolating floods over the fairest lands on earth, and thousands of gallant barks go to pieces on the iron-bound coasts of sin with every passing hour.

Will ye play, then? Will ye dally
With your music and your wine?
Up! it is Jehovah's rally,
God's own arm hath need of thine.

But what will you do? Raise an army and pour legions of steel-girt men on the hosts of evil? Alas! no; the world has never grown better by war. War may destroy an obstacle, but war cannot build. Shall I then frame a logic of iron into a rhetoric of velvet, and in captivating tones win the world to my side? Alas! no; they will not listen to the voice of the charmer, charming never so wisely. Men are not led into sins by their senses, but by their passions. They are not led out of them by reason, but by love. Laws are useful; God has ordained them. Savage hordes sometimes sweep away barriers that have obstructed the march of humanity for centuries, and the power to persuade is one that an angel might well covet. But the weapon that God permits men to use in their warfare against evil is *testimony*. Like a sling and a smooth stone in the hand of a shepherd lad, testimony brings to the ground giants before whom mail-clad armies fly like frighted kids. They overcome by their testimony. Oh! Christian heart that longest to do good, to help on that blessed kingdom into which thou hast entered, be content to be the voice of one crying in the wilderness. Think not that thou couldst do with wealth or civil power for the Redeemer's cause. These are of the earth, earthy. But testimony is of God. Jesus came into the world to bear witness to the truth. Speak out thy testimony then and God shall bless thy word to many hearts. Love not thy life unto death, but keep in sight the bloody cross of thy Lord and utter thy witness to the truth without fear, the blood shall save thee and thy testimony, under God, shall save thy fellow-men.

Prof. Kimball and the Free-will Baptists.

AN OPEN LETTER TO ELDER EZRA TUTTLE.

BUXTON CENTER, Me.

DEAR BROTHER:—I am prompted to address you on the subject of Freemasonry by reading an account of some transactions at the New Durham Quarterly Meeting, and especially those of a committee appointed by that body on the occasion of the trial of Rev. S. C. Kimball, as given in the *Christian Cynosure* of June 30th.

I espouse no one's cause for personal reasons, being but slightly acquainted with Eld. K. and not at all with the original merits of the case, but write simply in the interests of truth and righteousness.

I was especially struck with the course pursued in denying Eld. K. the opportunity of hearing the accusation and plea against him, made by yourself to which he had to reply in self-defense. I should have been scarcely more thoroughly startled and aroused had a clap of thunder suddenly broken in the clear sky overhead. When I was sure I had read aright I could not forbear exclaiming, "Shame on the New Durham Quarterly Meeting! Shame on that committee! Shame on Ezra Tuttle!"

Has it then come to this, that Free Baptist ministers, who of all men in the world should be models of frankness and fairness, will deny to a brother, an alleged offender, such rights and privileges as are accorded even to the worst of criminals in all courts of common law, that he stand face to face with his accuser and hear his accusation?

Who, I ask, cannot see in such an act a presumptuous blow at common justice—an arrogant assumption of unwarranted authority—a flagrant and fool-hardy insult planted in the face of both civil and ecclesiastical law?

Let me say to you, brother, that by such a course you are sacrificing the Free Baptist denomination to the spirit of lodgery; for an instinctive sense of safety will never allow an intelligent public to increase the rank and file of a denomination in which such violations of personal rights are generally tolerated.

I have a few words to say on Freemason religion. I have learned by experience that non-Masons need expect no fair dealing from lodge men in our religious organizations. In most cases of importance Freemasons or their sympathizers seek, and by hook or crook obtain, the control and secure their own ends. Can I doubt then that the New Durham Quarterly Meeting was packed with secretists, and that the committee for the trial of Eld. K. was purposely made up with a majority of such persons? I am personally acquainted with Masonic ministers who have lied to me—lied deliberately, squarely, basely, when the interests of the lodge were to come into account; and I now expect no better of them in the future than I have found of them in the past, and I have just as much reason to suspect the same of any other minister, so connected, as I formerly had of them. They are under such constant self-surveillance, there is such a tax on their ingenuity through fear of exposure, that they learn deception as an art. That was a fair specimen of Masonic honesty which prompted professed Christians in that conference to stand upon their feet to show that they were *not* lodge members, when in fact their membership was known. Were they ashamed when Eld. Kimball called their names and designated the lodges to which they belonged? I trow not. They were only doing their duty according to lodge religion. Caught to be sure, but caught in the way of faithfulness.

Oh, brother, did you not learn what kind of religion you were endorsing while you were climbing the Masonic ladder all the way up the Royal Arch degree? Did you never find out that Masonry demands falsehood when that is essential to success? that it is resolved on victory right or wrong?

About here Freemasonry is known to be an obstructor of public justice and a protector of criminals whenever its members are implicated. A wife murderer was helped to escape from the court-room window in the very hour of trial and spirited away out of the reach of the law. A grievous offender against United States law, who had, as every body knew, richly earned ten years in the State's prison, by being tried before a Masonic judge got one year in the county jail, and was pardoned out of that in less than six months by a lodge President, on the petition of Masons only, and it is said one of them was the very judge who sentenced him. It is known also that Masons have procured divorces unjustly through the aid of Masonic law officers; and since my residence in these parts we have had two such men (?) one living with his third living (pretended) wife, who presumed to claim a respectable stand-

ing in the Free Baptist ministry, and their names are admitted to the register.

But, I ask, what better can be hoped for when only murder and treason are excepted from the crimes a Mas'er Mason is sworn to conceal for his brother, and when even these are specially mentioned and included by the oath of the Royal Arch degree?

The light must shine until Freemasonry takes its true rank with slavery, Mormonism and Jesuitism, forming a grand quarternary of infamy which demons alone can favor. Already a voice from heaven calls, "Come forth, my people out of her, that ye have no fellowship with her sins and that ye receive not of her plagues."

You will say, brother, "This is strong language." I reply the time has come for words and acts on this subject to have a meaning. When Christian men are publicly and flagrantly denied their common and legitimate rights, and when Star Chamber courts can be instituted at the convenience of any self-appointed aristocracy at their absolute will; when clubs, brick-bats and revolvers are put into requisition to silence any voice that exposes ambushed villainy and counsels public safety, it is full time that every honest man should openly enrol himself on the side of liberty and righteousness, and ministers of the Gospel especially, give the trumpet so clear a sound that its notes shall not be mistaken.

With kindly and Christian regards toward yourself personally, but with uncompromising hostility toward all forms of organized and aggrandized secretism, I remain your friend and brother, O. F. RUSSELL.

THE MORGAN MONUMENT.

NOTES FROM LETTERS.—W. F. Hillman, Mantorville, Minn.—"Perhaps I can invest a trifle in the monument fund if its erection is postponed a year. Could not what is paid in be earning interest for a year?"

J. C. Shoenberger, Chicago:—"We are glad to see the interest in the monument gradually increasing. The official proceedings, in the purchase of grounds have caused a subterraneous murmur not unlike that of a distant earthquake. We remember several years ago to have heard it intimated that lodgery was dangerous, and several persons, among them Morgan, had fallen its victims. But the subject being quickly throttled as unfounded rumor, it was dropped. Now, however, the matter, backed up by something tangible, may get far enough to encourage investigation; which done the institution must go to the wall. And in so doing give life and liberty not only to church and state, but to thousands who are the unwilling subjects of a tyrant whose grasp is remorseless, and whose dominion is secured by terrors infinitely unworthy of Christian civilization."

RECEIPTS FOR WEEK ENDING JULY 30.

John Ball, 50c.; Joseph Huston 10c.; Wm. McCrary 10c.

Total, 70c. Grand total, $609.31.

—On Sabbath evening last Professor Blanchard preached a sermon of rare interest and power from the text, "Come out of her my people that ye be not partakers of her sins and that ye receive not of her sins." It was in answer to a request for an explanation why some good men are Freemasons and some bad men Anti-masons. It will appear in the *Cynosure* soon.

Reform News.

GOOD LETTER FROM BRO. TAPLEY.

COLUMBUS, Miss., July 21, '81.

DEAR BRO. K.:—I have lately received from the ladies' benevolent society of Streator, Ill., a barrel containing many valuable articles. The contents were divided with the brother as directed. It came at a time when we were well prepared to appreciate it. The articles were much needed and money to procure them could not be obtained. We were greatly cheered by this kind remembrance of our work and we return thanks to the friends and to the Lord who put it into their hearts.

The weather is very dry here and crops are being cut short. The tassels are dying on the corn stalks, and one side of the shucks. There is a prospect of scarcity of bread in some parts of the country.

I am still preaching regularly and scattering tracts. I find continually that these tracts are having a good effect. I often hear the remark, "I never belonged to a secret order and never will;" and those who have belonged to them are becoming much more able to discuss the subject without getting angry. There are, however, near me those who still oppose light and free speech concerning lodgery. My posters are often torn down and carried off or destroyed and some who profess to be with me in sentiment talk of "delay" and "prudence" and "policy" in this work. Christian friends, it would be more wise for a man to stand off and coolly talk of delay and prudence and policy when the fire was mounting to the roof of his dwelling than for us when we see the torrents of corruption, ungodliness and heresy pouring in upon the church through the flood-gates of secretism. "Stand up for Jesus." The destruction of the lodges is surely coming. No one need to doubt it. Make ready to see it. E. TAPLEY.

ELDER RATHBUN'S NEIGHBORS.

Reference has before been made to the good spirit shown by the brethren of Clarence, Iowa, in assisting Elder Rathbun while suffering from the assault of the lodge. The following resolutions published in the Clarence *Gazette* express in words what their kind services had already rendered almost unnecessary:

WHEREAS, Our brother and former pastor, Rev. D. P. Rathbun, was on June 21st last at the village of Kellerton, Ringgold county, Iowa, attacked and severely injured by a brutal mob, organized by that dark Satanic power that cries as the devils of old, "Let us alone," and

WHEREAS, True to the principles of secrecy the assassins made the attack from the rear and without warning, thereby faithfully practicing the lesson taught in the lodge by the farcial murder of Hiram Abiff; therefore,

RESOLVED, 1. That we as a church sympathize with him and his family in this sore trial, and pledge ourselves to stand by the right and resist the wrong.

2. That we as citizens of a professedly Christian and nominally republican government, pledge our untiring efforts in voice, votes, money and prayers for the maintenance of free speech and liberty of the press.

3. That we tender our sympathy and financial support to the extent of our ability to all our lecturers and degree workers, and that we urge all Christians, and especially Wesleyan Methodists, to a renewed and redoubled effort in pulling down the secret empire of Baal.

J. M. KENT,
J. B. NORTON,
S. G. FRINK,
Committee.

Done at Dayton chapel, Sunday, July 17th, 1881. J. B. NORTON.
Sec. Church meeting.

Correspondence.

THE LODGE OWNS THEM.

[Extract from a private letter to a friend in Indiana from Kansas.]

"Mr. Varney, a Campbellite preacher here, was cutting wood and hauling it to Oberlin, eight miles distant, to get the necessaries of life for self and family, when I came out here [two or three years since]. The drouth came on; he got everybody he could here to sign a paper recommending him as an honest man; got the county seal on some paper; published pleas for help in the church papers; had money sent to him to relieve the destitute. He now has the best furnished house, seven head of cattle, thirteen hundred dollars in the Oberlin bank, and went on a visit to Missouri a short time since with one thousand dollars in his pocket—all been sent to him in registered packages from the Campbellite church, rides in a two-horse buggy, and the people all mad at him of course. He is an Odd-fellow wearing three links. It's the style now-a-days to publish every mean thing professors of religion do, and then add that they were members of such a church, and never say whether they were lodgites or not, and I have noticed for several years that all the scandalous cases that I have known, the parties have been members of some lodge, and where people profess and hold to two religions, one in the lodge where Christ is rejected, and they trying to climb up some other way, and one in some church where Christ is preached, and they prove recreant to honesty and good morals, I protest that it is not fair to lay all such at the doors of the churches. They properly belong to the lodges."

THE LINE OF BATTLE.

BLANCHARD, Iowa, July 21, '81.

EDITOR CYNOSURE:—We notice the Chicago *Inter Ocean* is undertaking to champion the cause of secret societies. It has been devoting several columns in the daily recently to the vilest misrepresentation of President Blanchard and the *Cynosure*. It is a sure indication that our fire is taking effect when the enemy winces and wheels out its batteries to reply. But the *Inter Ocean* either intentionally falsifies or else it is lamentably stupid and muddle-brained in regard to the size of the job it has undertaken. It acts the part of the foolish king who, in going to war, does not sit down and consider how with ten thousand it is going to meet him that cometh against him with twenty thousand. For example, the *Inter Ocean* says, speaking of Dr. Blanchard, "What man of note, what godly, truly pious man, is numbered in his hosts? None! a lot of old women in the 'rural deestricks' whose knowledge of lodgery is derived from Blanchard's scurrilous sheet, and one or two unknown, half-educated country preachers, comprises the rank and file of this mighty opposition." Now we have swept but a small portion of the battlefield on which the friends of light are engaging these powers of darkness, but through the smoke of conflict we can discern these forces:

First, there is the Wesleyan Methodist church, numbering about 20,000 members and 250 ministers. This body is characterized for their intense zeal in the cause of Christ, and they are leaders in every reform movement. Beside them stand the Free Methodist church, almost as strong in numbers and influence. These two bodies are combining their main strength in combatting oath-bound secrecy, and they are mighty men in war.

Next there are the Covenanters, numbering over 10,000 members and 107 ministers, who are uncompromising in their opposition to secrecy. At their synod in Pittsburg in 1871 their ministers and elders stood up and, with uplifted hands, took a solemn oath that they would stand by each other in the conflict with secretism. This is the body of which Parker Pillsbury, in warning the liberals of Ohio, said: "They have never been known to beat on their drum heads the hollow sound of retreat."

Next we see the United Presbyterians, 82,000 strong, led by 693 ministers. Both these bodies are well organized and are unanimous in their opposition to secretism. In addition to these there is an increasing number in all the churches who constitute the reserve force and stand willing and ready when the fight bulges out toward them to fall in line. Such papers as the *Cynosure*, of Chicago, and *Freeman*, of Albany, Missouri, [The names of

over fifty papers opposed to the lodge occur to us; of course they cannot all be printed.—ED] go into thousands of homes in our land, and are read by tens of thousands of readers; and these papers are specially devoted to waging war upon secret societies.

Then in addition to these there are many colleges, such as Wheaton, Westfield and Monmouth, of Illinois; Avalon, of Missouri; Wasioja, Minnesota; College Springs, of Iowa; Oberlin and Concord of Ohio, and Geneva and Westminster of Pennsylvania, all centers of educational influence, in opposition to secrecy. Instead of the bulk of this opposition being a few old women and half-educated country preachers, we find that the most devoted and talented ministers in all our evangelical churches are enlisted in this war. Among them such names as D. A. Wallace, D.D.; H. H. George, D.D.; Dr. A. M. Milligan, Prof. J. R. W. Sloane, and a host of others we might mention, together with such men as Daniel and Noah Webster, Wendell Phillips, Charles G. Finney, D. L. Moody the Adamses, John Quincy and Charles Francis, and others—men whose names are a household word.

Now when the *Inter Ocean* thus falsely attacks the men who represent the best influence in the country, and lends its influence to aid such despotic oath-bound conspiracies against society as Masonry, is it not high time that every friend of truth and liberty should withdraw his support from such a paper? Every subscriber is taking so much stock in an institution that is an ally of secretism. Let the lines be drawn and all the friends of light take their position and beware of giving aid or encouragement to an enemy. Yours for the war,

M. A. GAULT.

WHAT WOULD BECOME OF THE CHURCH?

SARPY CENTER, Neb.

TO BRO. J. J. GALLAHER:—If I may be permitted to review your article, I will notice your question. You ask, "Should all the anti-secrecy element withdraw from the church, then who would constitute the church?" You answer, "the disloyalists, of course."

"Fear not, *little* flock." To "come out from among them" alone will cause one to chase a thousand. The church is God's obedient people. "My sheep hear my voice." They may be scattered and robbed of earthly treasures, but a company of backsliders who have forsaken the right way, though calling themselves the confederacy, and of such a majority that the vile persons can not be turned out, is *not* a church of Christ. The 180 of whom you speak are the visible church, and those who stay in the old organization are so beclouded by the smoke of the incense Baal, that it is difficult to see their candles, just going "under a bushel." I have known men who chose to stay by the money in an old pro-slavery church, to lose all their reform influence forever, and their wicked brethren using them to hedge up the path of the seceders. But, by the blessing and power of God, the world moves heavenward to-day, by the influence of the principles of the come-outers. Is not God able to bless our little tenth and oversee the affair of the abundance of the transgressors who flourish as a green bay tree? The disloyal are not the church of God. The willing and the obedient shall eat of the fruit of the land, and they are the inhabitants of Mount Zion, the redeemed, the church of the living God. Do not let Christians connect worldly prudence and policy with duty. "Honesty" towards God (whose are all things) "is the best policy," and when a (so-called) church has done all the work for God that can be got out of it, it is no longer a lovely dwelling. It has finished its mission. Let us leave it, lest we become contaminated. If a costly farm has become petrified, it is best to move off of it. The Sword of the Spirit which is the Word of God is better than all the munitions of war and revenue of which you speak. "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified, but he shall appear to your joy, and they shall be ashamed."—Isa. 66-5.

HANNAH D. CHAPMAN.

NOT IN DEBT.

PORTLAND, Oregon.

It happened on this wise: I was lately where the assessor was at his work. According to law he asked for the amount of indebtedness. The husband being absent the wife was attending to the business. Asking her brother to assist her he suggested the store-bill. She said: "Thank you, sir; we don't owe any bill at the store." The fact was, they had purchased goods and her husband had secured a contract to work it out, so in her estimation they were not in debt. Labor was not debt to her.

Now the application:

It appears to me that this illustrates the position of the nullification party in the United Brethren church. At the late General Conference one of their representatives offered, in lieu of principle, their "feelings, opinions and position." These were offered as the *only* substitute, and were accepted by the Conference. I say *accepted*, because they were retained on that basis, without reproof or objection, as a conference; and so were given to understand that their "feelings, opinions and position," were cherished as more sacred than principle. Ought not these brethren to love the conference that would do so much for them? Indeed, there seems to be much of the mutual in it.

Now let any one ask a nullificationist to live up to the principles and rules laid down in their discipline and they may tell you, "Thank you, sir; we are not in debt. We have a contract to work it out." THOS. C. HAINES.

OUR MAIL.

Jno. B. White, Chandlerville, O., writes:

"On the 30th of December last Samuel White, who had been a subscriber to the Cynosure from its first existence, was taken to his long home. * * I have been a reader of the Cynosure during all these years in which my father supported it, and I feel that I cannot do without it. I wish to throw what little influence I may have, at least in a quiet way, into the work in which you are engaged. There is much need of light upon the subject of secrecy in this neighborhood, in this land and in the world."

Bro. Josiah Shaw, Eau Claire, Wis., writes as follows:

"What can be done for Eau Claire I don't know. There are but two of us that are called fanatics, and we have but little means. Secretism has its own way. Eau Claire is a fast city—milk and ice carts, fruit and lemonade stands, meat shops, beer gardens, balloon ascensions and saloons are in full blast on Sundays, business is good, and the everlasting dollar is king."

A very precious text oftentimes for the few of us who are called "fanatics" even by relatives and sneered at for the fewness in numbers of those who openly attach themselves to the anti-secrecy battalion is this: "Not by might, nor by power, but by my Spirit, saith the Lord." Another is that in which Christ thanks the Father that he has "hid these things from the wise and prudent" of this world, "and hast revealed them unto babes." And "one of you shall chase a thousand, and two put ten thousand to flight," fits just exactly to the case in hand. The faithful, careful, earnest work of one or two "fanatics" trusting in the Almighty and in the power of his Spirit will just as surely overcome the thousands and ten thousands as that Spirit of the Lord God Omnipotent gives them their commission to labor.

From Eliza C. Witherspoon, Virginia, Bates Co., Mo.

"My mother and I think we cannot do without the Cynosure, so you may send it another year. You have our prayers in the cause you advance."

Rev. David Hinman writes from Southington, Conn., as follows:

"A Masonic minister of one of the prominent churches of W., made the remark that members who chose to speak against Masonry were at liberty to worship by themselves. About twelve withdrew from the church, hired a hall, with Eld. J. L. Barlow to minister to them in the Word. This is the result of mission work, a constant, speaking protest against the unfaithful minister who preferred the pomp, the vain show and the gifts of Masonry. * * There are at least three distinct standpoints from which Masonry may be opposed—the religious or moral, the social and the political, and from each of these the warfare should be waged. * * The price of our national and Christian liberty is eternal vigilance. Jefferson has truly said that 'The social is the parent of the political.'"

Jos. Fordice writes from far-off Knight, Marion Co., Oregon, expressing his approbation of the Cynosure, and says:

"The tickets you sent me did not come to hand till the week after the election and there was no ticket in the county; but my heart is with the cause, and if I live to another election I shall vote that ticket."

We are glad to record such expressed determinations as that, and the more the better. Given a few hundred thousand such and the political power of the lodge will be broken.

Lorenzo D. Brown, Montmorenci, Ind., sends a bugle-note of cheer, as follows:

"The lecture here recently given us by Dr. S. L. Cook is having the desired effect. One more course of lectures here this summer or fall will put Hiram Abiff past all hopes of a resurrection—and the lectures are coming. If some friends from a distance could help compose the audience it would have a good effect."

James Wilkison, Quincy, Logan Co., O., writes:

"I am praying that the time may soon come when secretism will be wiped out, and that all its abominations may cease forever."

Sabbath School.

LESSON VII.—August 14.—THE RED SEA.

SCRIPTURE.—Exod. 14:19-27.

NOTES.

"The pillar of the cloud." See chap. 13: 21, 22; Num. 9:15-23. This pillar of fire and cloud was the visible emblem of the presence of God. It was the same as the Shekinah, or glory, which appeared in the tabernacle (chap. 40:35), and afterwards in the temple (1 Kings 8:10). See also Isa. 6:4; Rev. 15.8. There were not two pillars, one of flame and another of smoke; but there was one column of fire mingled with smoke, the fire showing by night, and the smoke showing by day. There is no possible natural explanation of the phenomenon. "The Lord himself did for the Israelites by preternatural means that which armies were obliged to do for themselves by natural agents. Passages are quoted from classical writers which show that the Persians and Greeks used fire and smoke as signals in their marches. Curtius describes the practice of Alexander, who gave the signal for departure by a fire on a tall pole over his tent, and says, 'The fire was seen by night, the smoke by day.' Vegetius and Frontinus mention it as a general custom, especially among the Arabians. The success of some important expeditions, as of Thrasybulus and Timoleon, was attributed by popular superstition to a divine light guiding the leaders. To these well-known instances may be added two of peculiar interest, as bearing witness to a custom known to all the contemporaries of Moses. In an inscription of the Ancient Empire an Egyptian general is compared to 'a flame streaming in advance of an army.' Thus, too, in a well-known papyrus, the commander of an expedition is called 'a flame in the darkness at the head of his soldiers.' By this sign, then, of a pillar of cloud, the Lord showed himself as their leader and general."—Speaker's Commentary.

"A wall." It is not meant that the law of gravitation was suspended, and the waters rose in a perpendicular wall. The meaning is, that the impassable flood on either side served as a wall of protection (see Nah. 3:8).

"His chariots." The Egyptian war-chariot is frequently depicted on the monuments. "It is commonly a small box, mounted on two low wheels of six generally round spokes, of such small dimensions that it allows to the one warrior who occupies it scarcely more than standing-room. It is generally drawn by two horses adorned with rich trappings; a third ran often at their side to be in readiness should one become disabled. The warrior in full arms (with a bow and arrows, or a javelin and kind of reaping hook) stood erect in his car; the reins were fastened around his waist, and he thus governed the horses by the movements of his body; and even Egyptian officers of distinction and sons of kings managed their own cars, and sought a particular fame in excelling in that art. It is, however not improbable that these chariots had often room for two warriors, and in the manner of the Homeric war-chariots, or those of the Romans, were driven by a charioteer, whilst the warrior

could with greater safety and firmness direct his whole attention to the combat. In later centuries the Egyptians remained so renowned for their battle-chariots, that the Israelites, for this reason, sought their alliance against the Assyrian and Chaldæan invaders (2 Kings 18:24; Isa. 31:1; Ezek. 17:15)."—Kalisch. Such chariots were almost irresistible by infantry (Josh. 17:16, 18; Judg. 1:19; 4:3), and were therefore greatly feared by the Israelites on this occasion (ver. 10).

"His horsemen." "Though Egyptian horsemen are rarely found on any monuments, they are too frequently and positively noticed in sacred and profane history to allow us to question their employment; and an ancient battle-ax represents a mounted soldier on its blade. At Jacob's funeral a great number of chariots and horsemen are said to have accompanied Joseph (Gen. 1:9); horsemen as well as chariots pursued the Israelites on their leaving Egypt (chap. 14:28; comp. 2 Kings 18:24); the song of Moses mentions in Pharaoh's army the horse and his rider (chap. 15:1); Herodotus also represents Amasis on horseback in his interview with the messenger of Apries; and Diodorus speaks of twenty-four thousand horse in the army of Sesostris, besides twenty-seven thousand war-chariots. Shishak, the Egyptian Sheshonk, had with him sixty thousand horsemen when he went to fight against Jerusalem (2 Chron. 12:3); and mention is made of Egyptian cavalry in other parts of sacred and profane history as well as in the hieroglyphics, which show that the command of the cavalry was a very honorable and important post, and generally held by the most distinguished of the king's sons."—Wilkinson.

"In the morning watch." In early times the Hebrews divided the night into three watches, so called because the watch was changed at the end of each of them. In later times they adopted the Roman practice of dividing the night into four watches (Mark 13:35).

"The Lord looked." Probably by this is meant lightning (Gen. 4:4). Although there is no hint of anything of the kind in this account, unless it be in this expression, the ancient belief was that the passage through the sea was attended by a terrific thunder-storm (Ps. 77:17, 18; Hab. 3:11).

"Took off their chariot wheels." This rendering is generally accepted; but the Septuagint renders the word "bound," or "clogged;" and it may mean simply, caused to disappear. Whatever it was that was done, it was probably the deep sand of the treacherous lake or gulf that did it, swallowing up the wheels, or clogging them, or even wrenching them off entirely.

"Overthrew." Literally, shook down, that is, destroyed; or the word may be taken literally, shook off the riders from their horses and chariots; but the general meaning is to be preferred. The suggestion that Pharaoh himself was not destroyed is contrary to the Scriptures and to the probabilities based on Egyptian customs, and would never have been thought of but for the difficulty of reconciling such a catastrophe with the silence of the Egyptian monuments and records with reference to any such disaster. Egyptian custom required that the king should be at the head of his army; and the Scriptures certainly seem to assert that Pharaoh perished there (vers. 8, 10, 28: Ps. 136:15.) "Thus the Israelites were baptized to Moses in the cloud and in the sea (2 Cor. 10:2). When they left Baal Zephon, they were separated finally from the idolatry of Egypt; when they passed the Red Sea, their independence of its power was sealed; their life as a nation then began, a life inseparable thenceforth from belief in Jehovah and his servant Moses, only to be merged in the higher life revealed in his Son."—Speaker's Commentary.

The Destruction of Pharoah.

The traditional, and until recently universally accepted theory is, that the Israelites took a southeastern route on leaving the land of Goshen, and were intending to enter the peninsula of Sinai at some point considerably north of the Red Sea; but that, in obedience to the divine command to turn, they followed down the western arm of the Red Sea, now known as the Gulf of Suez, keeping on its western, or Egyptian side; and that it was this movement which led Pharaoh to think they had lost their way, and had fallen into a trap between the sea and mountains, where he could easily overpower and recapture them, and therefore he pursued them. It is believed that it was through the upper end of this Gulf of Suez, that a passage was made for the Israelites.

Recently, however, an eminent German scholar, Dr. Henry Brugsch, following in the footsteps of two other scholars named Unruh and Schleiden, has presented a new explanation. Its claims to consideration rest, not only upon the fact that it satisfactorily explains every circumstance in the history, while at the same time in accord with every word in the Scriptures, but also upon the fact that it is not a mere theory, but is the result of a lifetime of study of Egyptian papyri and monuments, and of personal examination of Egyptian localities, by one who is recognized as a superior Egyptologist, and who has enjoyed every advantage for the study of Egyptian antiquities. More than three thousand ancient Egyptian geographical names have been collected and identified by Dr. Brugsch and among them every one of the names mentioned in the account of the exodus. "Succoth," or tents, so called because its marshy ground, covered with water during the winter, could not sustain permanent dwellings, and was perpetually roved by nomad tribes, was the vast district lying between the district of Rameses and the Mediterranean. On its southern edge, about one day's march from Pi-Rameses, toward the east, or on the direct road to Palestine, was the fortress called Segor, or the "barrier" of Succoth. One day's journey farther toward the east on the Pelusiac arm of the Nile, and therefore at the edge of the Egyptian desert, was a double fortress called Etham, meaning "fortress." One day's march farther still in the same direction, was Migdol, which is a Semitic word meaning "tower," having Samout for its Egyptian equivalent. The ruins still called Tell-es-Samout mark the place. The identity of this route is singularly established by a letter written by an Egyptian scribe more than three thousand years ago on papyrus, and now preserved in the British Museum, in which the writer speaks of a journey which he took from Pi-Rameses toward Syria, in which the first three stations are named as "the barrier of Succoth," "Etham" and "Migdol." But this route does not lead to the Red Sea, but toward Palestine, along the coast of the Mediterranean, but somewhat inland. Therefore when Pihahiroth is described as between Migdol and the sea, it must be the Mediterrrnean Sea that is meant. Now, between one and two days' journey to the northeast of Migdol, on the road toward Palestine, there are two long narrow lakes, divided from one another and from the Mediterranean by narrow strips of land. Along this narrow natural causeway passed anciently the only road to Palestine. The lakes are now almost filled up; but formerly they were extensive, and filled with weeds and rushes. They were regarded as very dangerous; for the winds from the desert were apt to bring quantities of sand, which lodged upon the weeds and sometimes completely covered the surface of the water; and, if the hapless traveler chanced to stray from the narrow road, he found himself, before he knew it, sinking in this treacherous and bottomless abyss. It is a matter of history that the Persian king Artaxerxes lost a considerable part of his army in this trap. The first of these lakes was called Lake Serbonis, and is alluded to by Milton where he speaks of the "Serbonian bog....where armies whole have sunk." The common name for the lakes was "the gulfs;" and the Egyptian word for gulf is Khirot, which appears in the name Pi-ha-khiroth, "Pi" being the Egyptian word for "city," or "place," and "ha" being the article "the." Pihahiroth then means, "the place of the gulfs," and belonged to the entrance into the narrow road between the lakes and the Mediterranean. This identification is made still more certain by the identification of Baal-Zephon with a sanctuary of Baal at the other or eastern extremity of the narrow pass, sacred to Baal-Zephon, or "Lord of the North," who was here worshiped as the great bird-catcher of the lagoons, and is expressly named in Egyptian documents as the "Lord of the Khirot," or gulfs.

When, therefore, the Israelites were overtaken by the Egyptians, they were encamped at the western end of this narrow road between these lakes and the Mediterranean, at Pihahiroth, and with Baal-Zephon before them at the other end of the pass. At the command of Moses the Israelites pressed forward along the narrow road; and at the stretching out of his rod a strong wind began to blow from the southeast. This wind at once swept back the waters of the Mediterranean, piling them up, as strong winds always do the waters over which they sweep, and so made the road broader and at the same time it brought from the desert clouds of sand, which covered up and hid the lakes. All night the throngs of Israelites pressed along the narrow path; and it was not till almost morning that the last of them emerged from the defile. Meantime the Egyptians attempted to follow them; but they were blinded by the darkness and storm, and strayed from the track, and found their wheels dragging heavily, and their chariots sinking in the sands of the fatal morass. In their alarm they tried to turn and flee; but at that moment Moses stretched out his rod, and the wind shifted and came from the opposite direction, and the waters of the Mediterranean poured over the pass and the lakes. With the wind in that quarter the water often rose very high at this place. Strabo has recorded the fact that on one occasion in his own time the road along the strip of land between the lakes and the Mediterranean was covered so deep that it was practicable for vessels. This explanation of the event deprives it of the character of an event produced by the suspension of the laws of nature, but it leaves it as miraculous as ever.—*Pilgrim Commentary.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, Aug. 4.—As the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all nations. Isa. 61:11.

Friday, Aug. 5.—Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus. Heb. 6:19, 20.

Saturday, Aug. 6.—The Lord shall be unto thee an everlasting light, and thy God thy glory.. Isa. 60:19.

Sabbath, Aug. 7.—Christ our passover is sacrificed for us. 1 Cor. 5:7.

Monday, Aug. 8.—God be merciful unto us, and bless us, and cause his face to shine upon us. Ps. 67:1.

Tuesday, Aug. 9.—I have set the Lord always before me: because he is at my right hand, I shall not be moved. Ps. 16:8.

Wednesday, Aug. 10.—I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up among the grass, as willows by the water courses. Isa. 44:3, 4.

—A Roman Catholic paper says, that had the church retained all her children, there should now be in the United States from 20,000,000 to 25,000,000 members of that church, whereas there are now less than 7,000,000. It attributes the great loss to the influence of the public schools.

The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 4, 1881.

THE EDITOR of the *Cynosure* started for the East on Thursday afternoon last on business connected with the reform and with Wheaton College. He expects to visit New York, Boston and other points in New England and may spend a week at Saratoga. He is accompanied by his son, C. L. Blanchard, of this city.

THE NEEDS OF THE SOUTH.—Bro Hinman spoke on Sabbath morning in the College chapel, Wheaton, on the work of the National Christian Association in the South, to which he is now giving his energies. This subject has been pretty fully discussed in the *Cynosure* for a year or two, until there would seem to be little left to be said, but Bro. Hinman's discourse seemed, from the clearness and force with which he set forth the case, to be like a new revelation of a condition of things of the deepest interest to every patriotic and Christian American. He can hardly employ his time to better advantage than by visiting the Northern churches and repeating this discourse. The interest of these who have a real care for the welfare of the black race could not fail to be enlisted. Before Bro. Hinman goes South again in the fall we want to urge the churches of the Northwest to secure a repetition of this discourse. Write him at Wheaton.

EDITORIAL CORRESPONDENCE.

BROOKLYN, N. Y., July 30, 1881.

DEAR CYNOSURE:—We stopped at Niagara on the Canada side. Forty-three years ago I visited the Falls, on the American side, with my young wife, then on our way to our home in Cincinnati. Now I was there with our youngest son, a lawyer in Chicago. I did not before visit the "Burning Spring," which pours, out of a crevice of the rock a mile or so above the Falls, one hundred gallons of water in a minute into the great river. The water emits an inflammable gas which burns readily, when touched by a lighted taper, a rare and beautiful phenomenon. Table Rock has fallen since we were at the Falls, and the rocky ramparts over which the green deluge pours, have been breaking and crumbling away, sensibly increasing the wall of rocky fragments visible above the water at the foot of the fall. And these with the steady march of improvement and population in the vicinity, with the truly English tariff of charges now established for seeing the natural wonders of the place, are all the changes which have occurred since my last visit, forty years ago. Indeed, the whole face of the country seems renovated and changed as one glides over it. We came by the New York and Erie route, and the beauty of the diversified landscape, the large white farmers' palaces, relieving the universal green along the route, gives an impression of the magnificence and wealth of the country, which explains why Satan is striving for it so.

On the cars a railroad conductor from Kansas City, was bringing his whole family with some additions, to visit their relatives in central New York. His father, 76 years old, was of the family party. He lived near where poor Morgan was seized, and was 21 years old when that event took place. He was a Congregationalist and an Anti-mason. But his son who was with him was a member of the lodge and apologized for his father as "rather old fogy." The son's Masonry, however, did not save him from being robbed of all his money by Southern secessionists, who were, almost to a man, members of the lodge. He had saved $1400 in gold, and was railroading in the South when the war broke out. They required him to invest his gold in Confederate currency, which was then nearly, and soon wholly, worthless. He declined to do it and they took his gold from him; "on the square" of course and in Masonic brotherly love.

J. B.

WHO TRIED TO KILL RATHBUN?

A letter from Mt. Ayr, Iowa, informs us that on Thursday last the trial of Gale, the saloon ruffian who struck Elder Rathbun the first blow, came off. Plenty of evidence was given making a clear case of assault with intent to do great bodily injury, but the mayor of Mt. Ayr, who is an Odd-fellow and aspires for a nomination to the State Legislature, *discharged the prisoner!* So, after all, nobody tried to harm Rathbun. The trouble with his clothes, which were thought to be covered with mud; with his head, which seemed bloody; with his limbs, which seemed so terribly bruised that he could hardly move; with his stomach, which people thought vomited blood and could retain nothing but the lightest nourishment—all this was pure moonshine. The witnesses were all crazy. Nobody threw eggs. Nobody got up a fight. There are no Masons in Kellerton. Elder Smith never was there, nor Rathbun. There is no such man as Rathbun any how.

The poor Hiramites who have been worrying their stuff through the Mt. Ayr and Clarence papers began to beg for mercy too soon. They attack Bro. Layton for saying they had anything to do with the fight and threaten to prosecute him for slandering the virtuous lodge. "Ed." Gale was the only one who was to blame, and he is not a Mason but the son of a United Brethren preacher. If this is true, Ed. Gale is quite numerous in Kellerton; there are some dozen of him.

What after all does this commotion mean? Did Elder Rathbun go to gather a writing school or establish a law office or open a saloon — which? And was the town already so over-stocked that it was necessary to drive him out with a mob of writing masters, lawyers and grog-sellers? If he did not come to attack the lodge, Masons and Odd-fellows had no interest in the matter, of course, and Gale beat him because he went to a decent grocery for a lunch instead of to his saloon. If the lodge had nothing to do with it why didn't he attack the grocer instead? The activity of these oath-bound defenders of murder from the miserable Gale to the hardly less miserable editors of the Mt. Ayr *Record* and Clarence *Gazette*, to stab Rathbun and protect their dear lodge from public comment makes the motive of the Odd-fellow mayor only too apparent. The secret lodges of Iowa must bear the odium of this villainy and of the disgraceful efforts to shield it. *And they shall bear it*, twist and lie as they may.

"HELP THOSE WOMEN."

An excellent Christian woman in one of our northern Illinois towns earnestly asked the other day: "What shall be done to increase the circulation of the *Cynosure*. There are thousands who should be reading and accepting its truths. Would not Mr. —— give up his time to the work and get 500 subscribers?" This godly mother, whose eye looked forward to the years to come when her own children should be meeting this enemy of God and man, foresees to what power the lodge may come and what calamities impend over the nation and the church of God because of it. Another Christian woman of like spirit and faith writes as below from Maine, and from hundreds more the same voice might be heard. They are right in their estimate of the enemy's power and in the value of the *Cynosure*, under God, against it. We ask them to keep on writing and praying. Their effort cannot be profitless. Husbands, fathers, brothers, "Help those women!"

"I have reason to praise the Lord that the *Cynosure* has been in our family three years, and accomplished wonderful things for us. It is a real 'eye-opener.' We could not get along without it. Every one I read I wish that such and such a minister or deacon could read it, it might open their eyes as it has mine.

"I love the reform cause, and have been asking my Master how and what I can do to help? I have come to this conclusion: I will send a few copies to some one, then invite them to subscribe. If they do not care to do so, but at the same time will read the paper if they can have it free, I will send it myself to them. I feel as though I could not make a better use of the money; and although money is a scarce article yet I believe I can economize so as to send the *Cynosure* to a few. How I wish all the ministers could have it. I know of one who has taken seven degrees in Masonry and confessed 'there was no Christ in it.' He must have the *Cynosure* and read and know what is going on. I have been studying Webb's Monitor and Macoy's Cyclopedia. I never knew before what a system of heathenism Masonry is, a real copying of heathen rites and ceremonies. No wonder that, like Baal's prophets, our Masonic brethren pray for the Holy Spirit to come down without avail. I see it all, and I must do something to open their eyes. Oh, the judgment, the judgment day! What a revelation will then be made!

"No one seems to say anything in regard to ladies belonging to the N. C. A. I for one think it would be an honor to be numbered with such a body. Do not care about the management of business: it is well managed now. I shall work with the N. C. A., whether a member or not. F. M. M."

—The latest news from Elder Rathbun is that he is slowly improving. For this we are humbly grateful to God, who will, we trust, preserve the life of a good soldier of Jesus Christ yet longer for the warfare of earth. Among the touching words of sympathy come these from a noble Massachusetts woman, whose husband writes: "Mrs. P—— wishes me to send Bro. Rathbun five dollars for his wife or children that they may know, although they are far away from us, they are not forgotten in our prayers, and this small token of friendship will be some evidence of that remembrance."

—We learn that the committee appointed by the N. C. A. Board to consult with Prof. E. D. Bailey for work in New England is arranging with him for a year's labor beginning with the first of September next, with, we presume, the understanding that the wishes of friends in that section are to be considered. One of the wisest and most earnest of these writes from Worcester: "I am anxious to have some one among us this coming fall and winter who is not afraid of constant work in the field of our Lord, to open the eyes of the blind if possible, and from what you say I think Bro. Bailey is the man."

—Bro. E. Mathews is continually at work, although word from him does not come across the lake to us as often as we could wish. He has lately been lecturing and a report may be expected soon. He does not speak at great length in his letter on another page of his combat with a mob and final victory, but all who know Bro. Mathews know that he would give up the position of non-resistant as the only way out of trouble. He would not allow the cause of Jesus Christ as represented

in his person to be made an anvil for a lot of villains. Bro. Mathews is ready to lecture on every occasion when other duties permit.

—During Bro. Hinman's recent visit to Hoopeston, Ill., Bro. Houston, the pastor of the United Presbyterian church, invited him to preach on the Sabbath, to which he consented if he might also lecture on the relation of the lodge religion to the true on some succeeding evening. The pastor was pleased with the plan, but met with a rebuff from some of the leading members, who for some reason or other opposed it. We earnestly advise these brethren to read carefully an editorial in the *Instructor* a while since on the same topic, also the sermon of Bro. Brownlee which was reprinted last month in the *Cynosure*. They need light on this subject. Will the *Instructor* and *United Presbyterian* give them more of it?

—The *Inter ocean*, in its frantic effort to prevent the sale of the revised Odd-fellow book and the success of the *Cynosure*, flies to the Romish altars and the tobacco-sellers for help. Jesuitry, tobacco and the lodge grow well in a litter together and the *Inter-ocean* may suckle them—and if the Republican party sits for the picture given by that paper, it might be thrown into the kennel along with them.

The Secret Empire.

—A hair-brush man takes much pains to print in a Chicago daily, in connection with his advertisement, a letter from Geo. Thornburgh, speaker of the House of Representatives, of Arkansas, also "Grand High Priest, Royal Arch Mason, and Past Grand Master of Masons of Arkansas." Those brushes were no doubt made to be sold.

—T. ½T. Gurney, another Past Grand Master, High Priest, etc., and, by appointment of another high Mason, city official of Chicago, has been checked in his well-known habit of officious intermeddling. The Commissioner of Public Works having become tired of Gurney's pragmatical bother in his department, it is said, informed his Masonic highness that there had been enough of his interference, and that his ambition to control everything must be curbed in one direction at least.

—A Boston company is preparing a directory of the 367 Masonic and 237 Odd-fellow lodges of that State, with all the other orders, and says in a circular: "The inhabitants of Massachusetts belong to secret societies more generally than those of any other State in the Union. Nearly every business man belongs to one or more secret organizations, and at least one-half of the male inhabitants of the State are members of some order. Since the "Insurance Orders" have become the fashion admitting ladies, their membership has largely increased, the ladies constituting at least one-third of the membership. There are now in Massachusets over 1700 secret societies with a membership of over 200,000." The vote of the State is about 260,000. The friends in that State have a great work, but a greater Helper by whom they will prevail.

—The "National Council" of the "Junior Order of United American Mechanics" met in their twelfth annual session at Haverhill, Mass., lately. Their constitution was amended to declare the purpose of the organization to maintain the public-school system of the United States; to do all in its power to prevent sectarian interference with that system; and to uphold the reading of the Bible in the schools. It was also decided to change the name of the organization to "Independent Order of Americans." The half-breed Hiramite, young-man-who-takes-care-of-the lodges, in the *Inter-ocean* will rejoice to see men calling themselves Americans uniting under the oaths of secrecy to secure such estimable objects. But Satan does not cast out Satan, neither can the lodge system build up American or Christian institutions to which it is by nature opposed. God alone, who makes even the wrath of man to praise him, will get glory to his name through these orders before he utterly destroys them, even as he did with Pharaoh.

—The annual meeting of the "National Encampment of the Grand Army of the Republic" met in Indianapolis in June. The officers report the total membership Dec. 31, 1880, to be 60,678, a gain during the year of 26,859; deaths reported, 596; discharged, 336; transferred, 892; suspended, 897; dishonorably dismissed, 89; dropped 932. The available assets of the encampment foot up to $9,239.78. This order following the seductive influence of the more potent lodges has taken steps toward the construction of a back kitchen for women "auxiliary" to the G. A. R. In this city all the use the lodges of this order have for women is to get them to their weekly dances. Perhaps the order supposes that some assistance will in a few years be rendered by them in manipulating local politics, which is its chief business.

—The Freemasons are undertaking the business of furnishing amusement to the people. Last year they tried it in Chicago with Mr. Gassette as ring-master. He has given up the business. A few weeks ago the Louisville lodges took it up. Their entertainment included only a very insignificant lodge display, but was largely military drills, bycicle races, base-ball games, and a brass-band concert. The Knight Templar performance was put down in the dispatches as a "stupid display."

—"Secret society literature runs largely to mutual admiration."—*Inter-ocean.*

—In contrast with the figures in one of the notes above, a late semi-annual report of the secretary of the Massachusetts Grand Lodge reported 150 lodges in the State with 23,218 members. There was an increase of just 60 Entered Apprentices in that report.

—The Grand Lodge report of New York for the year ending April 30, 1881, gives the number of lodges in that State as 697, of which two were new, with 70,732 Master Masons. There were 2,694 initiations into the first degree, and 4,029 were suspended for N. P. D. (non-payment of dues). *The total loss for the year was three less than 1900!* The meeting of the Grand Lodge cost the snug sum of $18,252; salaries absorbed $6,400, and "charity" a round $405! The total receipts were $83,556 55. The Grand Lodge owes on its New York Temple the enormous sum of $636,317 62. Such figures show a good degree of prosperity for the New York State Association opposed to this lodge business.

The Southern Work.

In answer to inquiries we print the following addresses of brethren in the South who are laboring to promote the cause of Christ against the secret lodge:

Eli Tapley, and M. R. Witherspoon, Columbus, Miss.

J. F. Galloway, Okahumpka, Fla.

J. F. Browne, Camp Nelson, Ky.

J. T. Michael, 805 H Street, N. E., Washington, D. C.

—Bro. Tapley acknowledges the receipt of $2 18 each by himself and M. Witherspoon sent by Mrs. M. Wright.

—The N. C. A. Secretary reports that there were received at his office last week for prosecuting Elder Rathbun's assailants from A. C. Moffatt $2; Thos. Swarengen and Dr. E. Lewis $1 each; J. E. Cunningham, L. M. Fox, James Tebb, 50c. each; Henry Bingham and "a friend" 25c. each; J. B. Cripps 12c. From B. Williams for N. C. A. $5. From a "Christian friend" in Ohio for S. D. Greene $2, *Cynosure* to Southern ministers $3, J. F. Browne, Southern work and N. C. A. tract work $1 each. For Elder Rathbun personally, Mrs. S. A. Pratt $5; A. Wait, A. Yerks, L. P. Goddard, Geo. Clark, L. Spencer, L. R. Livingstone, B. Williams, $1 each. "A friend," F. Shirk, Mrs. DeLong, T. S. Irble, 25c. each; T. F. Dobler, 50c.; J. B. Cripps, 13c. These sums have been forwarded as well as $2 to father Greene.

Anti-masons who want to "post" themselves should regularly read the *Cynosure.*

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Notices.

Indiana.

The 10th meeting of the State Christian Association of Indiana, opposed to organized secretism, will be held at New London, Howard Co., on the 27th, 28th and 29th of September, opening on the 27th at 7 P. M. The annual address will be delivered by Rev. Halleck Floyd of Dublin; other speakers will be present to assist in the meeting. Thomas Lowe of Michigan, will be there to work the degrees of Masonry. Friends, in the northern part of the State can get to this meeting easily and cheaply by rail via. Kokomo to Russiaville, one and half miles from New London, or from Kokomo by hack over a smooth pike for 25c., or you can be met by friends at either place. Come in the spirit of Him who guides us. As there will be two meetings this fall similar in kind and identical in purpose, due notice of the other, as to time and place, will soon be given.

S. L. Cook.

The National Christian Association.

221 W. Madison St., Chicago.

President—L. N. Stratton, Syracuse, N. Y.

Vice-President—A. D. Freeman, Downer's Grove, Ill.

Rec. Sec'y—John D. Nutting, Chicago.

Cor. Sec'y and Gen. Agent—J. P. Stoddard.

Treasurer—W. I. Phillips.

Directors—Philo Carpenter, J. Blanchard, Samuel Plumb, C. R. Hagerty, E. D. Bailey, A. D. Freeman, D. P. Baker, A. T. McDill, H. L. Kellogg, E. A. Cook, John Gardner.

President of the National Convention—A. M. Milligan, Pittsburgh.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

STATE AUXILIARY ASSOCIATIONS.

Connecticut.—Pres., J. A. Conant, Willimantic; Sec., D. J. Ellsworth, Windsor; Tr., C. T. Collins, Windsor.

Illinois.—Pres., D. P. Baker, Chicago; Sec. H. L. Kellogg, Chicago; Tr., J. B. Blank, 13 Wabash Ave., Chicago.

Indiana.—Pres., Aaron Worth, Albion; Sec., R. L. Fisher, Westfield; Tr., Peter Rich, Westfield.

Iowa.—Pres., J. M. Kent, Clarence; Cor. Sec., C. D. Turnbull, Morning Sun; Tr., Joseph Laird, Wayne.

Kansas.—Pres., J. S. T. Milligan, North Cedar; Sec., J. Alter, Valley Falls; Tr., J. A. Torrence, Winchester.

Massachusetts—Pres., Henry T. Cheever, Worcester; Sec., David McFall, East Cambridge.

Michigan.—Pres., R. Faurot, St. Louis; Cor. Sec., W. H. Ross, Allegan; Tr., L. J. Wicker, Holly.

Minnesota.—Pres., E. G. Paine, Wasioja; Cor. Sec., W. C. Mullinix, Wasioja; Tr., Wm. H. Morrel, St. Charles.

Missouri.—Pres., T. B. France, Avalon; Tr., William Beauchamp, Avalon; Cor. Sec., E. G. Cooper, Albany.

Nebraska.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Tr., R. A. Bishop, Seeley's Mills.

New Hampshire.—Pres., Benj. M. Mason, Moultonboro; Sec., S. C. Kimball; Tr., E. Smith.

New York.—Pres., L. N. Stratton, Syracuse; Sec., W. A. Sellew, Rochester; Tr., M. Merrick, Syracuse.

Ohio.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Tr., J. M. Scott, Alexandria.

Pennsylvania.—Pres., A. L. Post, Montrose; Cor. Sec., N. Callender, Starrucca; Tr., W. B. Bertels, Wilksbarre.

Wisconsin.—Vice-Pres., Isaac Bancroft, Monroe; Cor. Sec., Mrs. J. M. Bliss, Spring Prairie; Tr., M. R. Britten, Vienna.

West Virginia.—Pres., D. B. Turney; Sec., John Bosley, Grafton; Tr., H. B. Higgins, Petroleum.

—Get subscribers for the *Cynosure.*

Home Circle.

Strength Enough.

The morning mists that lie
Abont the day that comes so softly in,
Hide all its secrets from the searching eye,
And none may tell what want, or pain, or sin
Shall break, new-risen, from the enfolding shrond,
Nor what is in the cloud.

Before the busy feet,
In the hot noontide 'neath the blazing sun,
Shall with their rapid stop-sounds fill the street,
Before the willing hands their work have done,
There may have burst some great and new surprise
Before our shrinking eyes.

It may be ours to stand,
Forsaken, single-handed, in a fight
With a determined and a hostile band,
For the dear cause we honor as the Right,
And either be o'ercome or win a crown
Before the sun goes down.

We may be called to take
Some noble work that needs the wise and strong,
And do it faithfully for Jesus' sake,
Though no great talents may to us belong;
It may be ours to seem to stand alone
Before the Master's throne.

Or we may have to-day
To lay all work aside, and in the gloom
That suddenly creeps up around the way
Take the short journey that shall find the tomb,
And see the earth-home fade before our face
In some strange place.

But howsoe'r it be,
We dare go forth to meet the dim unseen,
Tranquil and patient, God is near, and he
Will be our Helper as he yet has been;
And let the day for us be fair or rough,
We shall have strength enough.

—London Christian World.

The Man, Christ Jesus.

Amid whatever changes of arts, letters, institutions, empires, one figure continues supreme in history. It is that of the man whom John baptized, whom Pilate crucified; who built no capital, led no army, wrote no volume; who seemed to the principal personages of his time to have fitly closed a restless yet an obscure life in an ignoble death; but who named himself, and who now is named in all the written languages of mankind, the Son of God.

More than sixty generations of men vexed with thought, burdened with cares, and each accomplishing, wearily or victoriously, its office in the world, have passed away since the young child lay on his mother's breast at Bethlehem. Yet they are to-day more numerous in the world and more influential than ever before, who turn with profoundly attentive minds, because with profoundly adoring hearts, to consider what he was and to ponder the things which he said and which he did.

This supreme man was born to no rank, and trained in no school, held himself aloof from none, and did not shrink from the touch of the sinful, sought no fame, and seemed content to strew his words on the vanishing winds. But he perfectly expressed in his crystalline character whatever all people concede most precious and to-day governs governments; his words are the light, his temper the model, and his life the inspiration, of all that is noblest in the modern as in ancient character and thought; and from his inconspicuous advent the new ages of liberty, of progress, and of discovery, date their birth.

Only in general do we know where he tarried or wrought. Only the significant facts of his life are left on record for our instruction. For these make impression on the soul, not the sense; and by reason of their wonderfulness they are as near and as glorious to those who look up to them from the banks of Indian or American rivers as if these had followed the winding Jordan from its sweet fountains to its salt grave, or had climbed to the crest of Tabor or of Hermon. Not so much by what they are, as by what they evidently contain and declare, do facts which confront us in the life of the Lord engage and reward the thoughts of disciples. The secret of their preciousness, the hiding of their power, is in this: That through these facts are declared to us, in the sharpness and fulness of a personal revelation, the life, the might, the character, of the Most High; that he, whom men had blindly groped after, and whom, as Paul declared to Athenians, they unknowingly had worshiped, is here set forth as a perfect discovery of his grace and his glory, to draw men in penitent love to himself.—*Dr. R. S. Storrs.*

Mrs. Garfield on Woman's Work.

The late number of *The Student*, a little paper published by the students of Hiram College, contains an article of more than ordinary interest on the above subject. It quotes an extract from a letter written by Mrs. Garfield to her husband, over ten years ago, and intended for no eyes but his. It fell into the hands of President Hinsdale, who made use of it in a lecture to the students, and as it showed the qualities of Mrs. Garfield's mind, and her opinions on the subject of woman's work, he gave it to the students. The extract is as follows:

"I am glad to tell that, out of all the toil and disappointments of the summer just ended, I have risen up to a victory; that silence of thought since you have been away has won for my spirit a triumph. I read something like this the other day: 'There is no healthy thought without labor, and thought makes the labor happy.' Perhaps this is the way I have been able to climb up higher. It came to me one morning when I was making bread. I said to myself, 'Here I am, compelled by an inevitable necessity to make our bread this summer. Why not consider it a pleasant occupation, and make it so by trying to see what perfect bread I can make?' It seemed like an inspiration—and the whole of life grew brighter. The very sunshine seemed flowing down through my spirit into the white loaves; and now I believe my table is furnished with better bread than ever before, and this truth, old as creation, seems just now to have become fully mine, that I need not to be the shirking slave to toil, but its regal master, making whatever I do yield me its best fruits. You have been king of your work so long that maybe you will laugh at me for having lived so long without my crown, but I am too glad to have found it at all to be entirely disconcerted even by your merriment.

"Now I wonder if right here does not lie the "terrible wrong," or at least some of it, of which the woman suffragists complain. The wrongly educated woman thinks her duties a disgrace, and frets under them, or shirks them if she can. She sees man triumphantly pursuing his vocations, and thinks it is the kind of work he does which makes him grand and regnant; whereas it is not the kind of work at all, but the way in which and the spirit with which he does it."—*Evangelist.*

My Heart is Fixed.

A fixed inflexible will is a great assistance in leading a holy life. Satan will suggest a thousand reasons why we should yield a little to the temptations by which we are surrounded; but let us ever stand fast in our purpose. A good degree of decision and tenacity of purpose is of great importance in the ordinary affairs of life. How much more so in the things of religion! He who is easily shaken will find the way of holiness difficult, perhaps impracticable. A double-minded man, he who has no fixedness of purpose, no energy of will, is "unstable in all his ways." Ye who walk in the narrow way, let your resolution be unalterable. Think of the blessed Saviour: "My God, my God, why hast thou forsaken me?" Though he was momentarily forsaken, at least so far as to be left in anguish inconceivable and unutterable, his heart was nevertheless fixed, and he could still say, "My God, my God!"—*T. C. Upham.*

Be Truthful.

Whenever you see a wrong deed, and have the courage to say, "It is wrong, and I for one will have nothing to do with it;" whenever you come in contact with a low and unchristian standard, or a bad, unworthy habit, and are man enough first to refuse to succumb to it, and then to do your best to overthrow it, you are a prophet; and, by acting thus, you can help to improve the moral judgment and raise the moral standard of the world. Your words and deeds will breathe like fresh wind through the perfumed and polluted atmosphere of society. Be brave, be just, be truthful, and honest to the heart's core, and so serve your brother man, your Father God, and your Saviour the Lord Christ. If the gospel be the example of Christ, this is the gospel, and nothing but the gospel.—*Canon Farrar.*

Here is a whole sermon in a sentence by Hannah Moore: He who cannot find time to consult his Bible will one day find that he has time to be sick; he who has no time to pray must find time to die; he who can find no time to reflect is most likely to find time to sin; he who cannot find time for repentance will find an eternity in which repentance will be of no avail; he who cannot find time to work for others may find an eternity in which to suffer for himself.

—If we have only little faith let us use what we have and go on till we have perfect faith.

Childrens' Corner.

The Mystery of a Leaf.

Did you ever think of the wonderful construction of a leaf? When it is dried the form and frame is itself a marvel of mechanism such as no mortal could reproduce. Set the best mechanic on the globe at work making a leaf, and see what the result would be.

If the leaves were heavy, they would break down the branches from which they hang; if they were stiff they would snap and break; but they are light, and thin, and flexible, and so they hang and swing on the branches from the time they put forth their beauty, in the summer's opening days, till they wreathe themselves in flames of glory in honor of the harvest that has come.

If leaves retained their hold upon the trees when dead, how unsightly their presence would become; if they were of an enduring character, so that they could not be easily dissolved and return to dust, the world would soon be encumbered with their mighty multitudes. But where are the leaves of ages and generations? a few months suffices to reduce a leaf to its original elements, ready to reappear in new forms of vegetable life.

But the most wonderful thing about a leaf is yet to be mentioned: it is always moist. From the first swelling of the bud in the spring, till the leaf drops in the autumn faded and withered, the sport of every breeze, this little thin leaf is kept constantly moist. Imagine leaves to be made of strips of cloth, and suppose some mechanic was set to devise some means by which a number of leaves could be kept moist for a single summer! No matter how carefully the leaves might be moistened, in a sultry day an hour would find them dry, and there would be a constant alternation of drouth and dripping, which human ingenuity would with difficulty remedy. But the leaves of trees, though never dripping are always moist. Under the thin film which clothes the body of the leaf, there are always currents of water playing, and this moisture is continually passing out through the leaf.

Suppose a man should be required to make a leaf which should have moisture or sap held within it securely, yet in such a way that it could not drip or wet anything, and still continually passing forth: what mechanic would have the ability to construct such an invention?

But what is the object of all this machinery? Surely there must be some desirable end to be attained by this wonderful exhibition of skill and power in the leaf? What is its object?

We know that leafless regions are desolate, and where there are no leaves there is no life. Where leaves are not found there are neither fruits nor flowers or any vegetation. For the sustenance of living creatures, most of the inhabitable portion of the globe is covered with leaves, either in the forest foliage, or in plants and grasses, which form an emerald carpet, beautiful to the eye and soft to the foot; the health and refreshment of which can only be appreciated by those who have traveled amid the wastes of treeless and verdureless desolation. But when the green earth is covered with grasses and leaves under foot, and there shoots up through the earth a slender sprout from some acorn or other seed which has found a hiding place beneath the soil, the first thing that puts forth into the sunshine is a *leaf*. The acorn becomes a sapling, and the sapling a tree, and every branch hangs out a leaf as its banner, and under it advances onward to perfection. If a branch containing some of these leaves be enclosed beneath a covering of glass, the inside of it will very soon exhibit signs of moisture, which is derived from the leaf. The air in which branches wave their leaves is cooled and moistened by them. The trunk of the stately tree is a mass of little sluices or water ways, through which the leaves draw their supplies. The roots of the tree reach out beneath the soil, and go down to the watery depths, lave themselves in hidden veins of water, and bring up tons of the crystal liquid, which are diffused through the air from the tree.

Let a branch be severed from the tree but for an hour, and there are signs of the lifelessness of the leaf, and let a few hours elapse, and the leaf becomes as dry as a skeleton. This shows how necessary is the constant supply of water which is rolling through all the channels of the tree, by which the leaf itself not only flourishes, but gives health and moisture to all around.

But while the leaf continually gives forth health and comfort to all, it absorbs from the sun and air the elements which are requisite for its own growth; oxygen, carbon and other elements which are necessary to its existence.

Without light there is no healthful growth, and without leaves no tree can absorb the needful light.

The amount of water given off from both sides of a leaf in the course of a day is considerable; and when this is multiplied by the thousands of millions of leaves in a forest, we can see it would have an immense power over the welfare of the human race. It is estimated that a large tree will draw up from the earth and dissipate in the air eight barrels of water in twenty-four hours. A hundred of these trees on an acre of ground would elevate eight hundred barrels of water in the air in a day. Of course the water raised in this way, purifies and cools the atmosphere, and exercises a powerful influence upon the climate; and after floating about in clouds, which veil the brightness of the sun and screen us from its intense heat, every drop of these waters must fall again on the earth, in dew or mist, in rain or snow or hail. Hence comes the fertility of countries that are well supplied with forests, and thus have an abundance of dews and rains.

One difficulty might be suggested in such an arrangement as this, namely, that in winter time such a vast amount of moisture would fill the air with snow and ice, and so bury the world beneath snow-drifts. But just here the contrivance is perfect, for on the first approach of winter the leaves wither, the tides of sap stand still within the trees, and the whole machinery is at once stopped.

The leaf, then, is a merciful device for the purpose of cooling the air and watering and refreshing the thirsty soil. In a word, the trees are God's water-works, invented by him and given to man, who sometimes thinks himself wiser than God, but who has lived in this world for ages without knowing enough to know what trees were made for. And when God has through years and generations been building up oaks and cedars, and trees of God which are full of sap, even the cedars of Lebanon which he hath planted, some little man shoulders an ax and goes to work and chops down God's water-works, desolates the hills, and devastates the valleys, robs them of their verdure and beauty; and then as the years go by sits down amid the misery of torrid heats and perpetual drouth, and wonders why it does not rain!

"Can you make a leaf?" said a person to one who was complaining at providence and denying the wisdom of God, "can you make a leaf like that?" "No," was the answer. "Then you had better believe that God knows more than you do." A man who will study the mystery of a leaf will find that it is the handiwork of One who is excellent in counsel and wonderful in knowledge.—*Sel.*

Life in the Animal World.

I could have spent hours before the monkey-house, it is so amusing to see them spring around from bar to bar, and then they look so like people. I heard one of the best stories about monkeys; a captain had four of them on his ship, and allowed them to wander about as they would. He hung up some very fine bunches of grapes in the cabin, and some of them disappeared. As monkeys are given to pilfering, the captain thought they had stolen them, and determined to try and find out the thieves, so he watched himself, and "kept in his hand a rope's end" with which to punish them, if he found them taking the grapes. He lay down in the cabin and pretended to be asleep. Soon after, the whole troop came to the door and seemed to be in doubt what to do. The captain watched them and saw them look at each other as if they said, "What shall we do? If we go in and take the grapes, the captain may not be really asleep, and may spring upon us." With their long tails, ears and queer faces they looked very funny as they sat there, thinking, waiting and longing for the fruit.

At last one who was bolder than the others, got upon the table and close to the captain. He looked at him for some time steadily, to see if he moved, and at last to make matters sure he put out his paw and lifted the captain's eyelid, to find if he were really asleep. The others eagerly waited to see the result. The captain was so much amused that he laughed out loudly, and the whole four fled in terror to the deck, afraid of the punishment that might follow another journey after grapes. I can tell you monkeys are pretty sharp.—*Ex.*

Home and Farm.

Summer Treatment of the Grape.

There are two classes of culturists who have very positive ideas of grape culture. One has a certain rule laid down by some excellent authority on grape culture which must be followed to the very letter, and which calls for much pinching, pruning, and training exactly so; the other thinks nature knows what is best, and believes it wisest to let the grape grow as it will.

Our experience is between these two. Grapes do want some systematic care and culture; but what the details of this should be will depend more on circumstances than rules, and common sense to know how to adapt the circumstances to the wants of the vine will do more for the grape-grower than the best written treatise by the highest authority would do.

Supposing, for instance, that the vine has had some trimming in the winter, and that it is desirable to keep it within a certain limited space, we have to see that all the branches have a fair share of the light and air necessary to perfect themselves. A vine on a stake in vineyard or garden culture will therefore require different training and pruning from one on a trellis or on the side of a house. But it requires the consideration of no particular plan to understand that to have good, healthy foliage, and consequent strong, vigorous canes, each leaf must have full room to develop itself. So if there be a heavy mass of foliage that will crowd one another and keep each shoot or leaf from growing as it should do, they should be thinned out till only just enough be left to cover up the occupied space.

What is true of leaves and branches is true of the fruit. In a state of nature the plant's object is to perfect seed. But we do not care about seed, we want pulp, or at least the delicious flesh which surrounds the seeds. By lessening the amount of seeds we increase the succulence of the berries left. Thinning of the bunches then becomes one of the most beneficial practices in vine-culture. As a general rule it is safe to cut off one-third of all the bunches formed. In regard to the shoots themselves it is a good rule to leave no more than we want to remain; but superfluous ones should be taken out before they have made much growth. It is a great shock to the plant to have them pulled out after they have made a considerable length of wood and much foliage. Again, some shoots will grow much more vigorously than others, and the object of good cultivation is to have them all of a uniform thickness and strength from the base of the vine to its very top. This is regulated by pinching back. Those which show a disposition to be stronger than others are nipped off after they have extended some distance. How far they should go before their points are taken out depends on the strength. If very much stronger than others, they may perhaps be taken out altogether before they have grown much. If only of moderate strength, shorten after they have advanced two or three feet, and so on according to vigor.

We cannot call these rules, for so much depends on the judgment—the good judgment—of the cultivator; but they may serve as hints for the successful summer-culture of the grapevine.—*Germantown Telegraph.*

Old Strawberry Beds.—If your bed has become matted, and you wish berries from it next year, trench it through with fork or spade soon, turning under about two feet wide, and leaving alternately rows about one foot wide. Pulverize the top of the ground turned over as well as you can, and a dressing of an inch of fine, well-rotted manure will add wonderfully to the crop next year. If the plantation is large, use the plow and level down.

Blackberry and raspberry canes ought to be clipped off when they are running up too much, so as to spread the top and make them bushy as the more bushy the top the more surface for fruiting next year.

Cultivation should cease, however, with these bushes, except on the surface, so as to not promote late growth and leave the wood soft for winter. The late fall rains last year induced a heavy late growth, and this was the occasion of these bushes injuring so much by the winter throughout the West.—*Inter-ocean.*

Keeping Lemons Fresh.—I have been a housekeeper for some years, and never till lately have I been able to keep lemons fresh and juicy for any length of time. But, with all my care, now in this closet, now in that; now wrapped in bran, now in a dry one—they would dry up and become as hard as wood. Of late, however, I have preserved them perfectly fresh, three months in summer, by placing them in a closely covered jar or pot, kept in the ice house. Each lemon is wrapped ed in a paper, (perhaps they would do as well without), but opened and wiped once in ten or twelve days, then covered again with dry paper and put back into the jar or earthen vessel on the ice.—*Am. Agriculturist.*

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

—Elders Gardner and Chandler of the Rock River United Brethren Conference have appointed a camp meeting near Polo, Ill., beginning August 24th.

—At the Thursday evening prayer meeting of the College church last week requests for prayer were presented from four young men, some of them living in distant parts of the country, who earnestly desire to take up the work of preaching the Gospel and to prepare for it by suitable study, but who are too poor to bear the expense. They asked the church and other Christian people interested to pray that God will provide means for this end. May the way be made plain for these and scores of others to fit themselves, under the influences of the College and Theological School at Wheaton, for the testing times that are coming upon the churches of Jesus Christ in their mortal combat with the devil-worshiping lodge. Remember these young men.

—The Adventist churches, which are generally opposed to lodgery, are also averse to what is called creed-making. Yet they are moving for a concentration of their forces on some basis or platform, and an address on the subject has been issued in the *Bible Banner*.

—Bro. W. B. Ferris, who has been preaching in Prospect Park, Ill., during the past year, while attending the Chicago Theological Seminary, is now engaged in working up a mission church in the northwestern part of this city.

—The United Presbyterian church of this city received nine members at a late communion season. The members are also building a parsonage for Dr. Meloy, the pastor. The building is already enclosed and it is hoped will soon be completed, and without debt.

—Dr. W. W. Barr and Prof. Robert Stewart, who have been visiting the United Presbyterian mission stations in Egypt and India returned June 29 in the same ship on which they sailed on the 6th of November last. They laid full reports before the Mission Board which approved of their course and returned them thanks for their important services.

—The Sandy Lake, Pa., *News*, in a comment on the late action of the General Synod of the Reformed church on the overtures against lodge-fellowship, says: "While professing in the resolution adopted by Synod, that 'it does not sympathize with Freemasonry and other oath-bound secret societies,' a major part of the congregations of this so-called Reformed church, practice and uphold a system of idolatrous worship, as plainly such as was Jeroboam's calf worship, while the Hollanders protest that their religion and worship should be Christian only, and separate from all forms of lodgery. We hope these men, though in the minority for the present, will continue to agitate this question of secretism until the adulterous connection of lodgery and Christianity is dissolved and the former cast out. Then, but not till then, will this church truly deserve the name of Reformed church. Agitation is the very life of true religion, as it is the dread and death of its counterfeit, lodge worship."

—The *Cynosure* readers have become acquainted with the United Presbyterian College at Knoxville, Tennessee, through Bro. Hinman's visit to that city last spring. They will be interested to learn that ground has been broken for a large dormitory and boarding-house for the institution. The new building is to connect with the present main building, extending it 110 feet, thus presenting a front of 194 feet toward the city. It will be 42 feet wide and four stories high. The basement floor is to be occupied by a dining-room capable of seating 100 persons, and connecting with a kitchen arranged with a view to employing a large number of students at the same time in the housework, no hired help being employed. The parlor, sitting room, library and officers' and teachers' rooms are on the second floor. The remainder of this floor, and the third and fourth floors are to contain bed rooms for boarders. These are of good size, and will accommodate from seventy-five to eighty students.

—Mrs. Melinda Hamline, wife of the late Bishop L. L. Hamline, died at her residence in Evanston, Ill., on Friday last and was buried on the Sabbath. A notice of her life says: "In 1843 she realized an 'entire consecration to God.' In 1844 her husband became a bishop, and Mrs. Hamline resigned the comforts of home to become his traveling companion. Years afterward Bishop Hamline was compelled to retire from active service in the ministry, and in 1865 died peacefully at their home in Mount Pleasant, Iowa. Immediately afterward Mrs. Hamline removed to Evanston, where she has dwelt for the last sixteen years in an elegant house. She wrote somewhat at one time for the *Ladies' Repository*, contributed occasionally for the periodical press, and published in 1850 the life of Mrs. Sears. For several years past, unable to attend church, Mrs. Hamline has held a meeting for the promotion of holiness in her parlors each Sunday, at which the distinguished and the lowly were wont to meet and receive her blessing. She leaves no children, but a large property which was provided for previous to her death."

—The Rev. M. M. G. Dana, D.D., gives as the result of his reckoning: In the first fifty years of this century there were over 3,000,000 added to the evangelical churches of the United States. The ensuing twenty years showed as large additions numerically as the preceding fifty. In the decade between 1870 and 1880, two-thirds as many additions to the churches were reported as in the previous twenty. In 1879 our population was estimated at 47,500,000, and the number of communicants in evangelical churches had increased to 9,500,000, or one in five. While the population of the United States has augmented since 1800 nine times, the number of professing Christians has increased twenty-seven times.

—The New Testament has just been translated into the Corean language, and a Glasgow lady promises to provide half the salary for five years of the first Corean evangelist.

—The English Congregational Union have sensibly decided to celebrate their Jubilee by the creation of a fund to pay the debts on their chapels and enlarge the salaries of their ministers.

—Paris at the present time contains forty regularly organized Protestant churches. In addition to these there are eight which use the English language, of which three are connected with the Church of England and one with the Protestant Episcopal church. There is also a Greek church and a Russo-Greek, and the congregation of M. Loyson. There are thus fifty-one non-Catholic places of worship, besides the twenty-six stations of the McAll mission.

—The Rev. Dr. R. W. Patterson, the sole remaining member of the old faculty, with the exception of Dr. Halsey, has just sent in his resignation of the chair of evidences and ethics in the Presbyterian Theological Seminary of the Northwest, Chicago, where he has been lecturing for the past eight years. Dr. Patterson has accepted an appointment to the same chair in Lane Theological Seminary at Cincinnati.

Republican Michigan Two-fold Guilty.

Hadley is a village with no railroad, but quite a thriving place of about 600, inhabitants I judge. Having been called here to hold a grove meeting, I came bringing my principles along.

We opened fire Friday night, July 22, with a sermon from Matt. 1:21, which was well received. Saturday at 2 P. M. Bro. Jones, the principal of Spring Arbor Seminary, gave a telling discourse from "Ye are the light of the world;" a very common text, but I confess he told us some uncommon truths. I was quite stirred and so supplemented the sermon with a few of the effects produced by letting the light of experience shine. I related an instance which took place at Spring Arbor during one of our conference sessions. A seceding Mason told how God led him out of the lodge, and that now, to keep clear in his soul, he found it necessary to knock a hole through the roof of the lodge and let cowans see how a man was made a Mason. He did it to my great satisfaction. But oh! how mad it made the "Abiffites"! Yes, and that's not all, some of the preachers murmured "It's uncalled for." You know how they act at such times, I mean those who are not loyal. The preacher who made most objection does not do so now—he is in the employ of the railroad. Can you guess the reason?

I told the circumstance very innocently, and that was enough to bring a mob, which, under cover of darkness, gathered around me and would have done me violence had it not been for the Lord's interposition. I found as they cursed and threatened violence, that some were drunk and others were waiting for an opportunity to help the drunkards. I was cut off from all my friends, and only for my former life as a rough verily believe I should have been whipped. Of course, having just

got through preaching in which I had been quite a good deal blessed, I was preserved from every wrong temper and practice. Glory to God! I made an arrest, but was overpowered so that my man got away and ran through the street and I after him, but did not catch him. The crowd followed, and though more than a hundred persons were present not one would give the name of the man, though I offered to pay five dollars if they would. These roughs were set on by Masons, and though I cannot prove any of the drunken ones were members of the lodge, I can prove that Masons were the cause of all the disturbance.

Another item. Some of the followers of the no-sectites, calling themselves preachers, were disturbers of our meeting. Both Saturday night and Sunday morning they were guilty of criminal offense against law, divine and human. I had the magistrate arrest one of them durthe love-feast, but on his quieting down, let him go, and went on with our meeting. These Stumblingstoneites were also put up to run us out. We were not to be thus headed off.

After love-feast we preached with liberty on, "There is but one way to heaven and all in that way are *just* alike." I'll not report the sermon, but acknowledge Divine aid in proclaiming a Gospel that saves to the uttermost. Not only from lodgism, but the spirit and practice of the world. I opposed the wearing of gold and costly array, because the Bible does. Also coveteousness in every form. Anti-masons are not all saved on this point. Tobacco, rum and kindred evils, were shown to be sin; hence all who were slaves to such vile practices were unclean and not in the highway. "For the unclean shall not pass over it." It shall be for those, the wayfaring men though fools shall not err therein. But the ransomed of the Lord shall return and come to Zion with songs and everlasting joy." We then had a free-will offering and $15 00 was brought forward and laid on the mourners bench for the expense of the meeting. So you see people will support us if we are true. The hats were then passed and $5.00 given to a poor man afflicted with fits.

Sabbath night we held our meeting in the Baptist church, and God was pleased with us. We announced a lecture for Goodrigeville for Monday night and though invited by members of the Free Will Baptist church found no admittance to their house, though the family inviting us paid, the day before, fifty dollars toward paying off a debt on it. We had to fall back on the Free Methodists for a place to lecture in, and they furnished it gladly and paid nearly all our expenses. O, reformers, reform. Michigan is less active now than formerly.

E. MATHEWS.

News of the Week.

—The condition of President Garfield continued very favorable all last week. After an examination with electric apparatus all the surgeons are now agreed that the ball lies in the front wall of the abdomen at the right side and just over the groin. The ball has given no trouble as yet, and may become encysted, and cease altogether to be a source of anxiety. In any event, however, the surgeons express perfect confidence that the President's recovery will be complete, and will not be followed by any disability or permanent weakness.

—Nathan Clifford, one of the justices of the United States Supreme Court, died on Monday of last week at Cornish, Me., aged 78 He had twice been a member of Congress, was Attorney General in the cabinet of President Polk, and subsequently minister to Mexico.

—Governor Crittenden of Missouri, held a secret conference last week with prominent railway and express managers. As a result the chief magistrate will offer a reward of $50,000 for the arrest of the men who robbed the Rock Island train at Winston, Mo., $20,000 for the James boys, and $6,000 each for the other five members of the party.

—Tsu Soon Kee, an attache of the Chinese embassy at Washington, says that the Chinese students are to be withdrawn from America and sent to England, France and Germany. They number one hundred. The Chinese government will hereafter educate students in Europe and China, where military and naval schools are being established. The inference drawn from the interview with Tsu Soon Kee is that the Chinese government fears the progressiveness of American institutions.

—T. H. Tibbles of Omaha, who has become prominent for his labors on behalf of the Ponca Indians, has wedded Bright Eyes, the daughter of Chief La Fleshe.

—Montpelier, the former residence of President Madison, located in Orange county, Va., was sold by public auction last Thursday, Col. J. L Carrington of Richmond becoming the purchaser at $20,000 Montpelier is a historic place in Virginia's history. It is beautifully situated about four miles from Orange Court House and about seven from Gordonville, on the Virginia Midland railroad, eighty miles south of Washington.

—At 6 o'clock Saturday evening a terrible explosion occurred at Woolner's distillery, in lower Peoria, in which Max Woolner and eight others were instantly killed, and nine others scalded and bruised. This distillery was burned on June 6, and the proprietors were engaged in trying to save a tub of beer that was saved from the fire, and through the defects of the machinery the still tub exploded.

—Dunn county, Wis., is hunting a band of outlaws in the woods. Several posses are out and a body of State militia is going to assist. The sum of $1,700 is on the heads of the outlaws, the State of Wisconsin offering $500, Dunn county $500, Pepin county $500, and Henderson county, Ill., $200.

—Another comet, the third of 1881, was discovered July 13 in the northeast. The new visitor can be seen by the naked eye about the 20th of August.

—At 4 Friday morning the work of changing the gauge of the Chicago, St. Louis and New Orleans Railroad (Great Jackson route), from five feet to the standard gauge, was begun. and the entire line, from New Orleans to Cairo, a distance of 550 miles, exclusive of siding, together with the Kosciusko Branch, 21 miles, was completed and trains running at 3 P. M. Over 3 000 men men were employed, and the expense will be about $300 000.

—One authority reckons the amount of capital lost to the Fatherland by emigration to America at 12,300,000,000 marks. Many regard the vast tide of emigration not as an unmixed evil, but as a purifying stream. They contend that Germany is suffering from overpopulation.

—A Vienna correspondent says the Sultan of Morocco has appealed to the Sultan of Turkey to put a stop to the agitation in North Africa, lest insurrection result in the expulsion of himself from the throne of Morocco and the complete separation of the Barbary states from Turkish rule. It is stated that these representations produced a profound sensation in Constantinople.

—The spirit of desperation which makes the Nihilist dreaded seems to have passed in a degree into the Irish agitators. Two vessels from New York have landed infernal machines for exploding dynamite among their freight at Liverpool. The English press express anxiety as to the permission of such shipments and expresses the hope that our government will attend to the matter before it reaches an extremity. There is a probability that the whole affair is a ruse to raise funds from the Irish in this country to carry on the agitation in Great Britain. Secretary of the Treasury Windom on Thursday last addressed communications to collectors of customs at Boston and New York, from which ports, it is alleged, the infernal machines and combustibles were shipped. The letters contained instructions to the officers to use every endeavor to ascertain the name of the consignor of the packages.

—In the debate in the House of Commons on the government's policy in Transvaal, Gladstone showed that peace overtures were begun before the disasters to the British occurred. To have withdrawn the terms of peace which were offered before the disasters occurred on a point of military honor, and to insist on a certain number of victims being slaughtered to expiate British defeats, would have been wicked, cruel and mean. He therefore contended that the government had done everything possible to vindicate the authority of the Queen except by shedding more blood.

—The total number of petitions presented in the House of Commons during the present session, praying the House to reject any change in the law which may be proposed for admitting atheists to Parliament, is 1 392, with 230 595 signatures, and the number of petitions praying for the alteration of the law is 673, with 117,541 signatures.

—A French fleet arrived on Sunday, July 24, off the Tunisian town of Gabes, and landed a force without opposition. Two adjacent villages had to be taken by assault, in which the French had seven wounded. Two hundred sailors occupy Gabes.

—The army of the Ameer of Afghanistan has been completely defeated by the forces under Ayoob Khan.

—As the Czar is about to take a trip of four hundred miles from St. Petersburg to Moscow, four hundred policemen have been sent out as a precaution, and troops are being stationed all along the line.

—A duel was fought lately between a student and an officer of the army reserve. The weapons used were pistols. The student was killed. This is the fifth affair of a similar character in Germany within a fortnight. The recent increase of dueling among students at the German universities, and the sometimes fatal and frequently disfiguring results of the practice, have induced the rector of the University of Bonn to issue a proclamation forbidding the practice, under a penalty of surrendering the offenders to the police authorities.

—There are demonstrations every night against the Jews at Hammerstein, West Prussia, and further excesses are feared. The gendarmes are powerless. There were similar riots at Boerwald, Pomerania, on the 26th ult., when a quantity of Jewish property was destroyed.

—Twelve Chinese converts have been ordained to the ministry of the church of England, and of these nine are still living and doing faithful work for the churches.

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Temperance Notes.

James E. Abbott, chief engineer of the Continental railway, the projected air-line from New York to Council Bluffs, died at Akron, Ohio, July 20, of excessive drinking. He was an engineer of wide reputation, having been engaged in surveying important lines in this country and in Mexico. His age was about 54 years.

Ex-Ald. V. S. Bobkienitz, a saloon-keeper of La Salle, Ill., was arrested lately on complaint of ex-Ald. B. M. Hetherington, for selling liquor to his son, a minor. The trial was held in Justice Mason's court and after a thorough examination of the case Bobkienitz was bound over in bonds of $1,000. Other saloon-keepers were to be arrested for selling whisky to boys.

Following the example set by the police in various parts of Germany, the cantonal authorities of Schauffhausen, in Switzerland, have issued a decree prohibiting young people under 15 years of age from smoking tobacco or cigars, whether in the public streets or at home.

A Montreal dispatch says: "Fifteen hundred pilgrims from Vermont visited the church of Notre Dame de Lourdes here yesterday. Quite a number were arrested in the evening for drunkenness." The fact that these good Catholics wound up the religious exercises of the day with a general spree, will detract in no way from the merit of the pilgrimage. We were once on the ground when the corner stone of a Catholic cathedral was laid by the Bishop of Western New York. By his express directions, the saloon-keepers, good Catholics, were to run all day Sunday, and devote the proceeds to the glory of God. It was deemed a pious duty on the part of the faithful to get drunk.—*Evangelist.*

Three saloon-keepers at Elmhurst, Ill., have lately been put under bonds to await the action of the grand jury for selling liquor to drinking men and keeping open on the Sabbath. Two of them were defended by Mr. E. H. Gary of Wheaton, one of the leading spirits in the anti-College war of 1877-8.

A little child in Glasgow, three years of age, rose in the night, took some whisky from its mother's glass left standing, and was found dead the next morning. Still another in England, only four years old, after seeing its mother "treat" some of her friends with spirits, took the same course, and was also found dead in its bed that night.

Mr. Woodin, president of the Woodin Manufacturing Company, Berwick, which employs eleven hundred men, found so much time lost by the drunkenness of his men that he started to find a remedy, and decided to compromise with the liquor-dealers. He discussed the matter with the liquor-dealers and the probable profit from the sale of drink, and paid them $6,000 for one year to have them conduct their hotels on temperance principles. Licenses could only be obtained up to a certain date, and as no one applied no licenses can be granted for a year. The Manufacturing Company expect to do a business of $4,000,000, and calculate they can make a "handsome profit" out of the $6,000 investment.—*Signal.*

Book Notices.

"The Stone Ezel, or four reasons for leaving the Independent Order of Odd-fellows, by a seceder" is the title of a modest pamphlet by Rev. O. M. Van Swearingen, pastor of the United Brethren church in Van Orin, Bureau county, Illinois. Those who attended the Seceders' and Lecturers' Convention in Carpenter and Farwell Halls, this city, last August, will remember the ability and candor with which this brother addressed the convention at various times. Having been a member of the order he sees clearly those dangerous characteristics of the order concerning which every patriotic and honest man realizes that the public should be informed, that the evil may be removed, or at least avoided. The idle twaddle about "breaking solemn oaths and pledges" is to him nothing but the devil's plea to save a shred of his kingdom. The four corners of the argument which he has constructed rest on these stones: (1) "Odd-fellowship embraces....a system of religion which professes to take men to heaven without the benefits of the atonement of the Lord Jesus Christ." (2) It proposes "to regenerate men by its initiatory ceremony without faith in Christ or the influence of the Holy Ghost." (3) It antagonizes civil law and defeats justice. (4) It obtains money under false pretenses and is a common swindle. The book is a valuable contribution to our reform literature. It can be had of the author or at this office, price 15 cents.

The August number of the *North American Review* is receiving much attention from its controversial papers by Robert G. Ingersoll in opposition to the Christian religion, and by Judge Jeremiah S. Black in defense. Judge Black's article is being widely reprinted. Ingersoll assails revealed religion with all the art of rhetoric and eloquence of which he is master, but, in the judgment of many, the reply of Judge Black is a sufficient one. The *Times* of this city has printed a review of this controversy which deserves a place with it. In the judgment of this able writer neither Ingersoll or Black will gain or lose a convert, but both gentlemen have been so anxious to display their gifts of learning and rhetoric that arguments of the first importance have been passed without notice. Other articles in the August number of the *Review* are: "Obstacles to Annexation," by Frederic G. Mather; "Crime and Punishment in New York," by Rev. Dr. Howard Crosby; "A Militia for the Sea," by John Roach; "Astronomical Observatories," by Prof. Simon Newcomb; and "The Public Lands of the United States," by Thomas Donaldson.

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—Mr. Jesse B. Blank, who has served our publisher for some ten years as book-keeper and confidential clerk with ability and zeal, left us on the first of August for a situation in the city postoffice. His place is taken by Bro. W. I. Phillips, treasurer of the National Christian Association, who resigned a promising railroad situation to secure it.

—A daring robbery was made at the Wesleyan Book Rooms in Syracuse July 21st. After five o'clock P. M. when but one clerk was left in the office three men came in, apparently on legitimate business, which drew the clerk away from the safe, which was closed but not locked, as the business for the day was not over. A fourth slipped in without being seen and robbed the safe of $195 in large bills, leaving $118 in silver, drafts, etc. The loss was immediately discovered, and within an hour a watch was set at every train and during the night the police raked the dens of the city. We hope their vigilance has ere this resulted in the capture of the thief and recovery of the money.

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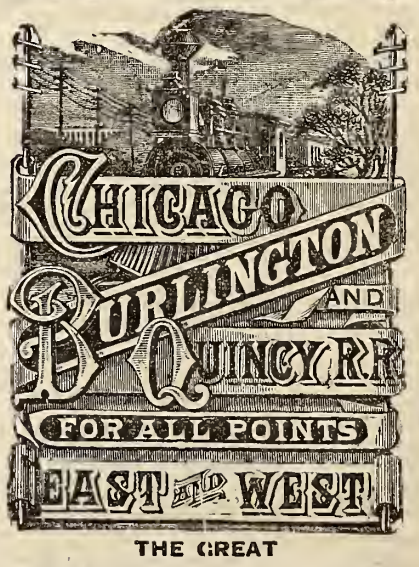
CHICAGO, Aug. 1, 1881.

GRAIN—Wheat—No. 2	1 19	1 19¾
No. 3		1 10
Rejected	93	96
Winter		1 12¾
Corn—No. 2		49
Rejected		43½
Oats—No. 2		45
Rye—No. 2		82
Bran per ton		10 50
Flour—Winter	3 75	6 50
Spring	2 50	5 50
Hay—Timothy	9 50	13 00
Prairie	6 50	9 50
Lard per cwt		12 20
Mess pork per brl		18 20
Butter, medium to best	12	23
Cheese	6	10
Beans	1 50	2 70
Eggs	8	12
Potatoes, per bbl	2 00	2 50
Seeds—Timothy	2 00	2 40
Clover	4 25	4 40
Flax		1 18
Broom corn	3	9½
Hides—Green to dry flint	8	16
Lumber—Clear	38 00	50 00
Common	11 50	13 50
Shingles	2 75	3 10
WOOL—Washed	33	42
Unwashed	13	29
LIVE STOCK—Cattle extra	5 80	6 25
Good	5 60	5 75
Medium	5 40	5 55
Common	3 00	5 25
Hogs	5 50	7 05
Sheep	3 00	5 00

New York Market.

Flour	$3 75	8 00
Wheat—Spring		1 23
Winter	1 07	1 28¼
Corn	49	59½
Oats	48	51
Lard		11 85
Mess pork		18 25
Butter	10	23
Cheese	2	10
Eggs		14
Wool	14	46

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Topics of the Time.

Last week a secret meeting of some hundred and fifty Irishmen from all over the Union was a leading topic in Chicago. The meeting was held for three days in the Palmer House and the utmost efforts of the reporters could not avail in discovering its object and business. Though it was understood to have connection with the infernal machine shipments to England and other measures for the slaughter of her subjects and the derangement of her commerce. The cabinet officers are using every effort to sift this revival of Fenian Nihilism to the bottom. The Chicago meeting has loosened the tongues of some old countrymen who tell more than they know about conspiracies and revenge, as an instrument of which they say that 250 infernal machines are already distributed in England and Ireland.

At a secret consistory in Rome last week the Pope declared that as vicar of Christ he enjoyed neither liberty nor safety in that city. The immediate reason for his fears was the attack on the funeral of Pius IX. a fortnight ago. It was the will of the former pope to be buried in the church of San Lorenzo, just without the city, and the hour of midnight was chosen for the removal of his remains from the great church of St. Peter. It seems these midnight processions were part of the old-time ceremonials, which were, however, conducted with far more pomp and official care. At this time of the year when the brilliant moon makes night the best part of the day in Italy it only needed the notice that the body of the old pope would be conveyed through the streets to bring out the people by scores of thousands. The procession was disturbed from the first by young men pushing among the torch-bearers, crying "Viva l'Italia!" and singing Garibaldi's hymn to drown the prayers of the priests. When the narrower streets were reached the cavalcade was attacked with stones and yells, from which it in vain endeavored to escape. A spectator describes the unearthly scene: "I never saw anything more ghastly and extraordinary than the spectacle of last night. A livid and breathless and confused crowd pursuing a gorgeous hearse draped with crimson velvet, defended by pale priests, chanting and bearing candles, and municipal guards, all running a race to a tomb outside of Rome, as to a place of rest and security. The Roman populace seemed to burn the very heels of the clericals, spat in the faces of the prelates in carriages, and smote and howled and sang the hymn to Garibaldi. And this was the public funeral of Pius IX." Yes, and a funeral attended by those whom Rome has trained for generations. What country does the pope wish now to ruin by a similar education?

The Speaker of the House of Commons having refused admission to the atheist, Charles Bradlaugh, under resolutions passed by the House a few months since, on Wednesday Bradlaugh attempted to force his way in. He was driven back from the door and seized by the police, who handled him roughly in the scuffle. The speaker was sustained by Gladstone and by the leader of the opposition also, but defended by John Bright and Sir Wilfrid Lawson. He endeavored to get a summons against the police but failed. Parliament has thus a second time rejected atheism and maintained its dignity and that of English law which is founded upon principles rejected by Bradlaugh. If his district continues to send him to London they need not complain that they are not allowed representation since they persist in sending a practical alien.

Philip Klingen Smith was at one time a Mormon "bishop" of high standing and influence in the dark councils of polygamy. He was a participant in the Mountain Meadow massacre, and bore for years an uneasy conscience until his testimony convicted John D. Lee and sent that wretched man to execution upon the field of the massacre. Smith remembered the penalty of his Mormon-Masonic oaths, and said, "I know the church will kill me sooner or later. It is only a question of time." After the trial his troubles began. By order of the church his wife left him and he started south and lived in Arizona, and two different attempts were made to kill him. The other day, when his dead body was found in a mining hole in the Mexican district of Sonora, it was not doubted that his fears had come true and that he had been Morganized. Yet the *Inter Ocean*, which is as "rabid" an anti-Mormon sheet as the *Cynosure* is Anti-masonic, defends this kind of murder when it is done by Freemasons!

Though the Western Union Telegraph company owned by Jay Gould seems to have a monopoly of the business of the country and, with its capital of $100,000,000, to be able to maintain it, a new company was formed in June called the Postal Telegraph company which has a capital stock of $21,000,000, to which J. R. Keene, the California mining speculator who transferred his headquarters to New York a while since, is the largest subscriber. The new company has possession of three valuable patents: an electrotyped steel wire with great conducting power, Gray's harmonic and duplex system by which six messages can be sent over the same wire at once by different musical tones, and an automatic device by which it is expected 2500 words per minute can be sent over one wire. The company proposes to do a modified postal telegraph business by sending long letters and messages to be delivered through the post-offices. While such projects are developing with us, in Germany a complete subterranean telegraph system has just been finished, covering 3 420 miles at a cost of seven and a half million dollars. The wires are laid beneath all the principal rivers and connect 221 different cities and towns of the German empire.

Dialogue of the Blockade.

BY ALEXANDER THOMPSON.

[Scene in the cars fast in a snow-bank.]

FIRST FRIEND.

Why, friend, are you blockaded? So am I.
This gusty winter with its whorls of drift,
Its polar rigors and its leaden sky,
Might cause us think that Lapland witches sift
From their great sieves their spleenic humors down
On every southern field and southern town.

But you are happy, friend, your full round face,
Tells no sad story of destructive rage;
Your very wrinkles have a comely grace,
Like sweet notes of a lullaby of age;
It must be, friend, that you have quite forgot
Your dreadful fears of our Masonic plot.

SECOND FRIEND.

I love a pleasant jest, but not your theme,
My days are pleasant and my paths are peace;
My age is moving grandly like a stream
That gathers volume with each rill's increase,
Till on the bosom of its mother sea,
It finds its fuller life and liberty.

Our land is peace, too; everywhere the feet
Of happy industry are dancing time
To Enterprise, whose eager fingers beat
The rapid movements of his march sublime;
And e'en old Winter, with his icy rein
Scarce checks King Progress as he drives amain.

All this I grant, and yet I hold it true,
All is not well—that our dear ship of state,
Though seas are placid and though skies are blue,
Though true her captain and though brave her mate,
Moves in a channel where torpedoes lie
Beneath the sunny sea and sunny sky.

FIRST FRIEND.

In part I grant it. Still the Roman asp,
Though with diminished venom seeks to bite
The heel of Liberty; and still the grasp
Of Alcohol about our throats is tight,
While curs'd Monopoly with his bags of gold,
Twines arms about us like a serpent's fold.

But our free schools shall dam the course of Rome,
Our people to the temperance cause awake,
With holy laws shall girdle every home;
Our strong young state has power and might to break
The bands by which Monopoly seeks to bind
An unshorn Samson neither old nor blind.

SECOND FRIEND.

Yes, I rejoice our Samson still might win,
And over every obstacle prevail,
Did not a legion hold the fort within

And keep possession in the name of hell;
Guiding his lifted arm so it shall fall
On the wrong head, or on no head at all.

This hidden legion lays its hands unclean
On earth's one hope, the Zion of the Lord;
And foully thrusts its viewless arm between
The guilty culprit and the lifted sword;
And in our social life controls the strings
That move a thousand sad or pleasant things.

As when an octupus from depths profound,
A slimy monster of the soundless sea,
Throws its dread arms with awful clasp around
Some daring swimmer struggling to be free;
So our young Samson feels the slimy chain
That all his noble energies restrain.

Yet there is hope; the day-star holds his place,
A glorious harbinger of future things;
Truth boldly stands with an undaunted face,
And God has blessed her with an eagle's wings
To fly abroad and fearlessly proclaim
Our nation's danger in Jehovah's name.

WHEATON, Ill.

THE BISHOP OF MANCHESTER AND THE ENGLISH STATE CHURCH.

BY REV. JOHN BOYES.

About three weeks ago the Bishop of Manchester preached a sermon in which he referred at length to the questions of disestablishment and disendowment, which we should not have noticed, but it has since given rise to a considerable amount of controversy. He mourns over the general tendency of the age to place religious establishments on their own merits; thinks that if such an event should occur, that, while his episcopal income would be secured to him, evils of a terrible kind would accrue. He should regret with an exceeding bitter sorrow the disestablishment and disendowment of the national Church of England as a national calamity. Those old endowments, he says, were not the gifts of the state to the church, but the gifts of pious people, which at the time they were made, maintained on modest incomes the clergy of the church of England, and these, he thinks, the state has no right to seize nor turn into any other channel. He admits that they are public fnnds, those who hold them being liable to public authority and public opinion for the use of them, and that they may be redistributed and reapplied whenever it may be thought more beneficial for the great purposes for which they were originally bestowed. This has been repeatedly done in the history of the Church of England and sometimes with considerable advantage. Still, says the Bishop, that if these endowments were taken away, in many parishes, both in towns and rural districts, the church and its ministrations would disappear. He believes that with all their faults, all their short-comings and negligences, the nation could not afford to lose the clergy of the Church of England and he hopes the nation will pause before it listens to those who picture a glorious millennium of religious equality and spiritual development at hand as soon as the national church of this land is swept once and forever away.

We think that Dr. Vaughan was nearer the mark, when in 1868 he said, "If the Established Church of England, as such, be swept away, then along with it will go all idle, inconsistent, scandalous ministers; those who are to serve at God's altar afterwards must be only such as are respected by their people." The loss does not threaten to be a severe one.

The remarks of the Bishop of Manchester indicate to us a great lack of faith in the spiritual forces of the church. If he believe his church to be a divine institution, better, more apostolic and purer than all other churches, why this tremulousness and distrust? Surely spiritual life is mightier than endowments! There are countries where religion is unbuttressed by the state, but where it wields a mighty influence over the souls of men. Merivale, in his work on colonization says, "While state-aid has been almost wholly withdrawn from the service of religion in the colonies, the zeal of the several denominations has supplied the deficiency to an extent which it would have been wild to conjecture."

Methodism, including all its branches, has done far more for England, and especially the wage-receiving class, than the Church of England has done. Eighty years ago the Methodists had only 825 chapels in England and Wales while to-day they have not fewer than 18,000 places of worship, containing about 3,600,000 sittings, and this has been done without state aid or state-patronage of any kind. According to a census of the London city churches, taken on the morning of Sunday, May 1, 1881, there were sixty-one churches within the city, having over them sixty-one incumbents, who are receiving an annual income of £41,814, or an average income of £700 each. There is sitting accommodation for 32,455 persons, but the attendance at all these churches only amounts to 3,853.

This is probably a fair sample of things in the Established Church throughout the country. Certainly the population within the city of London is constantly decreasing, the people going out into the suburbs, and it is suggested that many of these churches should be closed or used for educational purposes, while the incomes be sent after the populations for the sustaining of other churches. However tenaciously bishops and other dignitaries cling to things as they are, reformation or destruction must ultimately be the result; and we think it will be far wiser to fall in with the spirit of the age and voluntarily rectify all that is out of harmony with righteousness.

Louth, England, July, 1881.

CHRISTIAN PERFECTION.

BY E. RONAYNE.

I am very much afraid we do not appreciate the Bible at its full value and I know we don't study it as much and as diligently as we ought. In 2 Tim 3: 16, we read, "All Scripture is given by the inspiration of God." Therefore it comes directly *from God.* It is a clear expression of his will, and a full revelation of his mind, at least so far as they relate to our salvation and duty. But in Rom. 15: 4, we read again that "Whatsoever things were written aforetime were written for our learning," and therefore it comes directly *to us.* The Holy Scriptures then come from God and they come from God to us. It is no wonder, therefore, that our blessed Lord has so strictly commanded to "Search the Scriptures" (John 5: 39), that the people of Berea were designated as "more noble" (Acts 17: 11) because they "searched" them "daily," and that the Holy Spirit through the mouth of his servants in almost all the epistles should so frequently ask the question, "What saith the Scripture?" And this should also be the constant and never-varying query with us in regard to every doctrine and precept of Christian faith and practice. It is not, What says the church; or, What says the discipline; or, What says tradition; but, What says the Scripture?

Let us inquire then for a little while what the Lord has to teach us concerning the subject at the head of this paper, and may the Holy Spirit open our understanding that we may understand the Scriptures, and so realize in all its fullness "what is the hope of our calling and what the riches of the glory of his inheritance in the saints" (Eph. 1: 18).

The Word of God invariably sets before us the great truth, that the whole human race, whether rich or poor, learned or ignorant, civilized or uncivilized, religious or irreligious, is divided into two classes: the *saved* and the *lost*; the "seed" of the woman and the "seed" of the Serpent, the "righteous" and the "unrighteous," the "children of God" and the "children of the devil." Every man and woman on the face of the earth must *stand*, and is at this very moment absolutely *standing*, in one or the other of these two classes. In 1 Cor. 1: 18, we read: "The preaching of the Cross is to *them that perish*, foolishness; but unto *us which are saved* it is the power of God." Here you will notice we have distinct mention made of the two classes: "them that perish," "us which are saved;" so that in fact we come in personal contact with one or both almost every day of our lives. We have them in every community, in every church, and in almost every household.

This is an awful thought. But turn again to 2 Cor. 2: 15; St. Paul, speaking of himself and his colaborers in the Gospel, says: "We are unto God a sweet savour of Christ in them that *are saved* and in them *that perish*." Here again the Holy Ghost places the two classes side by side, but you will notice that concerning the saved ones it is distinctly asserted that they *are* saved, now. It is not that they *may* be saved or that they *shall* be saved, but that they *are* saved, and saved eternally; saved to the uttermost; saved evermore. "All that the Father giveth me shall come to me and *him that cometh to me I will in nowise cast out*" (John 6: 37). No, blessed be his name, he will ease them of their heavy burden; he will give them everlasting rest (Matt. 11: 28), and eternal life. "I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand" (John 10: 28). The perishing ones, through the unsearchable riches of God's grace, can step over into the ranks of the *saved*, but those who are *saved* can never fall back again into the miserable state of the lost. And this, be it remembered, is not through the perseverance of the saints either; but, bless the Lord, it is through the faithfulness, and power, and perseverance of the Lord Jesus Christ, who is "able to save evermore" (Heb. 7: 25), and to "keep them from falling" (Jude 24); and who will at last "present them faultless before the presence of his glory with exceeding joy" (Jude 24). This, I am aware, however, is not according to the teaching of some of our denominations, who usually measure salvation by personal experience and fleshly excitement, but nevertheless it is the teaching of God's Word and the result of the perfect atonement of Christ Jesus.

But once more open at 1Cor. 15:22: "For as in Adam all die, even so in Christ shall all be made alive." Here again we have the lost and the saved brought side by side together. All who are in Adam die, all who are in Christ shall never die. Adam was the federal head of the old creation, Christ is the federal head of the new creation. And as we receive a nature from Adam by birth, so we receive a new nature from the second Adam by the new birth. Because of our standing in "the first Adam" we were the children of wrath and lost. Because of our standing in the Lord Jesus Christ we are children of God and saved eternally. "There is therefore now no condemnation to them who are in Christ Jesus" (Rom. 8: 1). And who are they that are "in Christ Jesus"? Those who are "born again of water and of the Spirit" (John 3: 5); those who "believeth in him" "lifted up" (John 3: 14, 15); those who are born "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 13).

And now, may I ask, can a man be any more *perfect* in this life than to be in Christ Jesus? Can he be any more perfect than to be united to that Perfect Man who is "at God's right hand far above all principality and power." And this is the ever-blessed condition and the the perfect standing of every child of God, whether he be a "new-born babe" or a man of "full age" and ripe experience.

This is true "Christian perfection" as the Holy Spirit teaches it. The believer's life is resurrection life. It is a "life hid with Christ in God" (Col. 3: 1-3); and could any thing be more complete, secure and perfect? "In him dwelleth all the fullness of the Godhead bodily, and ye are complete in him" (Col. 2: 9, 10). And is it possible for a man to be more complete than to be a partaker of the divine nature and to be united to the Godhead? This is the ever-blessed portion of every believer and this is his perfect standing in the Father's house.

The Elder Son a Mason.

No; but in some respects, at least, he was like very many lodge men in these days. The 15th of Luke is a remarkable chapter throughout, but this section concerning the Elder Son is especially important, as it bears directly upon, and is as the salt to those Pharisees that murmured because He received sinners. Notwithstanding this, the elder son seems to get a severe letting alone from the ministry in general. This reminds me of a remark that is said to have been made by a convict in a certain penitentiary: The ministers of the town were in the habit of going by turns, Sabbath afternoons, to preach to these reprobates. On a certain occasion one of these brethren had just finished a stirring discourse, when one of the convicts stepped forward and took him by the hand, saying at the same time, "This is now about the hundreth sermon we have heard on the Prodigal. Can't you tell us something about the other fellow?"

A few words, then, in regard to this "other fellow." The first and great question that naturally arises is this: How are we to account for his strange and unnatural conduct? We answer: He was out of fellowship, and was doubtless walking in darkness—for it is one thing to be called a son, and quite another to be in full sympathy and loving fellowship with the father and the father's house. In proof of this, we have but to look at the record:

1. "He was in the field." No harm in this, if he was about his father's business. At the same time there is such a thing as becoming so engrossed with the field or the world, that men mind nothing but earthly things. The psalmist describes a very large class when he says,

> "To their lands they give their name,
> In the hope of lasting fame."

2. "He called a servant," etc., when he came to the house and heard music and dancing. But why did he call a servant? Now we begin to see where his fellowship is. Why does he not go in and know for himself the cause of all this jubilee that makes the old dwelling ring? Was he not a son? And consequently had he not a better right to the privileges of the house than a servant? His strange conduct simply goes to show that he knew nothing of the spirit of sonship, but was more in sympathy with the servants than with the father and his plans. It is a most blessed condition for a believer to be in full harmony with God and his plans. This is fellowship.

3. "He was angry and would not go in," when the glad tidings were rung in his ear, "Thy brother is come!" Passing strange! When all were having a feast of love, he was *angry!* What did he care for his brother? And his indifference here was only equaled by his cold and heartless conduct toward the father in this the hour of his joy. I fancy he was one of those selfish, sulky, pouting fellows, who, if things do not go just to suit him, would skulk around the barn and out-houses for three or four weeks at a time without speaking to his father. We have even heard of Christians who would take spells of this kind and leave the church for months. Whatever this son may have known of truth, one thing is certain—he was entirely ignorant of the "manner of the father's love."

4. "Lo, all these years do I serve," etc. Yes; but did you do it heartily as unto the Lord and not to men? He is evidently a fine specimen of the legalist; almost as good as the Pharisee, who fasted twice in a week when the law only required once. But his want of sympathy with the father crops out more especially in the latter part of his speech: "Thou never gavest me a kid that I might make merry with my friends." Ah—now we see through another hole in the wall and new abominations appear. What right has he to a circle of friends outside of the father's house who are evidently more dear to him than those assembled under the parental roof this gala day? Was not his father and his brother, and others assembled that day, his friends? Then why did he want a separate feast with "my friends"? In this respect was he not like many of our Masonic brethren, who are angry if the claims of their darling institution are not recognized by the church? and who sometimes go so far as to say, "it is just as good as the church"—or, if the matter be pressed, they will tell you that "if they have to leave one or the other, they will leave the church." Do they not therefore, by such conduct, distinctly say, "We have a circle of friends that is dearer to us than the companionship of the Father's house? More dear to us than the body that is gathered together in one by the Holy Ghost—that the mystic tie of Masonry is more sacred than the mysterious and vital union that exists between Christ and the church. This is an appalling thought to the spiritual mind, and yet the powers that be in the great churches of Christendom, to-day wink at just such spiritual fornication, and even their highest dignitaries must worship at two altars—at least at the Masonic. Is it any wonder that thinking men, who have taken a candid view of these things in the light of God's Word, should come to the conclusion that the great mass of Christendom, like Judaism of old, will end in utter apostasy.—*J. B. Galloway in Christian Instructor.*

What is Odd Fellowship?—II.

ANALYSIS OF THE OPENING CEREMONIES AND INITIATION OF THE INITIATORY DEGREE, FROM "REVISED ODD FELLOWSHIP ILLUSTRATED."

Tamerlane had three arts by which he subdued and subjugated mankind: bribing, dividing and amusing. Odd-fellowship bribes men by the hope of benefits; divides its members from outsiders and those of one degree from another by secrecy, and amuses them by ceremonies.

What redeems these opening ceremonies from wearisome stupidity, is their religious character. All beyond the Outside Guardian, hoodwink and pledge of secrecy is worship, and puts and holds the mind in a posture for receiving the mesmeric or spiritual influence of the system and of the spirits who inhabit and wield. They, also, in apparently harmless and unimportant particulars, commence the perpetual lodge lesson of submission and obedience to superiors. This is calculated, by degrees, to wean the mind of the initiate from the open and free subordination to law, government and the religion of Christ, by a weekly night-drill in obedience to another system, unknown to the true God—the secret empire of "the god of this world."

Walking, as a visitor, through the Gray Nunnery at Montreal, and a convent at Quebec, I saw beautiful young females busy at their devotions in inaccessible galleries in sight from the chapel floor. In a long hall or corridor I saw pale, wan women in a row on one side working with their needles under the eye of a lady superior, like convicts under keepers; and, on the other side of the apartment, a row of ninety cots, beside each of which, sitting or kneeling, were extremely aged people whose lips moved in silence as they counted their beads. The papacy keeps its votaries submissive and busy. Odd-fellowship, like every false system of religion, must do the same; and these "opening ceremonies," which cover six or seven pages in describing them—though a single paragraph might answer the ends of opening the lodge—are an initiatory drill of subjection, copied, in some parts, nearly verbatim, from the opening of a Masonic lodge. Every such initiation is a mental debauch, operating on the mind like tricks, sorcery and fortune telling.

But the chief power of this fool's-play of despotism is in the robes of the officers—scarlet, blue, black and white, with caps the color of their robes, while the members' faces are all covered with masks. This scene, in a lighted hall, at night, guarded by sentinels, and all under such balderdash names as "Odd-fellow," "Noble Grand," and the like, forms a hocus-pocus invented in sport by ignorant English operatives in 1812, to give zest to their idle hours and relish to their cups. The trick took like Aaron's calf-worship. The cunning have joined it for the sake of its funds; the ambitious for its votes, and "behold, the world is gone after it."

And this is Odd-fellowship, which numbers its members by hundred thousands, and reckons its revenues by the millions! What is it? Where is "the hiding of its power?" To one class of thinking minds the greatest mystery of the lodge is that sensible, fair-minded men can repeat its twaddle, wear its gew-gaw finery, and obey its puerile regulations. Dr. Leonard Bacon has said of the Masonic institution: "It seems to me one stupendous mass of dreary nonsense." And yet Presidents of this Republic have been Masons and Odd-fellows, and to say they have joined the lodges for popularity is to confess their power over civilized mind in the leading nations of the earth.

A handful of neighbors in a hall, at night, get another neighbor as a candidate for initiation. He is taken into an ante-room, asked his name, residence, occupation, age, lodge relations, health, and belief in a "Supreme Intelligent Being." His answers are taken down and signed by his name. He then begins to be pledged to conceal what is to happen to him in the lodge, which gives a devil's dignity to the unknown trifles before him. He is blindfolded and led in, lectured, chained, and threatened with "binding to the stake." In this plight he is led around, his blind taken off, and he confronted with a grinning human skeleton, with flaming torches held each side. His captors then repeat some schoolboy lessons on death. Hoodwinked again, he is led to one officer after another, his blinder being put on and off, till the Vice Grand orders the chains off and re-pledges him, with his hand on his heart, to conceal the whole work of the lodge, and not to wrong it. He is then further lectured, twaddled, charged, told the falsehood that "Odd-fellowship presents a broad platform upon which mankind may unite," when he is just now pledged and after-

ward sworn, to conceal the whole thing called Odd-fellowship from that very "*mankind*" who are to unite on its platform. He is now hailed as a brother, and told that Odd-fellowship is not "a mere beneficial society;" that its aim is "to elevate man," and "lead him to cultivate the true fraternal relations designed by the Great Author of his being;" that, in short, it is a religion; that it will bring men out of the blindness of error and the chains of sin into the liberty of the sons of God. And this contemptible farce is preceded by a solemn prayer to the god of the lodge, and closed with an ode on friendship, love and truth. This is Odd-fellowship, and the whole of it, the further degrees being but repetitions of similar doses.

There is but one possible explanation of the fact that hundreds of thousands of grown, rational men repeat this farrago weekly and from year to year. It is that Satan is its god, and that he imposes these and other pagan puerilities on man, made in the image of God and redeemed by Christ, to avenge himself on the God whom he hates for casting him and his angels out of heaven; to travesty the Christian religion and shut the only door of hope for man through Christ, by opening false doors leading to himself. To treat such a system as frivolous "nonsense" is to commit a dreadful mistake. If "the heavens and the earth" were now in flames —as they one day will be (2 Pet. 3: 7)—if one only bridge of escape, built by Christ, could give safety to those fleeing from the conflagration of the world, and a revolted angel should set open false doors, promising to lead to Paradise, but actually leading to hell, "where their worm dieth not and their fire is not quenched"—such is the door of every secret lodge. Every pagan shrine, or temple, or man-made religion, is such a gateway of perdition, no matter what the worships are made of, or what frivolities are practiced within them. Legions of devils give them their mesmeric power over mind; and while the motives of the worshipers are as various as their callings and hopes, "their way is as darkness; they know not at what they stumble." Prov. 4: 19.

DO KNIGHT TEMPLAR MASONS PREACH CHRIST?—If not, why not? If they do, when and where are they ever heard? We answer that they may use his name in their lodge-room and in their public processions, etc., *but they do not publicly preach the Gospel in any part of the world*, and thus they violate Christ's own command, which is, to preach it to everyone and everywhere. This is proof positive that the Knight Templar order is an anti-Christ. But why do they not preach Christ publicly? (1.) Because their allegiance is due, first, to Freemasonry; and they are, as Knights Templar, only nominal Christians robed in Masonry; or, rather, they are Masons robed in a Christian profession; or, rather, they are "wolves in sheep's clothing, seeking whom they may devour." (2.) They do not preach Christ publicly because the true Christ's teachings would condemn their own false Christ; that is, that Christ who is found ONLY IN THEIR "*secret chamber*." H.

THE KELLERTON OUTRAGE.

CONCLUSION OF THE TRIAL—GALE TURNED LOOSE—THE CYNOSURE IN DEMAND.

EDITOR CYNOSURE:—I will try to give you a few items in reference to what has taken place here in these last days. Your readers are aware that the trial of Ed. Gale was commenced over thirty days ago, and was continued to the 28th of July. I will only give a few items of the closing up of said trial. Bro. Butler of the *American Freeman* was at the trial and expects to give quite a history of the proceedings. I was in Mt. Ayr July 27th and saw Ed. Gale brought in, attended as a young prince or hero, taken to the best hotel, and, I suppose, fed on the best of the land. He with others acted with full assurance that he would be acquitted.

At a proper time (July 28) court was called to order by Mayor H. C. Markham. Then the prosecuting attorney concluded the examination of his witnesses. The evidence was of such a nature as seemed to satisfy many that Gale would be bound over to appear at circuit court; and in fact I saw nothing on the part of the defense to mitigate his crime. His witnesses testified that he struck Bro. Rathbun from one to three times, and I believe that not one of them testified that there was a word passed between them. Gale swears that Bro. Rathbun spit in his face before that; but no one else saw that but just himself, or at least they do not testify to it, and no one seemed to know about it. Witnesses being examined, Mr. Mount, attorney for the State, briefly lays law and testimony before the court. Then comes first Mr. Laughlin with a number of copies of the *Cynosure* and *American Freeman*. He made considerable of himself, representing me as a very bad man for writing what I did, June 22, 1881, which was published in the *Cynosure* of June 30, and which he promised to read but failed to do so, or even to give one item that I had written except my closing remarks. He quoted from Bro. Stoddard's and other articles, and what had been said in the *American Freeman* by different ones and held forth the idea that all that he said was taken from my article. Then comes Mr. W. K. Brown, the man it will be remembered who was engaged in conversation with Bro. R. when he was struck down at Kellerton. He also was a witness and attorney, a business man indeed. Then comes Mr. R. F. Askren. Now I have but little to say about "Bob." Let him tell part of his own story. I will try to give his ideas if not all his words. He says there have been (anti-secret) lectures in Mt. Ayr and almost every school-house; said it was sowing seeds of discord, and evidently wished us to believe it was all wrong, and I suppose from the part he had taken and what he was saying, what Ed. Gale had done was right, that is, to stop by fair or foul means men who would sow the seeds of discord; or, in other words, men who would dare say aught against secret societies. It certainly has looked all the time as if there was a "nigger in de wood pile," but I will give them credit for the faithful labor they did to keep him hid, Gale and all, up to this time, but Askren now lets "de cat out of de wallet," and I think he saw it after it was too late.

I am glad Mr. Mount did not stoop to anything low or vulgar, but showed himself a gentleman and an able attorney, I think more than a match for the opposite party. Mr. Mount had to meet three law firms in this case, two from Mt. Ayr and one from Kellerton. And here let me ask, How is it that Ed. Gale, a poor man, can employ so many attorneys? His relatives are all poor (now I don't say that to be poor is any disgrace); but how is it he can have so many helps, waiters and attorneys? How it is I cannot see unless it is as some soft-heads have told around, "It don't cost Ed. anything, we paid his way." "WE," who does that mean? Not his relatives, for as I have said, they are all poor, and they don't talk that way. Will some one who knows tell who pays for Gale's expenses, if it is not men who belong to secret societies?

And now, after all this time, trouble and expense we find Gale turned loose, discharged by Mayor Markham. This was not unexpected by many. I did think he would be bound over to appear at court, but it has proved otherwise.

The *Cynosure* is in great demand. It is read of late by all classes, but especially by lawyers and parties who believe in secret societies. They tell me on every hand that they have been reading that paper that is published in Chicago. Paul tells us Christ was preached by some through envy and strife, but Paul thanked God and took courage because Christ was preached. I thank God that the *Cynosure* is read, though it may be done through envy and strife, and the people begin to think for themselves. There is a general waking up. Many did not know there was a *Cynosure* until lately. W. H. LAYTON.

IMPORTANT TO TRAVELERS.

SPECIAL INDUCEMENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

Reform News.

THE IOWA CONVENTION.

"WHO WILL COME UP TO THE HELP OF THE LORD: TO THE HELP OF THE LORD AGAINST THE MIGHTY?"

Iowa unfurls the banner and sounds the bugle note for the first roll-call in the fall and winter campaign. Who will answer PRESENT, at Marion, Linn county, August 30th, at 7 o'clock P. M.

How many are saying, "Here am I, Lord, send me." Iowa has marched in the van of States in the anti-secrecy reform. Her record like the "path of the just" should grow "brighter and brighter unto the perfect day." Recent outrages committed on the soil of your State, sacred to free speech, appeal to the patriotism of every man in whose bosom lingers one spark of loyalty to the constitutional rights of citizenship. The brutal assault upon a minister of Christ, and a respectable citizen of your commonwealth; the shameful outrage attempted upon the mild-mannered, sweet-spirited evangelist from your neighbor State of Illinois, who obeyed the voice of God and spoke of the unchristian character of the secret empire at Walker; and numerous instances similar in kind, are warning voices that you must either heed, or surrender your own and the liberties of your children to a secret despotism that sends out its bullies and inhuman bloodhounds, to hunt its victims and mangle and abuse a man, your "brother," until his bleeding body is rescued by friendly hands, who must pass through the principal street of one of your towns to a place of safety amid the jeers and curses of human beings, devoid alike, for the time, of sense or shame, under a shower of eggs. The darkest days of the "auction block and slave hunt" can scarcely furnish a parallel to the disgraceful record that blackens this page of your history written in blood.

Men and women of Iowa, Have you no sense of honor, no pride of State? I know you have. You are not lost to shame, or cowed with fear. Do you say, The courts are open; appeal to the magistrate? Would to God that you might with some faint hope of redress! Has not this been tried and have not the words of the old prophet been literally and absolutely verified, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street and equity cannot enter." Do you counsel "moral suasion," through the pulpit and the press? Truly these are mighty in the field of conflict, and some, be it said in their praise, "give no uncertain sound;" but are not most of your preachers, your churches and your papers either captured or muzzled by the sam[e]

power that villifies and assaults your citizens?

I speak to men of experience, and leave the answers to these questions with you. The road to freedom and success is, under God, through agitation, discussion, education and prayer. God, my friends, seems to "have set before you an open door," can you hesitate or refuse to enter without incurring his displeasure? The most important meeting ever held in Iowa on the anti-secrecy reform is approaching, is near at hand. Said an eminent legal gentleman in this city when speaking with me of the outrage upon Bro. Rathbun and the discharge of his assailant by an Odd-fellow magistrate and candidate for nomination by a Republican convention to a seat in your State Legislature, "It's a shame, and the people won't stand such abuse of the law very long, and if you manage wisely this case will be the beginning of a new era in your much needed reform."

Loyal, Christian men and women of Iowa, will you gather at Marion with humbled and subdued spirits and there renewedly and unitedly give yourselves up to the Holy Ghost to labor, to suffer and to wait in God's way until he shall bring deliverance out of Zion and restore again his people from their captivity. Your president has invited me to be present, which, God willing, I shall do. Will you be there to speak and to do as you are led by his Spirit? J. P. STODDARD.

STREET WORK IN WASHINGTON CITY.

WASHINGTON, D. C., Aug. 3, 1881.

EDITOR CYNOSURE:—I preached according to inclosed notice [Knight Templarism Exposed, and its Relation to the Christian Religion Revealed, by Rev. J. T. Michael, on Sunday, July 31, at 6 o'clock P. M., on the Corner of 8th Street and Pa. Ave., N. W.] to a very large and attentive audience. We were not arrested this time, and the silence of the papers next morning seems to indicate that they intend to see what ignoring us will accomplish.

On Monday evening Bro. Dolan and myself went to see the Masons lay the corner-stone of an independent Methodist church. We improved the time by circulating *Cynosure* tracts.

A gentleman who has taken many degrees, and who heard me Sunday afternoon, said that on one occasion, as an officer of the Grand Lodge, he was to assist in the laying of a corner-stone of an M. E. church in Washington, but one of his Masonic brethren, who was also to take part, was so drunk that he gracefully withdrew. A Unitarian preacher took his place. So it turned out that an M. E. bishop, a drunken Mason and a Unitarian Masonic minister were united in this "strange" religious ceremony.

Yours, J. T. MICHAEL.

Correspondence.

NOTE FROM ELDER RATHBUN.

CLARENCE, Iowa, Aug. 2, 1881.

DEAR BROTHER:—I am improving a little and hope in a few months to be able to work. I am able to ride out and visit. My stomach is yet weak, but much better than when last I reported through the *Cynosure*. I am no less determined to fight the enemy of all righteousness (Freemasonry) and by the assisting grace of God I will still oppose all sin. Pray for me.

Your brother,
D. P. RATHBUN.

THE CYNOSURE BRINGS A BLESSING.

ELMIRA, Ont.

DEAR CYNOSURE:—I will report to you anything in regard to secret societies from Waterloo county, Ontario, in Canada. I might say, that the first cause to all the following was given by one single copy of your paper.

Last fall I was told by one member of my congregation, that some years ago a man had traveled in Canada, who had by lectures publicly revealed the secrets of Freemasonry and distributed books against this institution (Bro. E. Ronayne). He further told me that his neighbor, an English gentleman and said to be a Mason, had such a book in possession yet. I requested him to beg his neighbor to have the kindness and lend it to me. I got the book some time later; it was Mr. Ronayne's "Handbook of Freemasonry," and was accompanied, or rather wrapped up in, a copy of the *Cynosure*.

Glad I was to find in this copy what I had long desired to know, and was astonished very much to find such a paper in existence, and, as I saw from the pages (14 and 15), there existed many books and tracts written against secret societies. I subscribed for the *Cynosure* and procured for my own information most of the tracts and books on this subject which were advertised. I need not to say that they were highly interesting to me and that I learned thereby the true character of secret societies. Of course I never had an opinion in favor of them, but now I had got a better understanding of their principles and anti-Christian religion.

As an American pastor I found it my plain duty to oppose them and give my people a voice of warning. Though at Elmira, where my parsonage is, only live a few Freemasons, there is an Odd-fellow lodge in the village, and some of my church-members are adhering Odd-fellows. But in many other congregations connected with our church-body Masonry is a strong power. However, nearly all of our ministers, members of the German Lutheran Synod of Canada, are not in favor of Freemasonry and other secret societies. Nevertheless, besides this it must be said that the *fear of man* is at all times a great impediment to active measures to stop the propagation of these orders. I distributed books and tracts by lending out and giving away to proper persons. I also succeeded in getting German books like "Christain and Ernest," giving good light on Odd-fellowship, because only a few could read and understand English. For our church paper I then sent in an article on secrecy in general, showing that the principles of secret societies are antagonistic to Christianity. Christ said and did nothing in secret, This article was, after some objections and delay, accepted and published.

The consequences of this have been, that my Odd-fellow members never entered my church again, except on funerals; and that, as I was told, some persons in many congregations had been a little excited, and that I got from a Freemason, who lived at a distance of twenty-four miles from my parsonage, a letter in relation to this matter. He gave me notice in it that it has been a long time his desire to have a chance in any way publicly to vindicate Freemasonry and thereby to inform the people what a good institution it is. If I would be willing to enter into a discussion on this subject with him—what he would like best—then it should be done; this discussion should in no way contain any personal injury. Further, he asks in this letter how I could dare to write on a subject from which I knew nothing at all; what I knew was only from books or hear-say. He closed his lines with the subscription of his name and the following remark: "A member of this defamed and despised order, but a Christian as good as any one!" You will see in the continuation what a Christian he is.

My answer was that I was not at all afraid to have such a discussion; in proper time he would find out what I knew about Freemasonry and from what source I had it. I would and could answer all his questions.

Meanwhile one of our ministers, one of the few who to this time seemed to have looked favorably on Freemasonry and who has in his two congregations a large majority of adhering lodge members, tried to persuade me privately that Masonry could not be a wicked institution because pious kings and princes were members of it; for instance, the noble German emperor, who publicly very often had confessed Jesus Christ as our only Saviour (good man argument). Further, he believed very well, in the United States were lodges which are bad and wicked, but the lodges in Canada have a better character and are never wicked in such a degree. At that time I did not know how to answer these objections and I thought to get Mr. Ronayne, editor of the "Handbook of Freemasonry," an able person, to help me out of this difficulty, as I imagined it was. I requested Bro. Ronayne in a letter to give me the necessary light in said matter. This he did fully in a kind letter last February. To understand wholly the character of Masonry, Bro. Ronayne recommended me to get his "Master's Carpet," which I did immediately. Thus I learned more and better, that Masonry is an anti-Christian and wicked institution. Much thanks I owe Bro. Ronayne for his information and the issue of his "Master's Carpet," which is a pretty good assistance for me. Yes, I see that Freemasonry is the same everywhere, and everywhere destroying the Christian faith.

Soon after this appeared in a local German paper—the *Bauernfreund*—an article from the above-mentioned Freemason, which astonished me very much. He had promised me in his letter nothing should be said or written that could do personal injury, but his letter from beginning to end was to blame my character and make it ridiculous. I should leave secret societies alone; should be silent; the societies never had hurt me, and I should not extinguish a fire that does not burn me, and so on. He wrote if I succeeded in stopping and destroying Freemasonry the stupid of the nineteenth century would erect a monument for me. Of course I did not answer such maliciousness. That was a discussion on a subject on which was said nothing, and was free from personal injury too, as had been promised. A. SCHULZ,
German Lutheran pastor.

ONE OF THE UNITED BRETHREN TO HIS CO-MEMBERS.

To the faithful who are in Christ and not of the world: Let us redouble our diligence, and, above all let us come boldly to a throne of grace, that we may have that perfect love of Jesus in our souls which is that kind of charity that never faileth and casteth out all fear. Fear not, do not fail, you that remain; you can keep in the narrow path, the way of the cross, do not fail to do your duty.

Lord help us to pray like Daniel at the open window with our faces toward Jerusalem so that the week-kneed preachers, elders, and bishops can hear us. If your preacher has the padlock on ask the Lord to remove it. Ask largely that your joy may be full.

This silent, secret Masonic devil must be tormented before he can be cast out. Prayer is the best way and God will hear you. Wicked conservatism in the U. B. church is a Masonic sin, which must be cried aloud against. There are good men in the U. B. church who are able under God to torment and cast out this dumb devil if they will do their duty. CYRUS SMITH.

Walks through the Ruins of Romanism.

Editor Cynosure:—In my walks among this class of people, I met a man who said he was a Romanist. I asked, "Are you a member of the cathedral?"

He answered, "No, I am a member of the new church which they are building in the northern part of the town."

I thought, a new church was very suggestive and characteristic of that denomination, particularly in the United States.

"Do you know there are a number of priests who have left the church of Rome and are now establishing an Independent Catholic church in New York city?"

"No, I have not heard of it. I have only been in this country one year. I came from Ireland."

"I will read you a part of an address by ex-priest Dubellay. He gives some accounts of the immorality in the system of theology which the Roman Catholic student studies." When I stopped reading I asked him what he thought of it.

He said: "I have often heard such statements, but there is no proof of them. They cannot bring any proof of what they say, and it is a filthy paper that will publish anything like that."

Not to think of the system of the past, or of the philosophy of the religion, but simply by looking round we can see proof enough that these statements which the ex-priests and escaped nuns make in reference to the immorality of the Romish church, is correct. Do we say this merely to find fault with another denomination, or to trample under foot that which, the Pope says himself, is becoming weaker? By no means. But what we want is Christianity where the name of Christianity is, and Christianity where there is anything other than Christianity.

Is there no proof for these things, when priests are leaving good positions pecuniarily, for positions that are surrounded by danger, abuse and hunger, that they may serve the Lord and Saviour Jesus Christ? Is there no proof, when Edith O'Gorman gave witnesses as to her character, in opposition to those who were urged by the Roman Catholic church to swear that they (Edith O'Gorman and her husband) were desperadoes from Australia. Is there no proof when Roman Catholics of high position, testify to the good character of certain ex-priests, and say they do not see why they ever left the church of Rome. And if the Roman Catholic priests make these assertions, what right have the laity, according to their reasoning, to oppose it? Is there no proof when these ex-priests (connected with the Independent Catholic movement of New York city, and others) affirm that they are in danger of losing their lives, judging from the threats of their former brotherhood, and yet persist in presenting the truths of the Gospel of Jesus Christ, as they are plainly stated in the Bible? Is there no proof for these things, when the light of the world is taken from the hands of the laity almost entirely and a false religious book placed in their hands instead?

"By their fruits ye shall know them." Proof, do I say? There are many inconsistencies in the form of religion, which have some appearance of proof, but there is nothing that seems so devoid of proof as the teachings of the priests of the Romish church, to a person with the word of God in his hand.

Again. Is it a filthy paper that will publish these expositions of the priests? We affirm, the revelations made are repulsive. But do these abominations have their source in the paper or in the Romish church? If in the latter, the paper is simply a guide-board to keep the unwise out of danger. Shall we take the guide-board down because it has unpleasant associations? Not till there is no need of it. Friends of the Pope, "prove all things," and "hold fast to that which is good"! Then you will learn of one who is infallible, even Christ—the Saviour.

C. W. Higgins.

Building up the Lodge by Insurance.

Derby, Ct., Aug. 1, 1881.

Editor Cynosure:—It seems to me the secret organizations are moving earth and hell to build up their orders. It was seen a few years ago that they were on the decline and that something must be done to sustain and build up. So they have set to work to establish a life insurance of such as belong to the orders. They have made it appear on the face of it that it was a cheap and safe thing, and have duped and drawn in many on that principle who would not otherwise have joined.

Now let us look at the figures. For instance a series of two thousand men who are to receive each at their death $2,000, which will take four million dollars to pay the death-rate! Can any one tell where that amount of money is to come from? They tell me the amount will be made up by new members, but don't each new one bring in new liabilities? It is true that those who die early will get a large amount for a small one paid in, while those who die late will have to pay a very large per cent., which would make it very unequal in its bearings. I would like to have some one conversant with life insurance give us the average life and the amount each is expected to pay in.

There is a new society getting up here called, I think, United Workmen which is having quite a run here and all in the interest of Freemasonry. I am having considerable controversy with Methodist ministers, and when I find one who is not a member of a lodge, I supply him with papers and tracts.

I send you a letter received from our presiding elder who is a Mason, which I send you that you may see the spirit in which he writes. I wrote him showing him the wickedness of Masonry and of the oaths and obligations and that I only wished they had to be exhibited before the public in the same way as before the lodge. If so, I was very sure but very few would join the lodge. I think I wrote plainly to him. The main things in my letters he has not attended to.

The New York *Times* and New Haven *Palladium* have published quite extensively on the subject of the manner and plan of Morgan's death which will do good in bringing the matter before the public.

I see by your paper that you advise to come out from the churches that are governed by lodgery. I have ever found I could do more in the church for reforms than I think I could do out, of which I could give you a number of instances.

Truly yours,

I. J. Gilbert.

Our Mail.

Isaac Preston writes:

"I do hope the cases of brothers Rathbun and Michael will be prosecuted to the extent of the law. If the perpetrators of such outrages could be suitably punished it would have a tendency to check the fraternity from mob law and murder."

James Bullock, Blanchard, Page Co., Iowa, writes as follows:

"God bless you in your terrible conflict with the Beast and those oath-bound conspirators who carry his mark. I think it can never be much darker than now, since professed ministers of the Gospel are also sworn to lie, to deny the truth, to pervert justice and turn judgment upside down. 'Ministers of the Gospel,' indeed! Are they not rather the ministers of Satan, the worshipers of Mammon?"

Minerva Harvey, Pleasant Plain, Iowa, writes that an Odd-fellow lodge has recently been started in that place and is drawing into its meshes many young men, and adds:

"The subject was brought up in our monthly meeting, and there was a small donation made, with a request that I should send for literature on the subject of Odd-fellowship, that we might know what our young men were going into and that those who have gone in might be enlightened on the subject. * * Our society has always been opposed to secret societies, yet it is a sorrowful truth as the Cynosure says, that many of our members have joined them. I do think it is time for us to be aroused and make a strong effort to rid our society of these secret works of darkness."

Among the most discouraging facts in the present aspect of the reform against lodgery is the extent to which some churches that are anti-secrecy in theory have become pro-secrecy in practice. The world, or at least that part of it which is informed on the subject, knows that secretism is wrong; and the devil could hardly have a better aid in propagating his religion and binding men to his dark chariot-wheels under triple and sextuple oaths than a church which condemns lodgery in loud-mouthed words and protects it in louder-voiced acts of omission to enforce its testimony. The real effect of the testimony of such a church, on ultimate analysis, is as if it said, "Secretism is wicked—but then wickedness don't make much difference." "Horrible?" does some one say? Yes, and horribly true, as well! Picture it out, ye who can! She who is called th Bride of Christ; who should be arrayed in "fine linen, clean and white, * * the righteousness of the saints," with a heart as pure as the bridal white in which she is clothed; picture her with robes befouled and body and soul contaminated by desertion from her Affianced to the service of his arch-enemy in worldly conformity and the spiritual adultery of the lodge, and you have some idea of a church that wilfully fellowships these modern idolatries. Church only in name, those alone of its members who are faithful to the truth as it is shown them have any hope of membership in the church invisible which at last, without spot or blemish, or any such thing, shall have place at the Marriage Supper of the Lamb. May God help us that these terrible truths made be made as terribly plain as they are true!

Sabbath School.

LESSON VIII.—August 21.—THE MANNA.

SCRIPTURE.—Exod. 16:1-8.

GOLDEN TEXT.—"Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven."—John 6 32.

1. And they took their journey from Elim, and all the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after the departing out of the land of Egypt.
2. And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:
3. And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full! for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.
4. Then the Lord said unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no.
5. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily.
6. And Moses and Aaron said unto all the children of Israel, At even then ye shall know that the Lord hath brought you out from the land of Egypt.
7. And in the morning then ye shall see the glory of the Lord, for that he heareth your murmurings against the Lord: and what are we that ye murmur against us?
8. And Moses said, This shall be, when the Lord shall give you in the evening flesh to eat, and in the morning bread to the full; for that the Lord heareth your murmurings which ye murmur against him: and what are we? your murmurings are not against us, but against the Lord.

[From the Bible Teacher.]

DAILY READINGS.

John 6:31-40. 1 Kings 17:1-15. Ps. 37:25-37. Prov. 8:17-21. Ps. 78:20-28. Mal. 3:10-12. 2 Kings 7:17-20.

V. 1. "They took their journey from Elim." Although Brugsch, the most learned perhaps of modern Egyptologists, decides that Israel must have gone northeast from Rameses, and have passed through the waters at Lake Serbonis, and then turned south, and that Elim is north of the northern point of the Gulf of Suez, yet his conclusions are not adopted by the majority of travelers and critics. It is generally agreed that the host crossed as described in the last lesson, south of Suez, and also that Elim is about half way from the head to the mouth of the Gulf of Suez. No doubt it would have been pleasent to have remained there longer. Its twelve wells of sweet water furnished an abundant supply of that essential article, while its seventy palm trees contributed greatly to their pleasure. But were they to remain at Elim, they would never enter Canaan. How often we regret that we have been led out of a

position of peculiar enjoyment. We think perhaps, "How much better service could I have rendered and how much more pleasure and profit would I have reaped than in my present surroundings." But God has new attainments in store for us. New traits of character need to be developed. Graces now weak need to be strengthened. New duties need to be performed. But if he is leading, rest assured we will be guided into the green pastures and beside the quiet waters. He never mistakes the route.

V. 2. "The whole congregation....murmured." After the displays of power they had witnessed, after the deliverances they had experienced this was indeed most unbelieving and most ungrateful. But do we not daily murmur and mistrust when we have far less reason for so doing? It was no light thing for two million people to be in the wilderness with no visible means of support. If we have not grain enough in the country for at least six months ahead we at once cry, "Famine." See here also how ungrateful men often are not only to God, but also to men who serve them. Leaders such as Moses often receive little save complaints from those for whom they are making great sacrifices.

V. 3. "When we sat by the flesh-pots." How natural to look back and long for past privileges and comforts. These are often over-rated as much as present ones are under-valued. In the review of the past we often think only of its sweets; in judging of the present, we think often only of the bitter. Such views of life rob us of all real enjoyment and hinder all true progress. It is mourning for the waters which have gone far beyond our reach, while those at hand are flowing by untasted.

V. 4. "A certain rate every day, that I may prove them." Here God deals with them as children, not as servants. A selfish master feeds his servants in the manner that makes him the least trouble. God not only feeds but disciplines his children. He tests their faith that he may strengthen it. It is no great trial to believe that we will not starve when our barns are full and the fields give rich promise of the future. The danger then is that we will trust on what we see, the abundant supply, and forget the hand that furnishes it. Still, let us not overlook that they were to gather this daily portion. God placed it within their reach, but he did not gather it and prepare it for them. This they could do, and this they must do or starve.

V. 5. "Twice as much as they gather daily." A good place to urge the good old practice of grinding the coffee, carrying in fuel, blackening shoes, etc., Saturday evening. Let those who say that the observance of the Sabbath is a small matter in the eyes of God, remember that he wrought a three-fold miracle every week for forty years to enable Israel to obey this injunction. (1.) He interrupted the usual daily supply of manna. (2.) He furnished a double quantity on the sixth day. (3.) He preserved the extra supply from corruption such as it suffered on other days. All this that they might remember the Sabbath day to keep it holy. Are not professing Christians largely responsible for Sabbath desecration at the present time?

Vs. 6, 7. "Then ye shall know....Then ye shall see the glory of the Lord." What is it that keeps our eyes from seeing the glory and the goodness of his hand in our bounteous supplies? If his power were not exercised, what would our plowing and sowing amount to? Nothing. We allow our vision to rest on second causes, ignoring God's constant witness, in that he does good, giving rain from heaven and fruitful seasons.

V. 8. "Your murmurings are....against the Lord." So it is always. What are the universal complaints, "too hot," "too cold," "too wet," "too dry," but "murmurings against the Lord"? In nothing about us is his power exercised more directly. Would not the realization of this fact break up our common mode of introducing conversations?

Viewing the manna as a TYPE, urge the necessity of coming to Christ daily for supplies. "As thy day, so shall thy strength be." A promise long enough to last while life lasts, and broad enough to cover each day's real trials, temptations and duties. But no broader. The moment we go back and begin to rake up the past, or go out and begin to borrow from to-morrow, that moment we take on a load which we must carry in our own strength. Grace is not promised for these self-imposed burdens. Therefore they are always the hardest of all to carry.

BISHOP GLOSSBRENNER TWENTY-FIVE YEARS AGO.

Prior to the time of my conversion and connection with the church I lived in south-eastern Indiana. I had learned something of the United Brethren church by hearing its preachers preach. Then it was universally understood that to be a United Brethren was to be an opponent of organized secrecy. The ministry feared not to speak with boldness against it. I heard one of its preachers one day when he paid his respects to the mother of these institutions which are too holy for profane eyes to look in upon. A few days after, while in company with a number of the hood-winked members of another church, I heard a local preacher say if that United Brethren preacher did not cease his attacks on Masonry, measures ought to be taken to stop his mouth. Among the company of critics and Mason-defenders was an old gray-headed layman, who had held nearly every office a layman could hold in his church. This man had asked me two or three times to join the order; and to impress my mind favorably, he told me that if he had to quit either, he would leave the church any time before he would quit Masonry. Now, to hear such a man consenting to the sentiment of "stopping the mouth" of a minister who dared oppose the order naturally led me to investigate the subject. And thus I was led to love the position of this church.

Twenty-five years ago there was almost universal peace and unity in this church on the subject of secrecy—almost, perhaps not quite. And the question may be asked, Why? Let the letter of Bishop Glossbrenner, written for the *Telescope* of November 16th, 1859, answer. The venerable Bishop says, "A neglect of the ministers in some places to carry out the discipline touching secret societies." Again: "Permit me here to express an opinion. It is this: a minister who habitually disregards the regulations of the church of which he is a member has surely forgotten his ordination-vows which he made before the great Master, the church, and the world. Now I ask, Is that minister true to his ordination-vows who, regardless of the advice of the General Conference, and of the conference of which he is a member, violates the plain and express rules of discipline? Surely not."—*R. L. Brengle, in the Telescope.*

Home and Farm.

I saw a receipt to take out iron rust on cloth with ripe cucumbers. As they cannot be had at all times, I will send my receipt. Take a lemon and wet the rust with the juice and lay in the sun. Generally one wetting will take it out if the sun shines directly upon it. I have known it for years, and it has never failed.—*Mrs. E. H. F., in Interocean.*

TOMATO PRESERVES.—Use the little yellow-bell for preserving. Put measure for measure or pound for pound of the sugar and tomatoes, slicing in one lemon to every two pounds. Boil down quite thick and put in stone jars, cover tightly and you will have something delicious for winter use.

To renovate black coats or black woolen goods: Boil one-half teaspoonful extract of logwood in one pint soft water until dissolved; then remove from the fire and while warm gradually stir in one-half teaspoonful gum arabic; when cold add two teaspoonsful A. Ammonia. Spread goods on a table or board and apply the solution with a stiff brush; dry outdoors, but in the shade. An old coat may be made to look nearly as well as a new one by the above process.

STRAWBERRIES AND GARDEN TRUCK BY THE BARREL.

The following method of growing strawberries is not novel, but it has been recently vouched for as a practical and profitable success. It would seem to offer many advantages for people in villages with little or no garden space. Bore fifty holes in a barrel with an inch auger, and sink the bottom of the barrel an inch or two in the ground. Fill the barrel with rich loam to the level of the first row of holes; then insert the strawberry plants, taking care that the roots are well secured. The row completed, fill up the barrel to the second row of holes, and set out another row of plants, and so on till the barrel is full. For watering and fertilizing, set into the top of the barrel an old tin can with a perforated bottom, filling the can with proper fertilizers. The barrel of plants can be kept irrigated by water enriched by passage through the can; or good results can be obtained by irrigating with soapy wash water without fertilizers. Fifty well nourished plants will supply a family with many messes of berries, and three or four barrels covered with plants would be equal to a good sized strawberry bed. The plants should be set out in the fall, and might be covered for protection during the winter.

A modification of this plan is strongly recommended by the *Prairie Farmer*, Appletons' *Home Garden*, and other authorities, for growing melons, cucumbers, tomatoes, etc., in places where regular gardening is not practicable.

What is needed is a few barrels. Bore holes around the middle, and one hole large enough to admit the nose of your watering pot. Fill the barrels with stones as high as the rows of holes, and fill in with good, rich, fine earth to the top, in which plant cucumbers, melons, squashes, etc. One barrel will be enough for each kind. Be sure to have one large flat stone lean over the large hole where you will pour in water until it runs out of the holes you have made, and which will prevent the earth from filling this large hole up. Range the barrels around the yard and plant your seeds. Keep the barrels filled with water up to the holes, and you have all the requisites for rapid, healthy growth—air, heat and moisture. You can raise all the vegetables you will need in the greatest perfection, and they will last until late in the autumn, as they can easily be covered on frosty nights. Cucumbers and tomatoes may hang over the barrels, cutting them off when they reach the bottom. Melons may be tied to the wall fence. The stones have an important service in holding up the earth, and in absorbing the heat during the day, which they give out at night, keeping the water at an even temperature. You will be astonished at the result, if you have never tried it.—*Scientific American.*

The National Christian Association.

221 W. MADISON ST., CHICAGO.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 11, 1881.

"*Nihilism conceals itself, burrows under ground, coming out now and then in an explosion, or some other form of reckless and wholesale murder. So far as I have been able to learn, it is a secret society somewhat like Freemasonry, but far less harmless: more like the Ku Klux Klan, but less excusable and more atrocious.*"—LEONARD BACON, D. D., *in the Independent, July 28.*

GUILT CONFESSED.—After the transactions in Mayor Markham's court July 28, it may almost be doubted that a Mason lives who is so forsaken of God and goodness as to deny the complicity of the lodge in the attack on Elder Rathbun. In the first place no mob ever attacked a man for speaking against the order except a mob of Masons or jacks set on by them. Second, the lodge never unites in defending a man who has not been doing its work. Third, the argument of the Masonic and Odd-fellow lawyers before an Odd-fellow judge was not a defense of the villain Gale but an attack on Anti-masons; by such harangues they expected to get their man away and did it. To say that the lodge did not, in the person of a coward and ruffian, strike a peaceable man *from behind* is to deny the sunlight at noon.

EDITORIAL CORRESPONDENCE.

BEACONSFIELD'S ENDYMION.

BROOKLYN, N. Y., Aug. 2, 1881.

DEAR CYNOSURE:—On my way here I have been reading Endymion, the last book written by D'Israeli, who began his public life with one novel and ended it with another. It is a wonderful book, as the writer was a wonderful man. The scene and substance of the story, or rather group of stories, is the British Parliament and especially its aristocracy. It is replete with aphorisms, such as, "Knowledge is the foundation of eloquence," etc., and he analyzes human character with great acuteness and power. He also calls his favorite "Duchess of Montfort," "THE CYNOSURE IN EVERY PLACE," which, as he was a model in English literature, as well as the leader in English politics, may justify the taste which named our paper, against those who criticised it on the score of the Greek derivation of the word.

On pages 177–8 of the book he puts his own just estimate of secret societies into the mouth of one of his characters, thus:

"'You have no conception of the devices and resources of secret societies in Europe,' said Mr. Walton. 'His drawing master, his fencing master, his dancing master, and all his professors of languages, were his active confederates in bringing about events which might have occasioned a European war.'"

And, speaking, on the next page, of the same conspirator against his sovereign, he says:

"He was immnred for life in the strongest fortress of the country, but secret societies laugh at governments, and the world has recently been astonished by hearing that he had escaped."

Such is the estimate of the secret orders, by one of the coolest and most capable of Europe's prime ministers, and it justifies "The American Party" to the fullest extent. Indeed, the only state of society which can deal successfully with these "savages of civilization," is a republic, whose voters have learned to consider the lodge as it is, a conspiracy against the world of outsiders. In monarchies and aristocracies the secret clan is a professed champion of popular rights, and redresser of popular wrongs. The orders can live in the dark there. But in America, where the people and the government are not two parties but one and the same, an "American Party," if successfnl, must be fatal to the lodge which must have *publicity* as well as *concealment* in order to live.

I have finished Endymion, and have written all that can be said in its favor, and perhaps more than ought to be said. The writer, long at the head of the politics of England and of Europe, is not, I think, unjustly characterized as "*a man without principles*," an English Van Buren, who has left not a "footprint on the sands of time." Some pages of the last half of the book I only skimmed, and would have thrown the volume by, but it deals with the men and events prominent in the Parliamentary history of England for the last half century; and D'Israeli himself is a study. Born a Jew, baptized a Christian, he believed nothing, adhered to nothing. Gladstone gives him credit for his love of his Hebrew race, and with being a good husband. But under his ministry England was a ship before the wind and in the current, and D'Israeli was its figure-head. When he told his Jewish brethren that Christ had "done more for them than any or all of the princes of Israel," that "he had taken their Decalogne, consisting of a few precepts given to an obscure leader in an obscure mountain, and made it the moral code of Christendom," he said more in that single paragraph than in all his life beside. But that was a politician's view of Christ even.

I think the effect of the book as a whole is demoralizing as the life of the English aristocracy which it paints. His hero, Endymion, who represents himself, like himself marries a woman older than he is, with whom he was desperately in love long before her first husband, Lord Montfort, died. He sets popery in a fair light, and lashes Gladstone's opposition to the Jesuits, whom he lauds. Penrnddock, who is Cardinal Manning, is a hero only second to Endymion. Florestan must mean the King, who by the aid of the secret societies of Europe, overthrew the Republic of Spain, and Agrippina, whose memory he honors, must be the infamous and loathsome "Qneen Isabella," whose profligacy overturned her throne. And though he shows that the secret societies of Europe "langh at governments," and while they preach liberty, live by despotism and assassination, he paints Prince Florestan in a most lovely light, and makes Miss Ferrars, the heroine of the whole book, become his qneen. His religious belief, if he had any, was a sort of deistical fatalism, with Bonaparte's superstitious idea of destiny. All his heroes and heroines become lords and ladies with different titles of nobility, and he pnts the malicious, envious, self-conceited author and simpleton on a pension. Even farmer Thornbury becomes a lord, and his son Job an Oxford Tractarian, while a Nihilist traitor and would-be assassin is his favorite prince. J. B.

THE AMERICAN PLATFORM—RISE OF THE LIBERTY PARTY—NO BRADLAUGHS WANTED—WHAT SHOULD BE DONE.

Augnst 4, 1881.

DEAR CYNOSURE:—It is time the American party was bronght to the front. The old "Liberty Party" was formed by a handful of men, Lewis Tappan and Joshua Leavitt being leaders in the organization, which, for a time, was regarded with contempt, Daniel Webster referring to it as "outside of any healthy political organization."

Four quarternions of years it existed mainly as a testifying party whose votes were mere gestures to enforce a great moral and political truth—that "God had created all men equal" in point of natnral (not social) rights. The doctrines of that hated and despised party have ruled this country since the advent of the Republican party, which swallowed but never fairly digested it.

The American Party rests on principles equally fundamental to our government and race. In the words of the closing paragraph of Charles Francis Adams' speech at Buffalo, 1848, it rests on "that grand conception of our fathers, a Christian commonwealth." And the issne tendered by the American platform is fast becoming the grand practical problem of politics throughont Christendom. It is God or no God; Christianity or paganism, which is atheism. Do men derive their right to govern, imprison or hang each other from majorities, or superior force, or from the civil government "ordained" by the God "that created men equal"?

The American press, the sonnd part of it, will and do justify the forcible exclusion of Bradlaugh from the House of Commons where he wishes to stand on the fool's platform, "*There is no God;*" and offers to swear by NOTHING his Parliamentary oath! Hartmann, the New York Nihilist from Russia, boasting his complicity in the murder of the Czar, is notified by the New York *Tribune* that our government will give him up to Russian justice. The *Tribune* says Guiteau's bullet has spoiled this country as a refuge for wretches who believe that there is neither God nor crime. And when the issne can be fairly put before the American people, in the first article of our platform, to wit: "That ours is a Christian and not a heathen nation," they will vote against atheism and every road that plainly leads to it. Even those who do not much believe in the religion of the Bible, can not fail to prefer to stand on its two great truths of supreme love to God and equal love to man, and to see that such a belief is as much better than the no-creed of the atheist-nihilist, as something is better than nothing; and when Americans can be assured that they are forever freed from sectarian fagots and stakes, and that conscience is to be left, as God made it, free, they will never vote the United States out of Christendom, God out of human politics, or his Word from American education.

Article 4th of our platform, the recall of "*the charters of all secret orders*," which do not report to, but rival and contemn the "Federal and State governments" which granted those charters, is unassailed because unassailable. Its truth and justice can no more be obscured than Masonic hoodwinks can darken light.

And even Art. 9th, our financial plank, "That Government" (not private bank corporations), "should furnish the people with ample and sound currency," though it will make the most disturbance, coming, as it must, in direct conflict with the political omnipotence of the national banks; yet this article stands on the impregnable foundation of reason and the Constitution of the United States.

But I write, not to discuss onr platform, but to present its radical and truthful nature, and to call the attention of *Cynosure* writers to its moral and historical sublimity and practical truth. Ministers, however they may love Christ and loathe and abhor the lodge, can do nothing while their supporters unconsciously vote for it. We must therefore set THE AMERICAN PARTY, henceforth, in the fore-front of the hottest of the battle." If we now go about it, and cast only fifty thousand votes in the next Federal election, by *men who will never go back*, devil-worship will at once and forever be at a discount in our churches. J. B.

—During his recent trip in central Illinois Bro. Hinman collected the following sums for the Southern

work, from: C. W. Sterry and E. Honeywell, $2 each; A. Lewis, $5; C. P. Paget and J. S. Hickman, $1 each; Samuel Plumb, $10; Mrs. Collins, 15c; collections at Streator, $7; at Phillips schoolhouse, $1 50. Total, $29.65.

—Bro. John Leeper, of Senecaville, Guernsey County, Ohio, writes that a new court-house is being constructed at Cambridge, the county seat, and the commissioners have arranged to put an "image of jealousy" instead of the statue of justice within it, and have given out the job to the Masonic lodge which begins its work on the corner stone. Petitions have been circulated and freely signed, protesting in the name of the people, of reason and of righteousness against the fraud.

—In the matter of the LaSalle county building at Ottawa, Ill., the protest of the loyal American citizens was put aside and the lodge allowed its way in the matter. The dishonest game was concealed until the last moment and a petition which might have borne a thousand or two names had barely as many hundred obtained in the few hours left to work.

—A singular case has been unearthed in Providence, Rhode Island. W. F. Whitcher, the pastor of the Mathewson St. M. E. church, has been caught in the petty thievery of libraries, selling the books for his own profit, although he is receiving an ample salary. He confessed the crime and has agreed to withdraw from the ministry, and this is probably all that will be done about it. Because—he is a Mason. Before preaching in Providence he lived in the neighboring city of New Bedford, Mass., in sweet Masonic fellowship with Dr. A. H. Quint, K. T., the representative of the Congregational churches. There he wore his Masonic pin and was a very acceptable brother at funeral occasions and other public Masonic gatherings. But now he has fallen and his ignominy and disgrace are undeniable, and in public the miserable Hiramites are pretending that he never was a Mason. This pretense will not, however, prevent them from screening him from punishment.

—A few weeks since an affidavit was published in these columns by Rev. W. H. Van Doren, respecting the miserable end of the lawyer who bargained his integrity and the tears of his wife for gold paid for the defense of the Morgan abductors. Dr. Van Doren in a recent letter regrets that he can shed no further light on "that most malignant deed." "How many substitutes," he adds, referring to Freemasonry, "for Christ's holy religion has Satan invented!"

—Bro. J. T. Michael, of Washington City (805 H St., N. E), expects to visit his conference in New Jersey about the 1st of September, and wishing to spend some time in lectures in that State, he asks all friends so disposed to assist him in bearing the expenses of these meetings, hall rent, etc. Little work has been done in New Jersey and Bro. Michael seems to have the pioneer spirit. Whatever funds are sent him he will account for through the *Cynosure*. Pray for him and help if you can with means.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electo ral colleges, and a direct vote for Presi dent and Vice-president of the United States.

Political Convention.

There will be a convention of the American party at Marion, Linn Co., Iowa, on Thursday, Sept. 1, 1881, at 1 o'clock P. M., for the purpose of putting forth a declaration of principles, and nominating a State ticket, etc. This convention will be held in connection with Anti-secret Association meeting, at said time and place.

A. W. Hall,
Chairman State Central Com.

The late temperance convention for the United States and Canadas, held at Saratoga, made the use of the ballot quite prominent in their resolutions. They are printed below as an inspiration to Anti-masonic voters whose platform is of more thorough workmanship than that of the temperance party, since in that the iron of prohibition is mixed with the miry clay of lodgery. With a proper and timely effort the best part of the prohibition vote could be united satisfactorily on the American platform:

Resolved, That we earnestly exhort the voters of the United States, in every Congressional district hereafter, to require the unconditional acceptance of constitutional and statutory prohibition of the liquor traffic as a test of the support by ballot and otherwise of all candidates for Congress, for President and Vice-President, all elective officers of the National Government.

Resolved, That this Convention declares it to be the duty of every temperance voter to cast his ballot at every election only for such candidates for public office as may be relied upon on this liquor question to use official power and place for securing the enactment and due execution of law for the prohibition of the manufacture, sale or importation of alcoholic liquors for drinking uses.

Resolved, That an organized ballot, whether under the name of Prohibition party, or for securing and maintaining amendments of the National and State Constitutions, or general or local prohibitions or the restraint of the liquor trade in view of the platform declarations of present parties, against the prohibition of such trade, and of the machinations and organination of the brewing, distilling and liquor selling interests for political ends, has become a present and imperative necessity in order to purify our politics and legislation, and save our free institutions from the blight of the God-defying and virtue-despising liquor business. That adhesion to party allied with liquor manufacturers and sellers is to give aid and comfort to the enemy and is treason to temperance. Prayer and the ballot should be as inseparable as faith and works.

Resolved, That we recommend the immediate organization in every election district of all voters favorable to the prohibition of the liquor traffic and pledged to support only such candidates as will accept and promote the constitutional and statutory prohibition of the liquor traffic.

During his fight at Albany for political existence, the rumor that Roscoe Conkling was about to begin a new political movement with war on monopolies for its watchword, drew the popular attention to this topic. In a sermon by Mr. Beecher during the last of June he took occasion to make some remarks upon the same subject to this effect: "There were two dangerous tendencies developing in our time. There was a great peril and danger from the combinations of capital. Money was power. We had found that no man could be trusted enough to be given too much power. Another element was now coming up—the power of property. The development of wealth was now greater in amount, greater in scope, and greater in extent than ever before, and now came the combination of wealth. That which was dangerous in individual hands became doubly so in combination. Gigantic monopolies were created by the force of accumulated wealth. Suppose a man wanted to go into the oil business, and put $100,000 into the venture. The Standard Oil Company would say to that man, 'You must sell out to us; you must give us a percentage of all your profits. If you don't, we will crush you.' If the man should say that this was a free country, they would reply, 'Yes, and it is as free for combined wealth as for a single individual.' The Standard Oil Company is like twenty Egyptian pyramids in a bunch, with a Pharaoh on top of each. It is one of the greatest combinations on the face of the earth, and it is not one whit better because one of the best men in it is a member of a leading Baptist church in Brooklyn. Then there were the railroad combinations, with five or ten men controlling 10,000 miles of railroads and billions on billions of property. They had their hands on the very throat of commerce. If they should need to have a man in sympathy with them in the Executive chair, it would require only five pockets to put him there. There were going out of New York city at least three or four roads that were as yet undeveloped dangers to the very existence of incorrupt central government."

Reform Stationery.—Our publisher has undertaken an enterprise which has long been needed in the prosecution of our reform work—paper and envelopes containing some of the choicest bits of truth against the lodge which have ever been spoken, and gotten up in a style which is neat and suitable for ordinary private or even business correspondence. On the envelopes are striking quotations from John Quincy Adams, Hon. Charles Sumner, Wm. H. Seward, Daniel Webster and Howard Crosby. The note heads contain the Scripture quotations of 2 Cor. 6: 14-18, and John 18: 20, sayings of President C. G. Finney, Nathaniel Colver and Prof. Moses Stuart, a statement of the present status of the reform, a brief mention of the address, objects and work of the National Christian Association, of the *Cynosure* and other reform literature with the address at which it may be procured and prices of the reform stationery. An almost incalculable amount of good has been done in times past by the circulation of little tracts and Scripture texts in private letters, and that this reform stationery will be similarly effective in its line of work there is hardly room for doubt. Let it be widely circulated. Look out for the advertisement.

Notices.

Iowa.

The annual meeting of the State Christian Association of Iowa, opposed to secret societies, is hereby called to meet at Marion, Linn county, Iowa, Tuesday, August 30.h, at 7 P. M. Marion is easy of access, being a short distance from Cedar Rapids on the railroad to Dubuque. All churches, associations and neighborhoods are requested to send delegates. Individuals are invited to come and take part in the work of the convention. Interesting and instructive addresses may be expected. Come ye who walk in the light and love it. Come in the name of the Master. Come with earnest prayer that God's blessing may attend the labors of the convention.

J. M. Kent, President.
C. D. Trumbull, Cor. Sec'y.

Indiana.

The 10th meeting of the State Christian Association of Indiana, opposed to organized secretism, will be held at New London, Howard Co., on the 27th, 28th and 29th of September, opening on the 27th at 7 P. M. The annual address will be delivered by Rev. Halleck Floyd of Dublin; other speakers will be present to assist in the meeting. Thomas Lowe of Michigan, will be there to work the degrees of Masonry. Friends, in the northern part of the State can get to this meeting easily and cheaply by rail via. Kokomo to Russiaville, one and half miles from New London, or from Kokomo by hack over a smooth pike for 25c., or you can be met by friends at either place. Come in the spirit of Him who guides us. As there will be two meetings this fall similar in kind and identical in purpose, due notice of the other, as to time and place, will soon be given.

S. L. Cook.

Subscribe for the *Cynosure*.

Home Circle.

August.

The quiet August noon has come;
A slumberous silence fills the sky;
The fields are still, the woods are dumb,
In ghastly sleep the waters lie.

And mark you soft white clouds that rest
Above our vale, a moveless throng;
The cattle on the mountain's breast
Enjoy the grateful shadow long.

Oh, how unlike those merry hours
In sunny June, when earth laughs out;
When the fresh winds made love to flowers,
And woodlands sing and waters shout—

When in the brooks sweet waters talk,
And strains of tiny music swell
From every moss-cup of the rock,
From every nameless blossom's bell!

But now a joy too deep for sound,
A peace no other season knows,
Hushes the heavens and wraps the ground—
Tho blessing of supreme repose.

—Bryant.

The Passover Night.

The full moon shone clearly out over the Egyptian landscape; for, in arranging for a midnight journey to be hastily made by His chosen people, even such a minute matter was thought of, and the date on which the moon was at the full was deliberately selected. All was quiet in the streets of the city wherein for the time the Pharaoh had his residence; but out in the quarter occupied by the Hebrew brickmakers there was unwonted life. No one, indeed, could be seen running about among the huts; but lights gleamed out through every aperture, and in every dwelling there was a feast. As you neared their habitations you might have seen by the moonlight the big blood stains on the door posts; and, if you could have passed within each entrance, you would have found that everything available had been packed into the kneading trough, from which the unleavened bread had been taken to be hastily baked upon the fire; while the members of the family were standing all ready for a journey, and eating their meal with as much of eager hurry as is manifested by modern travelers in the restaurant of a railway station. But, if you had asked them whither they were going, not one of them could have given you a reply; and, if you had requested them to go forth with you and look upon the beauteous night, they would have pointed you to the mystic blood upon the lintel, and would have said, "We pass not out from beneath that until Jehovah summons us." Nor had they long to wait for His command; for, hark! a shriek of agony is heard, distinct and loud, as from some broken-hearted mourner, and another and another rises, long and clear, until the night is filled with lamentation. And while they gather at their doors, within them—yet near enough to see what is passing without—the royal messengers appear, with rage in their hearts and fury in their eyes, crying for Moses, and saying to him in the king's name, "Rise up, and get you forth from among my people." Nay, multitudes of the Egyptians themselves, roused by the grief of that awful night, beseech the Hebrews to depart immediately, saying, "We be all dead men." But they will not move until they have heard the word sent down from Moses through their elders; and then, laden with jewels of silver and jewels of gold, and raiment, which the terrified Egyptians gave them for the asking, they march out from Rameses—a nation born in a day! What a transformation that night has made upon them! Yesterday a horde of slaves, to-day a host of exultant freemen; yesterday a multitude of units, to-day a united people. By this one journey they have put Egypt and bondage behind them; they have begun that national life which neither Midianite nor Philistine, neither Assyrian nor Persian, neither Grecian nor Roman, could destroy, and which, after eighteen centuries of dispersion through Gentile lands, beats yet with inextinguishable ardor in the breast of every Jew; for still, as on that paschal night, these scattered ones do eat their food with sandaled feet and tightened girdle, ready at any favorable opportunity to return to Palestine and claim their own again. Verily, it was a night much to be remembered.—*From Dr. W. M. Taylor's "Moses the Law-Giver."*

Chasing Lies.

A lie is a bad thing to run at large. It damages, ravages, devours. More poisonous than a serpent, it often ruins not only health but reputation and usefulness. Every lie should be stopped. But whose business is it to chase a lie? Who let it loose? The man who let it loose is bound to catch it again; but a man of truth is under no obligation to chase and catch other people's lies. Suppose some man or a dozen men send forth a falsehood about me, am I obliged to spend my days and years chasing it and contradicting it? By no means. Let those that made it attend to their own work or meet the responsibility of it in the reckoning day. Every man concerned in sending forth a false statement must purge himself of it, or give account to God for what he has done. God holds men to very strict accountability in these respects, and every man who thinks to dwell in God's tabernacle must look well to his words and "refrain his tongue from evil, and his lips that they speak no guile."—*The Safeguard.*

A Useful Man.

"There is a man," said his neighbor, speaking of a village carpenter, "who has done more good, I really believe, in this community than any person who ever lived in it. He cannot talk very well in prayer-meeting, and he doesn't often try. He isn't worth $2,000, and it's very little that he can put down on subscription papers for any object. But a new family never moves into the village that he does not find them out, to give them a neighborly welcome and offer them any little service he can render. He is usually on the look out to give strangers a seat in his pew at church. He is usually ready to watch with a sick neighbor and look after his affairs for him, and I've sometimes thought he and his wife keep house plants in the winter just for the sake of being able to send little bouquets to invalids. He finds time for a pleasant word for every child he meets, and you'll always see them climbing into his one-horse wagon when he has no other load. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good every day just to meet him on the street.—*Selected.*

Man and Beast.

Genesis 2. A very striking difference on the Lord God's part appears in forming man as compared with any other animal. When he made the various beasts, birds, reptiles, etc., each became, as it is said, "a living soul," by the simple fact that it had been duly organized. But in the man's case it was not so. Man was made out of the dust of the ground, or earth, as we know; but he did not become a living soul by being thus fashioned. There was an essential difference between man and every other such being then created. "The Lord God breathed into his nostrils the breath of life, and man became a living soul." No other animal became a living soul thus. Man, and man alone, enjoyed the breath of the Lord God. Such is the true source of the eternal existence of the soul of man, and this is the reason why man alone stands in direct moral responsibility to God, and must give account of the things done in the body to that God who thus gave his soul and spirit. In the case of a beast, though he has a spirit, it goes downward; not to God, because God never breathed so into it. The living principle of a beast, I mean, perishes, because it is a mere question of what is connected with God's will with its material organization. Therefore an irrational animal, when it dies, perishes; but in man's case there is a soul and spirit which abide distinct in origin from the body, having an intimate connection with God himself. Accordingly, therefore, the soul partakes of an eternal existence which the mere body alive here below in its own nature does not possess. This was a question of the will of God, but that was a thing which indelibly and intrinsically belonged to the soul and spirit, and therefore it is that the body of man will be raised up at the resurrection to be reunited to that soul and spirit, and so every one of us shall give account of himself to God.—*Kelley.*

Home Temperance Work.

Many a man is driven to the tavern or saloon by the squalor and wretchedness of his home, and the craving for liquor often commences with a craving for well cooked, properly seasoned, palatable food. Let every housekeeper take this to heart and realize that in learning to cook well and to make the most of the ingredients within her reach she is doing as real, efficient temperance service as though she stood on a platform, or sent brilliant thoughts and stirring words from the pen's point out to the reading community. Again; man has æsthetic tastes as well as physical ones, and these *will* seek gratification where it may be found, if not by the tired husbands and fathers, by the young men and boys in their fresh and eager zest of life. They will find it in saloons where dainty glass and silverware, harmonious coloring, brilliant and softened light, flowering plants, dripping fountains and choice music wreathe the chalices of strong drink with as great fascinations as ever the flower garlands of the Bacchanals. Why should they not find it at home? Why should not mothers and sisters, even at the expense of some flouncings and drapings, some modifications of Butterick and Demorest, some fascinating fancy work or engrossing book, contrive to render the home temple beautiful by the cultivation of plants, the training of ivies, the transformation of ugliness and deformity into grace and beauty according to some of the cheap artistic devices of the day? Why should not the girls and even the mothers keep up the music they have acquired at so much cost of money and time, and organize the home orchestra into a glee club whose performances shall be at least as fascinating as those of the grog-shop or concert saloon? It would be a good thing if the good old times of "having company" could come back. Days when one did not pay off all social indebtedness by a great "reception" once in the winter, but when families took the trouble to invite their neighbors and friends about once a month to a social tea-drinking or evening "party" where the refreshments were simple and wholesome, and where fathers and sons considered it a pleasure to stay at home and entertain their own and the mother's and sisters' friends.

But far back of this may home temperance work begin. Even in laying the foundations of regular habits of sleep and food with the the little ones whose immortal nature is there developing within the physical child. We are a race predisposed to intemperance through the intense nervous energy of our national physique, and the homes where the children are kept up late at night, and fed mentally with excitement, bodily with coffee and all the other indigestible things in

which the grown people indulge, are constantly feeding these nervously excitable streams which work such ruin to the nation. Plain, wholesome food, and plenty of it; tranquil, early sleep, and plenty of it; simple childish play, and plenty of it, supplemented by moral and religious example and training, will make a race of young heroes who in the years to come will be strong to resist temptation and valiant to fight in the ranks of reform.—*Our Union*.

Many women professing godliness are shockingly extravagant, and can never be happy till their heads are tricked out with strange gear and their bodies with fashionable millinery. They little think how much they degrade themselves and grieve the Spirit of God. A forgiven sinner, decked out in the flaunting garments of a worlding, casts suspicion upon her own pardon; if she had ever been renewed in heart, would she, could she, adorn herself after the manner of a Jezebel? It it is hard to think of a disciple of the Lord wasting her substance upon personal decoration. Does the lowly Jesus keep company with persons who spend hours at the glass, adorning, if not adoring, their own flesh? Can extravagance and fashionableness be pleasing to the Lord? No, assuredly not.

We are not judging that "neat handsomeness" which George Herbert says "doth bear the sway," but we are sorrowful when we see those who set themselves up as examples, and move in a position where no outward show is required, going beyond ordinary worldly women in extravagance. It is the bane of society and the disgrace of religion. —*Spurgeon.*

Childrens' Corner.

Bessie's Life Rope.

Steeple Jack, who was celebrated for working on high steeples, had a daughter named Bessie, who had much of the fearless adventurous spirit of her father, and would carry up his dinner to the dizziest heights without trembling; she seemed to feel as safe as a bird, and would stand at the edge of the loftiest scaffold, amusing herself by scattering bits of paper in the air, laughing to see her little pigeons fly, for so she called them.

Once upon a time a flash of lightning struck Repton spire, and displaced the cross and globe that surmounted it, also doing great damage to the upper courses of fine stone work, and Steeple Jack had to repair it. This he did by ascending the tower as high as the bell chamber, then placing ladders within the hollow of the spire, until the highest loop-holes were reached, through which braces were put crossways; on them a slight flooring was laid, which supported two light ladders, reaching up to the ball. Day after day Bessie climbed with her father's dinner in a basin slung in a handkerchief, to this aerial scaffold, and it was only by calling her "Bet," which was her father's way of showing earnest displeasure, that she was prevented from scaling the slender ladders which went still higher.

At length the job was completed, a new copper ball, brightly gilded, superseded the old one, and a glittering cross surmounted the graceful steeple. Jack had done his work so well, that the vicar and churchwardens resolved, in addition to his pay, to present him with a new coat, vest and hat, and a sort of village fete was to be held in honor of the occasion. Drinking one night at the "Red Lion," Jack had bragged that he would put on these new clothes on the top of the ball; and he was not the man to risk being twitted for cowardice from not making his rash promise good.

This intention of Jack's got abroad, and on the fete day, quite a crowd from the adjacent villages and farms, gathered to witness the exploit. Jack's wife was away working at a lone farm house some two miles from the village, and Bessie had accompanied her, for she knew that her husband would in all probability spend the day in dissipation, and she did all she could to conceal his weakness from the little maiden.

With the bundle of clothes in his hand Jack started up the tower, the crowd eagerly watching until he emerged from the loop-hole on the scaffold. He came out, and pulling off his old hat, flung it down among the people, then taking a rope in which he had made a noose, in his hand, he ascended the ladders. Flinging the rope over the ball, the noose passed around the cross, and tightening it, Jack managed to get beyond its bugle, which projected over the floriated finial of the steeple, and soon stood on the very top of the cross, while the huzzas of the crowd below came up like the buzzing of bees to the elevated regions of his proud ambition.

By some unlucky accident, while Jack was coolly divesting himself of his old jacket and vest, having made his bundle safe on one of the arms of the cross, the noose of the rope slackened, and the rope itself slipped over the ball, leaving him without any possible means of overcoming its rotundity. A cry of horror made Jack look down, and he at once understood the desperation of the position. His pride was humbled, a vertigo seized his brain, and he would have fallen if he had not clutched the cross. What was to be done? Among the whole crowd there was not one with sufficient nerve even to brave the scaffold, much less to mount the tottering ladders which led from it to the apex of the steeple.

Concentrating all his energies into one shrill shriek of agony, Jack exclaimed,

"Send for Bessie!"

There was a movement in the crowd, and soon a farmer in his buggy drove off to Dawson's at "the waste," for the daughter of the entrapped steeple-climber.

What an hour of waiting was that! For the first time for many years Jack tried to pray, and in the imperfect utterance was doubtless heard above. When Bessie arrived she displayed no fear, but taking on her little arm a coil of slender rope, she passed through the crowd, which readily made way, and ascended the stairs. Soon her graceful form was seen upon the scaffold, and without a moment's hesitation, she ascended the ladders. Standing on the topmost rung, with one arm passed around the slender stonework, she flung the rope. Jack clutched it, and the little maiden descended the steps. All the danger was over. Jack made the rope fast and was soon upon the scaffold, while a shout of joy arose from the people below.

Poor little Bessie could not understand that she had done anything wonderful, but she embraced her father, and putting her little face to his, begged him to thank God for his safety.

Jack was never seen at the "Red Lion" again. The lesson which he had learned in his hour of danger was not forgotten.

This was many years ago, but should any of you visit Repton, you may still see a fragment of line swinging in the breeze from the now tarnished cross surmounting the steeple, and among the simple peasantry it goes by the name of "Bessie's Life Rope."—*English Paper.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, Aug. 11.—One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Isa. 44: 5.

Friday, Aug. 12.—The Lord preserveth all them that love him. Ps. 145: 20.

Saturday, Aug. 13.—Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. Isa. 55: 7.

Sabbath, Aug. 14.—Speak unto the children of Israel, that they go forward. Exod. 14: 15.

Monday, Aug. 15.—Christ died for us, that whether we wake or sleep, we should live together with him. 1 Thess. 5: 10.

Tuesday, Aug. 16.—The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. Isa. 61: 1.

Wednesday, Aug. 17.—Prepare to meet thy God. Amos 4: 12.

—Get subscribers for the *Cynosure.*

Temperance Notes.

Dr. D. A. Wallace, of Wooster, O., has begun a series of articles on "Total Abstinence" in the *Christian Instructor* of this city.

Gen. Pope, who commands the Department of Missouri, has issued an order prohibiting the sale of spirituous liquors by any sutler to any citizen of Kansas, thus recognizing and observing the prohibitory law of that State. Gen. Scott made an effort long ago to prohibit the sale of whisky at all military posts, but his ideas were never carried out by Congress as they ought to have been.

State prison statistics in Maryland show that 484 out of 591 prisoners were habitual drinkers. In Michigan 1,716 out of 2,376 prisoners were addicted to the use of liquor, and the U. S. Commissioner of Education states that 80 or 90 per cent. of all the convicts of the United States connect their crimes with intoxicating drinks.

New York city has a population of 1 206,577, 500,000 of whom are living in tenement houses, and nearly the same number are of foreign nationality. The city spends for public amusements $7,000,000 annually, for public schools $4,000,000, and the same for police. It has 489 churches and 9,000 saloons. It has 10,000 street children growing up in vice.

The Affinity of Alcohol for the Brain.—Joseph Cook is doing good service for temperance across the water. A large audience was gathered to hear him in Manchester one evening upon the subject, "Alcohol and the Brain." This is one of his illustrations: "One of your British physicians caught up from the street the brain of a man who was run over by a cart and his brain pressed out of the skull. He took it to the dissecting room and cut it in pieces, and so marked was the odor of alcohol that some of his students coming in asked whether a puncheon of rum had been opened. Forbes Winslow said before a committee of Parliament that alcohol had been dipped out of the ventricles of the brain of a man dying in a debauch, put into a spoon, and when a lamp was passed beneath it the alcohol burned with a lambent blue flame. This proves that alcohol has an affinity for the brain; but it is not so striking a proof of it as in the simple fact that there is albuminous matter particularly abundant there. I had two great experts in Boston, who resolved to bring upon the platform from a public hospital a man in the worst stage of intoxication, and draw blood from his arm and burn the alcohol in it. I refused to have it done on my platform, because I feared it would give me the name of being melodramatic or something of that kind. So much alcohol is there in the blood of a man in a state of intoxication."

The Secret Empire.

While, according to the last Directory of Chicago there are 255 churches and 65 school buildings in this city, the lodge list gives the following boastful array of figures, which is truly alarming when we remember the immense sums of money which they must absorb and the powerful influence they must exert in political and judicial matters: Of Masons there are 38 Blue Lodges, 12 Royal Arch Chapters, 7 lodges of Knights Templar, 5 Grand Imperial Councils of Knights of the Red Cross of Rome and Constantine and Knights of the Holy Sephulcher, 6 Ancient and Accepted Scottish Rite, 4 Adoptive Masonry, and 2 Masonic Benevolent Societies. Of the Independent Order of Oddfellows, there is the Grand Lodge of Illinois, with 41 subordinate lodges, 7 Rebecca degree lodges, the Grand Encampment of Illinois, with 10 subordinate encampments, and the Odd-fellows' Benevolent Society. Of the Knights of Honor, there is the Illinois Grand Lodge and 11 subordinate lodges. Of the Knights and Ladies of Honor, 6 subordinate lodges; also the Knights of Honor Mutual Aid Association. Of the Knights of Pythias there are 14 subordinate lodges; of the Uniform Rank Divisions, 5; Endowment Sections, 5; Knights of the Golden Rule, 1. Of the Independent Order of Good Templars there are 14 subordinate lodges; of the Sons of Temperance, 6; and 3 of a similar character; 2 Councils of the American Legion of Honor, 3 Courts of the Ancient Order of Foresters, 2 lodges of the Ancient Order of Good-fellows, 22 subordinate lodges of the Ancient Order of United Workmen, 13 subordinate lodges of the D. O. Harngari, 7 Posts of the Grand Army of the Republic, 37 subordinate Courts of the Independent Order of Foresters, 10 Tribes of the Independent Order of Red Men, 16 subordinate lodges of the Independent Order of Sons of Hermann, 10 lodges of the Independent Order of B'Nai B'rith, 8 subordinate lodges of the Independent Order of the Free Sons of Israel, 8 subordinate lodges of Kesher Shel Barzel, 2 subordinate lodges of the Loyal Orange Institutions, 3 subordinate Commanderies of the Order of the Red Cross, 8 Councils of Royal Arcanum, 15 subordinate Groves of the United Ancient Order of Druids. There are also 14 lodges of colored Masons, 8 of colored Old fellows, 1 of Good Samaritans, 5 of the Knights of Labor and 11 miscellaneous. Of trades unions and similar organizations there are 57.

—Bishop Hillery, Prof. Alfred Day, and other prominent colored clergymen joined hands with the Masonic order the other day in laying the corner-stone of an African Methodist Episcopal Zion church at Mechanicsburg, Pennsylvania.

—The Utica *Weekly Herald* says that Lewis H. Redfield of Syracuse, a veteran editor, when interviewed about the late hoax on the bones of Morgan, repeated his belief that Morgan was drowned by certain Masons. Will the *Voice of Masonry* and *Inter-ocean* get him to write a letter on the subject without delay.

—The *Indian Herald*, of Osage Agency, thinks it may strike the mind as incredible that there are Masons among the Osages. It says they were probably admitted into the secrets, rites and privileges of the order by the French, in early days. Their so-called "medicine work," it says, "is simply the performance of a religious ceremony in which are introduced all the forms derived from Masonry, tradition, and other sources." It says of the effects of their religion that it "tends to give them a gloomy and melancholy cast of character." We should presume so. There is nothing in the "medicine work" religion of Masonry to lift the soul from despair.—*Ex.*

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.: Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

—Prof. L. N. Stratton, of Syracuse, lately appointed to take charge of the Theological school begun by the Wesleyan Educational Society in connection with Wheaton College, is to be at the Chautauqua Lake Assembly on the 15th inst. He is to give an address that day on "Pioneers: their work and their wages."

—Elder J. R. Baird is to speak on the topic, "The Effects of Secret Societies in the Church and State," at the Ministerial Association of Allegheny Wesleyan conference meeting at Oak Grove church near Sandy Lake, Pa., Sept. 13.

—Rev. Edward Anderson, the Congregational lodge champion of Quincy, Ill., has been engaged to preach for six months by the Westminster Presbyterian church of Toledo, Ohio. The *Advance* flatteringly mentions Mr. Anderson as a man of "uncommon eloquence and other personal qualities which draw people toward him." We hope the *Advance* does not count among these qualifications Mr. Anderson's fervor for lodgery displayed in sham and hypocritical initiations and association papers to popularize Masonry.

—Rev. J. W. Hott, editor of the *Religious Telescope*, has started for the Methodist Ecumenical Council in London, and a European tour.

—Western College has been removed to Toledo, Iowa, and building operations are being pushed forward. The old building at Western will probably be bought by a Bohemian organization for an academy in which that language shall be taught with the English.

—The Independent church at Streator in this State has given a call to Rev. Geo. R. Milton, of Allegan, Mich.

—The camp meeting to be held near Fayetteville, Pa., by the Loyal United Brethren in Christ of Franklin county in that State will begin on Thursday, August 11th and continue one week. Thirty-five tents had been engaged early last week. Brethren J. M. Bishop, J. S. Yaukey, P. Nicklas, J. K. Graybill and Levi Oyler, the executive committee, ask the prayers of all Christians in sympathy with them.

—Mr. Moody announces that in addition to the Rev. Dr. Andrew Bonar he will have the assistance, at the Christian convention for Bible study, at Northfield, Mass., of the Rev. George F. Pentecost, Major D. W. Whipple, and of other Biblical students. Mr. Sankey, Mr. and Mrs. Stebbins, and Mr. McGranahan will have charge of the music. The sessions began Wednesday and will continue through the month.

—Prof. C. A. Blanchard visited Streator on the Sabbath. The pulpit of the College church was filled by Dr. A. H. Hiatt. Bro. Hinman preached in the Wesleyan church, Wheaton, in the absence of pastor Dempsey.

—Prof. Philip Phelps, Jr., whose honored father was long connected with the Second Reformed church of Albany in the capacity of elder, deacon, clerk, trustee and Sabbath-school superintendent, wrote the hymn sung at the corner-stone laying of the new house of worship built for the church on Madison Ave., Albany. The building was dedicated on the 8th of March last, and a fine memorial pamphlet has just been prepared giving a statement of the exercises of corner-stone laying and dedication.

—The *Highway of Holiness* administers a just rebuke to the world-grasping spirit of a number of the United Brethren preachers of Pennsylvania, in these words: "For the information of our readers abroad we state that the interior counties of Pennsylvania are overrun with life insurance agents, representing mushroom companies and insuring the lives of aged persons; and so wide spread has become this species of gambling that the legislature of our State had the matter before it at its last session, and only failed to enact a stringent law against it because of the corrupt lobby influence. And it is a humiliating fact that many of these agents are United Brethren preachers, who avail themselves of such gatherings as camp-meetings to ply their nefarious business. So far as we can learn the United Brethren church is more largely implicated in this species of gambling than any other class of persons, and the outcome, which is sure and certain, and not distant, will bring upon her the just reproaches of a deceived and swindled community. Now these facts suggest the following considerations: First, these preachers who thus degrade themselves and their high office, were never converted; or second, have backslidden; or third, this degeneracy is consistent with a state of complete consecration and entire sanctification; or fourth, they sadly need a higher and holier consecration and a deeper baptism, which will drive them back to the fulfillment of their ordination vows." A significant fact in connection with this deplorable business is that the Pennsylvania conferences are badly afflicted with the dry rot of nullification. The *Itinerant*, published by a presiding elder of the East Pennsylvania conference, is a semi-official organ of two of these insurance concerns, located at Lebanon and Harrisburg, which are run for the special benefit of members of the United Brethren church whose faith in God's word does not extend to those promises whose object is the household.

—Ervin G. Faber has been engaged as missionary at the Cheyenne and Arapahoe Indian agency, at Darlington, Indian Territory. He has been laboring for seven months within the past year in North Carolina, during which time he attended 275 meetings and visited 200 fami-

lies, traveling 960 miles by public conveyance and 940 on horseback.

—Thirty-four societies, represented by 1,076 foreign and 1,149 native workers, are engaged in missionary work in Africa. The population of Africa is estimated by Dr. Behur at 201,787,000, divided as follows: Protestants, 508,035; Jews, 350,000; Coptic, Abyssinian, and other nominal Christian, 4,535,000; Mohammedans, 51,170,000; heathen, 145,225,000.

—Four native teachers, with their families, in all twelve persons, connected with the mission of the London Society in New Guinea, have been massacred, west of Port Moresby. It was premeditated, and occurred when the teachers and their families were all in a boat, about to leave Kalo, and were utterly helpless. They were killed by spears, one spear slaying both mother and babe in two instances. The teacher at Kalo had warning that he would be killed, but refused to leave his post.

More Corner-Stone Laying.

Denver is very prolific in dedications of temples to the gods of this world. Since I last wrote you of the great corner-stone laying of the Cathedral, we have had four more, all by Masons. The Lutheran church had their corner-stone put down by the Masons on the Sabbath day; next in order, the Zion Baptist (colored) paraded the streets with a white band and laid their corner-stone, pouring on corn, oil and wine, with "So mote it be," by Masonic hands; then returning down street with white gloves and aprons with the Grand Master marching under two spears, another Grand with sword in hand, as if they were trying to corral the devil, but we fear he gave them the slip and got back in the corner-stone. The streets were crowded with men, women and children, making remarks, and all this on the Lord's day! Surely more glory to Masonry and man than to God in this transaction.

Next in the programme comes the corner-stone laying of the M. E. church, North, and though not directly by Masons, yet the leading ministers in this ceremony are known to be Masons of high degree, and all of this, too, was on the holy Sabbath day. Is not this a departure from the old Methodist landmarks? Would Wesley (had he been here) give the Masonic grip at this desecration? or did Jesus smile to see this work?

But last the great corner-stone of Denver's court-house was laid by the Masons in sight of thousands. What does all this mean? It silently argues that Masonry and secrecy are to rule the courts, rule the legislature, rule the church; yea, rule everything and everybody that opposes them, or Morganize them. It does seem to me that there ought to be a universal uprising everywhere to put down this accursed secrecy which nowhere can be justified either in reason or by the Word of God.

Denver Solid Rock.

News of the Week.

—President Garfield continued to improve during last week steadily, but an increase of fever on Saturday and Sunday created some uneasiness outside the circle of physicians. Dr. Agnew thinks the bullet did not seriously injure the liver in its passage, and approves the action of the attending surgeons in not probing for the ball just after the shooting. He thinks it likely that any such search, in the great uncertainty as to the direction, would have had a fatal result then. Now there is little or no expectation of extracting the ball. Though there is small doubt of the President's ultimate recovery Dr. Agnew is dissatisfied with his appearance, and his weak digestive powers cause fear that his convalescence will be prolonged. The position of the bullet, however, is such that no permanent inconvenience is anticipated from its staying where it is. Dr. Agnew further desired to say that there was no malaria whatever about the White House at the present time.

—Secretary Blaine telegraphed to the consul general in Canada for strawberries for the President, and a supply was promptly shipped from a farm in the province of Quebec.

—The Grand Trunk railway of Canada which began a $5 rate from Boston to Chicago lately sold tickets at the same rate to the East last week. Its trains were crowded to the fullest capacity, hundreds of tickets being sold daily.

—A great agricultural and stock fair is to be held in this city next month.

—Chicago very narrowly escaped a terrible fire on Thursday. Flames appeared about noon in the planing mill on the corner of North avenue and Orchard street, and in a few minutes half a square of buildings had been ignited, in a neighborhood built almost wholly of wood. Three alarms were sounded, and people four blocks away began to pack up, The firemen confined the flames to a narrow limit, and the loss is estimated at $35,000.

—A policeman of Hyde Park, Ill., caught two novel-reading lads of 15, armed with hunting-knives, dark lanterns and bullets, who had started out to grow up with the new West.

—North Carolina probably gave 55,000 majority against the prohibitory amendment last week.

—The exodus to Europe grows in magnitude. Eight steamers sailed Saturday from New York, each having a full quota of passengers.

—The State of Arkansas has made a contract for the construction of a branch normal college at Pine Bluff, for the education of colored teachers.

—General Hancock has received an invitation from Secretary Lincoln to command the troops at the Yorktown celebration, and promises to make that feature of the ceremonies very impressive.

—Bishop E. O. Haven, of the Methodist Episcopal church die last week at Portland, Oregon, aged 60 years.

—A Kansas Immigration Society was formed at Atchison, Wednesday of German-American elements. The first plank of the platform declares that the prohibitory amendment has turned all foreign immigration away from the State, and its repeal is demanded.

—A fire which broke out in a dance-house at Truckee, Cal., on Tuesday evening, destroyed every business house in town except three, and many residences. The loss reaches the round sum of $350,000, with insurance of one-third that amount.

—The reduction from 50 to 25 cents per word for cable messages went into operation Aug. 1, and the effect was immediately felt in a large increase in the number of dispatches sent. The increase was estimated at about 100 per cent., so that the receipts for the day amounted to about the same as formerly.

—The Chicago and Northwestern railway has ordered the establishment of coal-supply stations at various points along its new lines in Minnesota and Dakota. The company will commence at once the filling of sheds, which have been prepared for the purpose, capable of holding a three months' supply, and no coal will be sold out of the sheds before Dec. 15. Previous to that time the coal will be sold in cars. The same plan has been adopted by the Chicago, Milwaukee and St. Paul. This measure is taken to prevent a recurrence of the suffering experienced in that country last winter.

—Some California militia had a sham battle at Grass Valley, and lost control of themselves in a bayonet charge, several officers and no less than twenty men being wounded by bayonets and butts of guns.

—In the House of Commons last week Harcourt, the home secretary, read a dispatch from United States Minister Lowell, containing a reply from Mr. Blaine stating that the National, State and municipal authorities are strenuously endeavoring to discover the authors of the infernal machine plot, in which he has reason to believe very few were engaged, and that no pains will be spared in discovering and prosecuting them.

—In the British House of Commons, on Monday last, for persisting in raising the question of Irish political prisoners, in spite of the speaker's ruling, Parnell was "named" for offensive language. Gladstone moved his suspension for the remainder of the sitting; Parnell quitted the house, and the suspension was carried by 132 to 14.

—The Czar and family arrived at Nijni Novgorod, in Central Russia, Aug. 1. In that city the largest fair in the world is held for eight weeks from the 1st of July, annually. The value of merchandise disposed of at these fairs amounts in some years to $100,000,000.

—The Viceroy of India telegraphs that Ayoob Khan entered Candahar on the 30th ult. All is quiet on the British frontier.

—At Paso del Norte, Mexico, Aug. 3, Governor Terrazas drove a silver spike into the first rail ever laid from American to Mexican soil, and the first locomotive to cross the Rio Grande passed over.

—An explosion in a mine at Lourches, France, killed ten persons and seriously injured twenty.

—Sheik Mahmoud, who was arrested at Constantinople by the French consul, and on whose person was found documents revealing the existence of a vast Moslem conspiracy against the French in Africa, has been taken aboard a French man-of-war, and will be sent to Paris for trial.

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Book Notices.

"The True and the False" is a respectable pamphlet of 72 pages, containing four sermons, now first printed, by Rev. E. P. Hart, one of the General Superintendents of the Free Methodist church. Their titles are: "Salvation by Grace through Faith," "The General Judgment," "The All-important Question," and "Nature and Degree of Spiritual Life." To these discourses are added the allegory of Nathaniel Hawthorne, entitled "New and Popular Route to the Celestial City." The sermons of Bro. Hart are brief, plain and pointed. They show little of the rhetorical finish but much earnestness in applying the truth as it is in Christ. The book is published by Baker & Arnold at the *Free Methodist* office in this city.

The Revised Testament has been republished in this country by a score of houses in various styles. Some have placed the old and new texts in parallel columns, a great convenience for comparative study; others have taken the suggestions of the American committee, which the Oxford edition printed as an appendix, and put them at the bottom of each page; others have incorporated these suggestions into the text itself. But of all these "The Teacher's Edition" now preparing by I. K. Funk & Co., promises to be the best, if a convenient arrangement of head-lines, American Committee's readings, parallel passages printed at length, blank space for MS. notes, a convenient punctuation at the end of each verse, and a collection of tables, harmony, index, concordance, maps, etc., can make it so. It will prove to be an invaluable aid in Bible study.

Our thanks are due to T. S. Parvin for his reports to the Grand Lodge of Iowa as its secretary, librarian and committee on correspondence. These documents have considerable material which is worth laying before the readers of the *Cynosure* by which they may gain better information of the order and so be able to meet and overthrow it with the power of truth. Secretary Parvin devotes a page to the *Cynosure* and the movement it represents.

To Rob. Morris, the well known Masonic author, we are also indebted for a copy of the "Proceedings of the Grand Encampment" held in this city a year ago. The book is as lavish in style as it is dry of ideas and forcibly reminds the reader of Mr. Gassette's big show of last year.

The July and August numbers of Purdy's *Fruit Recorder*, Palmyra, N. Y., and of the *Illustrated Scientific News* of New York city are both deserving of special mention for various excellencies. The *Recorder* introduces a new white grape with all the excellencies of the Concord and with choicer color.

In General.

The tuition fees at American colleges vary considerably. At Yale they amount to $150; Harvard, $150; Williams, $90; Amherst, $100; Dartmouth, $80; Syracuse, $60; Rutgers, $75; Cornell, $75; Bowdoin, $75; Rochester, $75; Brown $85; Pennsylvania, $150 to 170; Michigan, $20.

Connecticut has a compulsory school law in active operation, which is said to work well. The school population of the State last year was 140,235. All with exception of 13,565 attended school. Hartford and New Haven have efficient truant officers, who manage their work admirably. The Connecticut schools cost last year $1,408,374 74. The funds furnished amounted to $1,481 680 93. The average salary of male teachers was $56.43; of female teachers, $35.42.

Dr. Wallie, Professor of Geometry in the University of Oxford, has befriended Seventh Day Sabbatarians with a suggestion, to make a voyage around the world, as Sir Francis Drake did "going out of the Atlantic ocean westward by the Straits of Magellan to the East Indies, and then to the east, returning by the Cape of Good Hope homeward, and let them keep their Saturday Sabbath all the way. When they come home to England they will find their Saturday to fall upon our Sunday, and they may henceforth continue to observe their Saturday Sabbath on the same day with us."

It is estimated that nearly 2,000,000,000 pounds of paper is produced annually; one-half of which is used for printing, a sixth for writing, and the remainder is coarse paper for packing and other purposes. The United States alone produces yearly 200,000 tons of paper, averaging 17 pounds per head for its population. The Englishman comes next, with about 12 pounds per head; the educated German takes 8 pounds, the Frenchman 7 pounds; while the Italian, Spaniard and Russian take respectively, 3 pounds, 1½ pounds and 1 pound annually, the consumption of paper being roughly in proportion to the education and intellectual and political activity of the people.

At a granite quarry in Westerly, Rhode Island, there was recently detached a monolith 150 feet long, 10 feet wide, and 8 feet thick, weighing over 1,000 tons. These dimensions greatly exceed those of the Obelisk of Semiramis, the largest of the Egyptian monoliths. The Westerly stone, a proprietor, Mr. H. Q. French, says, was loosened by one oblong blast-hole in such a simple and perfect manner that the theories and conjectures advanced by many as to the methods of the Egyptians appear absurd. It contains over 12,000 cubic feet of granite, which, cut into smaller blocks, will fetch about $30,000. Mr. French is quite positive that it could be taken to New York city, finished as an obelisk, and erected for about $150,000.

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[Matter on note-head.]

"IN SECRET HAVE I SAID NOTHING."
Words of CHRIST—John xviii: 20.

The National Christian Association, 221 W. Madison St., Chicago, was organized in 1868 to oppose secretism and oath-bound lodges. Lecturers and degree-workers supplied. For evidence, 'Anti-Masonic Library,' 4,115 pp., $10, the 'Christian Cynosure,' a 16-p. weekly journal, etc., address Ezra A. Cook, 7-13 Wabash Avenue, Chicago, Ill.

[These note-heads are furnished at $3 per 1,000, or postpaid at 40 c. per 100. REFORM ENVELOPES to match, $4 per 1,000, or 60 c. per 100 post-paid. Address Ezra A. Cook, as above.]

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? * * Wherefore COME OUT FROM AMONG THEM, and be ye SEPARATE, saith the Lord, ** and I will receive you, and will be a Father unto you, * * saith the Lord Almighty."—II Cor. VI. 14—18.

President C. G. Finney, of Oberlin, a reformed Mason, said: "Masonry is a FALSE RELIGION. It is a FRAUD. It is a virtual CONSPIRACY against both church and state."

D. L. Moody, eminent divines everywhere, 21 entire religious denominations and parts of others, the best part of the religious press, and nearly the entire 'holiness movement' unite in saying "Come out from the lodges. No Christian can consistently belong to them. Be separate."

Nathaniel Colver, the eminent preacher, once a Mason, said of the institution; "I regard it as Satan's masterpiece; a terrible snare to men." Prof. Moses Stuart, of Andover Theol. Seminary, said of Masonry: "Recent attention to it has filled me with astonishment, and as to some things contained in it, with horror." Other equally strong opinions might be given, in abundance. They are worthy of consideration.

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[Matter on front side of envelope.]

"AND HAVE NO FELLOWSHIP WITH THE UNFRUITFUL WORKS OF DARKNESS, BUT RATHER REPROVE THEM."—EPH. V: 11.

Return after ten days to

[Read other side.]

[Matter on back side of envelope.]

"We have no hesitation in writing Secret Societies among the quackeries of this earth." —*Howard Crosby, D. D., N. Y.* "Secret Societies are dangerous to the cause of civil liberty, and good government, and it is my opinion, that the future administration of such oaths and the formation of all such obligations should be prohibited by law."—*Daniel Webster*

SECRET SOCIETIES!!

"I am prepared to complete the demonstration before God and man that the Masonic oaths, obligations and penalties cannot, by any possibility, be reconciled to the laws of morality, of christianity, or of the land."—*John Quincy Adams.* Freemasonry must be destroyed in our country if it is to be the home of the free."—*Hon. Charles Sumner.* GEORGE WASHINGTON, when an old man, wrote to Rev. Mr. Snyder, (Sept. 25, 1798,) "I preside over no lodge, nor have I been in one more than once or twice within thirty years." He warned the country against them. Letters written by him favoring the lodge have been forged. "The Masonic fraternity tramples upon our rights, defeats the administration of justice and bids defiance to every government it cannot control."—*Wm. H. Seward.* MASONS SAY "WE ONLY PURSUE THE RELIGION OF NATURE," PAGAN, JEW, ALL UNITE IN THIS; BUT, TO SUIT THEM, THE NAME OF CHRIST MUST BE DROPPED. CAN A CHRISTIAN GO WHERE CHRIST IS PURPOSELY LEFT OUT?

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Publishers' Department.

Prof. E. G. Paine called at office leaving four subscriptions for a year each. The Oberlin club is expected soon.

J. M. Moss sends in two subscriptions. He has recently devoted a week to traveling in the interest of the Anti-masonic reform and has met with success.

Books and Tracts sent during the two weeks ending August 6, 1881.

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SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Aug. 6, 1881: O Breed, E C Carrington, J O Doesburg, J P Donahue, J W Emmerson, E S Grattan, Wm M Gage, J W Moss, R D Nichols, E G Paine, Obadiah Partee, W D Ralston, S F Robinson, A Rogers, H Spafford, L C White.

I O O F. ILLUSTRATED.

Booksellers in Macon, Ga., write: "We think we can sell lots of them." (Viz, "Odd-fellowship Illustrated," the new book.)

A resident of Pittston, Pa., sends for a copy and adds: "I am a Past Grand of a lodge here and want the book to keep me posted in the signs and— * * * A member of the same lodge told me of the book. He has quite a stock of exposures and has lots of fun with them.

—Get subscribers for the *Cynosure.*

MARKET REPORTS.

CHICAGO, Aug. 8, 1881

GRAIN—Wheat—No. 2	1 23	1 23½
No. 3		1 10
Rejected		80
Winter		1 12½
Corn—No. 2	51¼	53
Rejected		47½
Oats—No. 2	31½	38
Rye—No. 2		85
Bran per ton		10 50
Flour—Winter	3 75	6 50
Spring	2 50	5 50
Hay—Timothy	9 50	13 00
Prairie	6 50	9 50
Lard per cwt		11 40
Mess pork per brl		18 00
Butter, medium to best	15	24
Cheese	6	10
Beans	1 50	2 70
Eggs	8	12
Potatoes, per bbl	1 25	2 00
Seeds—Timothy	1 25	2 40
Clover	4 50	4 60
Flax		1 18
Broom corn	3	9½
Hides—Green to dry flint	8	16
Lumber—Clear	42 00	55 00
Common	13 50	17 00
Shingles	3 20	3 55
WOOL—Washed	33	42
Unwashed	18	29
LIVE STOCK—Cattle extra	5 65	6 20
Good	5 30	5 60
Medium	4 90	5 25
Common	2 25	4 75
Hogs	5 25	6 85
Sheep	3 00	4 75

New York Market.

Flour	$3 75	8 00
Wheat—Spring		1 23
Winter	1 20	1 31
Corn	50	64
Oats	39	50
Lard		11 65
Mess pork		18 25
Butter	10	28
Cheese	2	10
Eggs		14
Wool	12	45

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—JESUS CHRIST.

EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, AUGUST 18, 1881.

VOL. XIII., No. 47—WHOLE No. 590. WEEKLY (postpaid) $2.00 A YEAR.

[Entered at the Post Office, at Chicago, Ill., as Second Class Matter.]

J. BLANCHARD EDITOR.
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Topics of the Time.

Though the richest king of his age, who made silver and gold in the royal city "as plenteous as stones," and who tested to their utmost all the pleasures which wealth could buy, declared that all his self-gratification was "vanity and vexation," yet men who might have learned something from his experience are blindly following the same path to its sharp ending of repentance. One of these men is James Gordon Bennett, the owner and editor of the New York *Herald*. The yearly income of this young man is nearly $800,000 and is increasing all the time. He has great establishments in London, Paris, Newport and other places, and every thing that can minister comfort "to a mind diseased" is at his feet, yet a discerning writer who lately saw him says if he is happy his face is a lie, for "he looks weary, worn, bored to death with the mere effect of enjoying himself." He wears "an expression of settled melancholy as if the pleasures of the world had palled upon him." The secret of a peaceful, happy life, which every Scripture-taught child could give him, in his pride he will never know.

The wonderful likeness between Guiteau, the wretch in Washington jail, and Hartmann, the Russian Nihilist, will strike every one who compares their portraits. Of the two Hartmann seems the more desperate, conscienceless and cruel. This man (we shall call him monster soon) lately came to New York, and got himself introduced to Americans through a long interview with a *Herald* reporter, in which he expatiates on the beauties of king-killing and the social deserts which the blasts of Nihilism would create. Next day he sent a communication to that paper eight columns long (equal to five pages of the *Cynosure*) describing the blowing up of the railroad near Moscow in an attempt to assassinate the late Czar. The horrid details of murder are written down as calmly as a butcher would talk of killing chickens, and Hartmann as much as confesses that he exploded the mine which cost many lives, but not that of the Czar. The assistant Secretary of State, when questioned about a possible demand from Russia for Hartmann, having given a very emphatic private opinion of such paragons of murder, one Wehle, claiming to be Hartmann's attorney, addressed last week a long and insulting letter to Mr. Blaine, demanding that the government should give this Nihilist assurance of its protection. The reply was dignified yet keenly withering.

The first effect of these emphatic sentiments against the abhorrent principles of the Russian secret societies was to send the monster Hartmann flying away to Canada. The second was a howl from a knot of his sympathizers in Boston who devote Secretary Blaine to the torments of perdition as a traitor against liberty—i. e., liberty to cut throats, stab, shoot and blow up trains that some chance may put a king among other innocent victims. The third effect will be a better understanding of the difference between liberty and license. The bulk of the foreigners who come to this country seem to have no measure of the one but the other; and as their number and political influence increases so does the danger to American institutions, until their very foundation in temperance, morality and the teachings of Christ is threatened. We need more and frequent instruction in this matter.

The secret Irish meeting in the Palmer House in this city, did not adjourn till last Wednesday, after sitting eight days. A few of the members have consented to say that the gathering was highly respectable; was opposed to O'Donovan Rossa, the Irish revolutionist of New York, who is supposed to be at the bottom of the dynamite and infernal machine business; and that the business of the convention was to discuss the best interests of the Irish people and their possible independence. This extorted confession does not agree with all that is reported by those who watched the meeting, nor does it account for the impenetrable secrecy with which the conference was conducted. Men of common sense should know that no worthy cause is promoted by surrounding it with the artifices of the lodge.

The Panama papers report that much sickness prevails among the workmen and engineers of the De Lesseps canal company, yellow fever carrying off as many as five a day. Among the deaths from this disease was sub-director Etierne, next in office to De Lesseps. Governor Noyes, our late minister, has just left Paris. He is followed in his departure by the unpleasant question, why he did not, with a word, open the eyes of the French to the opposition of our government to the Panama scheme. On the contrary, he read the extravagant and false statements of a hired press in its favor, and saw the money of the people pouring in by tens of millions. The bankers of Paris have nothing invested, they were too shrewd; but the money of masses has been put into a bag with a hole as big as the ditch De Lesseps promised to dig. Mr. Noyes' complicity in this fraud may be thrown back upon the state department whose servant he was; but who shall bear the condemnation of tens of thousands of our young men, who have been fooled and cheated in the lodge? The religious press and the pulpit are silent, though they know the terrible evil enthroned behind each secret door. In the final reckoning day they cannot be innocent of complicity in this crime.

Lords and Commons in Parliament are in a deadlock. The upper house has twice sent back the Land bill with amendments which the other would not accept, and the cabinet has decided that the bill must become law in substantially the form it passed the Commons. If the Lords remain obdurate there are conjectures that Parliament will be closed and an appeal made to the people, who in the present temper of the United Kingdom will support Gladstone with increased majorities. In such case Parliament would meet in the fall and the Lords would be confronted with land reform measures yet more obnoxious to their conservatism. Such were the rumors of last week, but the latest phase of the dispute was that affairs were probably much less serious than than the appearance warranted, and that a compromise would be arranged by which all the advantages of this great discussion would be secured permanently to the people.

The national banker's convention at Niagara Falls last week drew together a large and representative meeting. Secretary Windom sent a letter on his refunding plans, and comptroller of the currency, John Jay Knox, made an address. One of the questions before the meeting in which the public generally will take deepest interest, was the future of the national banks. Some of the members argued that they are doomed to speedy decay, and others that, while the national debt is $1,500,000,000 which cannot be paid faster than $100,000,000 a year, the banks will be needed. While these figures read well and it is also true that there are $740,000,000 of 4 per cent bonds which must run till A. D. 1907, it is also true that, from the calling in of bonds and consequent advance on the market of the long-time 4 per cents, the banks may possibly be reduced to the situation which was threatened by the three per cent bill of Congress last winter, which caused so great a withdrawal of circulation. The national banks are by this theory doomed, and in their place we may have the old State bank system or a national monopoly like Andrew Jackson's. These outgrown methods would never do, but the exclusive exercise of the authority of the nationa government over the paper circulation would naturally follow.

I have a pledge from Christ, have his note of hand, which is my support, my refuge, and heaven; and though the world should rage, to this security I cling. How reads it? "Lo, I am with you alway, even unto the end of the world." If Christ be with me what shall I fear? If he is mine, all the powers of the earth to me are nothing more than the spider's web.—*St. Chrysostom.*

Sectism and Secretism—Twin Enemies of Society.

BY A. J. CHITTENDEN.

In their direct effect upon society sectism and secretism are too much alike to be mentioned apart, and he who has felt them in the annoyances of an ordinary honest ministry will never fail to remember them together. Their effect is one and the same in severing the social bond of Christian neighborhood and rendering that mutual confidence and impartial good will which makes humanity a brotherhood, impossible.

The moment a man becomes a lodge brother, in consistent sympathy with his vow he ceases to be a neighbor to any one who is not also a member of that treasonable fraternity. I say treasonable, because he cannot assume vows of preference in any limited social league without turning traitor to humanity and giving to one neighbor a second place after another without any manifest or commendable reason. And when this act of treason becomes known to the injured party, true friendship has become henceforth impossible. No goodness, no virtue of forbearance, no concessions of patience, no spirit of forgiveness can repair that breach of friendship, if the offending party does not return to allegiance to society, and that by confession and practical repentance. Let the two meet at the communion table. Communion is impossible, and the pretense is abominable. Let the evil be on the offender, the true Christian may endure the presence of the traitor as Christ endured Judas. Let them meet on the street each knows that they are spiritually separated and that heaven can never contain them both as they are. Let them sit together in the parlor; let them eat together in the home of either; let them chat and be merry and joke together; "be not deceived, God is not mocked." Nature is not mocked; the eternal laws of friendship are not mocked and I should just as soon believe that God would leave his throne as that those two persons could ever truly love each other again as they are. Their "passing" friendship may for a moment ignore their actual alienation, and many pleasant words may go between them. So it was sometimes when the picket guards of our contending armies held a friendly parley under a little truce of human nature, but the alarm signal would in a single minute convert that friendly chat into a deadly struggle with bayonet and bullet. The horrible farce of friendship with fraud, and that fraud stalking into the church with the idea that we "don't know anything about it," is a phase of modern iniquity that finds no parallel since Judas leagued with the murderers of Christ and then kissed him in the presence of his disciples.

In rounding a point here I have run my boat ashore. Shall I back off by saying that there is another parallel. Sectism may not be charged with the organic criminality of the worst lodges. It does not propose to interfere with the process of government in courts of justice. It does not blaspheme the name of God or make dens hideous with gory anathemas and mock murders. Sectism is not an assassin to strike daggers in the dark and follow with tireless persecution all who rebuke it. If it did once do this, and if it may do it again, let us concede that it does not do so now. Protestant sectism is now a milder form of bigotry than that of the Middle Ages, and the injury it works does not greatly interfere with the order of so-called good society.

But I do not hesitate to say that good society, such as makes the kingdom of heaven, does not exist between any two churches in the same community, where either one believes that the other is not needed as a corporation and that one is an unwarranted encroachment upon the ground well enough preoccupied by the other. The most ordinary eyes of sinners or saints cannot fail to detect the constrained civilities and uneasy, awkward manners of these two bodies who do not in many instances love each other as heartily and truly as they would have done in an ordinary unregenerate state, with no religion to quarrel over. There will be true Christians in either body who lament the artificial fences across which they hold some spiritual good-fellowship, but even these will frequently retreat behind their respective battle fronts, when some insignificant denominational frenzy seizes the clan to which he belongs. These people live side by side, but they are not neighbors. They are friendly to a certain extent, and limited friendship is social heresy. They each know well enough that the grounds of their divisions are not a sufficient apology for them, and that if Jesus the Christ should come to them in person one of those churches would be fearfully rebuked for sinning against the fellowship of the saints. Society is fractured all along these lines of denominational cleavage. Neighborhoods are chilled, and true hearty sympathy which needs the society of the sanctuary to perfect it, is stifled and murdered by the weekly exhibition of competing actors and unseemly boasts of a self-centered Christianity.

If either of those separate congregations could show cause, on moral grounds, for disfellowshiping the other on the Sabbath, it would be equally binding upon them to continue that same rebuke throughout the week. But sectism has reversed the rule and order of the early churches and disregarded the most explicit commands of the apostle. We are required in every case of discipline for sin (the only discipline allowed) to "withdraw ourselves from the one who walks disorderly; to keep no company with him; no, not so much as to eat with him." But nowhere are we allowed to institute a custom that virtually prevents the erring one from coming to our place of worship. In the first place we have been disciplining men on *doctrinal* grounds more than on moral. In the second place we utterly disregard the command to be socially separate from those who are under censure, by which fact we clearly confess that there was never any good reason for separation. For a Baptist, a Methodist, or Presbyterian church to publicly read the other two churches out of fellowship on moral grounds would be too ridiculous to be tolerated in a community of average intelligence; but unless they do go to that extent they confess that they have no right to be separate at all. Yet they court and cozzen one another all the week, taking some pains to say to the world, "We have nothing against each other's moral character," and when Sabbath bell sounds they will criss-cross each other's ways to half a dozen different sanctuaries, saying as loud as they can to all the world, "We have nothing in common on the Lord's day." And this is our average society of the towns and cities.

At one time I meet a full knighted Mason, or some chief of the Fellows, and he gives me, in passing, a prudential nod of courtesy, the civility of the street, and his manners lack just that spontaneous good-natured interest of face and gesture which he would have had if the diabolism of the lodge had not made an enemy of a good neighborhood, so that what he does exhibit is either a disemboweled friendship or a respectful "Curse you." At the next corner I meet a sect man. He does not exactly hate me. His recognition is several degrees sunnier (sometimes) than the other. But there is a distinctly felt embarrassment in the meeting. It might have been better. It might have been perfect, and the heresy of sect is chargeable with all the social damage which chills the casual greeting of these two fellow travelers on their way to the holy city. It is exceedingly perilous to think of carrying such discussion to the very gates of heaven.

Reforms and Reformers.

BY H. H. HINMAN.

It does not of necessity follow, because the truth in reference to one subject is clearly apprehended, that therefore all other matters are as clearly understood, and hence it sometimes happens that men who are active and earnest in one department of Christian work are altogether indifferent and possibly opposed to something else which is equally or even more important. All men cannot know all things and it is doubtless best that certain men give themselves to certain Christian undertakings and concentrate their whole powers on them, if need be, to the exclusion of many other excellent things.

And yet, as a general fact, it is true that those whose moral perceptions are such as to discern things which the masses do not see, or if they see do not regard, will not only be in advance of public opinion in one respect but in all, and that those who heartily embrace a true Christian reform are reformers and ready to sympathize in all real reforms.

This is strikingly illustrated in the relation of the anti-slavery to the anti-secrecy reform. So far as I know all the old Abolitionists were Anti-masons. The names of J. Q. Adams, Charles Sumner, Gerrit Smith and a host of others could be mentioned. A noted instance is the case of Hon. Wm. Jackson, the first president of the American Missionary Association, and who did more perhaps than any other one to give character to that now widely known and beneficent institution. His obituary notice in the *American Missionary*, August, 1855, says:

"While a member of the Massachusetts legislature he became deeply interested in the investigation of Freemasonry, and was soon convinced that it was one of the most active agencies in the government of the State, alike in the distribution of political power and in the decisions of courts and juries. He became an open and decided opposer of the system and was made to feel the ire of its supporters. The Anti-masons nominated him for Congress, and after *eight* unsuccessful trials he was elected member for the old eighth district. He was elected for another term by *an almost unanimous vote*. While in Congress he became acquainted with the movements of the slave power and was one of its determined opposers."

Nihilism in America.

What, then, is the Nihilism which has been commended to us, by word and deed, as being, under certain conditions, a necessary and legitimate method of political reformation? Who are the Russian Nihilists? Are they the people? Do they in any sense represent or express the thought and desire of the people? Is there any indication that the majority, or even an appreciable minority of the people in any province or district of that empire are in sympathy with Nihilist doctrines or Nihilist measures? Was not the murder of Alexander II. as great a horror to the people of Russia as the attempted murder of President Garfield was or as the completed murder would have been to the American people? Is there a particle of evidence to show that Russian Nihilism is an outbreak of popular feeling at St. Petersburg or anywhere else? Will anybody tell us that "the down-trodden masses" in

any locality of that empire are ready to rise in arms for the defense of their liberty or the assertion of their rights against the Czar?

I ask these questions in good faith, for there is a deficiency of authentic information. Nihilism conceals itself, burrows underground, coming out now and then in an explosion or some other form of reckless or wholesale murder. So far as I have been able to learn, it is a secret society, somewhat like Freemasonry, but far less harmless; more like the "Ku-Klux-Klan," now happily suppressed, but less excusable and more atrocious. It includes many sorts of people—some agnostic philosophers, with disciples, male and female; some sophists and rhetoricians; some ejected officeholders; some unsuccessful officeseekers; some ex-slaveholders, inexorably angry at the abolition of slavery and the consequent change in their own position—all professing to have no fear of God, the very fanatics of atheism. That secret society, so far as we are permitted to know about it, is a malignant conspiracy, not against the imperial government only, but against civilization, in whatever form; a conspiracy more extended, more thoroughly organized and disciplined, more persistent in its working, but not less cruel or in any respect less criminal than that Guy Fawkes's conspiracy, which intended to murder, by one explosion, the king and all the Parliament of England. In comparison with it the conspiracy of Cataline, even as described by Cicero, was respectable and honorable. History gives no record of any conspiracy so stupendously wicked.

I am not saying that there is no need of political reformation in Russia. On the contrary, I hold that great changes in the government of that empire are essential to the welfare of all the races which it includes and hardly less essential to the world's peace and progress. The theory of government by the will of an autocrat is offensive to our moral sense, and in Russia the administration of government by the servants of the autocrat is inevitably full of injustice and cruelty. But Nihilism, working with "dynamite and the dagger," has no tendency to reformation. The late emperor (he whom the Nihilists murdered so lately) had done and was doing more for his people and for the political reformation of his empire than Nihilism has even dreamed of doing. He found himself at the head of an empire which was essentially Asiatic in its traditions and in the theory of its government, but which since the time of the Czar Peter had been affected in its western-most provinces by contact with European civilization, and he aspired to be an imperial reformer. By one act of his autocratic will he gave liberty to twenty millions of slaves. That great decree of emancipation was his first step toward a new order of things throughout the empire and was followed by other changes in the direction of free institutions. That one act secured (though it could not immediately accomplish) for the Russian peasantry what was gained for the French peasantry by the bloody crimes and agonies of a revolution that convulsed all Europe. Yet by that act and its consequences the imperial emancipator brought upon himself the hatred of those classes out of which have come the fiendish reformers whose implements are "dynamite and the dagger." No American ought to forget that, when the demand for the nationalization and unlimited extension of slavery in our country had become rebellion against the Union, while other imperial governments in Europe and even the aristocratic government of England were ready to hail the downfall of the Great Republic, the Russian emperor, he whom the Nihilists have murdered, addressed a letter of personal sympathy, not to the Government at Washington, in the ordinary forms of international correspondence, but directly to the people of the United States—a sovereign monarch to a sovereign people.

Under Alexander II. Nihilism, working by dynamite and the dagger, was the fatal obstacle in the way of reformation. Under his successor it can be nothing else. No compromise with it is possible. No concession can be thought of other than absolute surrender; and surrender to Nihilism means annihilation—not of an obnoxious dynasty only, nor of worn-out institutions only, but of society itself.—*Leonard Bacon in the Independent.*

Can the Secret Lodge Honor Christ?

Let us hear the Word. John 5, 23: "That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent him." Who is here required to honor the Son? "All men." How is the Son to be honored? Even as the Father is honored. Can God be honored without honoring the Son? Never! "for he that honoreth not the Son, honoreth not the Father which sent him." Now is there such a true honor found in the order, as such? Never! You might as well seek the true honor and worship of God among the Jews or Mohammedans, as to seek it in the lodge.

Again: 1 John, 2, 23: "Whosoever denieth the Son; the same hath not the Father." Question: Who denieth the Son? Answer: All deny the Son who do not acknowledge or confess him. Proof: "He that is not with me is against me," says Christ. Question: What is the condition of all those who do not confess, but deny the Son? Answer: All such have not the Father." How then can God be honored outside of Christ? It cannot be done. Yet the lodge as such professes to honor and worship God.

Again: 2 John, 7, 11: "For many deceivers are entered into the world, who confess not that Jesus Christ is come into the flesh. This is a deceiver and an anti-Christ. Look to yourselves that ye lose not these things, which ye have wrought, but that ye receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is a partaker of his evil deeds." Now let us look at this passage. What are all those who would be leaders and instructors of men, not "confessing Jesus Christ," and yet professing to make them happy, temporally, spiritually, yea to "lead them down to the grave in peace, and up to the Grand Lodge above"? John says, they are "deceivers," and anti-Christ." What must the worship of all such be? It is not a Christian, but anti-Christian worship, hence idolatry. What has he not got, who "abideth not in the doctrine of Christ?" He hath not God, or hath no God. Then the lodge, as such, has no God, and cannot worship God. Who alone hath "both the Father and the Son?" Only "he that abideth in the doctrine of Christ." Does the lodge "abide in the doctrine of Christ?" No! for their whole creed is only the belief in a God. Christ and his doctrine is not confessed by the lodge, as such, at all. How are all such "who bring not this doctrine" of Christ to be treated by all Christians? Are they to "bid them God speed?" No! if they do, they become partakers of their evil deeds." What evil deeds? "The evil deeds of promoting false and anti-Christian doctrines. Can a Christian then fellowship and worship with those who deny Christ, and "have no God?" If he is not to receive such "into his house," how can he go into their association, call them "brethren," and worship with them?—*Lutheran Standard.*

—Compromises in some things may be good, but compromises with worldliness never secure satisfactory results. That which is meant to operate as a spirit of conciliation only excites distrust and contempt. There is a better way of success; and that is to stand squarely and firmly on the side of truth and right as interpreted in the light of the infallible standard of God's Word. —*Christian World.*

At the great temperance convention recently held at Saratoga a resolution in favor of woman suffrage was received with great enthusiasm and carried unanimously. —*Weekly Witness.*

The Sermon.

PREACHED BY PROF. C A. BLANCHARD IN THE COLLEGE CHAPEL, WHEATON, SABBATH EVENING, JULY 31.

And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rev. 18:4.

God's method of doing away with evils seems to be two-fold: viz., secession and testimony, i. e., we must come away from evil and testify of it that it is evil. Thus when he chose Abraham his first word was: "Get thee out of thy country, and from thy kindred and from thy father's house." (Gen. 12:1). When the time for the destruction of Sodom came the angels were commissioned to say to Lot: "Escape for thy life; look not behind thee; neither stay thou in all the plain; escape to the mountain lest thou be consumed." (Gen. 19:17) Again, when God's patience with Jerusalem was exhausted, he said to the early Christians: "Let them which be in Judea flee unto the mountains; let him which is upon the house top not come down to take anything out of his house; neither let him that is in the field turn back to take his clothes." (Mat. 24:30.) In like manner the Puritans thought they heard a voice bidding them depart from home and friends and native land; the four or five hundred ministers who made the Free Church of Scotland marched out of the National Church Assembly; and the Wesleyan Methodists left an organization that was endeared to them by many sacred ties. In view of the past we are warranted in saying that God's people never make a Canaan of an Egypt, but in every case reach the promised land by a journey, often a journey of forty years through a great and terrible wilderness. Before every great advance in civil and religious affairs there must be an exodus.

We need here, however, to guard ourselves against an un-Christian and wicked use of this Scripture. We many times hear this text applied to bodies of Christians who, in the midst of human errors and imperfections, are still striving to know and do the will of God. "Come out from among them and be separate," to those who thus abuse the Word of God, does not mean, Come out from that spiritual Babylon whose name is MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. (Rev. 17:5). It does not mean to be separate from that system which is drunk with the blood of saints and martyrs. It means simply come and make another sectarian church in a place where the Gospel is already preached. Take God's money and squander it on church buildings that are empty except upon great occasions, and upon ministers who never enjoy building unless upon foundations of conscience and honesty that others have laid.

To still another class of worthy people this Scripture means, Come out from all association with your fellow Christians. Because church organizations have been abused, have none of them. Do not stop to inquire whether the church is divine or not. Do not stop to ask whether Paul spent his life in planting, and ordaining officers over churches or not. "Come out from among them and be separate." "This text is in the Bible and if it don't mean have nothing to do with any church, what does it mean?"

The good people of this world are convinced that lying *to* the Holy Ghost is a sin, but if the lying is done *for* the blessed Spirit some seem to think *that* innocent, if not praiseworthy. A few years ago I read repeated statements of the (reported) fact that Senator Blaine was "a Mason," "a high Mason," "a Knight Templar," etc. By and by came a letter from his secretary saying that he was not and never had been a member of any secret society. Did all those who had attempted to help on Anti-masonry by charging Blaine with Masonry come forward and say, "We have made the mistake of charging a man with membership in a blasphemous and anti-republican society on mere hearsay evidence, and regret that we have done so"?

I do not suppose that those who did thus charge Blaine falsely intended any harm. I have no doubt that they did what is complained of with a sincere desire to promote the cause of Christ. What is insisted upon is that we cannot promote truth by saying what we do not know to be true, or promote the cause of religion by perverting the Scripture. "Come out from among them and be separate," "Come out of her my people, that ye be not partakers of her sins," are words of God. The Holy Spirit by them teaches a certain duty, the duty of leaving a church that is corrupt in doctrine and persecuting in practice. The reason assigned for thus coming out is that we may avoid fellowship in the sins and plagues of Babylon. This is the teaching and by this teaching we are to abide.

There is, however, another danger which is far more imminent than the one just mentioned. I heard a good brother recently in speaking on the matter of reform say: "I have known men who were most decided opponents of practical evils who were still bad men, and men who favored these same evils who were good men; and I have come to the conclusion that you can't tell anything about a man's real character from the position he occupies on these reform questions." To this statement taken in itself there would perhaps be little objection; taken in connection with some inferences, it may be liable to serious criticism It is this proposition in varying forms that constantly impedes the progress of the truth. A. B. is a temperance man and abuses his family, whips his children unreasonably. Well, what follows from that? Why, I'll have nothing to do with the temperance cause. C. D. is an anti-slavery man, but he back-bites and abuses a neighbor. Well, what follows from that? Why, I'll have nothing to do with the anti-slavery cause. E. F. is an Anti-mason, but he is not so good as some men with whom I am acquainted, who are actually lodgemen. Well, what follows from that? Why, I'll have nothing to do with opposition to the lodge. And so you can proceed through the entire list of practical questions. Of course on mere generalities all agree. No one objects to the proposition that sin ought to cease, that men ought to be law-abiding, that the church ought to be pure, that the example of the Lord Jesus Christ should be followed, and that the world ought to be much better than it is. The minister or editor or Christian who confines himself to general propositions may be sure of a prolonged amen, from every quarter of his congregation or subscription list. It may be a sleepy amen, but it will certainly be amen.

When, however, you pass from the general to the particular instantly this unanimity ceases and a Babel of confusion arises. Slavery, tobacco, secret societies, polygamy, popular amusements, are they right, or are they wrong? "They are right." "Mind your own business." "You are speaking against the Bible." "You are unchristianizing those who are quite as good as yourself." "Jesus drank wine." "Paul returned fugitive slaves." "Abraham, David and Solomon had numbers of wives." "God made tobacco grow; why did he do it, if it isn't right for us to use it?" "The family is a secret society." "The best men in the country belong to these societies." "If you know what is good for you, you'll just shut your head." This is the answer of one party. The other says: "But these various things and institutions named, are contrary to the spirit of Christ; they are at war with the interests of men; their influence on individuals and society is evil. It cannot be that they are right. These answers are not so loud ordinarily as those first mentioned, but they have in them the weight and solidity of truth. They have not ordinarily the backing of physical force and when they have it is to their damage. Mormonism had its Danites to murder whom it could not convince. Slavery always said that the Bible was on its side, but when it wanted a conclusive argument it called for a rope, or a trusty shotgun loaded with slugs, or for a kettle of tar and a bag of feathers. Masonry claims to be divine, but it comes up to a single man in a crowd, strikes FROM BEHIND, calls in the aid of *half a dozen* bullies to kick *one* man into the street and then passes from this kind of labor to the refreshment of throwing rotten eggs at a white-haired minister and the man who is covered with blood and bruises.

Meantime the great mass of men stand by and seeing that some men who oppose these abominations are not perfect Christians, and that some men who are not Christians at all, have enough common sense and manhood to condemn systems like those named, they say, Well, some of these reformers are a very bad lot, they are dirty and ill-mannered and talk too long and too loud. And then these slaveholders and Freemasons are such perfect gentlemen. In Salt Lake a lady said to me: "No one can hear Brigham Young pray, without knowing that he is a good man." They are so quiet and well-behaved. They are never excited. They never allow Masonry to interfere with their religion or politics or business. It seems to me that such questions as these ought not to be brought into church, and on the whole I won't take a decided stand on this question at all. A man can be a good man and favor them, or he may oppose them and be a bad man. I will just hold my opinions to myself and do neither.

This method of argument is evil enough when it is used simply by good men outside the lodge. It is an argument which is just as valid against going to church, attending prayer-meeting, keeping up family worship, paying debts or any other good thing, as it is against opposing popular evils. To say that one's opinions on great practical questions do not determine moral character is true; to infer that it is unimportant what their opinions are on these questions, or that men can be silent regarding them, and still be innocent, is false. To say that a man may go to church and be a bad man, is true; to infer that a good man has a right to forsake the assemblies of God's people is a fatal error.

When, however, this line of thought is pursued by good men who have been led ignorantly into the lodge, it becomes a matter of still greater concern. They are *in the system*, and the question should be: "Is this system good or evil, right or wrong?" not, "Are there some good Freemasons and some wicked Anti-masons." If they honestly ask the former question, they will see that the system is evil. They may stop on the latter forever and gain no light. If it be evil and they still sustain it either actively or passively, they become partakers of its sins, i. e., they are morally responsible for the iniquities of a system to which they give the sanction of their characters and they are in great danger of drinking in its real spirit, thus becoming as bad as the system is itself. We hear much of "good" Freemasons. What is a good Freemason? Why he is a man who has gotten into the order, without letting the spirit of the order get into him. If he desires to remain a good Freemason he must obey the injunction of the text and come out of the order lest he insensibly drink in its spirit and be a partaker of its plagues.

Freemasonry denudes a man of clothing, blinds his eyes and swears him under penalty of throat-cutting, tongue-tearing-out and the quartering of his body to obey the injunctions of his order. He may be a saloon-keeper, a drunkard, an adulterer, a gambler, a swindler or a murderer, and remain in good and regular standing in the order, but if he assert his manhood and disobey the orders of his lodge, he is cast out. The one unpardonable sin in Masonry is disobedience. All can be forgiven but this. Not content with thus binding the Mason to obey the dictates of this unseen power, the order does not even allow him the privilege of choosing his associates, but swears him to recognize, aid and befriend men who give him certain tokens, no matter who or what they may be.

Not content with thus trampling on the man, it proceeds further to deny the most sacred rights of woman. It takes from the woman the time, money, and often the heart of a husband. Not many years ago a farmer was made a Mason here in Wheaton lodge. Soon after, he was coming out from Chicago and on getting off the train was asked by one of the most prominent members of the lodge if he was not intending to remain in town to lodge-meeting. He answered, "No, my wife is not well and I told her that I would be home early as I could." The other responded: "Pshaw! stay in and let your wife look for you when you come; that's the way I teach my wife to do." My informant was the wife of the man who was urged to stay away from home in order to attend the lodge. In Streator in this State, a lady told me that she knew a mechanic who had four little children to sell his only cow for $25, that he might have money enough to pay his way into an Odd-fellow lodge. These are isolated cases, but the whole spirit of lodgery is of this sort. I have been told and believe it to be true, that one who was Grand Master of Illinois Masons turned out a woman who had been a faithful wife for twenty or thirty years, married the wife of a young Freemason, paying the young man some $3,000 to be quiet, and that when the old wife appealed to the Masons for help, she had her trouble for her pains. So all inhabitants of northern Illinois ought to remember, that when Ellen Slade died in the rooms over that store in Belvidere, the only man who was punished Masonically for that crime was Judge Whitney, the only Freemason who tried to bring her murderers to justice.

Join to these two facts that Masonry conspires against man and womanhood one more, that it rivals, degrades and destroys the Christian

religion and you have a series of facts that should arouse even the most careless. Masonry advertises itself as "the religion in which all men agree," as a "universal religion," as religion divested of sectarianism, bigotry and intolerance. It baptises, and marries, and buries, and eats the paschal lamb. It sings serio-Masonic hymns, and prays prayers which do not confess sin or mention Christ, and claims to send its devotees to the Grand Lodge above, when they die. It is thus accepted and received by its members as an ample provision for the future. "It is as good a religion as I want," says one; "It is better than the church," says another; "A man can't be a good Mason without being a good Christian," says a third. But while most Masons are not professors of any religion except the Masonic, the lodge has enough men inside the church to control it, when this is possible. So at the present time, find a place where the lodge is strong and you find a place where the church depends upon oyster-suppers, ice cream festivals and in general lives on the crumbs that fall from the world's table, a sort of a Lazarus lying at the gate of the lodge. On the other hand find a community where the church is strong, where prayer meetings are well attended and a deep spiritual interest prevails and you may be sure that lodgism does not flourish.

What position now ought a Christian man to occupy in reference to an organization like this? Admitting that there are men who have sense enough to see what a catalogue of abominations hide in the lodge, yet have not wisdom enough to be right about everything else, still what ought an honest Christian man who is in the order, or out of it to do? The question answers itself. The man who is in should come out, lest he be partaker of her sins. The man who is out should lift a warning voice to his fellows who are like to be ensnared. It is time for a general exodus on the part of all worthy and Christian men. God is not pleased with these secret lodges that injure his people, damage his church and blaspheme his name. Let the word pass from man to man: "Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues." Of course this departure will cost some self-sacrifice. We love the good opinion of our fellows and do not willingly surrender it. But God's word to all is as his word to Abraham: "Surely I will be with thee." He leads all who depart from Egypt by a pillar of cloud by day and a pillar of fire by night. If you do not heed this word you are in danger of becoming actively or passively responsible for the sins of this atheistic enemy of all truth; if you come out from it, you will perhaps lose the favor of some men but you will gain the approbation of God. You may lose a little money, but you will thus lay up treasure above. God help us every one to do as Jesus did, bear witness to the truth.

Reform News.

Read my Request and Do the Best you can.

It is the duty of some to do the work, and others must supply the means. God has called me to the former, but has given me very little of the latter.

I expect to go to New Jersey about the first of September in order to attend the session of my annual conference, and it is my earnest desire to use some time in getting this reform before the people of that State. It is a very important field and largely undeveloped. In many places the citizens know nothing of the work in which we are engaged. Madison, N. J., is the seat of the Drew Theological Seminary of the M. E. church. I hope to spend several evenings there. The fact that a former graduate will speak upon such strange subjects no doubt will bring a large number of the students out to hear what is to be said, and in this way the truth will be placed before scores of young preachers from all parts of the United States.

Brother, sister, will you not help? I would not ask you for a penny if I had money of my own with which to rent halls and advertise the meetings. I have spoken so much in the open air, not being able to secure suitable buildings, that my physician has strongly intimated that unless I take better care of my voice, I will lose it altogether. The work is very dear to my soul, and to be compelled to stop preaching would be a trial severe indeed.

Please reply to this at once. Pray for the work and help.

Your brother in Christ,

J. T. Michael.

805 H Street, N. E., Washington, D. C.

Iowa and the Kellerton Assault.

I do not propose to anticipate or predict what may or may not be the future of the Kellerton mob case, but in response to the many inquiries and suggestions that have reached me I wish to remind the friends that it would be strange indeed and just cause for alarm, if there is no redress for such an outrage. If we as a people have passed into the hands of a secret movement that employs ruffians to execute its decrees, and then uses the law, the courts and civil officers to screen its agents from justice, we cannot too soon know the fact. It is worth while to put the case to the test and it is the opinion of some who are not ignorant of law, or of the wily arts of the craft, that should the lower courts fail to do justice there might be some hope before a higher tribunal. The case will be carefully studied and when the time comes for action it will doubtless be heard from. If the people of Iowa are ready to take rank with the Ku-Klux-Klans of bloody memory, by allowing this infamous disgrace to pass without at least making an effort to wipe the stain from their shield of justice, they need scarcely hope in future to be named among the foremost in defense of human rights.

Let the patriotism and the piety of the State be gathered or represented at Marion, Aug. 30-31, to sit in council and who knows but that God whom we serve, and who delights in justice, may reveal unto his servants some way in which the shadow of this great wrong may be dispelled. "His ways are above our ways" and nothing is too hard for him.

J. P. Stoddard.

State Meetings.

I have written to the presidents and secretaries of most of the States organized to oppose the lodge power. A few have replied but most are unheard from as yet. It is time to move in the matter, brethren, unless you have concluded to surrender unconditionally and give up the struggle. I have no thought that you intend doing this for you know that the lodge is a cruel task-master and that there is much greater liberty and more real satisfaction in resisting than in yielding to its encroachments. It may require sacrifice and money to keep the work moving, but it will take more to pay the *secret* levies and feed the insatiable greed of the bottomless lodge abyss, than it will to back up your protest with energy and means, even in the face of scorn and derision. The N. C. A. will gladly do all in its power to aid you in your efforts and to diminish your burdens.

When you read this write me whether you have received my letters or not; and if so let us have assertions and evidence of the fact.

J. P. Stoddard.

221 W. Madison St., Chicago.

Correspondence.

Secretism in the Idaho Courts.

THE LODGE DEFEATED IN THE TRASK CASE.

Editor Christian Cynosure:—The closing act in my case was performed May 26, 1881. At this time the prosecuting attorney said that he considered it useless to continue the case further; that they might be able to hang another jury; yet another trial would be an additional expense to the county, and therefore, they thought it advisable to dismiss the case.

Judge Pricket, Masonic Grand Master of the Territory, remarked that "a verdict would of course be most desirable to Mr. Trask, as well as to the people, but that it seems is impossible, as we have had two trials in both of which the jury have disagreed." He then ordered that a *nolle prosequi* be entered in the case.

I do not think that our triumph over the lodge is as great as it might have been had we been able to have brought an Anti-masonic lawyer here, and exposed them in open court; but judging from the present legal aspect, the benefits from what we have done are universally felt. A lawyer remarked to me, the other day: "The American citizens of Silver City have had their rights trampled upon for years, and did not know how to help themselves; your case, and the consequent exposure have opened the way." "It was, he said, "like drawing the curtain from before the secret operators and exposing their workings to the public." The exposition has cleansed the court to a certain extent, and caused the members of the ring to desert one another.

Mr. K. Z. Johnson, the secret ringster, spoken of in my letter of May 6, 1880, is shunned as a pestilence, nearly every case in which he was engaged, the last term of court, went against him.

Judge Pricket, it seems has more respect for the citizens, who petitioned for his removal, than for his ring friends! Suits, which had been pending for years, were brought to trial and settled amicably during the last term of court, and poor litigants were made happy to the distress and mortification of adhering ringsters.

From what I can learn there has not been a term of court held in this county for years that has given such universal satisfaction as that just passed; still we feel that the lodge power here is strong, and former experience has taught us that it is not safe to entirely withdraw our forces from the field. The lodge may even now be planning another campaign against us.

The petitions of our citizens are treated with contempt by our Territorial Masonic Representative in Congress, through whose hands they have unfortunately passed, while we are left at the mercy of the lodge.

Americans in the Territories have much to suffer at the hand of their enemies, nor need we expect permanent relief until the very last. We ask for your sympathy and prayers, that God will still strengthen our champions.

Yours truly, J. N. Trask.

Can't Spare Prof. Bailey.

Tonica, Ill.

Dditors Cynosure:—In your issue of August 4th, you say: "We learn that the committee appointed by the N. C. A. Board to consult with Prof. E. D. Bailey, for work in New England, is arranging with him for a year's labor, beginning with the first of September next.

Now, Messrs. Editors, if the wishes of the friends in this section are to be considered, Prof. Bailey will remain at Tonica and vicinity. In thus writing we do not wish to be understood as having any selfish motive in view, viz., that of listening

to one of the clearest and most convincing preachers of the truth that is in the service, but for the good of the anti-secrecy cause in general. The Congregational church here was forced to the test by the Masonic lodge, whether they would reject or receive an adhering Mason. The test came, and right manfully did the church come up to the work and refuse to "strike out" a standing rule of the church against admitting Masons. Long and bitter has been the contest. No set of Christians have ever been ridiculed, slandered and villified as have been the element opposed to Masonry. No army can successfully defend itself without a leader. After our former pastor, Rev. H. Avery, now of College Springs, Iowa, (than whom no more noble specimen of a Christian lives) left us, we were without a head. We called Prof. Bailey, and by and through him we were re-organized and have prospered and grown both in numbers and strength. Through the teaching and preaching of this man an earnest Christian, determined and aggressive anti-secrecy sentiment prevails not only around Tonica, but at Lowell, Palatine, Lostant and Vermillionville.

While this is true, we are by no means in a fit condition to be left without a leader. There is too great a field and too much yet to be accomplished to spare at this critical moment the one who has, though persecuted and slandered, placed us as we hope on a safer and better road. We ask the Committee of the N. C. A. Board to carefully consider the matter of removing so important a leader, right in the midst of a battle, which if fought out under the present leadership will surely be won for the right. Wait, gentleman, a year longer and if thought best we will not protest. Truly yours, J.

The Red Sea Passage.

In a late number of the *Cynosure*, an article appears from *Pilgrim Commentary*, entitled, "The Destruction of Pharaoh." While the researches of eminent scholars like Dr. Heinrich K. Brugsch, are usually instructive in many respects, the conclusions reached are not always correct. In the present instance, a closer attention to the revealed text, would have kept from manifest error.

His explanation is not only farfetched—it is directly contrary to the inspired record which says, (Ex. 14: 22, 29.) that "the children of Israel went into the midst of the sea, upon dry ground, and the waters were a wall unto them on their right hand and on the left;" and again, (Ex. 15: 8) "The floods stood upright as a heap, and the depths were congealed in the heart of the sea." If we look at the original of the term "congealed," and examine a standard lexicon like that of Gesenius, we see that the Hebrew word means *to contract, to coagulate*, and in Job 10: 10, we find it rendered, *curdled*. It would seem that Almighty power in some way *thickened* the waters, perhaps, by the temporary withdrawal of heat, occasioning a partial freezing. All the inspired allusions are to the same purport, as in Psalm 78: 13: "He devided the sea, and caused them to pass through, and he made the waters to stand as a heap." A similar miracle was wrought on the entrance of the Israelites into Canaan. "The waters [of Jordan] which came down from above, stood and rose up upon a heap." (Josh. 3: 16)

Thus the Scripture tells us of a path through the midst of the sea, opening for the time being, by special Divine act, with a wall of water standing on either hand. And Dr. Brugsch tells us of a course over a natural strip of dry land, made wider than usual by the forced recession of the Mediteranean on one side, and the sifting of sand over a treacherous marsh on the other. As his explanation does not accord with the Bible, we are compelled to reject it. P. C. M. P.

The Christian's Hope.

Paxton, Ill.

Editor Cynosure:—In your issue of July 28, among "Questions for Believers," by E. Ronayne, I find the following: "What is the Christian's hope, and where does hope enter in, and what part does it occupy in the salvation of believers?"

As my reply I would submit, that the Christian's hope is the return of his Lord to the earth (Titus 2:13), and all the glorious things promised to believers at, and in consequence of the Saviour's return. Among the things which this blessed hope includes I would mention:

1. Resurrection. Acts 24:15. "And have hope toward God, that there shall be a resurrection of the dead."

2. Glorification. Phil. 3: 20, 21. "From whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." 1 John, 3: 2: "When he shall appear, we shall be like him."

3. Consummation of the union of the church and her Lord. Rev. 19: 7: "The marriage of the Lamb is come, and his wife hath made herself ready."

4. Coronation. 2 Tim. 4: 8: "There is laid up for me a crown.. which the Lord....will give to me at that day, and to all that love his appearing." 1 Pet. 5: 4: "When the chief Shepherd shall appear, ye shall receive a crown of glory."

5. Participation with him in his kingly and priestly honors. Rev. 1: 6: "And hath made us kings and priests unto God." Rev. 5: 10: "And hath made us unto our God kings and priests and we shall reign on the earth." Also Rev. 20: 6.

As to the second question, "Where does hope enter in, and what part does it occupy? Hope enters in along with faith. We believe God's promises, and hope for, desire and expect their fulfilment. So we are said to be "saved by hope." "We have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." "If we hope for that which we see, then do we with patience wait for it." "Every man that hath this hope in him purifieth himself even as he is pure." Thus we see that hope occupies a large part in the salvation of believers. Faith brings us hope, and hope brings joy, patience, purity.

Now, the God of hope fill you with all joy and peace in believing, that you may abound in hope, by the power of the Holy Ghost.

M. M. Ross.

An Infidel Mason's Funeral.

Maquoketa, Iowa, Aug. 8, 1881.

Dear Cynosure:—We of Maquoketa, have lately been treated to another display of Masonic light. Enclosed find some resolutions offered by the lodge:

[By Helion Lodge, A. F. and A. M., on the death of F. E. Adams:—Whereas, Death has again ascended the "three, five and seven steps," entered into "the holy of holies," chosen one of our most "worthy and well qualified," and "raised" him to the Grand Lodge on high, etc.]

On the day of the death of said F. E. Adams, a prominent brother of the M. E. church, told me that he was with said Adams in his last sickness and talked with him about his religious convictions, but the dying man could not believe that Christ was the Son of God. This same brother joined in the burial procession, and in the resolutions.

Rev. S. F. Milliken, the Congregational minister, preached the funeral sermon. He tells us that he is not a Mason and has been a pupil and pastor of President J. Blanchard. Why Rev. Dr. Wm. Brush, the M. E. minister (also a Freemason, and a man of culture and talent with but few equals) did not preach, I do not know. He has been reading the *Cynosure* a few months, probably that has had an influence.

The Freemasons made a grand rally in the spring to build a Masonic temple, but it failed. Thank God for the *Cynosure*, it stands next to my Bible for light and truth. We are few but God is with us.

A. J. Phillips.

Our Mail.

Mrs. Evelina P. Mather writes from Ellington, N. Y., in regard to the Morgan murder, as follows:

"I wish to call your attention to the issue of Jan. 20, in reply to my statements of being an eye-witness to the Masonic kidnapping of Capt. William Morgan. Now Thurlow Weed comes out with a statement saying it was nine o'clock in the evening. Mr. Weed is very incorrect in this statement. He must be very forgetful of the fact, or he was misinformed, and as he did not live in Canandaigua it is easy for him to be mistaken. Now I saw the wicked transaction. It was done in open daylight—the sun was a full half-hour high. If it had been at nine o'clock I would not have been there to witness the wicked affair; but I was there, and I did hear Morgan cry "Murder!" just as I stated to you before. * * I wish this mistake of Mr. Weed rectified * * because the Masons are trying to upset and destroy all the truth that ever has been brought to light in regard to Morgan's death. * * The view of these facts makes me feel very anxious to have my testimony made clear. I am writing this in my eighty-eighth year. I feel old age coming on fast, but as bodily strength fails my mind grows stronger and stronger in the Lord and in this blessed reform work, for I believe it of the Lord, and I feel as though this was my last mite to help pull down this man of sin."

It is somewhat difficult to reconcile the contradictory statements mentioned above in regard to the time at which Morgan was taken from jail at Canandaigua and put into the covered carriage to be taken to the fort at Niagara. Mr. Weed was not a resident of Canandaigua, but was a member of the Rochester committee which was one of the seven committees from neighboring towns to take deposi. tions and collect facts otherwise regarding the disappearance of Morgan. In five of the depositions given in the report of these committees, as found on pages 38 to 42 of the "History of the Abduction and Murder of Capt. William Morgan," the time is distinctly stated by Mrs. Hall, the jailer's wife, Mrs. Davis, who lived opposite the jail, Timothy Fitch, the driver of the carriage, and Mr. and Miss Osborn, who lived only a few feet from the jail, to have been about nine o'clock in the evening (of Sept. 12, 1826). The other deposition, that of Timothy Fitch, a prisoner in the jail places the time "early in the evening." Mr. Weed's information was doubtless derived from these depositions, with which it agrees. This testimony was taken on the 23d and 29th days of September, 1826. In the first affidavit a clue is given to a possible way to reconcile the discrepancy as to time when it is stated that is was bright moonlight on the evening in question, the moon being at or near its full—and this too, at a time of year when the moon is at about its very brightest.

After all, it is but a question of about two hours' time, and does not materially affect the subject in any particular that we can see. That Morgan was murdered by Freemasonry for revealing its secrets is a settled fact, which we believe no ingenuity of men or devils can efface from the records of history and which must be rung into the ears of posterity till the murderous blot and its cause can never be forgotten.

Bro. Andrew Hamilton, Knoxville, Ill., sends $5 for the Morgan Monument, $5 "for the prosecution of the ruffians who last attempted to take life of Eld. Rathbun," and $5 for the work of the N. C. A in the South, with the following:

"If my gracious and merciful Heavenly Father will continue to bless me as he has in the past I will try and contribute this amount, at least, annually for the good cause for which the N. C. A. are so earnestly laboring."

Our New Book—I. O. O. F. Illustrated.

NOTICES OF THE PRESS.

In addition to the contents as indicated by the title, including the secret work, a Historical Sketch of the order is given, with a critical Analysis of the character and tendencies of each degree; and the 117 foot-note quotations from the standard authors of Odd-fellowship contain in themselves an amount of information regarding the order well worth the price of the book.—*Sabbath Recorder, Alfred Center, N. Y*

However our readers may view the subject treated of, in fairness it must be said that the work before us evinces ability and contains food for serious and profitable thought, while setting forth views of its own on some points which are at the least forcibly novel, and which if true have a vital bearing on the future of society in America and the world. The book is written in a style which is earnest but not harsh; and in these days when investigation acknowledges no rightful restraints except those imposed by its Maker, no institution should shrink from scrutiny, nor any man from investigating that to which his attention is so ably and forcibly challenged.—*The Watchman, Chicago, August 1, 1881.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, Aug. 18.—To proclaim the acceptable year of our Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Isa. 61: 2, 3.

Friday, Aug. 19.—He hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors. Isa. 53: 12.

Saturday, Aug. 20.—Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. 8: 34.

Sabbath, Aug. 21.—Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven. John 6: 32.

Monday, Aug. 22.—My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass. Deut. 32:2.

Tuesday, Aug. 23.—The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away. Isa. 51: 11.

Wednesday, Aug. 24.—Behold I come quickly; and my reward is with me. Rev. 22: 12.

"Gath Rimmon" on Christian Lodgemen.

This little St. Louis monthly has during the past year printed some of the clearest cut arguments against the lodge which have appeared in type. Bro. Wilson, the publisher, announces another number to complete the volume. There should be thousands of his paper in circulation and we hope the increase may be so cheering that a new volume may be begun with good courage. The following shows how faithfully lodgery is handled:

"A brother writing from New Albany, Ind., says they have church members there who profess Christian perfection, who belong to the Masons and glory in it. Now, it becomes our duty to say to all such that there is a sad mistake somewhere. Either they are as ignorant of the experience and practice of the Bible standard of Christian perfection as the raw Hottentot, or they are ignorant of the true inwardness of Freemasonry. We make this declaration unequivocally, and challenge its refutation. We are not prepared to make the sweeping assertion that there are no Christians in the lodge. We believe there are a few, but they are very weak and very ignorant ones, and they are very ignorant Masons. They have not examined critically into the tortuous windings of the dark institution; they have not studied well their masters, such as Mackey, Pierson, Sickels and other high Masonic authors, for if they had they would either leave the lodge or backslide in heart and lose the witness of the Spirit. It is too late for doctors of divinity to run their heads into this sand bank and suppose they are hid, or for the wealthy church member to rob his mother (the church), to sacrifice to this Moloch, with the plea: 'It is Corban.' Thank God, the light is shining too clearly for this now. It is not diffused very widely, but like the electric light, it is intense. A few see the line of incompatibility and antagonism between Christianity and this modern paganism so clearly that they are not afraid to do and say things that make the ears of that anomalous monster, the Christian polytheist, tingle. They not only have no fellowship with the unfruitful works of darkness, but they withdraw church fellowship from those who have fellowship with such."

—Over against our less than twenty thousand Christian communicants, Mohammedanism reports a gain of one hundred thousand in China alone last year; and a very few scores would comprise the whole number of conversions from that faith to Christianity in all the past years. China is equal in population to eight republics like the United States; and while the older districts of China are now fairly supplied with religious advantages, several of the interior provinces, comprising a population three times as large as the United States are as yet only explored and visited by itinerant evangelists and without native Christians or settled missionaries. Here in America every sixth person is a member of some Protestant church. In China, you would only find four Christians in one hundred thousand, or a little congregation of fifty in a population as great as our metropolis. America, in other words, is four thousand times as much evangelized as China; and even America is not a millennium!—*Gospel in all Lands.*

Home and Farm.

A Life-saving Lesson.

It is a well-known fact that any person of average structure and lung capacity will float securely in water if care is taken to keep the hands and arms submerged and the lungs full of air. Yet in most cases people who are not swimmers immediately raise their hands above their head and scream the moment they find themselves in deep water. The folly of such action can be impressively illustrated by means of a half empty bottle and a couple of nails; and the experiment should be repeated in every household until all the members—particularly the women and children—realize that the only chance for safety in deep water lies in keeping the hands under and the mouth shut.

Any short-necked, square-shouldered bottle will answer, and the nails can be easily kept in place by a rubber band or a string. First ballast the bottle with sand, so that it will just float with the nails pointing downward, then by turning the arms upward, the bottle will be either forced under water at once or will be tipped over so that the water will pour into the open mouth, and down it will go. To children the experiment is a very impressive one and the moral of it is easily understood.

The vital value of this precaution was strikingly illustrated near Accomac C. H., Virginia, a few days ago. A niece of the Hon. John Neely, while bathing, was swept off into the ocean by a strong current and soon disappeared in the high breakers. As she could not swim her companions gave her up for lost. Two young fishermen who were employed some distance away thoughtfully set out with a small boat in search of her, and, when a mile or more from shore, found her floating on the water. She had been drifting nearly an hour and was greatly exhausted, but soon recovered. Unable to swim she had pluckily floated, thereby making her rescue possible.—*Scientific American.*

Utility is the great curse of rural life. It seems to me half the restlessness felt by farming people comes from the desire to accumulate. Everything is sacrificed to that. Mountains are nothing and lakes, but only fat plains. Whatever cannot yield money is of no account, whether it be animal or soil. Surely there is no remedy for this but a change of nature. The other half of the restlessness springs from want of entertainment. What is called the monotony, kills. Books have a great deal to answer for, for this unrest is a product of modern civilization and a general enlightenment. They alone can undo their own mischief. It may seem irony, but it is true that only when the best part of town life, all that makes it most attractive, goes into the country, will the great rural population live in content. This is best proved by exceptional small villages, chiefly perhaps in Massachusetts. In these places the people do not pine to live in cities, for they have the best features of metropolitan life, besides their own distinct enjoyments. It is not noise, ill odors, many flights of stairs that people go to cities for, but to get rich faster, to hear great sermons, lectures, music; to catch the excitement and stir of the crowd. Comfort, convenience, the social amenities are what they most want; it is not distinctively town or country.—*Christian Union.*

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Clark's Song Book

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A large variety of Anti-masonic songs, beside Temperance, Patriotic, Social and Spiritual psalms, hymns and songs, by George W. Clark. Words and music, paper cover, by mail, 40 cts.; per dozen, $4.00; per hundred, by express $28.

to one of the clearest and most convincing preachers of the truth that is in the service, but for the good of the anti-secrecy cause in general. The Congregational church here was forced to the test by the Masonic lodge, whether they would reject or receive an adhering Mason. The test came, and right manfully did the church come up to the work and refuse to "strike out" a standing rule of the church against admitting Masons. Long and bitter has been the contest. No set of Christians have ever been ridiculed, slandered and villified as have been the element opposed to Masonry. No army can successfully defend itself without a leader. After our former pastor, Rev. H. Avery, now of College Springs, Iowa, (than whom no more noble specimen of a Christian lives) left us, we were without a head. We called Prof. Bailey, and by and through him we were re-organized and have prospered and grown both in numbers and strength. Through the teaching and preaching of this man an earnest Christian, determined and aggressive anti-secrecy sentiment prevails not only around Tonica, but at Lowell, Palatine, Lostant and Vermillionville.

While this is true, we are by no means in a fit condition to be left without a leader. There is too great a field and too much yet to be accomplished to spare at this critical moment the one who has, though persecuted and slandered, placed us as we hope on a safer and better road. We ask the Committee of the N. C. A. Board to carefully consider the matter of removing so important a leader, right in the midst of a battle, which if fought out under the present leadership will surely be won for the right. Wait, gentleman, a year longer and if thought best we will not protest. Truly yours, J.

The Red Sea Passage.

In a late number of the *Cynosure*, an article appears from *Pilgrim Commentary*, entitled, "The Destruction of Pharaoh." While the researches of eminent scholars like Dr. Heinrich K. Brugsch, are usually instructive in many respects, the conclusions reached are not always correct. In the present instance, a closer attention to the revealed text, would have kept from manifest error.

His explanation is not only farfetched—it is directly contrary to the inspired record which says, (Ex. 14: 22, 29.) that "the children of Israel went into the midst of the sea, upon dry ground, and the waters were a wall unto them on their right hand and on the left;" and again, (Ex. 15: 8) "The floods stood upright as a heap, and the depths were congealed in the heart of the sea." If we look at the original of the term "congealed," and examine a standard lexicon like that of Gesenius, we see that the Hebrew word means *to contract, to coagulate*, and in Job 10: 10, we find it rendered, *curdled*. It would seem that Almighty power in some way *thickened* the waters, perhaps, by the temporary withdrawal of heat, occasioning a partial freezing. All the inspired allusions are to the same purport, as in Psalm 78: 13: "He devided the sea, and caused them to pass through, and he made the waters to stand as a heap." A similar miracle was wrought on the entrance of the Israelites into Canaan. "The waters [of Jordan] which came down from above, stood and rose up upon a heap." (Josh. 3: 16)

Thus the Scripture tells us of a path through the midst of the sea, opening for the time being, by special Divine act, with a wall of water standing on either hand. And Dr. Brugsch tells us of a course over a natural strip of dry land, made wider than usual by the forced recession of the Mediteranean on one side, and the sifting of sand over a treacherous marsh on the other. As his explanation does not accord with the Bible, we are compelled to reject it. P. C. M. P.

The Christian's Hope.

Paxton, Ill.

Editor Cynosure:—In your issue of July 28, among "Questions for Believers," by E. Ronayne, I find the following: "What is the Christian's hope, and where does hope enter in, and what part does it occupy in the salvation of believers?"

As my reply I would submit, that the Christian's hope is the return of his Lord to the earth (Titus 2:13), and all the glorious things promised to believers at, and in consequence of the Saviour's return. Among the things which this blessed hope includes I would mention:

1. Resurrection. Acts 24:15. "And have hope toward God, that there shall be a resurrection of the dead."

2. Glorification. Phil. 3: 20, 21. "From whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body." 1 John, 3: 2: "When he shall appear, we shall be like him."

3. Consummation of the union of the church and her Lord. Rev. 19: 7: "The marriage of the Lamb is come, and his wife hath made herself ready."

4. Coronation. 2 Tim. 4: 8: "There is laid up for me a crown... which the Lord....will give to me at that day, and to all that love his appearing." 1 Pet. 5: 4: "When the chief Shepherd shall appear, ye shall receive a crown of glory."

5. Participation with him in his kingly and priestly honors. Rev. 1: 6: "And hath made us kings and priests unto God." Rev. 5: 10: "And hath made us unto our God kings and priests and we shall reign on the earth." Also Rev. 20: 6.

As to the second question, "Where does hope enter in, and what part does it occupy? Hope enters in along with faith. We believe God's promises, and hope for, desire and expect their fulfilment. So we are said to be "saved by hope." "We have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." "If we hope for that which we see, then do we with patience wait for it." "Every man that hath this hope in him purifieth himself even as he is pure." Thus we see that hope occupies a large part in the salvation of believers. Faith brings us hope, and hope brings joy, patience, purity.

Now, the God of hope fill you with all joy and peace in believing, that you may abound in hope, by the power of the Holy Ghost.

M. M. Ross.

An Infidel Mason's Funeral.

Maquoketa, Iowa, Aug. 8, 1881.

Dear Cynosure:—We of Maquoketa, have lately been treated to another display of Masonic light. Enclosed find some resolutions offered by the lodge:

[By Helion Lodge, A. F. and A. M., on the death of F. E. Adams:—Whereas, Death has again ascended the "three, five and seven steps," entered into "the holy of holies," chosen one of our most "worthy and well qualified," and "raised" him to the Grand Lodge on high, etc.]

On the day of the death of said F. E. Adams, a prominent brother of the M. E. church, told me that he was with said Adams in his last sickness and talked with him about his religious convictions, but the dying man could not believe that Christ was the Son of God. This same brother joined in the burial procession, and in the resolutions.

Rev. S. F. Milliken, the Congregational minister, preached the funeral sermon. He tells us that he is not a Mason and has been a pupil and pastor of President J. Blanchard. Why Rev. Dr. Wm. Brush, the M. E. minister (also a Freemason, and a man of culture and talent with but few equals) did not preach, I do not know. He has been reading the *Cynosure* a few months, probably that has had an influence.

The Freemasons made a grand rally in the spring to build a Masonic temple, but it failed. Thank God for the *Cynosure*, it stands next to my Bible for light and truth. We are few but God is with us.

A. J. Phillips.

Our Mail.

Mrs. Evelina P. Mather writes from Ellington, N. Y., in regard to the Morgan murder, as follows:

"I wish to call your attention to the issue of Jan. 20, in reply to my statements of being an eye-witness to the Masonic kidnapping of Capt. William Morgan. Now Thurlow Weed comes out with a statement saying it was nine o'clock in the evening. Mr. Weed is very incorrect in this statement. He must be very forgetful of the fact, or he was misinformed, and as he did not live in Canandaigua it is easy for him to be mistaken. Now I saw the wicked transaction. It was done in open daylight—the sun was a full half-hour high. If it had been at nine o'clock I would not have been there to witness the wicked affair; but I was there, and I did hear Morgan cry "Murder!" just as I stated to you before. * * I wish this mistake of Mr. Weed rectified * * because the Masons are trying to upset and destroy all the truth that ever has been brought to light in regard to Morgan's death. * * The view of these facts makes me feel very anxious to have my testimony made clear. I am writing this in my eighty-eighth year. I feel old age coming on fast, but as bodily strength fails my mind grows stronger and stronger in the Lord and in this blessed reform work, for I believe it of the Lord, and I feel as though this was my last mite to help pull down this man of sin."

It is somewhat difficult to reconcile the contradictory statements mentioned above in regard to the time at which Morgan was taken from jail at Canandaigua and put into the covered carriage to be taken to the fort at Niagara. Mr. Weed was not a resident of Canandaigua, but was a member of the Rochester committee which was one of the seven committees from neighboring towns to take depositions and collect facts otherwise regarding the disappearance of Morgan. In five of the depositions given in the report of these committees, as found on pages 38 to 42 of the "History of the Abduction and Murder of Capt. William Morgan," the time is distinctly stated by Mrs. Hall, the jailer's wife, Mrs. Davis, who lived opposite the jail, Timothy Fitch, the driver of the carriage, and Mr. and Miss Osborn, who lived only a few feet from the jail, to have been about nine o'clock in the evening (of Sept. 12, 1826). The other deposition, that of Timothy Fitch, a prisoner in the jail places the time "early in the evening." Mr. Weed's information was doubtless derived from these depositions, with which it agrees. This testimony was taken on the 23d and 29th days of September, 1826. In the first affidavit a clue is given to a possible way to reconcile the discrepancy as to time when it is stated that is was bright moonlight on the evening in question, the moon being at or near its full—and this too, at a time of year when the moon is at about its very brightest.

After all, it is but a question of about two hours' time, and does not materially affect the subject in any particular that we can see. That Morgan was murdered by Freemasonry for revealing its secrets is a settled fact, which we believe no ingenuity of men or devils can efface from the records of history and which must be rung into the ears of posterity till the murderous blot and its cause can never be forgotten.

Bro. Andrew Hamilton, Knoxville, Ill., sends $5 for the Morgan Monument, $5 "for the prosecution of the ruffians who last attempted to take life of Eld. Rathbun," and $5 for the work of the N. C. A in the South, with the following:

"If my gracious and merciful Heavenly Father will continue to bless me as he has in the past I will try and contribute this amount, at least, annually for the good cause for which the N. C. A. are so earnestly laboring."

Our New Book—I. O. O. F. Illustrated.

NOTICES OF THE PRESS.

In addition to the contents as indicated by the title, including the secret work, a Historical Sketch of the order is given, with a critical Analysis of the character and tendencies of each degree; and the 117 foot-note quotations from the standard authors of Odd-fellowship contain in themselves an amount of information regarding the order well worth the price of the book.—*Sabbath Recorder, Alfred Center, N. Y*

However our readers may view the subject treated of, in fairness it must be said that the work before us evinces ability and contains food for serious and profitable thought, while setting forth views of its own on some points which are at the least forcibly novel, and which if true have a vital bearing on the future of society in America and the world. The book is written in a style which is earnest but not harsh; and in these days when investigation acknowledges no rightful restraints except those imposed by its Maker, no institution should shrink from scrutiny, nor any man from investigating that to which his attention is so ably and forcibly challenged.—*The Watchman, Chicago, August 1, 1881.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, Aug. 18.—To proclaim the acceptable year of our Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Isa. 61: 2, 3.

Friday, Aug. 19.—He hath poured out his soul unto death: and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors. Isa. 53: 12.

Saturday, Aug. 20.—Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Rom. 8: 34.

Sabbath, Aug. 21.—Moses gave you not that bread from heaven: but my Father giveth you the true bread from heaven. John 6: 32.

Monday, Aug. 22.—My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass. Deut. 32:2.

Tuesday, Aug. 23.—The redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away. Isa. 51: 11.

Wednesday, Aug. 24.—Behold I come quickly; and my reward is with me. Rev. 22: 12.

"Gath Rimmon" on Christian Lodgemen.

This little St. Louis monthly has during the past year printed some of the clearest cut arguments against the lodge which have appeared in type. Bro. Wilson, the publisher, announces another number to complete the volume. There should be thousands of his paper in circulation and we hope the increase may be so cheering that a new volume may be begun with good courage. The following shows how faithfully lodgery is handled:

"A brother writing from New Albany, Ind., says they have church members there who profess Christian perfection, who belong to the Masons and glory in it. Now, it becomes our duty to say to all such that there is a sad mistake somewhere. Either they are as ignorant of the experience and practice of the Bible standard of Christian perfection as the raw Hottentot, or they are ignorant of the true inwardness of Freemasonry. We make this declaration unequivocally, and challenge its refutation. We are not prepared to make the sweeping assertion that there are no Christians in the lodge. We believe there are a few, but they are very weak and very ignorant ones, and they are very ignorant Masons. They have not examined critically into the tortuous windings of the dark institution; they have not studied well their masters, such as Mackey, Pierson, Sickels and other high Masonic authors, for if they had they would either leave the lodge or backslide in heart and lose the witness of the Spirit. It is too late for doctors of divinity to run their heads into this sand bank and suppose they are hid, or for the wealthy church member to rob his mother (the church), to sacrifice to this Moloch, with the plea: 'It is Corban.' Thank God, the light is shining too clearly for this now. It is not diffused very widely, but like the electric light, it is intense. A few see the line of incompatibility and antagonism between Christianity and this modern paganism so clearly that they are not afraid to do and say things that make the ears of that anomalous monster, the Christian polytheist, tingle. They not only have no fellowship with the unfruitful works of darkness, but they withdraw church fellowship from those who have fellowship with such."

—Over against our less than twenty thousand Christian communicants, Mohammedanism reports a gain of one hundred thousand in China alone last year; and a very few scores would comprise the whole number of conversions from that faith to Christianity in all the past years. China is equal in population to eight republics like the United States; and while the older districts of China are now fairly supplied with religious advantages, several of the interior provinces, comprising a population three times as large as the United States are as yet only explored and visited by itinerant evangelists and without native Christians or settled missionaries. Here in America every sixth person is a member of some Protestant church. In China, you would only find four Christians in one hundred thousand, or a little congregation of fifty in a population as great as our metropolis. America, in other words, is four thousand times as much evangelized as China; and even America is not a millennium!—*Gospel in all Lands.*

Home and Farm.

A Life-saving Lesson.

It is a well-known fact that any person of average structure and lung capacity will float securely in water if care is taken to keep the hands and arms submerged and the lungs full of air. Yet in most cases people who are not swimmers immediately raise their hands above their head and scream the moment they find themselves in deep water. The folly of such action can be impressively illustrated by means of a half empty bottle and a couple of nails; and the experiment should be repeated in every household until all the members—particularly the women and children—realize that the only chance for safety in deep water lies in keeping the hands under and the mouth shut.

Any short-necked, square-shouldered bottle will answer, and the nails can be easily kept in place by a rubber band or a string. First ballast the bottle with sand, so that it will just float with the nails pointing downward, then by turning the arms upward, the bottle will be either forced under water at once or will be tipped over so that the water will pour into the open mouth, and down it will go. To children the experiment is a very impressive one and the moral of it is easily understood.

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The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 18, 1881.

EDITORIAL CORRESPONDENCE.

BERGEN POINT AND THE HUDSON—AMERICAN PRINCIPLES MUST BE RECOGNIZED IN OUR NEXT GENERAL ELECTION.

BERGEN POINT, N. J., 8 miles below New York City, Aug. 8, 1881.

To the readers of the Cynosure:—I flatter myself that very many of you will rejoice to know that my health steadily improves. I am here on the bank of the Hudson river, or rather, the Ocean sound, in which that classic stream terminates in sea water; and the cool bathing disperses my complaint, so that I scarce know

Whither they are vanished

like the witches in Macbeth.

This is one of the loveliest spots on this round breathing globe. Even in the intense sweltering August heat, while thousands in our cities fall with sun-stroke, we can sit on the green lawn under the fine old trees and enjoy a cool breeze stealing over from the other shore, and see water craft of all sorts and sizes glide up and down by us, crowded with the people, the hopes and toils and fears of a busy commerce. The only drawback is that the Sabbath is the great day of this water-travel, when pleasure and sea-bathing and tobacco and whisky send more to the bath islands below, than industry and commerce on week days.

One might easily write poetry here. The moon is up of evenings sailing like a lighted pleasure boat in the blue sky, the lights on the opposite shore, sending "their beams across the wave"; the heavy fresh foliage of the deep green trees on all sides and on either coast, with the sheen of a few meek stars struggling through the skyey haze;—oh, enchantment is a weak term to describe the delightful witchery which weaves heaven, earth, sky and sea into one quiet, palpitating glow of beauty. I have traveled 1,200 miles on the banks of the Platte river, and I have encamped on the mountain tributaries of the yellow Missouri. But the shores of almost all those Rocky Mountain rivers are dry hard and barren as the hard-trodden cattle-yards of Chicago—when no rain has fallen for months. One quiet summer evening on this Hudson is worth a thousand streams rushing and hurrying down from the snow line of those bald and almost treeless mountains, as if in haste lest evaporation and the desert sands should waste and absorb them before they reach the Mississippi and New Orleans.

You see I am waxing ecstatic over our surroundings here.

"Yet 'tis not that Nature has shed o'er the scene
Her rarest of beauties her brightest of green,
'Tis not the soft magic of moonlight and hill,
Oh no, it is something more exquisite still;
'Tis that friends, the beloved of my bosom are here,
That makes each dear scene of enchantment more dear,
And who feel how the blest charms of nature improve,
When we see them reflected from looks that we love."

The admirers of the Irish poet must pardon me for using his beautiful ballad as a poor preacher uses his text, "by way of accommodation."

But let us turn to more serious matters. You know, dear readers of the *Cynosure*, how that, "By the space of two years," I have been an invalid, and had quietly accepted my dismissal from active life, all the more cheerfully for the treachery and "perils among false brethren," who, unwilling to deny themselves for Christ's sake, hate and persecute those who do. But as God seems likely to restore my wonted strength for a little season, I hope cheerfully to obey the Scripture injunction to "do with my might."

I am more and more satisfied, the more I reflect, that *The American Party* should and must henceforth be set down "in the fore-front of the hottest battle" against the lodges of darkness and death to all good. The *Cynosure* has justly and faithfully reproved the hirelings, who have seen the lodge-wolves coming into the churches, and fled. But there are thousands of good ministers, who secretly pray for the reform, who know they can do nothing while supported by Republican and Democratic parties, which parties are the Jachin and Boaz of the lodge. Only think of President Garfield, naturally and by choice an honest man and a patriot; think of this man for whose death the enlightened half of the world would go into mourning, should he die; only think of that man—swearing a cut-throat oath, to conceal all the crimes of a Master Mason, but two.

Our only refuge is the American party. I wanted Garfield elected because of the detestable brigadiers who stood ready to seize the administer and Ku-klux the government, which as rebels, they failed to destroy.

But they will have become nearly harmless by the next Federal election. There were some dozen different candidates for governor of Virginia at the late election, and the votes of the ex-slaves have become so mixed by rival candidates that they will be recognized as voters hereafter, and need only the spelling-book and the *Cynosure* to make them Americans. Now, then, in this off year of politics; now before men are committed to other parties—now let us make the political iron hot by striking, and then STRIKE WHILE THE IRON IS HOT. *American Party to the Front!*

FROM THE BORDER of this life the veteran Samuel D. Greene, wrote to Secretary Stoddard last week. His letter shows that ninety-four years of this life prove their best use to be in making ready for the next. He writes:

CHELSEA, Aug. 8, 1881.

DEAR BRO. STODDARD:—Yours with $2 is gratefully received. I am quite low in health, but comfortable in mind, and hope to be ready to go home fully prepared for happiness through the divine grace of the Lord Jesus Christ. Yours with the deepest respect and love.

SAMUEL D. GREENE.

HELP FOR THE UNITED BRETHREN.

A paper published by the *Telescope* last week without note or comment, except that the document is responsibly signed, defines the plan by which a number of the leading minds of the loyal majority of the United Brethren hope to make effectual their testimony against the lodge worships.

The paper reads thus:

"The following statement of a movement may be of interest to many of the readers of the Telescope, and at the same time suggestive to those of our brethren who wish to unite in the same great struggle. Our object is to work in the church and for the church. We think that in this way the real friends of this good cause can be held together and so work for the Master against secretism in our church. As ministers and members of our common Zion we shall seek to secure and maintain 'union among ourselves,' but on the basis of a faithful observance of the constitution and laws of the church. We have a good hope that the Lord, our God, will help us in this great struggle against the lodge-power. The following is the basis of our action:

WHEREAS, Some of the annual conferences, and not a few of the local societies, have openly declared a determination not to respect our restrictive rule on secret societies; therefore,

RESOLVED, That we, the undersigned ministers and members of the United Brethren church, solemnly pledge ourselves, and so declare to the church at large, that we will not cease to resist this lawlessness by all constitutional and lawful methods known to the denomination.

The following are the articles of agreement:

ARTICLE 1. This society shall be called the United Brethren Association Opposed to Secret Societies.

ART. 2. The purpose of this association is: First, to promote experimental and practical holiness; second, to insist upon it that no person shall be permitted to belong to our church while holding membership in a secret society.

ART. 3. Those eligible to a membership among us are Christian men and women, who hold the sentiments herein expressed, and are willing to do what they can to help forward the work of the association. In becoming a member these articles of agreement must be subscribed to."

Articles 4 to 8, names the officers and defines their duties.

We hail this movement as a nucleus to which the thousands of the Brethren whose hearts and votes are right may rally for the redemption of their churches and conferences. It has been undertaken doubtless with much prayer, fasting and humiliation before God. It begins in his strength alone, for the money power of the denomination is against it, but the more certain is it on this account to continue in humble reliance on the presence and blessing of Christ, and finally to be crowned with triumphant reward.

The influences which this association must meet and overcome, by converting them to Christ or casting them out of Christian fellowship, are set forth in a letter published in the last Chambersburg, Penn., *Reformer*, wherein it appears that just before the General Conference at Westfield, a meeting was held secretly at No. 15 North Main street, Dayton, Ohio, to fix the character of delegations in respect to the lodge question. Adhering lodgemen in the church were engaged in this truly Masonic and devilish work.

CONGREGATIONALISM AS A LODGE ALLY.

A few weeks since (June 14) a meeting of Congregational delegates and ministers was gathered at Martinsburg, W. Virginia, to organize a new Congregational church. Among the nnmber was Dr. W. W. Patton, employed by the Am. Missionary Association to teach young colored men at Hampton Institute, Va., who preached the sermon on the occasion. The persons who were thus united into a body to be fellowshipped by Christian churches had been United Brethren, but had come away from that communion in no very Christian temper, because of the honest enforcement of discipline against persons who were hypocritically holding membership in a church of Christ, while giving, at the same time, hearty allegiance to a synagogue of Satan. Such was the beginning of the Congregational church at Martinsburg, and its endorsement by Congregational authority.

The fraction of the College church at Wheaton, which fell naturally into the Congregational lap after joining the lodge in its desperate efforts to destroy the institution, showed the operation of the same principle. Lodge members find no trouble in joining it or acting as its officers.

Last week the Independent church at Streator in this State sloughed off an element of the same kind which immediately sets up as a Congregational church. The statements that are furnished to the daily press of this city seems to have been strained through a Freemason before coming to the public. The Dr. Taylor, who is set forward as a leader, was an original member of the church and opposed confessing Christ against lodgery. His course is so full of inconsistency as a Christian and open falsehood as to deserve separation from any body of believers. Four other persons were full brethren in Odd-fellowship. This is the basis upon which Congregationalism is being built in Streator. Cannot honest Christians men that in denomination see the precipice along which their leaders are driving? With Dr. Quint at the heart, and church organizations like these forming all the while at the extremities the whole body must become in time corrupted.

—On Saturday evening Mr. H. Bronson Hills died at his home in Wheaton after a long and severe illness. Bro. Hills has been well known in all the region for many

years as a devoted Christian who made the interests of Christ's kingdom second to nothing else. He was a member and for some years an officer in the College church and a frequent contributor to our columns. A longer notice will be given next week.

—Word from Salem, Oregon, says that the local reform society of Marion county met on July 4th to consider the advisability of forming a State organization. No decision was reached in the matter and the next meeting was appointed to be held on Marion Square, at 2 P. M. on the 18th of October.

—We learned last week of a severe affliction which threatens Bro. A. G. McCoy, editor of the *Christian Instructor* of this city. A few weeks since he was attacked with paralysis of the nerves of one eye, which has become so serious as to prevent the use of that organ, and almost to incapaciate him from editorial labor, and threatening yet more serious results. He has our sincere sympathy in this trial.

—With the *American Wesleyan* for this week Bro. L. N. Stratton ceases his editorial labor on it and that of his successor begins. The readers of the *Cynosure* need no introduction to their stalwart friend, Rev. Nathan Wardner of northern New York. In every battle against the kingdom of darkness he is ready to follow the great Leader, Christ; and the paper will abate no whit of its blessed thoroughness in the work of Christian reform. Bro. Wardner is widely known through the Northern States, where he has traveled several years as general evangelist; and of the South he is not inexperienced having been a faithful chaplain in the Union army.

—Secretary Stoddard reports the following unacknowledged receipts: R. D. Michael for foreign work, 50 cents; a lady in Michigan for S. D. Greene $1.50. For D. P. Rathbun personally, E. Van Fosson, $5; Philip Bacon, O. Breed, S. E. Orvis, a lady in Michigan, Wm. Atkins, $1 each. Sent to Bro. Rathbun or paid to his or $22.68. Received for prosecuting from friends at Sharon, Wis., $21 25; a lady friend $10; Andrew Hamilton $5; Wm. Luiter and A. A. Johnston $2 each; Geo. Brokaw $3; R. A. Orvis $1. There have been also these donations to the N. C. A.: William Stewart, $50; Chas. Follett $2; L. H. Hubbard, $2; R. D. Michael for Southern work, $1.25.

—The Ringgold County Association, Iowa, meets on the 20th to appoint delegates to the State meeting at Marion. Take notice, every testifying church organization and local society, and do likewise *without delay*.

—"A Reader" wishes to know whether Dr. Arnot of Scotland, who died a few years since, was a Mason and buried with Masonic ceremonies. We have no recollection of any statement seen or heard which would prove so unfortunate a condition.

—Bro. Laird, treasurer of the Iowa State Association reports the following receipts for State work: W. R. Morley. $5; D. D. Gibson, $2; E. P. Mead, $1 75. The Iowa brethren have a heavy programme for this fall—they must not stint their treasury.

Educational Notes.

—Prof. E. G. Paine, of Wasioja Seminary, called at the *Cynosure* office lately on his way to Muskegon, Mich., where he spends a time with his aged parents. The advertisement of the Seminary appears elsewhere.

—The Summer School and Normal Drill of five weeks, closed at Wheaton on Friday last. The religious interest manifested by these young teachers was a very encouraging feature of the school, as was also the universal satisfaction expressed with the literary and social advantages enjoyed. The fall term of the College opens Tuesday, September 6th, with every prospect that the number of students reported last year, 265, will be considerably increased.

—The fall term of Western College opens September 7th at Toledo, Iowa. The President-elect of this institution is Rev. A. M. Bradshear, of Dayton, Ohio, who will take the place left vacant by the election of Rev. E B. Kephart as bishop. Mr. Bradshear has been pastor of the Summit Street United Brethren church into which the loyal men of the denomination living in the city were generally gathered.

—Pres. H. H. George, announces that the fall term of Geneva College will open September 7th, at Beaver Falls, Pa. The new college building is rapidly approaching completion, in readiness for occupation in due time. The Board has succeeded in filling up the Faculty with entire satisfaction and cordiality, except the chair of Greek, which awaits the answer of the professor-elect. Rev. W. P. Johnston, of Washington, Iowa, has accepted the chair of Latin and English Literature. There are two boarding houses in the process of erection upon the grounds, and one or two more in prospect.

—The Peoria, Ill., dailies of the 9th inst. devote considerable space to the corner-stone laying of the new female seminary which is being established by the munificence of Moses Pettengill, the well known patron of every Christian work and former president of the National Christian Association. Addresses were made on this interesting occasion by Revs. Parker, Weston and Thompson and Rev. Mr. McFarland made the dedicatory prayer. The following statement was deposited in the stone:

"The founder of this seminary, Deacon Moses Pettengill, was born in Salisbury, New Hampshire, April 16, 1802. He has made Peoria his place of residence since 1834, at which time it was a village of about 300 inhabitants, without church or school house. Now, after a residence of more than forty-seven years, he founds this seminary for the purpose of promoting the cause of higher Christian education in this community, and asks the sympathy, prayers and aid of the people."

There were also deposited, among other articles, copies of the *Practical Teacher* for 1881, *Journal of Education*, 1881, *American Missionary*, *Christian Cynosure*, *Faith's Record*, *Pulpit and Pew* for February, and all the daily papers publish-in Peoria.

The Morgan Monument.

A worthy friend has suggested that the monument be given up and the fund already raised be turned over to the lecturers. We believe he represents the feelings of very few, and that the biting sense of much unrequited labor in the reform has bent aside his good judgment. Let him consider these points:

1. Who has the authority to so turn over the fund? Not the Monument committee surely.

2. The fund has already paid what it cost in public agitation of a question which all the power of the lodge is used to keep buried forever.

3. Every one who subscribes to the fund subscribes to its principle of opposition to devil worship and the debauchery of our courts and politics by the lodge. Thousands of names have already been given. There should be hundreds of thousands.

4. The monument will not stand for an individual, but for the principles for which he died, which are eternal and fundamental to Americans; and so far as the name of William Morgan is connected with it we repel the falsehood of the unworthiness of his character as fit only to be mentioned by lodge-soaked Freemasons.

We would suggest to the committee that an effort be made to get 100,000 subscribers to this fund and that their names be preserved in the safe-keeping of the National Christian Association as a testimony against the lodge. Let us have a noble emulation in the work, a roll of honor for each month for those who shall send in most names. Let the children be engaged for a penny subscription. The work can be done if we try.

RECEIPTS FOR TWO WEEKS ENDING AUGUST 13.

Wm. Atkinson, Jno. C. Casteel, Jas. Barningham, A. Overholt, Chas. Fisher, $1 each.

Wm. O. Shaw, 24c.

Louis A. Livingood and L. C. White, $2 each.

J. F. McKee, 50c.

A. Hamilton, $5.

J. L. Overholt, 75c.

M. Leacherman, Mrs. Asa Stratton, D V. Lahman, Jos. Kulp, 25c. each.

Total, $16.49. Grand total, $625.80.

—Get subscribers for the *Cynosure*.

Notices.

Iowa.

The annual meeting of the State Christian Association of Iowa, opposed to secret societies, is hereby called to meet at Marion, Linn county, Iowa, Tuesday, August 30th, at 7 P. M. Marion is easy of access, being a short distance from Cedar Rapids on the railroad to Dubuque. All churches, associations and neighborhoods are requested to send delegates. Individuals are invited to come and take part in the work of the convention. Interesting and instructive addresses may be expected. Come ye who walk in the light and love it. Come in the name of the Master. Come with earnest prayer that God's blessing may attend the labors of the convention.

J. M. Kent, President.
C. D. Trumbull, Cor. Sec'y.

Wisconsin.

Bro. Hinman left here for Monroe on the evening of the 10th inst., to consult with Bro. Bancroft and to aid in preparing for and conducting the approaching State meeting. He will visit such locations as he is able and as seems desirable, and is ready to co-operate with the friends in pushing on the good begun work. I expect to meet you in your annual gathering if the Lord will and others are being negotiated with whose voices and faces are familiar to some of you and whom you will be glad to meet once more. Friends, the success of your annual meeting and of the cause in your State, under God, depend mainly on your efforts and prayers. This is no time to deal with a slack hand.

J. P. Stoddard.

The Wisconsin meeting will be held in Baraboo, Sept. 13 to 15. Notice next week.

A Remarkable Revolution.—The success of the Literary Revolution in producing a Cyclopædia, the largest ever published in this country, in large type, well printed and bound, at the nominal cost of $15, seemed to the majority of book-buyers so remarkable, that the *second* Literary Revolution, which reduces the cost of this most excellent work to $10, seems almost incredible. The facts of the case are, however, made so evident and so reasonable, that there can be no questioning them. We have in this office some of the volumes which demonstrate their superior character in every way, and the facts and figures which are published in detail in an article elsewhere in this paper, under the title of "A Second Literary Revolution," show very clearly, though very surprisingly, how it is possible to make such an extremely valuable and costly Cyclopædia accessible to the masses at such trifling cost.

To remove any possible incredulity which might exist in the minds of some that this is only a plausible scheme for getting a large amount of money in small sums from a great many individuals, in return for books which might never be delivered, the publishers do not *require* any payment whatever in advance. You may, if you please, simply send your order by postal card, and make no payment except upon the delivery of the goods themselves, and after you have examined them and found them satisfactory. Orders should be sent to the publishers at once, in order to secure the special terms given during the month of August.

Home Circle.

Sleep, Troubled Heart.

(From the Swedish of Runeberg.)

Sleep, troubled heart, sleep!
Forget the world's ill,
Fold up all your care,
Lie peaceful and still.

Why will you look back
On the day's faded hours?
Say, for your healing
Has night no fresh flowers?

Poor heart, shut your eye;
You've tried to-day's rose—
In Night's garden only
Your healing stalk grows.

The angels have made
A path through the night;
They water the flowers,
And keep the buds bright.

Then drop from thy hand
To-day's withered rose,
In sleep's dusky land
Thy heart-healing grows.

Sleep like the lily,
Whose fair golden crown
The false cruel wind
Has bent, broken down;

Or sleep like the dove
With sharp arrow torn,
Sleep, wounded heart, sleep,
With sorrow o'erborne.

Put in "I," "My," "Me."

During the first visit of Henry Moorhouse to America he was the guest of a cultivated and wealthy gentleman, who was greatly blessed by the simple testimony it was his privilege to hear. This gentleman had a daughter just advancing into womanhood, and looking forward with bright anticipation to a gay and worldly life. One day she entered the library, and found the evangelist pouring over his Bible. Begging pardon for the intrusion, she was about to retire, when he looked up and said in his quiet and tender way, "Are you saved?" She could only reply, "No, Mr. Moorhouse, I am not." Then came another question, "Would you like to be saved?" She thought for a moment of all that is meant by salvation, and of all that is meant by the lack of salvation, and she frankly answered, "Yes, I wish I were a sincere Christian."

Then came the third question, asked very solemnly and earnestly, "Would you like to be saved now?" Under this searching thrust her head dropped, and she began to look into her heart. On the one hand her youth, her brilliant prospects, her father's wealth and position in society, made the world peculiarly attractive; and on the other hand stood the Lord Jesus Christ, who must then and there be received or rejected. No wonder the struggle in her breast was severe, but as the realities of eternity swept before her vision she raised her eyes, and calmly, resolutely said, "Yes, I want to be saved now." The supreme moment in her history was reached, and the evangelist was lead by the Holy Spirit to guide her wisely.

He asked her to kneel beside him at the sofa, and to read aloud Isa. 53. This she did in tones that became tremulous and broken by sobs. "Read it again," said Henry, "and whenever you find 'we,' 'our,' 'us,' put in 'I,' 'my,' and 'me.' Read it as if you were pouring out your own heart before God."

The weeping girl again read, "He is despised and rejected of men; a man of sorrows, and acquainted with grief; and I hid as it were my face from him; he was despised, and I esteemed him not. Surely he hath borne my griefs, and carried my sorrows; yet I did esteem him stricken, smitten of God, afflicted." Here she broke down completely as the thought of her personal relations to the Lord Jesus in his sufferings for the first time flashed like lightning into her mind.

But, wiping away her blinding tears, she read on: "He was wounded for my transgressions, he was bruised for my iniquities; the chastisement of my peace was upon him; and with his stripes I am healed. I, like sheep, have gone astray; I have turned to my own way; and the Lord hath laid on him all my inquities." She was silent for a moment, and then exclaimed with deep emotion, "O, Mr. Moorhouse, is this true?" "Dear child," he answered, "does not God say it?" Again she was silent for a time, but at length looking up, no longer through the tears of bitter grief, but in joy, and adoring gratitude, and inexpressible love, she said, "Then I am saved, for all of mine iniquities have been laid on Him, and no stroke remains for me."

She arose from her knees with the peace of God, that passeth all understanding, guarding her heart and mind, and pledged to keep her until presented faultless before the presence of his glory with exceeding joy. Many years have passed since that eventful day, and she is now a happy wife and mother, living not for the world, which she once thought so beautiful, but, for Christ, whom she has found in daily and intimate fellowship to be infinitely more beautiful and satisfying. Her conversion was instantaneous, and the assurance of her acceptance in the Beloved was strong and unwavering from the first; but this has not led to a life of self-indulgence and presumption, for the cry of her heart has ever been, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Gal. 6: 14.

It is this immediate, direct, personal appropriation of the gospel message, which awakened sinners need. It is not enough for them to know that Christ died for men in general, but to believe in the heart that he died for themselves in particular. They must see him by faith hanging upon the cross for their sins taking their place under the curse of God's broken law, making atonement with his precious blood for their souls, before they can enter into the gladness of knowing that "there is therefore now no condemnation to them which are in Christ Jesus," Rom. 8: 1. There are many who believe that the Bible is true, that they are sinners, and that Christ is the only Saviour, and yet fail to receive any comfort from their faith, because they do not put in "I," "my," and "me" while reading the Sacred Scriptures.

In the nature of the case there must be an application of God's truth to the conscience and heart and life of each individual, if that truth avails for deliverance from the power and consequence of sin. The great supper is ready, but the invitation to sit down at the table must be accepted personally, or the feast will do no good to the hungry soul. Over the gulf that yawned between the offended Majesty of heaven and our ruined race, divine love has laid the cross, long enough to stretch through all the centuries, strong enough to uphold the world; but unless the sinner steps upon it for himself, passing out of the far country into the Father's bosom, for all practical purposes the gulf remains as if there were no cross. Luther was accustomed to say that the sweetest words in the the promises of the Bible are the personal pronouns; and it is blessed to know that faith can instantly make these promises in all their fulness a personal possession. O, how eagerly the risen Saviour is waiting to hear the troubled one say in unwavering confidence, "The Lord is my shepherd, I shall not want. . . Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever," Psa. 23.—*The Truth.*

Home Thrusts.

Dr. John Hall in his recent address to the graduates of Wells (Female) College at Aurora, New York, said:

"He would have woman educated to be herself an educator. First, an educator at home. In illustration of this point, he spoke of the opportunities which a young lady graduate has to direct her younger brothers and sisters at home, as well as her influence to restrain an older brother who may be prone to do things not entirely approved by his parents.

"Then when this young lady, who may be called Miss Joy, has an opportunity to change her name, she may become, for instance, Mrs. Gladly. Her power to educate will, later, be required among her own little ringlet-browed children. Send them to school? No. But when they are between two and four years old, teach them submission to constituted authority, punctuality, regulation, veracity, self-control, usefulness and carefulness, and then they will become men and women with those traits ingrained into their very characters.

"In the second place a woman should be a diplomat. When Miss Joy becomes Mrs. Gladly, she will find an abundance of opportunity to keep the royal family of Joys on pleasant terms, and she will need to be a diplomat to get and secure perfect peace with the imperial family of the Gladlys.

"In the third place a woman should be trained in finance. It is said that marriage makes two into one, but it often requires some years to find out which is the one, and, if perchance the woman is to bear that title, she should understand finance well enough to make her purchases. There might be a new degree established with much propriety. It should be called, M. E. D. F., mistress of education, diplomacy and finance. The reason should be exercised, as well as the memory cultivated. Lastly, the conscience must be trained, and taught that law is the chain that binds Creator and creature together."

Our Celestial Visitors.

As the brilliant comet which burst so suddenly into view a few a few weeks ago is disappearing, another comes to take its place which bids fair to rival it in duration of visibility and possibly in brilliancy. Like the former it is first seen in the northeastern sky before sunrise, but is going northward, and about August 6th it will be visible after sunset in the northwest horizon through a small opera-glass, if not to the unaided eye. It is now approaching the earth and rapidly increasing in brightness. It will attain its greatest brilliancy August 20th. When first visible in the evening its brightness will be diminished by the moonlight, but on and after August 13th it will present a beautiful appearance before the moon rises, visible however all night as it will just graze the northern horizon at midnight, being about 39 degrees from the north star. Then beginning to move southward, it will pass about 10 degrees below the "Great Dipper," through the constellations Ursa Major, Coma Bernices and Libra, skirting the western horizon and setting earlier each evening, till, from increasing distance and the effect of twilight, it will disappear some time in September.

To understand why one comet appears suddenly at its maximum brightness, and the other, announced first by the telescope, gradually grows in brilliancy till it also becomes a conspicuous object, we must consider their respective paths through the heavens.

The former comet approached the earth from the south, passing almost exactly between the earth and the sun (and about one-third as far from the former as from the latter), and continuing northward is rapidly receding from both. If one could have seen it in the daytime and traced its path along the sky, that portion of its path near the earth

would have appeared a nearly straight line, crossing the sun (or, more strictly, passing 3 degrees to the west of it) from below and to the left to a point above and to the right, making an angle with the meridian, at noon, of about 36 degrees. In other words, the comet's orbit makes an angle with the ecliptic of nearly 64 degrees. Of course the comet could not be seen till it was far enough from the sun (to the west and north) to be above the horizon before daylight. And as it was so near both the sun and the earth it was then at its greatest brilliancy and was consequently discovered in the northern hemisphere without the aid of a telescope. While it was south of the ecliptic it was above our horizon only in the daytime, rising after and setting before the sun, though in the southern hemisphere it could be seen after sunset. Had the earth remained stationary in its orbit the comet would have passed to the east of the north star, but, owing to the earth's motion eastward, the comet appears to the west of the star. It is now (July 25) 84,000,000 miles from the earth, and receding at the rate of 1,700,000 miles per day.

The comet last discovered passed from the south to the north side of the ecliptic (at an angle with it of 38 degrees), on the opposite side of the sun from the earth, and passing to the right of the sun (as we view it at noon), is approaching the earth and also the sun. It will be nearest the sun August 18th, when it will be 57,000,000 miles from it, and nearest the earth August 20th, when its distance will be 51,000,000 miles. It is now distant from us 124,000,000 miles, and approaches at the rate of 3,000,000 miles daily. Passing the earth, its course will be toward the south and east (nearing the sun), and it will again cross the ecliptic about September 10th, being then distant from the earth's path 17,000,000 miles, and more than four times as far from the sun. —*Prof. Geo. B. Merriman in the Intelligencer.*

Childrens' Corner.

"*Made of Kisses.*"

"What you made of Maggie, dear?"
Maggie turns from Rover,
With the strictest reverence,
(Just her grandma over!)
In the truest, bluest eyes,
Back of sunny lashes,
While the earnest answer comes,
"Made of dust and ashes."

"What you made of Johnnie, boy?"
Boy stands still a minute;
If there's any mischief round,
He's the one that's in it.
"I ain't dirt!" His brown eyes gleam,
And he archly reaches
Toward the basket's winy hoard,
"Guess I'm cream and peaches."

"What you made of Taddie, pet?"
Taddie's eyes are glowing,
Two white hands push back the curls,
Two white teeth are showing;
And the smiles, they twinkle round
Like a band of blisses:
"'Cause they takes 'em, all the time,
'Spect I's made of kisses."

—Annie A. Poe in Little Corporal.

Success.

It is a great thing to succeed. A fair success in business is worth all it commonly costs of devotion and industry. And there is, at least, one way by which success is ordinarily attained; and that is by learning how to do something that people want done; by doing it well, and striving each day to do it better.

Sixty years ago, Peter Cooper kept a little grocery store in the Bowery, New York, within a few yards of the spot where the Cooper Institute now stands. A man came into his store one day and said,

"I built a glue factory for my son. He can't make it go. I'll sell it to you for two thousand dollars."

Upon inquiry, Peter Cooper found that all the best glue came from Russia, and brought a high price, while the glue in New York was very poor stuff, and was sold at a rate that forbade all chance of profit. He said to himself,

"Why can't glue be made as good in quality here in America as in Russia? I think it can be. I'll try."

He bought the factory. Then he commenced studying the processes by which glue is made. He tried endless experiments; superintended every boiling himself; kept trying for years, always improving his product, until Peter Cooper's glue commanded the highest price, and literally ruled the market.

What he did with glue, Gillot did with pens, Jonas Chickering with the piano, Fairbanks with scales; and, if you succeed fairly and handsomely, you must do just so with something.—*Sel.*

The Marvels of Mechanics.

During the last siege of Paris, the inhabitants from time to time effected communication with their friends beyond the German investing lines by means of carrier pigeons. In fact, a regular pigeon post was organized, having one of its receiving stations in London. Here written messages were received, and by photography, reduced to microscopic size, each letter being reduced so small as to be invisible to the eye except as a speck. Some two thousand of these specks were then printed on bits of tissue paper about an inch and a half square, which was rolled and carefully attached to one of the tail feathers of the pigeon. On the arrival of the bird at Paris, the postal officials placed the paper under the microscope, which enlarged the several specks into readable communications, which were duly copied in writing and delivered to the person to whom they were addressed. The total postage received for the transmission of one those tiny bits of paper frequently amounted to two thousand dollars.

Small as this photo-writing seems, it has been surpassed by mechanism. In a recent number of the Lens, Dr. J. J. Woodward, U. S. A., gives an enlarged photograph of microscopic writing done by machinery on glass, by means of a diamond executed by Mr. William Webb of London. The writing consists of the Lord's prayer, which is written upon glass, within a space equal to one two hundred and ninety-fourth part of an inch in length by one four hundred and fortieth part of an inch in width, or a space perhaps equal to the dot over this letter i. The photograph given by Dr. Woodward shows this dot of writing enlarged so as to occupy a space of about two inches long by one and a half broad. All the words are brought legibly out on the photograph, the total number of letters being 227; and such is the exceeding fineness of the original writing that 29,431,458 letters written in the same way would only cover one square inch of glass surface. The combined Bible and New Testament contain in all 3,566,480 letter; hence it would be possible for Mr. Webb to write the entire contents of eight Bibles within the space of one square inch. The specimen plates containing the microscopic writing above alluded to have been supplied by Mr. Webb for the United States Museum at Washington at a cost of fifty dollars each.

The Webb machine, however, does not equal in the fineness of its writing or perfection the prior instrument of Mr. N. Peters, a wealthy banker of London, who as long ago as 1855, was able to write nearly three times finer than Mr. Webb. So perfect was the Peters' machine, that it was competent to engrave the entire contents of the Bible and New Testament twenty-two times over within the space of a single square inch.—*Scientific American.*

Temperance Reading.

—The vote for State prohibition is far from satisfactory to lovers of temperance. Haywood county gave 21 majority against liquor, but seventy-three others voted 98,965 for it. Twenty-three counties had yet to be heard from last week. The *Inter Ocean* remarks upon this defeat. "North Carolina votes squarely for free whisky, after a fair and free discussion. It was hoped that the Old North State would set an example that other rum-cursed States might imitate. But there, as in other places, whisky is emperor, king, judge and jury. She can now, like so many of her sister States, wisely enlarge her penitentiaries and add acres to her poor house farms, for the old devil will fill them all, and leave multitudes in every town and hamlet sorrowing wrecks that disgrace the manhood and womanhood of these closing years of the nineteenth century."

The *Morning and Day of Reform* thus illustrates that oft repeated phrase "Matters of More Importance." A gentleman living not far from Vincennes, Ind., said: "Well, temperance is all right enough, but there are matters of more importance before the people now." Two nights after he made the above remark, a spring wagon was stopped in front of his house, about twelve o'clock. He was called to the door. His wife looked out of the window and saw six men carrying something on a door or wide board. She guessed what it was in an instant, and giving a wild frantic scream, jumped out of bed and cried, "My boy! Oh, my boy! What shall I do? He is dead, he was killed! I know he was killed! Oh, I've been fearing this would happen! Oh, that cursed whisky!" Sure enough it was her son, brought home nearly dead. He had been drunk and engaged in a saloon brawl. He was brutally beaten into almost a shapeless, unrecognizable mass, and was stabbed in the right side. But for the timely interference of friends, he would undoubtedly have been murdered. Yet his own father says there are matters of more importance than temperance and sobriety.

Strong Words by Joseph Cook in London.—Take the wisdom of politics, the wisdom of science, the wisdom of the Scriptures, and join them in one beam of light, and let it smite through and through you while you look into the face of your crucified Lord. Where are we that we can behold his wounds, and not be willing to give up our little personal indulgences, in order to increase our usefulness with the degraded?

Every church has opportunities of reaching many families which have been afflicted by intemperance; every church ought to draw into it the intemperate. What if the intemperate man comes into God's house, and finds the pew setting the example of moderate drinking? Is that safe? Is that consistency? I proclaim that when a reformed drunkard sits down in a pew and finds his neighboring church member a moderate drinker, and his pastor holding up the Bible in one hand and the glass of moderate drinking in the other, the struggling converted inebriate has not come into a place of safety; the church is not a fold that is securing him from the wolves; it is not a place where he can repose. But I believe my Lord's bosom is such a place.

Although you may blaspheme him by talking of the wine that he made at Cana, and wine that he drank, I will go to him, and I will say I do not believe he ever put the bottle to his neighbor's lips in a way that could intoxicate him. I do not believe he looked on wine when it was red. I will find safety in his bosom, and will proclaim the necessity of the reformation of the church until safety can be found within it as his representatives.

—Prayer is the outlet of the saints' sorrows and the inlet of their supports and comforts.—*Flavel.*

Religious Intelligence.

—Bro. J. P. Stoddard preached at Union Mills, Ind., on the Sabbath on the invitation of Bro. Rogers, who in coming out from the lodge found with regret that he had also to leave the M. E. church. On Monday evening a temperance address was announced.

—Rev. D. S. Kinney, Wesleyan publishing agent, leaves Syracuse this week for the fall conferences, which open with the Central Ohio, and continue until late in the fall through the Western and Central Southern States.

—A correspondent of the *Congregationalist* writes that Protestantism in France is a relative term, including every shade of belief and unbelief outside of the Roman Catholic faith. The Reformed National church has nearly a million of nominal Protestant members, with about 700 ministers; but the organization is really dependent upon the state, and often hampered, if not controlled, by it. About 250 of the ministers are *rationalists*—men who would be called infidels in America. The same truth holds in regard to the fifteen Protestant periodicals published in Paris. The Free Protestant church, however, is pure in doctrine, and has broken away altogether from state control. It has only 46 churches and 3,600 communicants, but is a great power for good.

—Prof. J. H. Wilson, of Morning Sun Reformed Presbyterian congregation, Iowa, has accepted an appointment by the Presbyterian Board of Home Missions, to take charge of an Indian mission station in Nevada. The tribe is the Western Shoshone, and the station is called "Duck Valley."

—Rev. Dr. Wylie, of the Second Reformed Presbyterian church, Philadelphia, has on account of severe bodily indisposition, been directed by his physicians to abstain from all active work for some months in the hope that rest will restore his health.

—Rev. W. J. Coleman, of the Monongahela Covenanter church, has accepted an appointment of his Synod to labor for the National Reform Association of Philadelphia.

—Rev. N. R. Johnston, of Oakland, Cal., for several years laboring among the Chinese, writes to the *Reformed Presbyterian*: "The results of the long continued raid against the Chinese are apparent to all careful observers; and they are all against the furtherance of the Gospel. Many Chinese laborers and artisans have been thrown out of employment. Their numbers are greatly diminished, especially in these cities. Their prejudice against Christians and the Christian religion are greatly increased. They are prevented thereby from coming into our mission schools. But, most of all, the native depravity; the ignorance of sin, of righteousness, and of judgment; their total lack of sense of guilt and need of pardon; their ignorance of God as Lawgiver, and Judge and Saviour; and their hereditary and cultivated attachment to Chinese customs and idolatry and ancestral worship—all these stand as mountain walls to prevent these poor, benighted and lost children of China from being brought under Gospel influences. Hence, when any one of them becomes enlightened, convinced, brought to the cross, and accepting his salvation, is baptized into the name of Jesus, surely there is joy in heaven more than over ninety and nine children of the church, who need no repentance."

—Another striking instance of ministerial defalcation (if we may so speak) is that of Stephen H. Tyng, Jr., who was foremost a few years ago among the men who have a name eminent for activity in religion, while at the same time they belong to Satan's Masonic church. Mr. Tyng has given up preaching and is now agent for an insurance company in Paris. It is more fitting thus until he comes to love the Lord enough to give up the devil's service.

The Thomas Case.

The renowned Dr. Thomas, Knight Templar, etc., of this city is again to become unworthily prominent. Last October at the Rock River Conference Rev. W. H. Tibbals brought in a resolution asking that he withdraw from the Methodist Episcopal church. Mr. Thomas proposed to make a fight, as his peculiar notoriety could be thus increased, and as for the cause of religion, that might care for itself. Confessedly he had placed himself in antagonism to the principles of the denomination in its organized capacity and a decent respect would have led him to leave it in fact as he long had in spirit. The committee, Hatfield and Jewett, appointed to draw up charges, have just made them public. The specifications are: 1. "Denying the inspiration and authority of portions of the Canonical Scriptures in such a way as to antagonize the fifth article of religion as found in the Discipline of the M. E. church;" 2. "Denying the doctrine of the atonement as held by the M. E. church;" 3. "Teaching a probation after death for those who die in sin, thereby antagonizing the standards of the M. E. church." Dr. Hatfield is named as prosecutor, and the well known Freemason, C. G. Truesdell, has volunteered as chief counsel for the defense and with him are associated Messrs. Robert Sheppard and N. H. Axtell. As for the charges, they undoubtedly make a clear case against Thomas as a Methodist, but they are infinitely weak and unworthy in the presence of the fact that the accused supports with unction, and doubtless with much personal and pecuniary profit, the blasphemies and deviltries of Freemasonry. They, moreover, leave God out of the account and put in his place the Methodist church. They may be substantiated but will not therefore put Thomas into the place of "a heathen man and publican" where he undoubtedly belongs: and the devil will rejoice at the uproar that will be created, well pleased to catch the crowds who will turn away confused from the truth as it is in Christ through the battle made unworthily in his name.

A New Church Association for Christ against Lodgery.

Mobile, Ala., Aug., 1881.

Editor of the Christian Cynosure,

Dear Sir:—There are twenty-five or thirty churches in the first district in Alabama which do not believe in secret societies, Masons and Odd-fellows in particular. We believe that the church of God is the only society essential to salvation. But there is a large number of churches in Alabama which differ from us. Even the Baptist State convention is roped in, so much so that we have been compelled to withdraw from them and have organized an association called the Mobile Good Will Association. There are several ministers and churches that yet belong to the State convention that heartily agree with us. The reason why they have not come out with us is that they are afraid we shall not be able to accomplish much in the way of educating our ministers. But we know that the earth is the Lord's and the fullness thereof. We are going to organize a State convention pure from any secret societies of any kind, though it seems that we are shut in with societies in Alabama and in the sister States adjoining. But we remember that Baal called four hundred prophets while Elijah called few. We also remember that Noah worked on the ark by himself, and that Daniel and Shadrach, Meshech and Abednego and Jeremiah were alone; but these men had the arm of God to help them.

We want to erect a normal and theological school in Mobile for the education of our ministers and young people and we want a Baptist minister from the West or North to carry on this school. We want one who belongs to no secret society, nor believes in them. Please use your influence in getting such a person. A. Butler, *pastor*

St. Louis St. Baptist Church.

News of the Week.

—The condition of President Garfield last week was such as to give little rest for anxiety. On Monday morning, after a two days' fever, another incision was made in his back below the ribs, into the channel of the ball, and gave relief by discharging from the wound. Favorable symptoms continued through the week and on Thursday the President placed his signature to a public document in a clear hand. But on Saturday and Sunday again pulse and temperature were quick and high. The physicians and immediate attendants speak more hopefully, however, Dr. Hamilton, of New York, saying that recovery is certain; but all agree that it will be long and painful, in which the patience of the public will be equally taxed with that of the President.

—The death rate in Chicago for the week ending August 6th ran up to the alarming number of 527, of whom 357 were under 5 years. Small pox caused 25 of these fatalities; and the rate was 50.50 per 1,000—the highest ever reached here. The previous week there were 834 deaths; during the corresponding week in 1880 there were 221, and 199 in 1879. The highest death rate before experienced was the week ending July 9, when 463 were reported.

—The Illinois department of agriculture asserts that in quality and quantity the wheat crop of the State is the poorest for twenty years.

—The supreme court of Nebraska has pronounced constitutional in every particular the liquor law which compels saloon-keepers to pay licenses of $500 or $1,000 and give $5,000 bonds.

—A band of cowboys recently attacked a caravan from Sonora on the way to Arizona, killed four of the party, and carried off $5,000 and the pack animals.

—Last Tuesday the boiler of a thrasher engine exploded on a farm seven miles west of Centerville, Ill., instantly killing five men and wounding three others. The explosion set fire to the straw, consuming the wheat and machinery, also the bodies of the killed.

—A subscription is being raised for Kate Shelley, the daughter of a widow at Boone, Iowa, risked her life to give warning to an approaching train on the Northwestern railway during the great storms in central Iowa a few weeks ago. A commercial traveler proposes that $100,000 be raised by his business comrades contributing $1.00 each.

—Linden, Philadelphia manager of Pinkerton's detective agency, has arrested seven men in Fayette county who are believed to be Mollie Maguires connected with the late murder of Healey of Dunbar Furnace Company. There is intense excitement in the region.

—The main centennial exhibition building at Philadelphia, which cost $1,600,000, was sold for $97,000 to an agent of the Pennsylvania Railroad company.

—Judge James D. Cole, of the Massachusetts supreme bench, committed suicide at his office in Pittsfield, Mass., last week. For some time he has been in very bad health.

—There is great alarm in New Mexico over atrocities perpetrated by renegade Apache Indians. A party of sixty or more, after killing seven persons near Elrita, crossed the track of the Atlantic and Pacific railway, near Bacon Springs, on Wednesday. Another band of twelve fired into a camp of Atchison railway men near Rincon. The Atlantic road has sent two special train-loads of armed men to the scene of hostilities. On Saturday a raid was made on a small village in New Mexico near the line of the Atlantic and Pacific railroad and twenty-seven citizens killed.

—The widow of ex-President Millard Fillmore died in Buffalo on Thursday in her 71st year. In October last she suffered a severe stroke of paralysis. The only survivor of the ex-President is an unmarried son by his first wife.

—The Boers have formally announced the establishment of the South African Republic. They have taken advantage of their freedom by declaring that Dutch shall be the official language of the Transvaal, none other being allowed in the courts.

—Minister Foster reports that the Russian wheat crop bids fair to be the largest ever raised in the empire. All branches of business at Moscow are reviving on account of the prospect for the harvest.

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

A Second Literary Revolution.

The first literary revolution consisted in the publication of standard books in every department of literature at from one-third to one-tenth of their former cost.

The second literary revolution consists in a still further very great reduction (conditional) even from the revolution prices, while, at the same time, the average quality of the books will continue to be materially improved.

How Can These Things Be?

To attempt an impossibility could of course result only in failure, and it would be useless, in our own interest, or in that of the many thousand customers who have shown us such earnest favor, and have given us such great patronage, to announce or promise what could not be performed. We have dealt frankly with our customers in giving facts concerning costs and profits in the past, and we do it now, by giving facts and figures illustrating how we can afford to still further reduce prices:—

Facts and Figures.

Please note, at the start, our apology for not having done heretofore what we now propose to do, and consider—

1st—We published our first book only so long ago as January, 1879. Previous to that time we were entirely without experience in book publishing. What knowledge we had of the business was gained in newspaper publishing, and in book-selling.

2nd—We were also at that time almost entirely without capital, and until so late as February, 1881, we labored under the difficulty of being without capital even approximately adequate for the magnitude of the enterprise we were undertaking.

3rd—Our entire scheme was in opposition to all previous methods of publishing and book-selling. And from the beginning to the present, we have had the combined bitter opposition of almost the entire book-publishing and book-selling classes of the United States.

4th—Starting thus with a minimum of knowledge, and less capital, and with such immense opposition, we thought it best, in the interest of both the reading public and ourselves, that we undertake too little, rather than too much; partial success would be better than total failure.

5th—In spite of our want of resources and of experience, and in spite of opposition, and with the necessity of organizing and training our NEW FORCES, and necessarily trying many experiments, all of which no one could expect to be uniformly successful, we have from January 1, 1880, to June 30, 1881, manufactured and sold nearly 2,000,000 volumes of standard books, for which we have received the considerable sum of $709,521.33.

6th—In a circular issued in January of the present year we made the following statement: "The public have so long been taught to believe books to be expensive luxuries and low prices impossible, that incredulity has from the first been the greatest obstacle to the progress of the Literary Revolution. It was easier to make good books cheap than to make people believe it could be done. We could readily have made prices even lower than they have been, but for the terrible tax we have been compelled to pay to this incredulity.

We have during this period, from January 1, 1880 to June 30, 1881, paid for advertising the large sum of $140,878.93. This immense item necessarily has to come OUT OF THE PROFITS WE MAKE ON THE BOOKS SOLD.

7th—Although our scheme originally embodied the principle of selling directly to the consumer, and doing away with the exorbitant cost of middlemen, we have not undertaken to put aside the book-seller and the book agent altogether, because a large portion of the book-buyers of the country have got into the habit of looking to them for their supplies, and if we were to supply the wants of such customers at all, we were compelled to do it through these ordinary channels. But we have endeavored to induce or compel these middlemen to work, as we have been doing, on a more reasonably small percentage of profit (the immensely increased sales at the reduced prices, even with the smaller commissions, really give the book-sellers larger net profits than they formerly had). Accordingly, we have during this period, from January 1, 1880, to June 30, 1881, allowed to the book-sellers and book agents commissions averaging about 25 per cent. of our total receipts. In other words, in addition to the $709,521.33 we have received from the public for our books, the public has also paid to the middlemen the large sum of $177,380.33 simply for handling these books, making the total cost of the books to the consumer $886,901.65.

8th—From these statements you can readily see that if

From the total amount which the public has paid for our books....	$886,901.65
We deduct the amount we have paid for advertising these books..	$140,878.93
And the amount paid to middlemen for handling the books.....	177,380.33
We have a total deduction of.....	318,259.26
And a remainder of.....	$568,642.39

Thus it is evident that if the public had bought these books DIRECTLY FROM US, the unnecessary expenses of advertising, and of paying middlemen for handling them, being avoided, the books would have cost them only $568,642.39; being almost 36 per cent. less than the $886,901.65 which they have paid for them, and our net proceeds would have been none the less.

A Better Illustration.

The above figures show clearly the possibility of a great reduction from our prices as heretofore given without diminishing our net income, but they do not necessarily show that it is possible for us to manufacture and sell books at such low prices WITHOUT LOSS TO US. As we have never made a pretense of publishing books from charitable or philanthropic motives, and do not wish our friends to think we are doing business at a loss, we will give a conclusive and interesting illustration of how we can afford these low prices.

Library of Universal Knowledge.

After a labor of nearly two years by an able corps of American editors and writers, for whose services we have paid nearly $30,000, we have within the brief period of less than ten months made electrotype plates for the Library of Universal Knowledge at a further cost of nearly $30,000 making a total investment on this work of about $60,000. This labor all being done and paid for, the 15 large octavo volumes, making the largest Cyclopedia ever published in this country, can be manufactured at a cost per set of 15 volumes of

For paper.....	$2.52
For printing.....	96
For binding.....	2.48
Total.....	$5.96

These electrotype plates which we have manufactured will readily print 100,000 copies, and then by slight repairing will print from 50,000 to 100,000 additional copies, but to make our estimate absolutely safe we will assume that it will be necessary to manufacture a new set of electrotype plates after 60,000 copies have been printed. Thus we must add to the above cost of the manufacture of one set of books ($5.96), an additional $1 as the proportionate cost of the plates for each set of 15 volumes. A further item must also be added to cover office expenses, handling, shipping, etc., which experience leads us to estimate below 50 cents per set, but as we must do at least a safe business we will add, instead, for this item another $1, making the total cost of manufacture and handling the 15 octavo volumes of the Library of Universal Knowledge $7.96.

Thus you see that if we sell a copy of this great Encyclopedia even at the net price of $10, we still have a net profit of over $3. As we have already sold about 15,000 sets in advance of completion, we think it very safe to estimate (and we have heard of neither friend nor enemy who makes an estimate lower) that we shall sell as fast as we manufacture them at least 100,000 sets, and allowing our figures above given to be correct, we have the comfortable sum of $300,000 to cover contingencies and dividends to our stockholders.

As some of our friends may question whether our estimates above given are perfectly safe, and as we have heard of some instances where the accuracy of figures previously given by us has been disputed by our enemies, we will say that the cost of the paper is put at 8 cents per pound, the cost of press work at $1.20 per thousand impressions, and the cost of binding at 16½ cents per volume.

The Practical Point.

We now come to the practical point in which YOU are interested—how YOU may get the books you want at the lowest possible cost.

It is evident that it can only be done by your doing away, so far as you are concerned, with our immense expenditure for advertising, and with the commissions which we or you are compelled to pay the middlemen; if you buy through the middlemen.

Another extremely important point in enabling us to afford the lowest possible price is that we receive QUICK returns for the investments we have made.

You readily see that we have invested about $60,000 cash, before we are able to offer you a complete set of the Library of Universal Knowledge at any price. We must sell a great many thousand sets before we can even get back the money which we have invested, to say nothing of the reward which we must have, in some measure, for our labor and the capital of the stockholders involved.

A large portion of the public still persist in getting their supplies of books through the middlemen (who must be paid for their services) instead of from us direct; and as a large expenditure for advertising will also continue to be necessary, in finding out new customers, we must continue to hold to our present retail prices, in order that we may be able to pay these enormous expenses for advertising and for commissions to middlemen.

But because we are thus compelled to tax book-buyers generally with these heavy expenses, there is no occasion why we should continue this heavy tax upon you individually if you choose to unite with us in avoiding it.

Our Proposition to You

We therefore make you this proposition: If you will send your order for the Library of Universal Knowledge (either for yourself or for any number of friends and acquaintances), so that we shall RECEIVE the same on or before the first day of September, 1881, we will accept such orders at a discount of one-third from our published list prices, making NET prices to you as follows:

Library of Universal Knowledge

For the 15 vols. in cloth, net.....	$10.00
In half Russia, sprinkled edges.....	13.33
In half Russia, gilt top.....	15.00
In full library sheep, marbled edges.....	16 66

Orders sent to us under this offer will be accepted and filled by us under the following terms and conditions:

Conditions.

1st—We do not in this case as has commonly been our custom, require that remittances shall accompany the orders. Payments may be made at any time that may suit the convenience of the purchaser, on or before the delivery of the books to him, and not later than January 1, 1883.

2d—But in making deliveries of books we shall give precedence to orders which are accompanied by remittance in full payment, shipping first those for which payment is first received.

3rd—After filling all orders which have been fully paid for at time of order, we shall in shipping give precedence to orders which are accompanied by a payment of 10 per cent or more on account of said order, the balance then due to be paid on or before the delivery of the books.

4th—Thereafter shipments will be made to those who have sent no payment with the order, precedence being given to those whose orders are first received by us, payment of course being required on or before delivery of the goods.

5th—We shall not consider orders unaccompanied by any remittance as binding upon the person making it, if from any cause he is unable to take the books, or shall not then desire to do so; but in case payment is not promptly made when such person is notified that his books are ready for delivery, he will first forfeit his position on our delivery list, his name being transferred to the end, and in case payment is not made promptly when his name is again reached and he is notified, he will then forfeit the privilege of purchase at less than our full list prices, and no order will thereafter be accepted from him under any similar special offer which we may in the future make on other of our publications, unless the same is accompanied by payment.

About our other Publications

As the present stock of our miscellaneous publications is now comparatively limited, and as our entire manufacturing resources will in all probability be for months to come taxed to the utmost by the manufacture of the Library of Universal Knowledge alone, we cannot undertake to make an offer similar to the above upon the books covered by our miscellaneous list, except to the extent of our stock in hand. Until our supply is exhausted we will accept in connection with an order for the Cyclopedia, under the above offer, orders for any of our miscellaneous books at the same rate of discount (one-third) from our list prices, but in all cases we shall require that orders for miscellaneous books shall be accompanied by the cash, as these books can be delivered at once and cash orders will certainly soon exhaust our supply.

Any remittances received for miscellaneous books, the supply of which may by that time have been exhausted, will either be returned promptly, or the amount will be applied toward the payment for the Library of Universal Knowledge, as may be directed.

Very Important

In connection with the special terms given above, please note particularly the following points:—

1st—We look to you direct for your order, and we also ask you to assist in spreading the knowledge of the existence, character and low prices of our publications. The larger our sales and the more promptly they are made, the more rapidly can we go forward manufacturing other equally good books, at equally low prices. We will gladly furnish you any reasonable quantity of catalogues and circulars for distribution.

2nd—The terms herewith given are limited strictly to orders which shall be received by us on or before September 1, 1881. Orders received after that date must positively come under our usual list prices or terms to clubs, which latter are limited to 10 per cent, or, at the utmost, 15 per cent discount from our list prices.

3rd—We are well aware of the fact that very many book-buyers have not at a moment's command even $10 which they can invest, however great the inducements. This offer gives you the privilege of making payment when it suits your convenience, at any time before January 1, 1882.

4th—The Library of Universal Knowledge was completed on July 15, 1881, and we are now delivering the same in the various styles of binding advertised.

Library of Universal Knowledge

Large Type Edition.

This is a verbatim reprint of the last (1880) London edition of Chambers's Encyclopedia, with copious additions (about 15,000 topics) by American editors, the whole combined under one alphabetical arrangement, with such illustrations as are necessary to elucidate the text. It gives an amount of matter about 10 per cent more than Appleton's Cyclopedia (price in cloth $80.00), and 20 per cent more than Johnson's Cyclopedia (price $51.00 in cloth). For the general reader it is undoubtedly the best Encyclopedia ever published, whatever the price. Price for the set of 15 volumes, in extra cloth, $15 00; in half Russia, sprinkled edges, $20.00; in half Russia, gilt top, $22.50; in half Turkey morocco, marbled edges, laced boards, raised bands, extra strong, $33 00. Publication completed in July, 1881, and now being delivered to purchasers. See reduced rates given above, during August. Specimen pages and full particulars will be sent free on application.

Views of the Press.

It is the crown of the cheap and solid literature movement of the day. The original Chambers's is valuable, and for reference better than the more ponderous and diffuse Britannica. This edition is greatly enhanced in value by the addition of 15,000 articles by American editors.—Presbyterian Journal, Philadelphia, Penn.

A reference to the more important articles supplied by the American editors shows that they have done their work well. The work is a marvel of compression and cheapness, and well deserves the title it bears.—New York Herald.

We recommend it upon its own merits. We know that for ninety-nine out of every hundred of our readers this is the best work of the kind they can buy.—Church Advocate. Harrisburg, Penn.

The fullness, the variety and accuracy of the information given on American topics is at once the most distinctive and the most commendatory feature of the work.—North American, Philadelphia.

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LESSON IX.—Aug. 28.—THE COMMANDMENTS.

SCRIPTURE.—Exodus 20:1-11.

GOLDEN TEXT.—"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."—Mat. 22:37, 38.

[From the Bible Teacher.]

DAILY READINGS.

The felt need of a Mediator. Deut. 5:22-27.
Blessedness of obeying. Lev. 26:1-13.
No compromise. 2 Kings 17:35-41.
Worship no image or work of God. Deut. 4:14-23.
Mercy secured through a Mediator. Num. 14:17-25.
Christ expounds the third. Mat. 5:33-37.
The letter obeyed; the spirit denied. Luke 13:11-17.

The First Precept, v. 3.—"The original form of the expression is here worthy of attention, 'There shall not be to thee other gods before (upon) my face.' Here it is demanded that the non-existence of the other gods should be recognized."—Murphy. The presence of Polytheism among nations which do not have the inspired Scriptures (or the Koran which copies its Monotheism from the Bible) is evidence sufficient of the need of the publication of this principle of truth. This makes it plain that Jehovah is denied and rejected if the existence of any other god is recognized, or if the existence of other gods is not denied. The command is in the singular "thou," as all the commandments are, and this insures all the force of a direct personal address. Every man has one or more gods. Whoever keeps this law has but one; and that one is Jehovah; and Jehovah is HIS God.

[How plainly is this command violated by the worshipers at the strange altars of the lodge. How emphatic are the instructions of the doctors of Masonic law in favor of the "gods many and lords many" of the heathen! Thus Mackey: "Its religion being of that universal kind in which all men agree;" and in another place he says "the Christian, the Jew, the Mohammedan....may and do combine in its moral and intellectual work with the Buddhist, the Parsee, the Confucian," etc. The one living and true God is thus placed on a level with the ten thousand things made and worshiped by men.]

The Second Precept, vs. 4-6.—This second precept tells us how we should not worship God. "It condemns all fictitious worship which men have invented."—Calvin. The essence of this command is to prohibit the making of any visible representation of Jehovah. Every other idea is accessory to this. If no image is made, none will be worshiped. God cuts up sins by the roots; he prohibits the making images of himself. The image is either carved (graven) or cast (molten) or painted. "Likeness" covers them all. If any likeness of God is made, it will soon be worshiped, and Jehovah will not be remembered. The Egyptians made gods like things in heaven (Ra, the midday sun), and like things on earth (Uraeus, the snake, and Apis), and in the water (Sebak had the head of a crocodile) under (i. e. lower in level than) the earth. The Jews and some honest-hearted moderns separating v. 4 from its connection, have supposed it to prohibit sculpture, painting and even photography. "To worship God by images" is an absurdity and an impossibility, and this precept forbids providing the conditions for the attempt. The result is always the image is worshiped and God is hidden and forgotten. The seen supplants the unseen.

The reason given proves this view correct. Those who make images to be worshiped hate God, in the sense that lack of the love of God is hatred. Those who worship the true God in spirit love him and keep his commandments. On the one class God visits the penalty of their sins till their race becomes extinct (in the third or fourth generation) or they repent. To the other he shows favor for thousands of generations. The idea that penalties do not reach beyond the actual sinner is contradicted by experience, history and Scripture. The idolator's child suffers much for its father's sin, both in body and soul, even if it repents and turns to the living God.

The Third Precept, v. 7.—A name is more than a sound arbitrarily chosen to designate a particular being. God selects his own names and by them he makes himself known, so far as he can be known by us. His name is an expression of his nature, true so far as it goes; hence the gravity of the offence so lightly and generally committed in profanity. The condemnation rests on all careless, thoughtless or irreverent use of God's names, or of any quality, characteristic, word, institution, or anything else that is inseparably associated with the divine Being. The reason is plain. Expressions of this sort are wrong morally, and whoever uses them is guilty, judged so, and treated so. The act is wrong and the penalty certain.

The Fourth Precept, vs. 8-11.—As we learned in the last lesson, the Sabbath was known to the Jews before they reached Sinai. The fourth word reminds them of it, and bids them keep it in remembrance. The Sabbath day they are to remember, not the seventh day. The explanation of the command proper (v. 9) gives the proportion of time that the rest day shall consume, i. e. one day out of seven. There is no necessity of commanding men to work. The conditions of life and the common judgment of communities oblige men to work. Covetousness lengthens the hours of toil. The danger is of making all days work-days. God limits us. Let your work all be done in six days. Let every seventh day be a rest-day to Jehovah, thy God. What is unlawful for you is unlawful for your household for which you are responsible. Children, servants and cattle must share the blessing. Whoever identifies himself temporarily with the family or community (i. e. the stranger) must be restrained from breaking this law. Whatever heathenish notions he may name as to the observance or non-observance of the day, he must conform to the truth as God has revealed it, when he claims the benefit of lodging or of residence with those who know the truth, love God and keep his commandments.

The seventh day observed as a rest day of commemorating the creation. The first day the resurrection of the Saviour. The common and essential element in the two is the keeping holy to God one day in seven. This seems to be a day kept for God's glory and yet "it was made for man." "Men who labor six days in the week, and rest on the seventh live longer, are healthier, other things being equal, do more work and do it better than those who work seven days every week."—Dr. Farre in testimony before British House of Commons, reaffirmed by physicians's associations in England and America. (See Wood's Five Points, etc.) The observance of the Lord's day brings the members of the family closer together and makes the home. It promotes intelligence and morality which are the essential conditions of civil liberty, and gives us freedom. No Sabbath, no home, no free government, no health, no prosperity, no spirituality, no heaven! Remember God's rest day to keep it holy.

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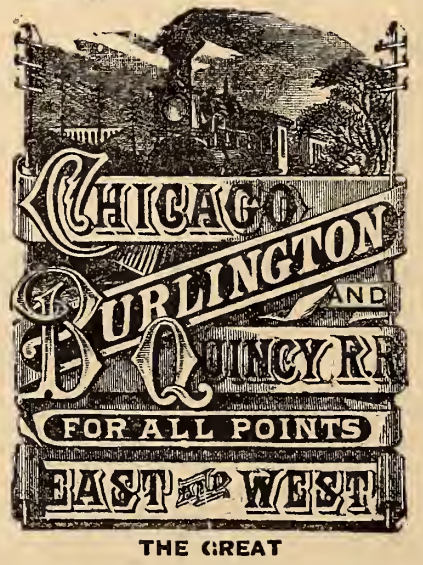
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GRAIN—Wheat—No. 2		1 28
No. 3		1 11
Rejected		80
Winter		1 28
Corn—No. 2	56¾	57
Rejected		50
Oats—No. 2	34½	38
Rye—No. 2		91
Bran per ton		10 50
Flour—Winter	3 75	6 50
Spring	2 50	5 50
Hay—Timothy	9 50	13 00
Prairie	6 50	9 50
Lard per cwt		11 60
Mess pork per brl		18 00
Butter, medium to best	15	24
Cheese	6	10
Beans	1 50	2 70
Eggs	8	12
Potatoes, per bbl	1 25	2 00
Seeds—Timothy	1 25	2 40
Clover	4 50	4 60
Flax		1 18
Broom corn	3	9½
Hides—Green to dry flint	8	16
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	13	29
LIVE STOCK—Cattle extra	5 90	6 40
Good	5 60	5 85
Medium	5 25	5 50
Common	2 75	4 75
Hogs	5 25	6 85
Sheep	3 00	4 75

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Flour	$4 25	8 25
Wheat—Spring	1 10	1 30
Winter	1 12	1 35
Corn	59	65
Oats	39	50
Lard		11 55
Mess pork		18 00
Butter	10	26
Cheese	2	10
Eggs		14
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Topics of the Time.

The last pigeon shooting barbarity came off in this city and, though noticed by the daily press, its needless cruelty was so severely criticized that it may be doubted whether live pigeons are ever again provided for such unmanly sport. During the first two days of the match some 5,000 birds weakened by confinement were slaughtered. The *Tribune* says the exhibition "did not offer even the weak excuse of sport," "it was nothing short of unmanly, unfeeling, disgraceful cruelty." In a former note the *Cynosure* called attention to the necessity for a reform in such exhibitions as were educating our youth to habits of cruelty and inhumanity. The action of the Chicago press encourages the hope that public sentiment will soon assert itself emphatically against such evils.

The judgment of the New York *Nation* may be questioned, but is not therefore without great weight, when it says: "It may be safely said that we are very near, if we have not reached, the end of all that war can do for Christendom." The standing armies of the leading European nations, Russia, France, Germany, Spain, Austria, Italy, Great Britain, with British India are maintained by 2,740 862 men at an annual expense of $664,389,000, and their navies by 186,696 men at a cost of $143,579,000. Krupp's great gun factory at Essen, Prussia, which ordinarily employs 8,000, is so pressed with orders that some 12,000 are now employed. Yet even these enormous and startling figures may not put off the glorious day of emancipation from the bloody terrors of war.

The dealings of the Chicago grain market last week were upon a truly enormous scale, since eight million dollars were deposited with the banks on margins and one combination carried off two millions as its share of the plunder. Lately an old and extensive grain shipping firm of New York gave up their business. The head of the house made this explanation: "Our reason for retiring is that, under the present customs of the grain trade, an exporting firm can make no money. The trouble is in the system of option contracts, which unsettles prices in the most arbitrary manner without regard to demand and supply. Everybody here speculates, and speculation rules the prices. Even the farmers speculate by selling their grain for future delivery. If we were to deal strictly on commission, nothing would be left us after paying cable and other expenses. In short, option trading has surely killed legitimate business and therefore we retire." But this option trading, or more exactly, grain gambling, forms the bulk of the business during the reign of unsettled prices. Beside the dishonorable character of such business it brings before every farmer this question: These gamblers and speculators on the Board of Trade cannot forever live off one another; whom then do they devour?

A few years since there were many prayers for the young men sent to this country by the Chinese government for education. Now that the student mission at Hartford has been broken up and the young men recalled, it is said that nine of the number renounced their old faith, but whether they accepted the true or not is not mentioned. Twenty-two of these youth stopped in this city on their homeward journey. The reason for their recall is understood to be the danger of their becoming Americanized. About a year ago a special Chinese commissioner visited them and his conservatism was horrified at the changes in habit and manner of some of the young men; and his hasty report to the emperor could not be counteracted in its effects upon the home government. It is understood that future ventures of this kind will be made, if at all, to institutions in England and Germany where there will be less danger of republican infection.

The acceptance of the Land bill by the House of Lords crowns the brow of the great prime minister with new and imperishable laurels. Few statesmen have been called upon to conduct the affairs of government under more difficult and intricate circumstances, and succeeded; and besides at Gladstone's age few are willing to accept the leadership of a desperate battle. From this distance it is not easy to understand all the bearings of the amendment accepted by Mr. Gladstone, but we are confident it will not change the material features of the bill. Already a new interest has sprung up for Ireland and a revival of her industries is sure to follow. A great convention will be held in Dublin on the 15th of September to push forward this movement, and moderate and practical men among the English nobility are in favor of government appropriations to develop the water power of Ireland and establish manufactures. Parnell and his few adherents are still rebellious, and do not want Irish prosperity unless England can be made to suffer in proportion. They propose to "Boycott" English-made goods and so ruin their factories. Ireland is likely to soon grow around such knots as Parnell.

The grandeur of Gladstone's statesmanship in contrast with the Jingo politicians who opposed him, and in contrast too with our own public men, appears perhaps in better view in the settlement of Afghanistan and South African troubles, where the triumph of British arms was checked, the troops retired from before insignificant yet partially victorious enemies, and large territories all ready to enlarge England's colonial boundaries were abandoned to their former owners. British honor would have been vindicated against the Boers whose temporary success had been gained after proposals of peace had been made; but Gladstone insisted that to continue the war for this reason would be needless butchery. The Boers are now quiet under their own flag, with a British resident at their capital, and their slaves, which were a chief cause of their troubles, emancipated by the treaty of peace. In Afghanistan, the ameer, who was left to settle his own affairs, seems likely to do so; and the threatened Russian advance toward India is abandoned.

As a sequel to the late uproar in Rome, it is said that the pope has ordered the tomb of Pius IX. in the San Lorenzo church to be enclosed with a railing to prevent further insults. Six of the rioters were arrested and fined. The court was a scene of great disturbance and the sentences were received with a tumult of shouts and hisses. The mob ran to the office of one of the Catholic papers, where they tore down the sign and indulged in riotous demonstrations until dispersed by the police. Well-informed men say that the funeral riot was a preconcerted plan. The pope was weakening in his opposition to the Italian government, and seemed willing to become even friendly to it. The pretense of being a "prisoner in the Vatican," which has been a mighty agent for "Peter's pence," was about to be abandoned and Leo XIII., the clericals feared, would soon be driving out as popes were wont to do, and might even accept the allowance offered by the Italian government. But it must not be supposed that because the pope has said that he cannot enjoy official peace and safety in Rome that he is about to transfer the Papal See to other lands. No, not till it is discovered that St. Peter preached and was martyred outside of Rome.

Anti-masonic Literature.

"Your notice of Reform Stationery in last week's issue made me hunger for a taste of it.

"S. Wright."

He orders one dollar's worth.

"I saw the new work of I. O. O. F. and Knights of Pythias and Free and Accepted Masonry. Please send me a copy of each. As I am handling fraternal works, I have had calls for them. I am a member of twelve different orders. J. H. P."

"The volume on 'Odd-fellows' has been read with interest and found correct. D. B. M."

—Mr. Gladstone was recently ordered by his medical advisers to remain in perfect quiet after exhausting labors on the Land bill. He improved the opportunity by comparing the New Version of the New Testament with the original Greek.

School of Intemperance.

BY JOHN TANNER, JR.

"Temperance. One of the four cardinal virtues, the practice of which is inculcated in the first degree."—*Mackey's Lexicon of Freemasonry, p. 473.*

Read also the following in Oliver's "Book of the Lodge": "Indeed temperance, as one of the cardinal virtues, is held in the highest estimation, in the system of Masonry." Again, in "Odd-fellow's Pocket Companion," page 91, we find these words: "Justice, temperance and charity, are the duties of all men," and also, "We should be temperate." Now let us see how this virtue is practiced by the above named fraternities.

1st. Passing the Masonic temple in Boston last evening I observed on the right side of the grand entrance an extensive basement lager beer saloon, and on the left a ladies' lager beer and wine room; and as the new screen law in this State has removed obstructions to the public view from these dens of vice, I could plainly see young men and women of the lower rank indulging in the base pleasure of gaming and drinking in this pit of sin.

To-day passing the new Odd-fellow's building on Tremont street, I observed in the window of a grocery store in the block, many bottles of different kinds of liquors. On inquiry I learned that a supply of all kinds of liquor was constantly kept and sold, and also that apartments in the building were let for a dancing academy.

The Woman's Christian Temperance Union claims, as the abovementioned orders do, to be a temperance organization. But suppose this temperance union buy or build a large building in Boston with a hall for temperance meetings, and let the basement or some other part of the building for the sale of liquor. How long would it have or deserve the sympathy and support of the Christian public? and why should Masonry and Odd-fellowship fare better under like circumstances?

I have before me at this time the proceedings of the Grand Lodge of Masons of Massachusetts for the year 1871. This report shows that at the festival of St. John the Evangelist they drank twenty-one toasts. Yes, on the 27th of December, 1871, between six o'clock and half past twelve, in the Masonic temple in Boston the Grand Lodge of Massachusetts, then numbering 240 men, of whom four were professed ministers of the Gospel of Christ, emptied their liquor glasses twenty-one times, and they call this temperance! And if through such excess a member of the fraternity become a drunkard he is expelled and held in contempt by the whole craft and denied all its so-called benefits! I call this disgraceful and it should be rebuked by every lover of right and liberty.

Again, later, the Grand Lodge of Massachusetts on July 3, 1875, had a special communication for the purpose of commemorating the centennial celebration of that day, when General Washington, under the old elm at Cambridge, assumed command of the Colonial forces. They went to Cambridge and in a tent on the common near the old elm they had services with prayer, thence to Memorial Hall where a banquet was provided them. Here they drank six toasts in succession, with others following at intervals through the remainder of the day.

Now the foregoing facts are not strange when we remember that both Masonry and Odd-fellowship had their birth in grog-shops, and as they have been intimately connected with them ever since, is it at all singular that they are to-day the support and defense of intemperance to a great extent? Certainly not. With this knowledge in our possession, ought we not to set ourselves in opposition to a school boasting its temperance principles, and practically teaching the reverse? I fear if we do not intemperance will increase until our country shall be ruined by this poisonous and deadly foe.

Boston.

The First Non-Sectarian Church.

BY THOS. HODGE.

No doubt there are many good members of every sect who are praying for greater unity among Christians who cannot pray in full faith that "all may be one," as Christ himself prayed. Other members talk as if "divisions" were blessings, and pray for their prosperity! as if divisions had not been condemned by the Word of God, and as if Jesus had never uttered the prayer recorded in John 17th for his people to be one so that the world might be converted.

Separation from churches which fellowship members of lodges, whose secret worship of their lodge deities have not only no authority in Scripture, but are utterly condemned, is a very clear duty when seen in print; but there is some difficulty to carry it out into practice. Lodgery, however, is not the only cause for "separation." It was clearly told to the Corinthian church "Let there be no divisions;" neither Paul nor Peter nor Apollos were to be called masters. Jesus only had this authority. It is surely as much Christian duty now as then to "drop sect" and "exalt Christ" by dropping "the words of man's wisdom" (human creeds) and adopting those of Christ—the Scriptures.

The church is like a family whose members are of different ages, whose members of necessity have many differing opinions, but who are one in the faith and hope of the Gospel, and in their willing obedience to the Lord Jesus Christ.

What, let us ask, has Christ made fundamental and essential to the formation of his visible church? When Peter (Mat. 16:16) said to Jesus "Thou art the Christ, the Son of the living God," the reply was, "On this rock I will build my church," etc. The visible church of Christ had yet to be built. It was to be built on the confession that he was "the Son of God." "Other foundation can no man lay."

Not until after the resurrection did Christ order the Gospel to be preached to "all the world." (Mat. 28:16-20; Mark 16:14-20; Luke 24:44-53; John 20:31. This last verse reads thus: "These are written that ye may believe that Jesus is *the Christ the Son of God;* and that believing ye may have life in his name.") Not until then were fulfilled the things written in the law of Moses and the prophets and in the Psalms concerning Christ.

Let us now see how this command was obeyed. Jesus had told the disciples to wait at Jerusalem until he sent them the promise of the Father (Luke 24:49; Acts 1:4-8), and on the day of Pentecost the Holy Spirit was given to the waiting disciples with miraculous power to speak in different languages which they had not before known, in order to fit them to preach the Gospel to all nations.

Peter's first sermon is a model for all time. The report of it may be read in three minutes; and to believe and obey it made sinners heirs of God and joint heirs with Christ. Can it do this now? Unquestionably. Let us see how. Peter said, "God hath made that same Jesus whom ye crucified both Lord and Christ" (Acts 2:36). Here is the awful fact! They had murdered their own Messiah, the Son of God! Aghast at their crime they cry out, "Brethren, what shall we do?"

Here let the reader pause and ponder over what is divinely written and remember that the answer of Peter is given by "inspiration of God." He answered the anxious inquiry in these words: "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins and ye shall receive the gift of the Holy Ghost. For the promise is to you and to your children and to all that are afar off, even as many as the Lord our God shall call unto him. And with many other words he testified and exhorted them saying, Save yourselves from this crooked generation. Then they that received his word were baptized, and there were added unto them about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

Such was the first visible church of Christ in Jerusalem or in the world. "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." It was the very first church! For not until then could "Jesus and the resurrection" be preached and the Spirit sent to accompany the Word. Peter's key (or sermon) opened the kingdom first to the Jews. Another key (or sermon) opened it to the Gentiles (Acts 10). Mark the order, the Gospel of Christ is preached, believed, obeyed by men; and the Divine Spirit is given by God. When the Gentiles received the Holy Spirit and miraculous powers of speech, they were no longer "common or unclean" to the Jew; and Peter commanded them to be baptized. Thus Jew and Gentile alike had remission of sins, and the Holy Spirit and miraculous gifts. They had God's word for it. Only the erring, unbelieving ones, or the devil's own children, require more or less. When men trust God's word they are like their father Abraham to whom faith was reckoned for righteousness. The same faith gives peace with God (Rom. 5:1). But faith without works is dead—and Jesus kindly connected a divine act with our faith when he said, "He that believes and is baptized shall be saved" (Mark 16:16); almost his last words before he ascended to the throne with all power in heaven and on earth, to prepare a place for his people.

The Bible as a Lodge Plaything.

BY A. H. SPRINGSTEIN.

Paul said, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap up to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." The word here translated fables is mythous, myths, and means fictitious or false stories and legends, such as made up a considerable part of the heathen religion. That is, the inventions of men would take the place of the Word of God.

A merchant said to me, "The religion of the lodge is fast becoming the religion of this country, and our churches and clergymen have generally adopted it." If this is true, the prophecy of Paul is strikingly fulfilled. But what is the religion of the lodge? Masonic writers tell us that it is that religion in which all men can agree. That is, a belief in the existence of a Supreme Being, simply.

Why is such a religion or belief essential to Masonry? In the "Compiled Law of the Grand Lodge of Free and Accepted Masons of the State of Michigan," page 87, we read:

"Does Masonry require a candidate to avow a belief in the divine authenticity of the Holy Scriptures?

"Answer—No. Symbolic Masonry acknowledges God, and demands of its votaries a declaration of belief in the existence of God—Jehovah—a Supreme Being.

"This is demanded because we seek Masonic association only with those whose moral natures and conduct are restrained, and whose Masonic obligations are made binding by such belief."

Is not that dreadful? Conscience is a stranger in such an institution. The Bible is used only to make the Masonic obligation binding. On page 88, speaking the of "origin of the Holy Scriptures, the manner of their communication to man, or the precise signification of their contents," Grand Master McCurdy says: "The uses we make of these Masonic lights, the Bible, square and compass, *do not require* that these questions be mooted or decided by us." The italics are his. Whether the Bible originated with God, man or the devil is a matter totally foreign to Masonic inquiry. Masonically, they do not care whether the Holy Scriptures were communicated to man through a Divine channel or some other. Whether the Holy Bible contains truth, lies or folly, those Michigan sons of light are not concerned to inquire.

The Bible is simply a Masonic light, used only to enslave men's consciences and control their conduct for purposes which are exclusively Masonic. Monstrous! Behold the shocking spectacle: The sworn enemies of the Son of God with insolent presumption seize upon the Word of God, and with hypocritical pretensions of veneration for it, use it as their chief means of opposition to the work of redemption.

Whether the Bible is celestial, infernal or terrestrial as to its origin; whether it be a depository of truth, or falsehood, or fiction, are questions with which the highest Masonic authority of this State tells us in plain English the craft have nothing to do. They use that book only as a bait and a cover. This anti-Christian conspiracy, this imperfectly disguised devilism finds its strongest support in the church and many of its most zealous advocates in the ministry of the church.

God Works by Minorities.

This, says Professor Phelps of Andover, is one of the great principles of God's working in the affairs of his kingdom. He works with minorities who are working for him. "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours but God's." Go out against them. The Lord will be with you.

The history of the church is full of illustrations of this law of Divine procedure. Dip into it anywhere, and you come upon this Divine strategy. Napoleon thought that he knew the world well. He had studied the history of great empires, but he said it was an inexplicable mystery to him that Christianity, beginning as it did with a few fishermen of the feeblest nation then on the globe, should in his time have risen to be so much more mighty than his own conquests, which had almost all the armies of Europe to back them.

It was God's way of working with minorities who are working for him. When the church became corrupt and needed reform, the same thing was repeated. A few earnest men, who were hunted like wild beasts, in a few years shook the world. The battle was not theirs, but God's.

An old saying of the German reformers, which a modern reformer has untruthfully claimed as his own, was, "One, with God on his side, is a majority." "The battle is not yours, but God's." This was the favorite text of Sir Fowell Buxton. He once wrote to his daughter that she would find his Bible opening of itself to the place where this passage occurs. This text it was which gave him courage to move in the British Parliament for the emancipation of slaves throughout the British empire. When he entered on that conflict he stood almost alone; when this bill was first read in Parliament, it was received with shouts of derisive laughter. But he bethought him of this text, and he began his speech, saying, "Mr. Speaker, the reading of this bill is the beginning of a movement which will surely end in the abolition of slavery throughout the British dominions." The old Hebrew prophet never said a truer word. Sir Fowell knew it, for the battle was not his, but God's.

The same phenomenon was witnessed in the first attempt to establish American missions among the heathen. When one of the early meetings of the American Board was held at Bradford, Mass., less than twenty persons were in attendance, and they were hooted at by boys on the piazza of the hotel where they were in session. Barely sixty-five years have passed, and at the last meeting of that Board in Providence, five thousand strangers from abroad were present, and two churches were filled with eager friends.

When the first American missionaries reached India, the English government refused them a landing. "Go back," was the imperious order; "go back in the ship in which you came." In the General Assembly of the Church of Scotland, when it was first proposed to send the Gospel to the heathen, reverend clergymen declared against the fanatical scheme. They said that "the heathen were a contented and happy people, and that it was no business of Scottish Christians to disturb them." And this in face of our Lord's express command, "Go ye into all the world, and preach the Gospel to every creature." Not a century has passed since that time, yet now all Christendom rings with congratulation over the achievement of Christian missions; and no other class of men is so reverently canonized in the affections of the church as her missionaries to the heathen world. This is the fruit of God's working with minorities who were working for him.

So uniform has been this method of Divine procedure, that we may safely say that great progress of any good cause is seldom, if ever, secured in any other way. When a good cause becomes popular, and majorities swing over to its support, the work is substantially done. Probably some new cause is coming to the birth underneath. Every cause which God originates starts with only Gideon's three hundred.—*Examiner and Chronicle.*

The Sermon.

PREACHED IN THE COLLEGE CHAPEL, WHEATON, AUG. 14, BY PROF. C. A BLANCHARD.

For my people have committed two evils: they have forsaken me, the fountain of living waters; and hewed them out cisterns, broken cisterns, that can hold no water.—Jer. 2:13.

God's people are charged in the text. with two follies or sins, forsaking a fountain and hewing out a cistern that cannot hold water. Or to put the reality in place of the figure, God's children are charged with forsaking the true religion, which purifies and satisfies the heart, and then adopting the false religions which can do neither. To make this sin still more remarkable the prophet calls attention to the fact that idolators adhere strongly to their false faith, while those who have the truth hold it thus loosely: "Pass over the isles of Chittim and see; send unto Kedar and consider diligently, and see if there be such a thing. Hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit." (Vs. 10, 11.)

We have here several important facts: First, men will have some religion. Nature is said to abhor a vacuum, and this is true in matters of religious faith if no where else. The service of God is the delight of the Christian. In communities where life and property is secure, where homes are sacred, and where mind and heart blossom under the sweet rays of heaven's light, the Christian religion prevails. But when we pass to those dark corners of the earth which are filled with the habitations of cruelty, we find in them also the attempts to appease or delight the gods. The thug of India creeps upon his victim in the dark and strangles him in the name of his deity; the pirate plants his sword, reeking with the blood of innocent women and children, in the sand and bows down before the cross upon the hilt of the weapon to thank the Saviour for his success in murder. Murderers, adulturers, thieves, swindlers, cannibals, all have their religions. There seem to be exceptions, but there is good reason for believing that these exceptions are apparent rather than real. Perhaps if the truth were known, there is no heart in the world which does not feel the pressure of eternity, the fear of God, the desire to be reconciled to him, and a longing for some voice from above to assure him of pardon and peace beyond the grave. I believe that this is the case and that no man comes to years of maturity without forming some religion for himself or adopting one that he finds ready to his hand.

There is, second, here indicated the remarkable fact that men adhere more closely to the false than to the true. Men do not change their gods that are no gods, but the people of the true God do forsake *him*. How singular this fact is and how contrary to all our natural thoughts in the matter. We should suppose that when men had found the true God, when they had deliberately adopted his service they would be so calm, so settled and so joyous in his service that they would never wander from it. On the other hand we should suppose that when people were worshiping false gods, practicing silly and ridiculous or bloody and cruel rites, they would naturally be restive and uneasy, desiring change and making changes until they came to rest in the truth. In fact however we find, all over the world and all through the history of man, the words of the text to be true. The scribes and Pharisees maintained Judaism more strongly and constantly than Christians did the system given us by our Saviour. Near two thousand years have passed since the Mosaic system was fulfilled and abolished, but that system is practiced to-day in the synagogues of the world by the descendants of Abraham, Isaac and Jacob. Looking on the other side, we see that it required only three hundred years to pass from Pentecost to Rome, from the humble and despised followers of the Nazarene to the pomp and splendor of a religious hierarchy which forgot both the example and commands of the One in whose name it aspired to rule the world. Take again the followers of the false prophet Mohammed, and see how closely they adhere to the spirit of his teachings, and how far the evangelical countries and churches of the world have wandered from those of Christ. Or if you wish to leave the past and come to the present, see how tenaciously the Mormon, the Catholic and the Freemason hold to their religions. How they believe in, sacrifice for, yes, even fight for their faith. We believe them to be in error and they *are* in error. The systems which they believe and practice, if permitted full sway would reduce the world to one offensive mass of moral rottenness, but in the determination with which they maintain these false faiths they are examples to the many professors of the true, who seem to say by their acts that they don't care whether religion is voted up or down.

It is an interesting and important question why this fact just stated is the rule, and perhaps the answer is

not far to seek. False religions always *appropriate* the vices of men while the true always condemns them. The force of spiritual gravitation is not resisted by gods that are no gods. Believe what the church asks you to, pay what the church demands, and as for the rest, do as you please. This is the programme of all false teachers. Thus when they were raising money for the New York cathedral a little time since, advertisements of liquor firms were prominently displayed throughout that edifice which is nominally dedicated to the worship of God. In making up all deceptive religions Satan provides for two things: first, to secure something to minister to the religious nature of man, the chant, the solemn reading and prayer, and the inculcation of moral precepts; second, to allow the devotees of this religion free rein to their evil passions so long as they are true to the organization. This is the doctrine of indulgences which was most openly and shamelessly proclaimed at Rome but which is a cardinal point in every false religion on earth, and which will destroy the true religion unless men are constantly on their guard against its insidious approaches.

In the Christian religion on the other hand, there is no room for sin of any sort. The religious wants of man's nature are supplied but he is clearly and distinctly told that he must cease to do evil and learn to do well. Be clean, be pure, be holy —these are the commands that the Bible thunders continually in our ears. Lay aside every weight, everything that hinders you from doing good; lay aside also the sin that easily besets you, and run with patience the race that is set before you, looking unto Jesus. This is the rule that is laid down for us and it is directly against the nature of man and the course of the world. Hence, when the two systems, the false and true, are tried side by side it seems oftentimes that the false holds its adherents best. Men do not forsake the gods that are no gods, but Christ's people are bent to back-sliding.

But let us notice second that the act of becoming a Christian is receiving a person, taking in a new life, not changing a theory or adopting new habits. Christ declares positively that if persons open the door to him he will come in and stay with them. Hence when we become Christians we take Christ into our hearts to dwell in us, to rule over us, and to cast out of us all that he finds offensive to himself. It is not that we feel sorry for our sins, nor that we resolve not to do wrong again, but that we take in Christ, that saves us. There is not a man in the world (probably) far gone in any sin, who has not a hundred times wept over his bondage and sworn to be free. Why then is he still a slave? Simply because there is no virtue in consciousness of sin and a desire to be free. There is no power in it. To give sight to one born blind there must be a great physician, to break the chains of the sinner there must be a person who is anointed to set the captives free. If there should chance to be one here this morning who has spent hours and days in a vain struggle to obtain deliverance from some band which Satan has thrown around him, let me say to that dear friend, what you need to do is to receive the Lord Jesus. Bands that would have held Samson cannot bind you if he dwells within, and bands that ought not to hold a child will be too strong for you, if he is *not* within. When you sit by one whom you love with all your heart the greater love drives out all lesser loves that would contradict it. So when the Lord Jesus is within you and you commune with him from moment to moment you will have a glorious and complete deliverance from all the weights that encumber and the sins that beset. We sometimes sing:

> "Why should the children of a King
> Go mourning all their days?"

The answer is, they should not, and if Christ be in them they will not. How can the children of the bride-chamber fast when the Bridegroom is with them? Oh for a clearer consciousness of the presence and power of the Lord Jesus in the hearts of his people!

Observe also that the presence and work of Christ in the soul is likened to that of a fountain. The first and most noticeable effect of a fountain is that it makes grass, flowers and trees grow around it. The traveler who journeys all day over burning sand and under a burning sun, sees toward evening a line of green, waving palm trees in the distance. What makes that beautiful spot in the desert differ from the barren leagues that stretch away on every side? It is the fact that there is a fountain in the one place and not in the other. What makes the community where Christ is honored to differ from other places where he is unknown or despised? Why do we hear in the one the oath, and the blow, and the shot, and in the other the song and prayer and tender tones of love? It is because Christ Jesus is a fountain, wherever he comes, all virtues hasten; and wherever virtue and honor abide there is a beginning of heaven.

Another marked office of a fountain is to cleanse what is submitted to its action. The traveler, hot, dusty, dirty, bends over some cool flowing spring and washes from hand and face and feet the dust and defilement of the journey. Just so the one who receives the Lord as a guest and friend is cleansed. Observe, now, I do not say pardoned, I say cleansed. Water don't pardon, blood don't pardon. God pardons, blood atones, water cleanses. This is the deepest longing of the human heart—to be cleansed. Oh, it were a poor thing if God simply *forgave* men and putting a clean robe over dark and wicked hearts took them thus into the holy heavens. As the poor soul passed from street to street and saw beaming from every countenance the holiness and happiness of the blest, how would he cry to the King: "Oh make me clean or let me out!" Now it is a blessed thing that God has revealed himself in the text and many other Scriptures as a fountain opened for sin and uncleanness in which the weary soul can wash and be clean. Yes, my brother, our Lord is a fountain, and if you but receive him into your heart the blessed streams will flow until all the stains and pollutions of sin are washed away and you are all white and beautiful in his sight.

Notice again, that the fountain satisfies thirst. The vile decoctions that men distil and brew do not do this. They rather increase than diminish it. Glass after glass is poured down the throat until the whole frame is trembling and shaken but still there is no satisfaction. Drink, drink, drink till purse is empty, and health destroyed, and wife heart-broken, and children beggared, and house mortgaged, and soul damned. This is the record of thousands who do not drink at the fountain. This is, however, simply a figure of speech and means, I think, that as water satisfies thirst so Christ satisfies the wants of the soul. It is notorious that earthly good cannot do this. The eye is not satisfied with seeing, nor the ear with hearing. The man who has land, or glory, or money, or power, has never enough. The conqueror always looks beyond the line of his present possessions; the office-holder always looks to the point just beyond the one he now occupies. The miser counts his hoard and longs for more. But the man who has Christ has enough. The more he knows of him the better satisfied he is, until at last his soul is all filled with love for Jesus and he cries out: Thou art the chiefest among ten thousand and the one altogether lovely. In the eyes of the world he may be beggar and fool. But as he lies down at night, perhaps with no shelter but the blue sky, as he looks up toward heaven and thinks of his Father's house and his Father's family; as he reflects that his light afflictions are but for a moment and are working out for him a far more exceeding and eternal weight of glory, he has a sweet content that many a crowned head would envy and for which many a rich man would gladly barter all his gold.

But once again, take a look at this dear word. God here declares himself a fountain of *living* waters. Many streams, bright, flowing and musical in spring-time are silent and dead amid the heats of summer. So also many springs which stand the usual heat fail when for months the clouds withhold their rain, but some springs reach away out under mountain and plain and lay hold on a never-failing supply. Now God is as a fountain of living water. When all other sources are dried up, when even the poor consolations of earth are gone, then this living fountain pours forth its full, sweet flood of waters in undiminished fullness. See then how complete is the provision made for our need. A fountain that gives life to every virtue, that cleanses from every sin, that satisfies every longing and that flows forever. Oh why did we ever forsake such a fountain as this! Why should we ever be guilty of such folly again? Why should we attempt to hew out for ourselves broken cisterns that can hold no water, when Jesus is crying, "If any man thirst let him come unto me and drink"? Tarry not, my brother, by the empty cistern of your own righteousness. Linger not by some miserable well which men have dug. Come to the fountain and wash and drink and live forever.

The Wisconsin Convention.

To the Friends of Good Government and True Christianity in Wisconsin:—The annual meeting of the State Christian Association at Baraboo, Sept. 13–15, must be made an eminent success. The churches must be redeemed from the corrupt power of the lodge and the courts from its malign and permeating influence or we shall cease to be a Christian Republic. Masonic mobs have driven us from halls in New England and denied us the right of free speech. For the fourth time has one of our lecturers, a blameless Christian minister, been brought nigh unto death by Masonic violence; and corrupted courts are found on the side of the wrong-doer. Apostate churches welcome to their fellowship those whose principles and practices are most shocking to pure minded people, and utterly refuse to hear a word of remonstrance. "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey."

But God has not forgotten us. There are many indications that he hears our cry, and that his church will yet awake and put away this abomination from her midst.

The policy of conforming to the world and living in spiritual harlotry with its idols, has so depleted and withered the churches that there must be a reformation or they will perish. A few are beginning to see this, and in the very desperation of the church there is hope. The Lord graciously waits to hear the despairing cry, and will surely save his people.

Let there be a rally then at Baraboo that shall carry terror to the ranks of our adversaries. Come

you who can, and aid us by your counsel and words of cheer. Let those who cannot come, aid us with their means. We expect a number of able workers from a distance and the expense will be considerable, and it is expected to put a State lecturer in the field and sustain him. Funds can be sent to the State treasurer, M. R. Britten, Vienna, Wis., or to J. W. Wood, Baraboo, for the expenses of the convention. Let us press the enemy at all points and we shall succeed.

H. H. HINMAN.

THE MORGAN MONUMENT.

—Those who read the *Cynosure* will remember the monument appeal for funds from the Messrs. Conant and Barlow in our issue of July 28th. Its date is July 19th; and the desire is expressed that this monument be completed within a year. Can we not all take hold of this matter in earnest and close it up inside of this time?

—Dr. C. A. Greene of Lancaster, Pa., has lately been visiting Batavia, N. Y., and is about publishing a book which will include some history of the Morgan murder. The facts which he will present he believes will put to flight all the falsehoods of the lodge. Dr. Greene is a son of the veteran of Chelsea, Mass. He was born in Batavia in 1824 and when five years old his father removed to Boston. In after years he studied medicine with one of the physicians of the city. He says that Morgan was buried near the spot selected by the monument committee.

—Bro. J. L. Reynolds of Ionia, Mich., in sending his contribution for the monument votes for white bronze with a solid stone foundation. Bro. R. was a member of the noble band of reformers formerly living at Hillsdale, Mich., but now scattered by death and removal. He was a member of the first national convention at Pittsburgh.

RECEIPTS FOR WEEK ENDING AUG. 20.

J. R. Bunn, 75c.
J. M. Crobarger, 50c.
Jno. King and Barbara Schwarzentaub, 8c. each.
Emma H. Bally, Ida M. Bally, Benjamin Kempf, R. Vogelsonger, E. M. Schwarzentaub, Minna Schwarzentaub, Dell Verkler and Netta Verkler 8c. cents each.
Andrew Wilcox, $2.
Dora B. Park 5c.
E. B. Thompson, Mrs. M. E., M. C., Frank E., Fred C., Will and Luke Thompson, 25c. each.
Total, $5.75. Grand total, $631.55.

—A brother in Michigan, who has labored faithfully and with many prayers and tears for the redemption of the Reformed churches from the power of Satan in the lodge worships, writes as if it were a dark day for the truth. Let him and all who feel deeply burdened because of this evil, remember that out of the darkness arises great light in Christ who will certainly appear for the deliverance of his people. The letter reads:

"The church agitation here is very hot and bitter and too many Christian friends are foolish enough to follow the lead of self-seeking minister of the Gospel. If they followed Christ a little closer, and the teachings of his Holy Word, how united they would make war upon the works of darkness, and become a blessing to his church here below. It is useless to preach against secretism and allow secretists in intimate fellowship in the churches, and partake of the holy sacrament with them. Not unless they are debarred all around by all denominations will they make inquiry why we cannot allow them in fellowship with us. And not until then will the *Cynosure* reach its proper aim. May the Lord Jehovah bless it and its contributors and speed the day that the hoodwinks fall off the minds and understandings of the thousands and tens of thousands!"

Correspondence.

ACKNOWLEDGEMENT FROM ELDER RATHBUN.

CLARENCE, Iowa, Aug. 17, 1881.

EDITOR CYNOSURE, DEAR BRO.:—Enclosed find a list of those who have donated to me since my mobbing. The list does not include what has been sent through the National Association office, as that has already been reported. By request of some of the friends, I shall send a list to the *Wesleyan* of about forty dollars. The friends who have so generously contributed to me in this time of my affliction have my heartfelt thanks. My prayer is that God may richly reward them for their kindness.

I am able to ride out and visit; however, my stomach troubles me much, but I am trusting God to entirely heal me so that I may go to work again in this great reform.

J. Laird and friends, Wayne, Iowa, sent $17.25; J. N. Norris and friends of Birmingham, Iowa, $27.87; C. W. Lumry, Wheaton, Ill., $1; N. Bourne, Cedar Rapids, Iowa, $10; J. L. Barlow and friends of Willimantic, Conn; $13.57; Susan Bradford, Birmingham, Iowa, $1; M. A. Gault and friends of Blanchard, Iowa, $6 25; W. R. Morley, Brush Creek, Iowa, $10; J. Cassidy, $8, T. K. Bufkin and friends, Linnville, Iowa, $10.50; Charles Renana and friend, $3; Peter Howe, Winona, Ill., $25; J. L. Buckwalter and friends, Western, Iowa, $6 50; G. W. Allen, Wis., $5; T. K. Wilson, Ohio, $1. D. P. RATHBUN.

BLESSING FROM THE CYNOSURE IN CANADA.

[*Continued from Aug. 11.*]

In the next number of the *Bauernfreund* were published some statements on the subject of Freemasonry from the pen of the already known honorable Freemason. An answer to this was given to a friend, who in a private letter expressed his trouble and had asked if Freemasonry could and would exist long in future. I determined to give an explanation to this in our church paper. I first made some remarks with regard to the first writing, I told the author he should have proved instead of insulting me, that my statements on secrecy and secret societies and their antaganistic character in relation to Christianity were wrong. He had not done this, and as much as he had liberty to propagate secret societies, I possessed the same right and liberty to make resistance and warn against them. From the stand-point of Christianity it was my sacred duty to act in this way. With regard to the remark: "The stupid of the 19th century would erect me a monument if I could give Freemasonry a deadly blow—and sweep it out of our country," I replied that I knew very well what a derision this was, but I could in earnest assure him that the good people in the United States were going to erect a monument for another man, Captain W. Morgan, who had revealed the secrets of Freemasonry, but was found drowned some time later. By whom he was drowned, he would know perhaps.

Now in regard to his statements on Freemasonry. I offered a reward for any one who could prove me from the Bible that Solomon and Hiram had been grand masters of Freemasonry, as it was stated in this writing. But this he does not yet prove.

Then he tried to show that John the Baptist had been an Apprentice and Christ a Master Mason, being insolent in such a degree as to cite some of their own words from the Gospel as a proof. This was too much. From my answer to this I quote the following: "The old John the Baptist should have been an Apprentice of Freemasonry! How could it be possible to go so far? What might John the preacher of repentance say to this? He said unto the Pharisees and Sadducees: 'O generation of vipers, who hath warned you to flee from the wrath to come?' O Masonry, thou triest to throw sand in our eyes, but we know you very well! Christ said unto Scribes and Pharisees: 'Woe unto you, scribes and Pharisees, hypocrites! for you are like unto whited supulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.' If Christ walked among us yet and his eyes would rest upon these lines of the *Bauernfreund*, written from the hand of Mr. P., what would he have to say in reply?"

Then Mr. P. gave a long statement on the three pillars of Freemasonry, Wisdom, Strength and Beauty, besides many other matters less important. In reference to these three pillars I could by direction of Mr. E. Ronayne's "Master's Carpet" give such a good evidence that Masonry was of a pagan origin, that I entirely had overthrown my Masonic enemy.

I closed my controversy with the following: "Beloved brethren! who are bound with cords of Satan, tear to pieces your chains; your oaths never are binding. You have to obey God rather than man! The grand architect whom you worship is nothing (*ein Hirngespinnst*), the tradition from Hiram Abiff an imagination, and your whole system antagonistic to the word of God." Come out from it, as so many have done; you will never find any light in Freemasonry, but deep darkness. Bring forth therefore fruits meet for repentance. I know One, but only one, who can give you the most desired light; yes, my brethren, he yet will receive you. He it is, who came to save sinners."

This appeared in our paper on the first of May, and caused bad feelings in many persons, but many others were greatly pleased with and encouraged me to continue. From a Lutheran minister, for instance, I give the following: "Your controversy, written for people with gavel and trowel, has been very good. Your answer was exquisite. Continue and this will not be in vain."

But what was the reply of my Mr. Freemason to all this? Because it is an interesting case and shows the character of Freemasonry to some extent, I quote from his own lines: "I would show what spirit is in this learned man, if his article would not have been written in such a dogs-common manner, that I am ashamed to confess a Lutheran pastor could degrade himself so far, to make an attack on societies, who never injured him personally or opposed his functions. No, on the contrary they assisted him in every way and worked for his benefit and that of others. As long as the holy office does not become an handicraft or degenerate in papacy I do not oppose it, but if so, then it is time to destroy such handicraft and to set the proper persons in the open air. . . No, dear pastor, with such expressions you may stay at home, spend your time in studying Masonry, and if you find the philosopher's stone, make it known to your faithful sheep. Your citations from the Bible suit you as well as myself, you can take it in another way. The world will soon see the wolves, who go in sheep's clothing, recognize, and then lacerate them by dogs."

That is Masonry? You may say, you have brought these lines under the head: "Blessing from the *Cynosure*"; where is the blessing? Yes, to all my actions I have been stirred up by the *Cynosure*, and all this was a blessing to many, many persons. By such handwritings Freemasonry must defeat itself. But to complain I had that many of my brethren in Christ, who hold the holy office yet, were indifferent in this matter and nobody dared to lift up his voice publicly against secret societies. I was told by them, to work publicly against these would be of no consequence, the best way would be privately to persuade people to leave the secret orders, but not through the press and pulpit.

A. SCHULZ.

Begun on a Broad Basis.

THE NEW CHURCH MOVEMENT IN WASHINGTON, D. C.

Under the shadow of the National Museum building was laid yesterday the corner-stone of a church, which in point of architecture is to be its secular miniature. The Marine Band escorted the Grand Lodge of Masons from the Masonic Temple to the site, on Ninth street between B and C streets, of the new Tabernacle, being erected by the congregation of Rev. W. W. Hicks. They arrived at about 6:30 P. M., and found a goodly assemblage awaiting them. The Masonic ceremonies were performed under the leadership of the Most Worthy Grand Master Noble D. Larner. The Masonic choir and Marine Band furnished music at appropriate interludes. The following articles were enclosed in the stone: Incorporation of the society, history of the church and names of the members, names of the architect and construction committee, President, Vice-President and Cabinet of the United States and chief officers of the District government, daily and weekly newspapers of the city, programme of the day's proceedings, coins from one cent to one dollar, proceedings of the Grand Lodge, constitution and seal of the Grand Lodge.

Rev. Mr. Hicks, towards the close of the ceremonies, delivered a most remarkable address in which he indicated plainly the broad, liberal and independent basis upon which he hopes to build up the new church.—*Washington Post.*

What was begun, and who begun it, and what it was begun for seems a little hazy. Is this new church to be a sanctuary of the Marines and Military, is it to be Mosaic, Miltonic, or Masonic? Will the broad church be confined to lodgery, and make a business of bragging over their liberality? Just what the church is for and what the lodge is for seems a little dubious when mixed up in this way. Masonry itself claims to be a universal religion, and carries the Bible, the Koran, the Vedas and the Avestas on its trestle-board according to taste. Its Knights Templar profess to fight for Christianity and the "Holy Sepulchre," and its illuminati, cry out against Christ, "Crush the Wretch"! The Catholic church and the holiness Protestants say: "Down with devilish Masonry!" All sides have their traditions, their persecutionists and their martyrs. How is a common man to know which is which, and who is who? When one joins the church, does he join the Masons, and when joining the Masons is the church accepted, or is the reverse the case? Masonry and Christianity cannot both be true if; neither have anything but antiquity, numbers and mystery to support them, may not both be false? Who shall show us the right way? QUIZZICAL CRANK.

[This letter emphasizes the charge so often made by the *Cynosure*, that the devil makes grand use of the lodge in his war of hate against Christ to confuse and unsettle the minds of men, and get them to accept anything for religion, which does not require humility and a holy heart. Who should not rejoice for an open Bible wherein all his fiendish devices are revealed, and his dark plots laid open to the child of God. —*Ed. Cynosure.*]

Vermont in the Rebellion.

Previous to the war of the Rebellion there was not a community of the whole world that stood higher on the republican scale than Vermont. We do not mean on the scale of the Republican party, but on the scale of a real republican people.

During the war of the Rebellion no politician of Vermont ever raised his voice, so far as we know, to insist that negroes should be recognized as soldiers. The smoke of the first rebel powder against Fort Sumter should have hardly cleared away from the cannon's mouth before Vermont should have claimed that negroes should be recognized as men, as citizens of the Republic, and should be employed as soldiers.

The timely employment of negroes as soldiers would have taken away from the rebels laborers who were raising corn and bacon for them; it would have undermined the rebel power; it would have saved the poor, stony State of Vermont from millions of dollars paid for bounties to worthless recruits; it would have freed the pension-list from millions of dollars paid annually to men who do not deserve pensions; it would have tended to save the country from an immense debt, which the farmers of Vermont are now enslaved in helping to pay, and above all, it would have properly asserted the republican principles always held by the State.

Why did not Vermont politicians insist on negro regiments being raised instead of paying, as it is said, five or six millions of dollars in bounties for recruits? Why does a Vermont Senator now laud an "ex-rebel Brigadier" who, it is charged, repudiates debt and is destroying the Republican party of his State?

Reader, Vermont religion, Vermont society, and Vermont politics during the last twenty-five years have been under the direction of the Masonic lodge. VERMONTER.

An Awful Future State.

PONTIAC, Mich.

Pontiac is doubly afflicted—afflicted first by a suicide; and then by such a monstrosity as a Masonic funeral. A drunken man who often had the delirium tremens blew his own brains out with a pistol the other Sunday morning. He was buried with Masonic honors. The M. E. minister officiated. Nothing was said about intemperance or any other sin. No one was warned. Not a word was said about a change of heart. The text was, "Jesus wept." The preacher talked only about sympathy and charity. They sang, "Gathering home, one by one." The Masons conducted the funeral in the usual way.

I went to some of the leading Masons and asked them where and what the lodge on high was. They said they could not tell.

I then wrote a letter to the Masonic minister in question and asked him where and what the lodge on high was. I reminded him that Mohammedans, pagans, savages, Turks, Jews, Universalists, spiritualists, whisky-sellers, drunkards, murderers, Christians and preachers, as Masons, all professed that their future destination was the lodge on high. Did he believe that he would spend eternity with such characters? Did he believe that saints would go to such a place? Was he willing to take the position publicly, as he seemed at the funeral to do, that when he died he would go to the place called by Masons, the lodge on high? Would not the lodge on high prove to be the lake of fire? Were not unfaithful, infidel preachers the greatest curse to the community? Money-loving, flesh-pleasing, time-serving, God-dishonoring, Christ-rejecting preachers would surely have their reward.

I must venture the statement that if the lodge were deprived of the support it derives from the church, it would be fatally weakened. What must be the state of the church when it forms such alliances and refuses to reform? What must be the character of a minister in the church when he can publicly form a confederacy with the open enemies of the cross? At such a time indifference or silence is a crime.

A. H. SPRINGSTEIN.

Educational.

Ex-Minister White will soon return from Berlin and resume the presidency of Cornell College. The disastrous career of the Cornell crew abroad shows that his services are badly needed at that institution of rowing.—*Chicago Times.*

The increase of myopia (near sightedness) in the French schools has been such as to lead to the appointment of a Commission to consider the causes and recommend a remedy.

Mr. W. H. Vanderbilt offers to give two-thirds of the amount necessary to build and equip a college for women at Nashville, provided the other one-third is forthcoming from Nashville.

A Roman Catholic paper says, that had the church retained all her children, there should now be in the United States from 20,000,000 to 25,000,000 members of that church, whereas there are now less than 7,000,000. It attributes the great loss to the influence of the public schools. This, doubtless, explains why Roman Catholics are the bitter enemies of the public school system.

Thousands of young men and women are now busily preparing to enter, or to return to college study. It will instruct and interest them to read how like to the self-sacrifice many American youth yet practice to gain the precious boon of knowledge were the early efforts of Thomas Carlyle. Froude, his biographer, thus describes the Scotch universities in the early part of this century, in a sketch of Carlyle's early life:

"To English ears university life suggests splendid buildings, luxurious rooms, rich endowments as the reward of successful industry; the students as young men between nineteen and twenty-three with handsome allowances, spending each of them on an average double the largest income which James Carlyle had earned in any year of his life. Universities north of the Tweed had in those days no money prizes to offer, no fellowships and scholarships, nothing at all but an education and a discipline in poverty and self-denial. The lads who went to them were the children, for the most part, of parents as poor as Carlyle's father. They knew at what a cost the expense of sending them to college, relatively small as it was, could be afforded; and they went with the fixed purpose of making the very utmost of their time. Five months only of each year could they remain in their classes; for the rest of it they taught pupils themselves or worked on the farm at home to pay for their own learning.

"Each student, as a rule, was the most promising member of the family to which he belonged, and extraordinary confidence was placed in them. They were sent to Edinburgh, Glasgow, or wherever it might be, when they were mere boys of fourteen. They had no one to look after them either on their journey or when they came to the end. They walked from their homes, being unable to pay for coach-hire. They entered their own names at the college. They found their own humble lodgings, and were left entirely to their own capacity for self-conduct. The carriers brought them oatmeal, potatoes and salt butter from the home farm, with a few eggs occasionally as a luxury. With their thrifty habits they required no other food. In the return cart their linen went back to their mothers to be washed and mended. Poverty protected them from temptations to vicious amusements. They formed their economical friendships; they shared their breakfasts and their thoughts, and had their clubs for conversation or discussion. When term was over they walked home in parties, each district having its little knot belonging to it; and, known along the roads as University scholars, they were assured of entertainment on the way.

"As a training in self-dependence no better education could have been found in these islands. If the teaching had been as good as the disci

pline of character, the Scotch universities might have competed with the world. The teaching was the weak part. There were no funds, either in the colleges or with the students, to provide personal instruction as at Oxford and Cambridge. The professors were individually excellent, but they had to teach large classes, and had no leisure to attend particularly to this or that promising pupil. The universities were opportunities to boys who were able to take advantage of them, and that was all."

Temperance Reading.

THE TOBACCO CURSE.

There is no denying the truth of the statement that the victims of this habit are very often neglecters of the house of God. And I account for this from the fact that the poisonous drug stupefies the conscience, leaving persons with little or no desire to attend upon the ordinances of God's grace. Their love for the filthy weed, which decency forbids their using in the sanctuary, is so great that they are unwilling to refrain from its use during the usual time of divine service. They therefore stay away from religious meetings that they may chew and smoke and spit without restraint or interruption. And very many of these I see visiting saloons where loafers and Sabbath-breakers are wont to resort. Their tobacco is verily the idol to which they are joined. And yet, strange as it may seem, I have seen Christian men go into the house of God with this vile idol in their mouths!

The continued use of tobacco, as well as the use of strong drink, is, I fear, to-day excluding many souls from the kingdom of glory, for they are twin stimulants, and are both used for the same purpose—*stimulation.* "Drunkards shall not inherit the kingdom of God," no matter whether they become such through the influence of spirituous liquors or narcotics.

It has been found on examination of church statistics that there is an excess of female members over males of two to one. Some churches have three to six members of the former to one of the latter. I knew one church in Kentucky where the members were all females but one. How can we account for this fact? Are females any better by nature than males? Now, perhaps I am justified in saying that at the present time two-thirds, or even three-fourths, of the males in this country use tobacco. Females none, comparatively. It is reasonable, therefore, to infer that a much larger proportion of females, not being under the influence of this powerful narcotic, are more susceptible of religious impressions, attend more constantly on the means of grace at the house of God and thus are more numerously brought into the kingdom of Christ. This, I believe, is one of the ways in which we may account for the large excess of female members.

Again, if we look carefully into the churches we will find that their most spiritual and active members, laboring for Christ and the salvation of others, are not those who chew and smoke tobacco, but those who do not. This is the result of my observation for the past forty years. Under all these circumstances I think it must be admitted by every candid, intelligent mind that the common use of tobacco, by chewing, smoking or snuffing, is very injurious to the spiritual as well as to the physical and intellectual well-being of my fellow-men, and very especially of young men and boys. Therefore it is my duty, and the duty of all ministers of the Gospel, and the duty of parents, Christians, philanthropists and editors, to array themselves against this evil which is coming in upon us like a flood, that we may save the young men, who are the strength and glory of our country. I am pleased to find that patriots and Christians are beginning to waken up to the danger that threatens us from the rapid increase of this evil habit.

Secretary Lincoln has directed that the cadets at West Point shall totally abstain from the use of tobacco. Here is acknowledgment on the part of our government of the pernicious effects of the tobacco habit. The subject of tobacco was brought before the Synod of the Reformed Presbyterian church, O. S., at its last meeting, and also before the Assembly of the Cumberland Presbyterian church, asking for some action against the evil habit. And for years past the use of tobacco has been prohibited in the churches of the Sandwich Islands.

In the last number of the *Missionary Herald* I find the following from a missionary of the Micronesian Group: "The next morning we take up our work of organizing the new church. We are ashore at an early hour, for a large day's work is before us. The candidates are closely examined; they understand what they are about, answering intelligently our questions. In one point do we do wrong? All through these islands tobacco and the pipe have been laid aside; shall we here organize a church with this habit allowed to work evil all through the field? Six cling to the habit, and they are asked to wait till another time, when they see the evil of this matter as the others do. The twenty-four are accepted and baptized, and two deacons ordained to their work. So a new church has been planted here."—*United Presbyterian.*

Experience of Saving Grace.

I am saved from tobacco, praise God! I was a slave to it for many years, but when I sought religion I gave it up. I was still selling tobacco and saw no wrong in it, but as I walked in the light, the Spirit showed me that if it was wrong for me to use it, it was wrong to sell it to others; and, that if it was a sin for me to indulge in a filthy habit, it was sinful to do the devil's work by encouraging others to sin in its use.

Satan presented every argument to my mind in favor of its sale. "Did not God create it and pronounce it good, and did he not design that it should be used?" "Did not great and good men use it, and was it not a legitimate business?" "People would call me crazy if I gave up the sale of it, and my other business be greatly injured," etc. But I felt condemned in spite of all these reasonings, and I asked God to make it plain to me, and he gave me this word: "Offer the sacrifices of righteousness and put your trust in the Lord." Psa. 4: 5. Then I saw that he would take take care of me and my business, and that it was for me to do right if others did not.

Oh what a struggle I had, but God helped me to a decision. I took the tobacco from the shelves, and such as was not paid for I returned to the manufacturers—giving them my reasons—and the rest, with all the pipes, pouches, cigars, etc., I put in the stove and burned with fire. In this I was greatly blessed of God. Reproach came, and people called me a fool and a fanatic, but my sky was clear, and I had better understanding of the way of life. My soul is sanctified by faith, the love of sin and the world is gone, the appetite for tobacco destroyed; and I have found that it is profitable to obey God at any cost. I believe no man can honor him by using, or by selling, tobacco in any form, to gratify a depraved appetite.—*J. E. Bristol in Pure Religion.*

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The Christian Cynosure.

CHICAGO, THURSDAY, AUG. 25, 1881.

EDITORIAL CORRESPONDENCE.

The Salt of the Earth—New Hampshire and her Testifying People—Grand Chaplain Quint in Politics and as College Arbitrator—Sam'l D. Greene -- Charles Francis Adams.

NEW MARKET, N. H., Aug. 10, '81.

DEAR CYNOSURE:—I have run up here from Boston to call on our friend, Elder S. C. Kimball; and my visit is justifying the remark of the Vice-president of Wheaton College, when yet a youth and saddened by the ceaseless, bitter, and universal hatred which our reform meets from religious worldlings: "Well, father, this cause affords one consolation; it brings us to be acquainted with the best men and women on earth." I am verifying Prof. Blanchard's observation by my visit here in New Market.

I see not how the name *Verd Monte*, Green Mountains, ever came to be limited by the Connecticut river on the east. I am here amid farms gushing with clear, sweet mountain rills pouring through green alleys, cut by themselves under leafy coverings, to the sea-brine only a few hundred rods away. Who shall say that their crystal freshness does not modify a little at least, the great brackish briny ocean. And who shall say that the clear ringing testimony of these excellent people, whose climate keeps them cool, and who have inherited their principles and intelligence from the Puritans, "of whom the world was not worthy." Who shall say that the truths they are teaching are not already modifying the great, noisy, swelling tumult of life, which like the sea has its monsters?

BROOKLINE, Mass., Aug. 11th.

The inexorable locomotive, which like time and tide, waits for no man, cut off my letter abruptly, and brought me to this beautiful suburb of Boston, to the bosom of an interesting family, amid agreeable surroundings, in which wealth has supplemented nature by art.

I must take up the thread of my discourse where I yesterday dropped it.

I learn that "Grand Chaplain," Dr. A. H. Quint, having dropped his Massachusetts' pastorate, has backslidden into the New Hampshire Legislature as a Republican, having voted for Democrats through our national agony down to Buchanan. I think his step out of the pastorate a wise one. The doctrine of Dexter and himself has always been that ministers are ministers only while they preach. We shall see whether Western Congregationalists will continue his support as dictator of their "National Council," or whether they will throw him wholly on the liberality of the lodge, with which they now unite in paying him as their representative to the world, as their Grand Chaplain and associate of Ben Butler of 32 degrees.

Dr. Quint has just issued a long, Masonic report on the "unpleasantness" at Dartmouth College, of which he is trustee, and appointed on the Committee on the case. The report was issued August 4th, in the Concord *Independent Statesman*, is characteristic of the lodge, that is, advocates both sides and says nothing definite; but chiefly be-praises President Bartlett, who, with such a champion has probably forgotten his resolution adopted by the Illinois Congregational Association at Ottawa, 1867; in which he affirmed "Freemasonry" to be "in its nature hostile to good government and the Christian religion."

A young man came to me in the cars, who is going to Chicago for business. He has joined the lodge and left the church of his mother, like the thousands of young men now being lured into the lodge by such examples as the Rev. Dr. Quints and other Masonic trustees of Dartmouth College, who are half brothers in the church and whole brothers in the lodge. How many thousands are now pining in secret, and cursing the day when they were swindled by the lying promises and hopes held out by the lodge, yet cling to it, as girls to their seducers, because they see no way out without carrying the blinding and bewildering curse and dishonor which the lodge would fasten upon them; or, worse still, blinded and bewitched by its sorcery, believe the lie of a Christless religion, till they go to the dead, and are lost forever.

On my way here I called on Hon. Samuel D. Greene, now in his 94th year. His faithful wife, who has been his ministering angel, hovers still about him in his last sickness, and bears his infirmities now falling thick and fearful on his venerable head. I wish there could be a weekly allowance, though but small, provided for this man to whom our cause owes so much, and whose poverty crowns his life of suffering and persecution with thorns. If I was not myself a but partially recovered invalid, I would stop and see that the authorities of Chelsea, or the church to which his life has been an ornament, should supply the little which he needs while passing down to the Jordan. I am thankful that something has been sent him from Chicago.

I went yesterday morning with Dr. Milligan of Pittsburg to see Charles Francis Adams, hoping to find him at his town residence, but learned that he is in Quincy. As he and Salmon P. Chase founded the Republican party in 1848, and as the world hates the doctor who cures it of a hateful disease, Mr. Adams has been scured by neglect, and is thought to be proud and frigid. But he is not. The blood of his father and his grand-father, both patriot Presidents of the United States, runs steadily in his veins; and he would have been much more in the service of the country, but for the malignant hatred of the lodge. I shall try and see him at Quincy to-morrow. J. B.

The National Meeting, Shall it be in Cooper Institute?—The Anti-Slavery Reform in '48—The Nations are Waking.

AMHERST, Mass., Aug. 17, '81.

DEAR CYNOSURE:—I am dropped here for six or eight hours on my way up to see Mr. Moody and his associates at Northfield, and, having called on President Seelye and found that he is out of town, I use the delay to converse with the readers of the *Cynosure*.

Prof. Kimball of New Hampshire, Messrs. Cheever and Pratt of Worcester, and Messrs. Conant and Barlow of Willimantic, Conn., all, with one voice, say, "By all means hold the next national meeting in the Cooper Union Hall, New York, provided the thing is practicable;" and all think if Charles Francis Adams, Sr., will deliver, or even *write* us a speech for the occasion, that will make the meeting a success. Mr. Adams has the subject under consideration and has promised to write me his determination; and I am not without hope, though he was graduated seven years before I was, and pleads the weight of years, and that he thinks has "done my share of life's work," against the undertaking. Mr. Adams lacks neither convictions nor courage for the work. When he spoke in Buffalo, 1848, in aid of the political movement against the slave power, that discussion was about where the anti-secret discussion is now. The *Emancipator*, Mr. Rogers' New Hampshire *Herald of Freedom*, Dr. Bailey's *National Era* and Mr. Eastman's Chicago *Citizen*, not counting Mr. Garrison's *Liberator*, which discountenanced voting but led the van of anti-slavery thought—these were about all the prints which advocated abolition when Mr. Adams spoke and S. P. Chase wrote his platform at Buffalo. We have now Mr. Kimball's *Witness* in New Hampshire, the Chambersburg paper in Pennsylvania, Mr. Needel's *American Freeman* in Missouri, besides our *Cynosure* whose light is steady in all weathers, and the old denominational papers whose light beams out anew by the oil imparted to them from the new wells.

But besides this, on the other side of the water, they have learned as we have. The prime minister of the globe-embracing British Empire, has told them that "SECRET SOCIETIES LAUGH AT GOVERNMENTS," and the assassin oaths of Freemasonry, reduced to practice in Europe, are vaunted in this country till our torpid government at Washington which the murder and treason of the Ku Klux could scarcely arouse, has taken the alarm, and begins to see that men who play murder in night lodges will soon come to practice it in earnest by day.

New England people like their climate are cool, but like their water-brooks they are also clear, and though ministers, churches and individuals hate to be singular, and dread the vague terrors inspired by the lodge, the time is near when their minds are made up that they will "set their feet down."

Yours in haste, J. B.

—We had the pleasure of forwarding to Bro. A. D. Zaraphonithes of Andros, Greece, a remittance of $40, raised by the Lawn Ridge, Ill., church. The Ladies Missionary Society contributed $28 and the children's Mission Band $12, a noble example to Sabbath school children everywhere. To this was added a small amount previously acknowledged as having been received by the N. C. A. Secretary. Any other contributions from Bro. Zaraphonithes' friends to help him in his work among the Ægean islands will be cheerfully forwarded.

—We have scarcely heard a word from Elder Browne since he went to Kentucky. This comes not, however, from his inclination but his necessity. Mrs. Browne writes that the school-teacher whom they expected has not yet made her appearance. Their school now numbers fifty-two. Elder B. preaches half the time at Camp Nelson and spends two Sabbaths each month in Bracken and Lewis counties on the Ohio river east of Cincinnati. His time is thus fully occupied, for beside school and preaching he is general adviser and friend of the people. Sister B. writes that if any one has any of the Lord's money to invest, Camp Nelson is a good place to do it and secure a high rate of interest. Don't forget this, brethren, you who have wealth and live in comparative ease.

—Bro. Hinman is aiding the Wisconsin brethren in the preparation for their State meeting at Baraboo Sept. 13 to 15. He preached in Bro. Warner's (Wesleyan) and the Methodist Episcopal churches on Sabbath the 14th, and last week had planned a trip to Ironton, Eau Claire and Menomonie.

—Rev. W. W. Ames, who has been in northern Texas for over a year for the recovery of his health, has returned to Wisconsin. He expects to send his son to Wheaton College next month.

—There are 471 secret lodges in this city according to the directory, or one for about every 1100 men, women and children. If the members of each organization were connected with no other it would require nearly every available man in the city to keep them up. As it is, however, if a man gets his head into one lodge noose it takes several more about legs and arms to hold him, so that few lodges are not chiefly or altogether made up of men who belong to from one to a dozen other organizations.

—An error occurred in the report of receipts at the National Association office last week. "A lady in Michigan" sent $1.00 to S. D. Greene instead of $1 50 as the types had it.

—Whitcher, the Masonic book thief of Providence, Rhode Island, was fined $20 and costs, and the reports generously state that there the matter will drop. His stealings amounted to hundreds of dollars.

—We have read with deep interest Elder Austin's personal defense against the charges and insinuations of lodge men in the Baptist churches of Indiana. The fair-minded editor of the Lagrange *Standard*, in whose columns some of the attacks appeared, opened them for the reply, although against the protest of members of the Baptist church of Lima. So far as we can learn the whole affair is a malicious attack of the lodge which professes to make much of the slanderous ex-parte council held three years ago in Burlington and whose presiding genius was a Freemason.

The Work of the N. C. A. in the South.

There are crises in the affairs of the world on which depend the most stupendous consequences. Unlike the returning tide they never recur, and it is only when taken at the flood, that they lead to beneficent results. The religious world had reached such a crisis when Luther nailed his theses to the church door in Wittemberg. Such were the occasions for the Declaration of American Independence, the issuing of the Emancipation Proclamation and such a crisis in the work of the National Christian Association is presented by the *open door for work in the South*. Time and tide wait for no man, and the opportunity of reaching and saving the five millions of freedmen from the corrupting power of false religion and spurious republicanism will go with the ebbing moments, unless it is improved. They have not yet been wholly corrupted by lodge influences. There is a reaction against the incoming flood of secret orders. They have faith in the Christianity of those who brave the ostracism of Southern society for the sake of their improvement, and they are willing to hear. We meet no mob violence from the negro. He will give us a patient hearing and treat us with respectful consideration. More than twenty colleges established for the higher education of the colored people, are mainly in sympathy with us. They are the centers of intellectual and moral power. They are so many open doors to the hearts of people. It is given to us to educate the educators of the people in the principles of our reform, and to save them from the moral leprosy that has spread through the nation. Society in the South is still in its forming stage. Social and religious reconstruction will take the shape of the hand that forms it. If moulded by the power of true Christianity it will bless the nation, and the freedmen will become a most important element in the conservation of American institutions. If we suffer them to be thoroughly poisoned by the spawning myriads of secret orders, they will become the powerful engine of evil which divine vengeance may use for our destruction. We must enter this door and do our work quickly and well or our opportunity is lost forever.

H. H. Hinman.

The National Christian Association.

Let Christian Women Have a Recognized Part in its Work.

I believe the National Christian Association to be composed of the most self-sacrificing Christian men of our nation. I believe also that ladies of talent, ability and Christian character, might, by their sympathy, their prayers and co-operation in woman's sphere, be a help in carrying forward the work of reform, and as the object of this Association is to correct the errors of the times, and Christianize the nation, I can see no *good* reason why ladies should not be admitted as members of that body. They might feel a greater responsibility upon themselves for being thus associated; and so give themselves to more earnest labor and prayer for the downfall of Satan's kingdom. I hope there will not cease to be earnest co-operation in this field of reform work until all the oath-bound secret organizations which work so much ruin in the church and in the world, shall become a thing of the past, and their votaries become the followers of Christ. Yours for reform,

Mrs E. S. Sutphen.

Books and Magazines.

Rev. W. M. Love has just prepared a "History of the Troubles among the Baptist Churches of Tebo and Orange Associations" Missouri. It should hardly bear so discouraging a title. Story of a Good Battle for Christ and Truth, would be better, for such it is on the part of Bro. Love and his associates in the Baptist churches of Henry and St. Clair counties. The lodge has pressed heavily upon them, but grace has been given them to stand, and whatever seeming advantages have been gained have been by such fraud and treachery as is taught in the Masonic lodge. Bro. Love proposes as soon as 500 subscribers are obtained to issue a work on Freemasonry, which will be valuable for circulation among the Missouri churches. Let his hands be strengthened in this good work.

—The Advance Publishing Company of this city have issued a small pamphlet entitled "An Epistle to Paul" by J. B. T. Marsh, a former editor of the *Advance*. The four chapters take up the subject of tobacco-using quite thoroughly. The expensiveness, hurtfulness, offensiveness, selfishness, tyranny, vulgarity and moral danger of the tobacco habit is discussed and proved, and we only need a page or two on its sinfulness to make the argument complete. A correspondent of the *Advance* explains how all this train of evils naturally and logically follows the use of tobacco, thus: "The use of narcotics and stimulants dulls the moral sense; and all the rest follows of course." The tract is but five cents per copy and is worth a wide circulation.

—The contents of the *North American Review* for September are "The Church, the State and the School," "Natural Ethics," "The Monroe Declaration," "Taxation of Church Property," "Jewish Ostracism in America," "Decay of New England Thought," "Ghost Seeing" and "Factitious History." The articles on the Monroe doctrine and the last named will probably be read with most general interest. In the former the credit of formulating that cardinal doctrine of American politics is given to John Quincy Adams. This able statesman and diplomatist was assisted greatly by the Hon. Richard Rush, who was at the time our representative in Great Britain. The last is a rebuke to the effort to falsify the history of the late rebellion, more especially that of Jeff. Davis, whose villainy is as clumsily covered by his late book as his person was by his wife's skirts when he was captured. There is a tendency in the *Review* to give infidelity a far greater share of its space than its advocates deserve. Such an article is "Natural Ethics," which is simply an attack on Christianity without the excuse of Ingersoll's eloquence.

—Father Curci's new book, condemned by the Inquisition, has had a sale of 7,000 copies. It treats of the decay of the church and of religion in Italy, condemns the attempt to restore the temporal power of the Papacy and counsels the church to adapt itself to the life of the times.

—An effort is making in Boston to raise a fund of $75,000 for the printing of books for the blind. A gentleman of Charlestown has given a thousand dollars toward it, and about one-third of the sum desired has been secured. No object could appeal more strongly to every sympathetic heart. To fill up this fund is one way of giving eyes to the blind.

—During the past season Mr. Needham, whose advertisement appears elsewhere, has considerably enlarged his business of gathering and preparing red clover blossoms for a household remedy. He employed for nearly a month in the best of the season 700 pickers in the clover fields. To attend them were 30 men and many teams, and vast quantities of wood were consumed, for the clover heads are dried by artificial heat to secure the best results. The business has grown wonderfully, so that physicians from distant countries are sending here for this simple remedy, and Mr. Needham has the great satisfaction of knowing that the distresses of hundreds are being relieved as daily testimonials show.

Notices.

Wisconsin.

To the friends of Christian reform in Wisconsin:- After consultation it has been resolved to call the Annual Convention of the State Christian Association Opposed to Secret Societies at Baraboo on Tuesday, Wednesday and Thursday, Sept, 13th, 14th and 15th; to commence at 7 P. M. The striking down of a Christian minister in an adjoining State and the shameless acquittal of his assailant after the mockery of a trial, together with the persecution of another minister under the forms of law in our National capital, in each case for the exercise of the right of free speech, shows how seriously our rights are endangered by the malign power of Freemasonry.

It is earnestly hoped that the friends of good government and true Christianity will rally to our annual gathering and make their protest widely and permanently felt against the powers of darkness. It is expected that several able speakers and degree-workers will be present, and that entertainment will be provided for those from abroad.

Isaac Bancroft, Pres.

Iowa.

The annual meeting of the State Christian Association of Iowa, opposed to secret societies, is hereby called to meet at Marion, Linn county, Iowa, Tuesday, August 30th, at 7 P. M. Marion is easy of access, being a short distance from Cedar Rapids on the railroad to Dubuque. All churches, associations and neighborhoods are requested to send delegates. Individuals are invited to come and take part in the work of the convention. Interesting and instructive addresses may be expected. Come ye who walk in the light and love it. Come in the name of the Master. Come with earnest prayer that God's blessing may attend the labors of the convention.

J. M. Kent, President.
C. D. Trumbull, Cor. Sec'y.

Indiana.

The 10th meeting of the State Christian Association of Indiana, opposed to organized secretism, will be held at New London, Howard Co., on the 27th, 28th and 29th of September, opening on the 27th at 7 P. M. The annual address will be delivered by Rev. Halleck Floyd of Dublin; other speakers will be present to assist in the meeting. Thomas Lowe of Michigan, will be there to work the degrees of Masonry. Friends, in the northern part of the State can get to this meeting easily and cheaply by rail via. Kokomo to Russiaville, one and half miles from New London, or from Kokomo by hack over a smooth pike for 25c., or you can be met by friends at either place. Come in the spirit of Him who guides us. As there will be two meetings this fall similar in kind and identical in purpose, due notice of the other, as to time and place, will soon be given.

S. L. Cook.

Among the Freedmen.—Bro. R. Faurot, who left his work in Michigan last winter for a mission work for the Disciple churches among the freedmen of Mississippi, writes us from Jackson. We hope to hear more often of God's dealing with him and victories through him in the future. He writes:

Oftimes have I resolved to write since it was decided that we should remain in the "mission among the freedmen," but have found it easy to procrastinate, under the pressure of duties, much correspondence, *heat*, insects, etc. Among the many and terrible obstacles in the way of the deliverance of this people, I find the stalwart form of secrecy. Like "giant Grim," club in hand, seated at the mouth of his den, surrounded by the bones of the slain, challenging all who pass that way, black and white; especially showing his teeth to those who dare speak of deliverance. But despite I have wrought a few wonderful deliverances and hope still to do so. Bro. Hinman, remember my address; enquire at Tougaloo for me.

Yours "for the war."

Home Circle.

From Cross to Crown.

BY MRS. O. J. SWAINE.

Only a shadow and sunbeam
Lies between cross and crown;
Then bear the cross, my brother,
Though the world may scoff and frown.

For a night the sackcloth of sorrow
And the crown of thorns are ours;
But in the eternal morning
White robes, and immortal flowers.

Though the way be shadow-darkened,
And the sky hath not a star,
Thou canst see the golden harvest
And how few the laborers are.

It is only from midnight to morning,
'Tis only from cross to crown,
Ere the stormy night is ended,
And the burdens all laid down.

Only to toil-weary mortals
Can the sweetness of rest be given,
Then bear the cross, my sister,
And wear the crown in heaven.

After Harvest.

There had been a large ingathering of souls. One after another they came, and the little church was happy. There was hardly a family in the congregation but furnished one or more to the membership. The child, the youth, the middle-aged, the old—from every condition in life they came.

But there was John B. He was an honest, good-natured farmer, who every Sabbath morning drove up to church, bringing his wife and children with him. Often had we talked with him, and he never seemed wearied or vexed with our importunity. He evidently thought it was all right, and indeed was pleased with our pastoral visits and our personal solicitations. Yet he always had some excuse to plead for his religious procrastination.

One day the pastor was driving along, and saw Mr. B. in the field near the road. It was harvest-time. Very cordially he greeted the minister, and after a moment of general conversation the question was asked, "Don't you think the time has come for you to begin to serve the Lord?"

"I suppose it has, but I am too busy to begin now."

"You have often said this before, and I fear the period you seek will never come."

Very thoughtful was John B. He leaned upon the fence, and for a moment was silent. He then looked up into the face of the pastor, and said, "After the harvest I will attend to this matter."

Years have passed away since that decision was made and expressed. That harvest was succeeded by many others. The pastor left that church, and others equally faithful succeeded him. Again and again has that man been urged to repent and believe. Old age has been creeping upon him, and infirmities have joined their voices to that of the preacher. Yet the procrastinator is still waiting, and probably will wait until he hears the words, "Too late!"

Why will men thus treat the Lord? Very kindly he invites them to his service. They know it is their duty and privilege to comply. They need no argument. But something stands in the way. In the case of many of our honest, church-going men the excuse for deferring this most important duty very frequently is business. "Wait until after harvest." But after harvest comes some other work. Thus season succeeds season, and year follows year, and by-and-by, it may be very suddenly, they pass away and leave no sign of repentance and faith behind to cheer their sorrowing friends.

There is one great lesson which pastors and parents and Sabbath-school teachers should learn from this very common incident: Bring the children early to Christ. They are not likely to plead business as an excuse for not attending to Christian duty. They are easily influenced. The strength of the future church is in the children of today, and others who shall follow them, and who in early life consecrate themselves to holy service.

Our observation shows that only a few in mature life begin to serve God, and that such are very dwarfish Christians. Therefore let us at once turn to the young, and with all our energy try to rescue them from Satan and bring them to God.—*Am. Messenger.*

Not my Business.

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed, he said:

"Gentlemen, it is not my business."

A few days after, his wife and two daughters were coming home in the lightning express. In his grand carriage, with liveried attendants, he rode to the depot, thinking of his splendid business, and planning for the morrow. Hark! did some one say "Accident?" There are twenty-five railroads centering in St. Louis. If there has been an accident it is not likely it has happened on the——and Mississippi railroad. Yet it troubles him. "It is his business" now. The horses are stopped on the instant, and upon inquiring he finds it has occurred twenty-five miles distant, on the ——and Mississippi. He telegraphs to the superintendent:

"I will give you five hundred dollars for an extra engine."

The answer flashes back, "No."

"I will give you one thousand dollars for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow the man paced the station to and fro. That is his business now. In half an hour perhaps, which seemed to him half a century, the train arrived. He hurried towards it, and in the tender found the mangled and lifeless remains of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky which was drank fifty miles away, by a railroad employe, was the cause of the catastrophe.

Who dares say of this tremendous question, "It is not my business"? —*Selected.*

The Peace of God.

The peace of God keeping our hearts in Christ Jesus—that is a glorious state! But it is not only a burying of self in God; it is a turning to Jesus, and so the foundation of peace is faith in him. In as far as we abide in and with Christ, we have this peace. It is a calm and gentle clinging to Christ a believing apprehension of his communion, which becomes the means of keeping this peace of the soul in God. Thus the growth of the Christian is involved in it. While we rest in this divine peace can anything disturb us? Not while our self-renunciation is complete, so that we care for nothing more, and give up everything, only remaining constantly in the enjoyment of the grace and love of Jesus. And because everything earthly brings us into darkness and confusion, and would disturb this peace, we must hold fast by the Invisible, and have in all things to do with Jesus in loving communion. Jesus sits at the right hand of God. He has sent his Spirit to lead us into the holiest. We have received him, and have thus the seal of forgiveness of sins, and henceforth belong to God, and have a right to this Invisible and Heavenly. We must now, therefore, assert our right to live in the Spirit, because we have been transferred to a heavenly element, and thus enjoy the condition that has been opened up for us. It is a great art constantly to live by Faith—so to hold fast by the Invisible that we never lose the thread of it through any thoughts or inclinations that would lead us back to the earthly. It is as if we were in a land where a foreign language is spoken. We are only passing through, and it matters not to us: we don't belong to it. Only we have to exercise constant watchfulness over what goes in and out of the soul, and, as if in a fortress, shut the door against all that would destroy our enjoyment of Jesus, without reasoning or making much ado about it. Thus we put on the mind of Christ, his divine light rises in our hearts, and his Spirit really dwells within us.—*Steinhofer's Fragments, A. D. 1731-2.*

—The imperial surgeon of the Russian service, Sir James Willie, at St. Petersburg, says that there were three times as many cases of sickness on the shaded side of the military barracks as on the sunny side, though the air, food and discipline were the same.

Family Worship.

Testimonies come to us from time to time concerning the great importance of the daily worship of God in the home, and by the whole household. Venerable men and women, looking back from near the end of their lives, and over a long period of years, bear witness to the value of this observance, and to the strength and comfort they have drawn from it in all their domestic experiences. And the children in their turn are able to testify not less strongly to the preciousness of the memories and associations that gather about this family service. And indeed it would be certain, apart from all testimony that there ought to be such daily worship in every home; and that in a Christian home it must be a special occasion of sacredness and blessing.

There are in every household common interests and obligations which call for united recognition and acknowledgment before God. There are daily mercies for which thanksgiving is to be offered. There is the daily meeting together of the wants and the trials, whatever they may be, of the earthly life; and there is occasion for prayer together for counsel and grace and strength. There is a sharing together also of the most intimate kind, or there may be, and ought to be, in all the earliest and innermost preparations that are made for the life to come; and these preparations require the daily coming together before God. There can be no great power of Christian feeling or purpose in a home that does not seek to find for itself this utterance in united prayer. There is nothing of good in a home that does not call to household prayer, and that is not strengthened by it; and there is nothing of evil which such prayers will not help to shut out or to remove.—*Selected.*

A Costly Scoffer.

The *Covenant* reminds Col. I——, who tauntingly says that "the preachers in the United States cost us $12,000,000 every year," that the lawyers in this country cost the people about $70,000,000 and the criminals $40,000,000, and that the liquor bill amounts to about $60,000,000. According to this there are some things that cost a good deal more than the preachers, among which is the legal profession of which Col. I—— is a member.

And moreover, many a faithful ministers of Christ would be glad to exchange his entire earthly recompense for a whole year of preaching, praying, traveling, toiling, visiting the sick, and striving to make men better, for the $250 which this very same colonel is said to receive for a single evening spent in misrepresenting and blackguarding Moses and the Bible. As long as infidelity pays like that there will be plenty of men more than willing to proclaim it, and as long as men love sin rather than righteousness there will be enough to believe it.—*Safeguard.*

Childrens' Corner.

That is the Way, Sir.

Master Harry Blagden was on his way from school one day, with two of his companions, when as they turned the corner, they spied an old man leaning against the fence as if wearied and perplexed about something.

"Halloo, old daddy," shouted Will Richards; "lost anything? Stand there a while, and it'll come to you, I guess."

"I'll bet he had a big drunk last night, and has been sleeping it off in that old shed," said Ed. Martin; "let's go along and not waste any time on him."

"Well," said Harry, "he's an old man anyhow, and if he has lost anything, we may help him to find it; and if he has been drunk, he certainly needs help. I'd like to help him to some place where he could be induced to never get drunk again. I'm going to speak to him"; and so saying he turned into the lane, and politely accosted him with a "how do you do, sir, can I do anything for you?"

"Yes, my good fellow," said the old man, "I am very lame, and almost blind,and I fear I have lost my way. We live over in Brunswick, my wife and I; —— and Tom Turney came home from the village here this morning and told us that Richard, poor boy, had slipped from the cars last night and was run over and almost killed. I told mother, poor old soul, that I could get to him; but what with the trouble of mind, my blindness and lameness, I am so put about that I don't know where I am. If you can help me, my lad, I'll bless you with all my heart; and mother—why she'll pray blessings on your head as long as she lives. She's a sight better than I am."

"That is the way, sir," said Harry, pointing to the road; "but it is full a mile to the depot and you are too tired and feeble to walk there. Sit down on some of these logs here. My home is just the next house, and father told me to drive over to the village for him as soon as I got home from school. I'll be here in a trice with the horse and buggy, and will take you right to the house where the injured man is. I heard of the accident from village boys this morning. But don't be too much alarmed, I think it was not so bad as Tommy Turney reported."

True to his word. Harry was soon on his way to town with the old wayfarer, while his comrades went silently to their homes, ashamed of their cruel judgment of the poor old man, and their lack of manly kindness.

It proved that Richard, as the old man called his son, lost his foot-hold in passing from one car to another. But he had the presence of mind, as the cars were moving very slowly, to crouch forward and slip his feet backward on the track, and thus the cars passed over him without any injury only the strain and bruises consequent upon such a sudden fall and sudden adjustment of his body, face downward to keep out of the way of the cars.

Think you not,children, that Harry Blagden found that it pays to rise before the hoary head, and to be polite and kind?

"Be ye to others kind and true."
—*Selected from Mother's Journal.*

Disagreeable Habits.

Nearly all the disagreeable habits which people take up, come at first from mere accident, or want of thought. They might easily be dropped, but they are persisted in until they become second nature. Stop and think before you allow yourself to form them.

There are disagreeable habits of body, like scowling, winking, twisting the mouth, biting the nails, continually picking at something, twirling a key or fumbling at a chain, drumming with the fingers, screwing and twisting a chair or whatever you lay your hands on. Don't do any of these things. Learn to sit quietly like a gentleman, I was going to say, but I am afraid even girls fall into such tricks sometimes. There are much worse habits than these, to be sure; but we are speaking only of these little things that are only annoying when they are persisted in.

There are habits of speech also, such as beginning every speech with "you see," or "you know," "now-a," "I don't care," "tell ye what," "tell ye now," indistinct utterance, sharp, nasal tones; avoid them all. Stop and think what you are going to say, and then let every word drop from your lips just as perfect as a new silver coin. Have a care about your way of sitting and standing and walking. Before you know it you will find that your habits have hardened into a coat of mail that you cannot get rid of without a terrible effort.—*Selected.*

Life in the Animal World.

Animated shotguns are a favorite pet fish of the Chinese. They look very much like perch, only more beautiful. They are of a greenish color above, and silver gray below. Across the back are four short dark-brown stripes shaded with green. As they flash through the water they are a series of lovely and ever changing hues. The Chinese keep them in jars as we do goldfish. It is said that their aim is so accurate that that they can bring down an insect from the height of three or four feet above the water.

A strange kitten was given a home on the steamship Illinois, which was then in her dock in Philadelphia. When the steamer left Liverpool recently for home, it was found that the kitten bad been left behind. The captain and sailors were much grieved, because they never expected to see her again. When the British Crown, the next steamer of the American Line to sail from Liverpool, arrived in Philadelphia, the first passenger to creep ashore was pussy. With tail and mane erect she flew on board the Illinois, and began to race about the decks, showing in every way her dumb nature would allow the joy that was in her heart at getting back to her old home.

Ralph was a raven belonging to the Red Lion Inn, Hungerford, A Newfoundland dog that had received severe bruises by being run over was daily visited by Ralph, who brought him bones and attended him with particular marks of kindness. One night, by accident, the stable door had been shut, and Ralph had been deprived of his friend's company all night; but the hostler found in the morning the door so pecked away that, had it not been opened in another, Ralph would have made his own entrance. The landlord not only confirmed the hostler's account, but mentioned many other acts of kindness shown by this bird to all dogs in general, but more particularly to maimed or wounded ones.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, Aug. 25.—God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And he that sat upon the throne said, Behold, make all things new. Rev. 21: 4, 5.

Friday, Aug. 26.—Incline your ear and come unto me; hear, and your souls shall live; and I will make an everlasting covenant with you. Isa. 55: 3.

Saturday, Aug. 27.—Seek ye the Lord while he may be found, call ye upon him while he is near. Isa. 55: 6.

Sabbath, Aug. 28.—Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy mind. This is the first and great commandment. Matt: 22: 37, 38.

Monday, Aug. 29.—A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and will give you a heart of flesh. Ezek. 36: 26.

Tuesday, Aug. 30.—And I will put my spirit within you, and cause you to walk in my statutes. Ezek. 36: 27.

Wednesday, Aug. 31.—The Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies. Lam. 3: 31, 32.

Home and Farm.

—Never use a check-rein upon a horse at work, as it is calculated to worry and injure the animal more than the work he is required to do. If a man has a heavy load to draw he lowers his head by bending forward, and the whole weight of his body against it. So does a horse if he is permitted to do so. But if a man's head were so tied back that he could not bend forward, he would lose the advantage of his weight; just so with the horse. By taking off or loosening the check-rein on a horse at work you not only increase his muscular power, but abandon a fashion which is both foolish and cruel.

—A gentleman residing in Australia writes to an English journal: The rabbits are increasing in some parts of the colony to an extent wholly incredible. The whole country appears one moving mass of bunnies. The odor from them, living and dead is more than perceptible. They eat up every green thing. Dogs will not touch them, or even deign to give chase to them, after a day or two's experience. They have been attacked in different ways—shot, dug out, burnt out, birched out, fenced out; all has been found useless. The injection of carbonic acid into their holes has been found effective but costly. Lately the government has taken to poisoning them with phosphorized oats, and they are disappearing from the districts where this is practiced. They are said to be killed by hundreds of thousands, so there is hope that we may yet live to see the day when the "rabbit pest," as it is called here, will be got under. You may imagine that it is not altogether a cheerful thought that the rabbits you eat at table may have come to their end by poisoning or suffocation.

—Experimenting on the depth at which wheat should be covered the following results were obtained. Of fifty grains deposited at the depth of eight inches only two came up, and these formed no heads; at seven inches one fourth came up, but formed no heads. Ten of the fifty came up when covered five inches deep, but had defective heads. At four inches covering there were a few perfect heads, but most were defective. Of those covered three inches all came up; but the best yield was from those covered only two inches deep. The condition of the soil as to moisture is not stated, nor the state of the season, but we should infer it was moist or those planted three inches would have been better than those at two. The same experimenter says he prefers to cover his wheat one inch and never more than two.

—The *American Agriculturist* thus discusses cats as farm stock: "The harmless necessary cat" is not so well treated as it deserves. One rarely considers that a well kept cat may be more profitable than a cow. If one rat per day is destroyed, the services of the cat may be estimated as at least equal to $100 per year. Let us try to calculate the enormous damage done by 365 rats in a year, to say nothing of the ravages of the numerous progeny of the many vermin. One rat per day is a moderate amount of business for an active cat. Recently the writer counted five rats captured in a stable by one cat in one day, and possibly others we did not see. The cat being well fed, hunted for amusement, and did not eat the prey. This is the principal point in the management of a cat. It should be well and regularly fed, for rats are unwholesome food. They are infested with larvæ of tape-worms, and cats are frequently tormented with the mature parasites in consequence of devouring diseased rats. When kept from hunger a cat will watch more patiently, and will only occasionally devour a rat or a mouse.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Calcdonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

—An interesting report of the United Brethren camp-meeting near Chambersburg, Pa., is ready for next *Cynosure*.

—Bro. E. Ronayne was at Braidwood, Ill., last week conducting Gospel meetings part of the work being open air meetings.

—Father O'Connor, associated with Bishop McNamara in the Independent Catholic movement in New York, was announced to lecture at Watertown, Canada, last Wednesday evening, but was attacked so fiercely by a mob that he had to secure the protection of the local magistracy, who escorted him safely to the hotel.

—Rev. C. Powers, who came from southwestern Missouri a year ago to attend the seceders' and lecturers' meeting, and has since been laboring in northern Michigan, is preparing for a camp meeting in the northern part of Manistee county, which will be attended by Bro. C. F. Hawley of Wheaton.

—A correspondent of the *Wesleyan* makes the excellent suggestion that a special season of fasting and prayer be held for the new editor, Bro. Wardner; for Bro. Stratton in his new and responsible work; and for the publishing agent, Bro. Kinney, as he visits the fall conferences.

—Prof. M. Loy, president of the Evangelical Joint Synod of Ohio and other States, has called a general pastoral conference to be held in Wheeling, September 8, to discuss the question of predestination, relation to the Synodical Conference, the interests of Capital University at Columbus and also of the papers which represent the Synod.

—Elder James White, founder of the Seventh Day Advent church in this country, died on the 5th inst. Through his efforts, seconded ably by his wife, the denominational center at Battle Creek, Michigan, was a place of considerable business. The *Advent Review* was published weekly, besides many books, tracts and a health magazine. Last year 50,000,000 pages of matter were printed and sent out. There are besides a church, a college, and a large Sanitarium. Branch publishing houses have been located at Oakland, Cal., and Basle, Switzerland. The Seventh Day Adventists under his leading have become well known for simplicity of life and diet and for total abstinence from liquor and tobacco.

—The people of West Stockbridge, Mass., gave a majority vote for the prohibition of the liquor business in that town. This was brought about chiefly by Congregationalists, against whom the ruined liquor dealers vowed vengeance. The Congregational church has since been destroyed by an incendiary fire.

—Rev. D. S. Lytle and wife, left their home in Washington, Iowa, for Philadelphia, Aug. 18th, ready to sail on the 31st, as missionaries to the United Presbyterian missions in India.

—Prof. Phelps writes to the *Intelligencer:* "It seems to me that if I were a foreign missionary in Canton, my first and most importunate prayer every morning would be for home missions in America, for the sake of Canton. Five hundred years of time in the process of this world's salvation may depend upon the next twenty years of United States history."

—Rev. W. C. VanMeter resumes in New York his former important position there of superintendent of "The Home for Little Wanderers." The failure of his wife's health in Rome obliges him to abandon his evangelical work there.

—Eight-tenths of the colored Christians of the United States are Baptists and Methodists. These two denominations, therefore, have better opportunities for doing good mong the colored people of this country than any others. With an educated ministry and means to work with, they could do a grand work.

—The twenty-eighth annual meeting of the Board of Missions of the United Brethren in Christ was held in Lisbon, Iowa, just before the sitting of the General Conference last May. The total receipts of the Board were $43,193 79 of which $3,277 was from the Woman's Missionary Society, $4,325 were on repayment of loans and $12,065 was borrowed money. Western sufferers in Kansas and Nebraska received $290, the German mission $2,269 and the African mission $5,924. Nearly $7,000 borrowed money was returned. The Board yet owes $30,807 borrowed money and its assets in permanent fund, real estate, etc., amount to $61,460. The Church Erection Society reports the receipt of $4 959 last year. The treasurer, J. K. Bilheimer, reports 2,356 United Brethren societies destitute of house of worship. The missionary society employed last year 377 laborers whose average salary amounted to only $268 14.

—A note from the Rev. Nathan Brown, D.D., of Yokohama, Japan, to the *Baptist Weekly* states that his house was fired by an incendiary on the night of June 22. The damages amounted to about $200. The thief carried off a box containing money and valuable papers. Twenty-seven have been baptized into the fellowship of the Yokohama church since January 1st.

—A clergyman happening to look into the dining room of the Grand Union Hotel, Saratoga, one Sabbath morning before breakfast, saw the colored waiters, about two hundred in number, with heads reverently bowed, and the head waiter leading in prayer. He learned that this was the weekly practice. The head waiter is said to be an earnest Christian man.

—One fourth of the income of the Basle Mission, which sustains 115 missionaries in India, Africa and China, and has gathered 13,244 church members, is derived from a penny-a-week contributed by 120,000 persons.

—Mr. Moody expects to go to England after the Northfield meeting. Some account of this great meeting may be expected next week from the editor of the *Cynosure*.

—The trustees of the Presbyterian Theological Seminary in this city are under some unpleasant charges from the professors who have been voted out during the past year, who claim that considerable portions of their salaries, due from endowments, are not paid. The old faculty were largely of New School proclivities; Old School theology prevails among the gentlemen selected to fill their places, of whom it is also said that sympathy with the South during the Rebellion can be laid at the door of one or more. The influence of Mr. McCormick in the institution may be as damaging as his ownership of the *Times* during the war. None of the nominees have yet accepted, and the Seminary may be without instructors at the opening, September 1st.

Convention of Churches in Mississippi.

CEDAR GROVE CHURCH, Lowndes Co., Miss., Aug. 6, 1881,

The convention met, and after religious exercises the constitution was read and Rev. Wm. Alexander was chosen president.

The following churches were represented:

By delegates: Pleasant Ridge Cong'l, Sandford Co., Ala.; Hopewell Missionary Baptist, Lowndes Co., Miss.; Cedar Grove Missionary Baptist, Lowndes Co., Miss.; Salem church, Lowndes Co., Miss.

By letter: Congregational church, College Springs, Ia; College Church of Christ, Wheaton, Ill.

The minutes of the last meeting were read and received. Letters from churches were read; the evils of secretism were discussed and the following resolutions were adopted:

RESOLVED, 1. That we return thanks to those who donated money to send the Cynosure to colored ministers in the South, and we urge the colored people to subscribe for that paper.

2. That this convention both sympathize with and pray for Bro. Rathbun in the great sufferings he is called to endure in the cause of free speech and conscientious labors for Christ.

3. That the following letter be adopted by this convention and forwarded with the minutes to the editors of the Cynosure for publication in their columns; requesting the publisher to send a copy to each of the Associated Churches who do not receive the Cynosure.

The meeting then adjourned to meet at Ridgeway Academy, Lowndes Co., Miss., on the first Wednesday in December next, at 11 A. M.

J. M. FEEMSTER, *Sec'y.*

LETTER OF CONVENTION ASSEMBLED AT CEDAR GROVE CHURCH, MISS.

To the Associated Churches:—GREETING. We return our heartfelt thanks to those of our sister churches who have so kindly sent us letters of greeting; letters full of instruction to us, because when stating their endeavors and difficulties, we see set forth our own duty and danger. We too, dear brethren, are in danger of yielding to the demands of this sinful world, one of our three great enemies which engages us in a constant warfare while we are here on earth. O that all our Associated churches may be able to guard against letting the money power rule the church. We unite with you in the prayer that God would inspire us all with courage to stand for the truth and take the consequences. The great question with us should be, How should we keep ourselves unspotted from the world? Well may we say to the Saviour who is the finisher as well as the beginner of our faith,

"I need thee every hour,
Stay thou near by;
Temptations lose their power
When thou art nigh."

We do need to be opposed to sin of every kind, no matter how popular, or what dear friend or right hand is offended by our opposition to evil. Those three, mentioned in one of the letters, in which the corresponding church is united in opposing, viz., secretism, liquor and tobacco, are indeed three great idols, as sacred in the eyes of many as Diana of the Ephesians. Though the worshipers of such idols should cry out for the space of two hours, or even many years "Great is our idol," He who sitteth in the circle of the heavens shall have them in derision, and not even the stump of their idol will he leave undestroyed. Well does he know all that his faithful servants are suffering for his sake, and in due time, if they faint not, they shall reap a glorious harvest.

Dear brethren, let us not faint nor become weary in well doing. May God spare useful lives, and renew their strength, both in body and soul, for the great contest and victory before them, and enable us all to say, "Thine is the power and the glory." May Bro. Rathbun be enabled to appropriate the Saviour's words: "Fear not, it is I." "Let not your heart be troubled, neither let it be afraid." Poor, persecuting souls, they knew not what they did. They were destroying their own idolized institutions; all history shows this. Will a Saul of Tarsus rise up from amongst them to carry on the work they labored to destroy? Go on, dear brethren, with your regular preaching, Sabbath schools and prayer-meetings, and in unity in your efforts to serve God in purity, and oppose sin, and you will most assuredly accomplish good.

We hope that those who corresponded this time will remember us again at our annual meeting on the first Wednesday in December, when we are hoping to have our dearly beloved brother H. H. Hinman with us. To those of our sister churches who failed to correspond with us this time, we will say, remember us next meeting, and do not deny us a bond of union so cheap as a few kind words, and yet so valued by us, and so calculated to benefit many. (If Bro. Hinman cannot be present at our annual meeting, we propose to call one in November which he can attend.)

Finally, dear brethren, pray for us, that in weakness we may be made strong, and may we all hearken to the word of God saying to us individually and as churches: "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and will be a Father unto you, and you shall be my sons and daughters, saith the Lord Almighty." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

OBITUARY.

On Tuesday of last week we attended the funeral services of Bro. H. B. Hill, at his late home in Wheaton. Dr. J. B. Walker conducted the services at the house and Prof. C. A. Blanchard at the grave in Bloomingdale, a few miles north, where the body was laid with those of relatives. The services were attended by a large gathering of the old residents of Wheaton and of the county. Bro. Hills was born in Vernon, N. Y., in 1821, and removed to Bloomingdale in 1840 He early trusted in Christ for pardon and joined the church when but nine years old. His early piety bloomed and bore continual fruit for heaven throughout his life. When in mercantile business his opportunities for preaching Christ were seldom neglected, and his earnest, honest way of of thus attending to his "Father's business" was blessed to many souls. He was always interested in the welfare of the churches of Christ, and through his efforts young men were assisted in their preparation for the Gospel ministry. He removed to Wheaton about twelve years ago and has several times been regarded hoplessly ill with heart disease. During the last sickness his anxiety for the salvation of others was known from conversation with visitors and from letters written to urge them to begin the new life; and when his mind seemed to fail toward all things else he would rouse at the name of Jesus. In his death and that of Prof. Baker the College church realizes that God is taking to himself those whom long and faithful service has crowned with his favor.

—Last week a note was received from Bro. Fisher, of Westfield, Indiana, asking that prayer be offered for Peter Rich, so long and well known in connection with the reform work in that State. On Saturday came the sad word from Bro. Allen that this beloved brother died on Thursday, the 18th. Bro. Rich had been sick for some weeks, but all had hoped that he would recover. His faith took firm hold of the promises of God to the last. The friends in Indiana feel deeply their loss.

News of the Week.

—The President's condition was a source of increased anxiety all last week. On Monday the continued vomiting and weakness of the stomach so reduced him that outside the White House there was general suspense and expectation of the worst. The stomach was rested and nourishment supplied by injections for two days when liquid food was again given with favorable results. A swelling of the parotid gland on the right side of the neck formed a new complication on Thursday, and a renewal of vomiting on Sunday from the gathering of phlegm in the throat caused a return of the worst apprehensions. The wound is healing well, but the weakness of the stomach makes even the physicians doubt the President's recovery. At noon on Monday a hopeful feeling was returning to the immediate attendants.

—Transactions on the Chicago Board of Trade were on an enormous scale last week. There was intense excitement in the grain and provision markets, and not less than $8,000,000 of margins were deposited with the banks. It was generally believed that a Cincinnati clique had made a profit of nearly $2,000,000 on the transactions in grain.

—About daylight Wednesday last a guard in the jail at Washington discovered Guiteau in a suspicious attitude at the window of his cell. The officer at once commenced an investigation, when the assassin seized him and tried to throw him down. In the struggle the guard's pistol was discharged. The explosion called other officers, and the assassin was secured. The guard states that Guiteau was armed with a knife made from the steel shank of a shoe, and that the lapel of his coat was cut by a thrust from the prisoner.

—The Illinois Central railway has constructed the longest land viaduct in the world over the tracks of its passenger station in this city. The total length is 1,724 feet divided into 21 long and 7 short spans from 25 to 80 feet each. The cost is $80,000.

—On Saturday morning the tug A. B. Ward exploded with terrible force in the Chicago river just west of Clark street bridge. Of the five men on board two were killed and the rest injured, one dangerously. The upper works were blown off and the boiler was hurled through the piling and lodged under the approach to the bridge.

—Guerrilla work has commenced on the Arizona border. A Mexican train recently sent out from Sonora to purchase supplies at Tombstone was robbed by Arizona cow-boys and two of its men killed. In retaliation, a party of American butchers who went to the border ranches to purchase cattle were surprised by Mexicans, while asleep, and six of the number put to death. Two companies of the 6th United States cavalry have been ordered to Camp Grant.

—Indian Agent Hunt announces the discovery of rich and extensive silver-fields in Indian Territory near Fort Sill, and the Commissioner of Indian affairs asks for troops to keep out intruders.

—The Senate of Georgia has passed a bill forbidding any person to encourage the violation of the laws prohibiting polygamy or bigamy, under penalty of hard labor in the penitentiary from two to four years. The blow is aimed at the Mormon elders now laboring in that State. The same body last Wednesday defeated, by a vote of 20 to 19, the temperance bill reported by a special committee.

—A prominent physician of Cincinnati reports twenty well-defined cases of typhoid fever among the four hundred English colonists at Rugby, Tennessee. A corps of physicians and nurses has been dispatched to the afflicted settlement. Bad drinking-water was the chief cause of the epidemic.

—The national agricultural bureau reports a heavy decrease in wheat in Iowa and Illinois; a slight decrease in Minnesota, Nebraska, and California, and an increase in Wisconsin and New England. The general condition of corn is reported at 77 per cent. of a full crop.

—A mountain about twenty miles east of Mount Idaho in Idaho Territory is sending forth columns of fire and smoke to a height of several hundred feet, and the shock is distinctly felt for seventy five miles.

—Red Cloud, the Sioux chief, after offering to give each Ponca family a square mile of land, asked the Secretary of the Interior to assign the surrendered Ogalallas and Brules to his reservation.

—At the meeting of the House of Lords Tuesday morning it was decided to accept the disagreements of the Commons with the Lords' amendment to the land bill, subject to a slight alteration of the seventh clause. The peers, however, formally recorded their protest against the bill as unjust to the landlords. The House of Commons adopted the last amendment of the House of Lords to the land bill, striking out the provision for staying proceedings for debt.

—Three-fourths of the town of Yule, British Columbia, is a smoldering ruin, the loss being estimated at $300,000 to $400,000. The flames started in a room in a hotel occupied by an intoxicated man, who evidently paid the penalty by his life.

—Relative to the article asserting that the German government has yielded to the Vatican the *Krenz Zeitung* declares the government will never sacrifice the rights of the state, and that the emperor has approved the negotiations with the Vatican.

—Consternation has been produced at St. Petersburg by the announcement in the local press that the Siberian plague has made its appearance in the suburbs of the city, and that a number of horses and cattle have succumbed to the disease. This disorder, which is always present in some part of the empire, is most infectious, and not unfrequently attacks human beings, the results being generally fatal.

—The fortress at Puerto Plata, San Domingo, was destroyed by an explosion, and twenty-five lives were lost.

—In excavating for a public garden in the City of Mexico, workmen discovered a column from a cathedral erected in 1526.

IMPORTANT TO TRAVELERS.

SPECIAL INDUCEMENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

MARKET REPORTS.

CHICAGO, Aug. 22, 1881.

The Chicago market to-day was almost in a panic. During the forenoon wheat and corn declined from 3½ to 3¾ cents and the board became almost a mob. Prices reached 1 to 1½ cents later.

GRAIN—Wheat—No. 2		1 34
No. 3	1 09	1 13
Rejected		95
Winter	1 18	1 34
Corn—No. 2	61	63
Rejected		59
Oats—No. 2	34¾	37
Rye—No. 2	1 05	1 06
Bran per ton		17 50
Flour—Winter	3 75	6 50
Spring	2 50	5 50
Hay—Timothy	9 50	13 50
Prairie	6 50	9 50
Lard per cwt		11 45
Mess pork per brl		18 25
Butter, medium to best	15	26
Cheese	6	12
Beans	1 00	2 35
Eggs		15
Potatoes, per bbl	2 00	2 50
Seeds—Timothy	2 40	2 65
Clover	5 20	5 40
Flax		1 82
Broom corn	3	9½
Hides—Green to dry flint	8	16
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	13	29
LIVE STOCK—Cattle extra	6 00	6 50
Good	5 60	5 90
Medium	5 25	5 50
Common	2 75	4 75
Hogs	5 00	6 80
Sheep	3 00	5 00

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Flour	$4 25	8 25
Wheat—Spring	1 12	1 34
Winter	1 12	1 43
Corn	64	74
Oats	39	50
Lard		11 55
Mess pork		18 00
Butter	12	29
Cheese	2	10
Eggs		19
Wool	12	45

Sabbath School.

LESSON X.—Sept. 4.—THE COMMANDMENTS.

SCRIPTURE.—Exodus 20:12-21.

[From Pilgrim Commentary.]

12. Deut. 27:16; Prov. 1:8; Jer. 35:18, 19; Mat. 15:4, 6; Eph. 6:2. 13. Gen. 9:6. 14. Mat. 5:27, 28, 19:18; Rom. 13:9. 15. Eph. 4:28; 1 Thess. 4:6. 16. Ps. 52:3, 5; Rev. 22:15. 17. Hab. 2:9; Rom. 7:7; 1 Cor. 6:10; Col. 3:5.

NOTES.

"Honor," etc. The Fifth Commandment occupies a kind of middle ground between the two tables; since, while parents are in one sense the fellows of their children, they are in another, according to the Scriptural teaching, representative of the Divine authority. Honor includes reverence, love, and obedience. "Thy father and thy mother." This term may also be understood as including rulers, and superiors in rank, position, character, age, or ability; for the same reasons which exist for paying respect to parents apply in greater or less degree to the other classes mentioned also. The Commandment then requires (1) reverence, obedience, and love for our parents, or those stand who to us in the place of parents; (2) respect and obedience for all who have authority over us, teachers, employers, officers, rulers; (3) respect for all who are our superiors. Like all the other Commandments, this Commandment is only a broad, general statement of principle, and is to be obeyed not in its letter, but as interpreted according to its spirit by an enlightened Christian conscience. "That thy days may be long." There is an emphasis here on the word "thy." Honor the aged that thy life may be long. It is not difficult to discover a natural connection between obedience to parents and rulers, and length of life. Parents are usually devoted to their children, and seldom require of them anything that is not for their good. Those who obey their parents are likely to escape a great many bad habits and dangers which have a tendency to shorten life; and those who obey their rulers, and respect the laws, are certainly more likely than criminals to live long.

THE SECOND TABLE.—Sins against our fellow-men may be sins of action, word or thought; and may be directed against their persons, their families, or their property. This analysis regulates the division and order of the commandments of the second table. The sixth, seventh, and eighth commandments forbid sins of action against our neighbor's person, family, and property, respectively; the ninth forbids sins of word; the tenth, sins of thought.

"Thou shalt not kill." This commandment declares the sanctity of human life, and secures its safety. It touches the very foundation of society; for the first condition of society is, security of person. No society is possible where this does not exist. It forbids (1) murder, and all homicide not absolutely necessary; (2) suicide; (3) cruel and brutal treatment of the persons of others; (4) angry feelings toward others (Mat. 5:21, 22); (5) wanton and unnecessary destruction of animals; (6) cruelty to dumb animals.

"Thou shalt not commit adultery." This commandment forbids (1) the maintainence of married relations between persons who are not married to one another; (2) marriage to more than one person at a time; (3) marriage within certain limited degrees; (4) marriage to a divorced person, unless the ground of the divorce was adultery on the part of the divorced person's former partner in marriage; (5) solitary, unnatural, and bestial vice; (6) abuse of marriage; (7) impurity and immodesty of dress or gesture, or demeanor or language in conversation, story, jest, or song; (8) impurity of thought and imagination; (9) the making, buying, selling, giving, or circulating of books or publications, pictures, statues, or works of art, or anything else which is expressive or suggestive of that which is impure.

"Thou shalt not steal." The application of the commandment will be much simplified if we lay it down as a general principle, that all taking of the property of another without giving a fair equivalent in exchange is, except in the case of gifts, stealing. This commandment forbids 1, the taking of anything belonging to another, without his knowledge and consent; 2, the receiving of stolen property; 3, gambling in every form, and speculation, which is only another name for gambling; 4, the taking of unfair and excessive usury; 5, the payment of wages disproportionate to the services rendered; 6, the acceptance of pay for which insufficient services have been rendered; 7, the sale of any article for more than it is fairly worth; 8, unjust taxation; 9, the withholding of taxes justly due; 10, the manufacture and utterance of counterfeit money; 11, the issue of base coin, or an inflated currency; 12, the concealment of property from creditors; 13, the purchase or sale of property on false pretences, or when the person dealt with does not understand the circumstances of the case; 14, forging; 15, the concealment, destruction, or alteration of documents affecting the value or ownership of property; 16, the misuse of trusts.

"Thou shalt not bear false witness." This commandment declares and protects the sanctity of truth. Applying to it the principles of interpretation already employed, we find that it prohibits 1, the rendering of false testimony in courts of justice; 2, slander; 3, false statements of every kind; 4, the saying or doing anything with intent to deceive, or with the knowledge that others are deceived by it; 5, the publication or propagation of error in any department of knowledge, believing it to be such; 6, the permission of error to pass uncorrected. The Bible attaches the greatest possible importance to truthfulness. Christ calls himself "the Truth" (John 14.6), and bases one of his chief claims to acceptance on his truthfulness (John 8:40; Pet. 2:22); and the severest penalties are denounced against liars (Rev. 21:8), who are represented as the very children of the father of all evil (John 8:44).

"Thou shalt not covet." This is the only one of the commandments which treats solely of the sins of the mind and heart; and in so doing it strikes at the very root of all sin; for every sin is born of desire (Mark 7:21, 22; Jas. 1:14,15), and there would be no sin if this command were perfectly kept (Rom. 7:7). But the commandment does not forbid all desire for that which is not ours. If it did, human progress would be impossible, and heaven itself would be lost. It forbids 1, desire for that which is wrong; 2, desire for that which cannot be obtained; 3, desire for that which can only be obtained at another's loss; 4, desire to obtain anything for mere selfish enjoyment or wrong uses; 5, inordinate desire for anything.

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GOOD WORDS.

Please send a few Illustrated Supplements and I will try to get you some new subscribers for the *Cynosure.* S. A. FLANDERS.

I am very anxious to get all the subscribers I can in Maine. The *Cynosure* and our reform are not generally known here. * * Unless the paper is established here it will be of no use to try to spread the light. It is a laborious work but it spreads the news of our reform. ELD. I. JACKSON.

I will do the best I can to get subscribers. ENOS MITCHELL.

I will try if I can get any subscribers. The day is coming when the reform must come.

W. J. DALLAS.

Jason C. Bartholomew sends two subscriptions for a year each and writes: "I am doing still a little in the cause of anti-secrecy. Gathering subscribers wherever I can find them. I would like to roll in one hundred every month."

I will do the best I can to get subscribers for the paper. Its weekly visits are a treat to me.

W. H. MCCHESNEY.

I mean to try and secure a few subscribers for the *Cynosure* this fall. RUSSELL PARK.

S. L. Fay renews his subscription and writes: "Money plenty."

There is certainly a good degree of general prosperity throughout the country. It is a time to be earnest and energetic in persuading people to turn their money into good channels; otherwise it may flow in evil ones.

We believe the above "good words" will be accompanied by and will be followed with

GOOD WORKS.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Aug. 20, 1881: C W Allen, D Alcott, A Brink, Mrs M J Bliss, T K Bufkin, J R Bunn, Moses Petzner, J C Bartholomew, Mrs M C Brown, Mrs R Boyles, W J Dallas, D Felt, S L Fay, S A Flanders, H Hodges, I Jackson, E B Thompson, W H McChesney, I K Morris, E Mitchell, Z Ober, R Park, S Ransom, J Shaw, J E Verkler, H Wolf.

Books and Tracts sent during the week ending August 20, 1881.

By Express.

Chas H Freeman, I E Verkler, J A Holden, T K Bufkin, Clinton Gibbs.

By Mail.

E Webb, W Appleton, H Vallas, W T Blaetterman, Ph Phelps Jr, A Buchanan, G L Lane, B Kellner, R Park, Mrs L H Hull, J Warren, J H Ward, T W K Boyce, A S Laughlin, J M Sherwood, L Haviland, R Storer, J L Eddins, A B Tomlin, J Ferguson, Z Ober, S Reilly, A D Eldridge, E Etter, W E Bxton, H C Salisbury, H L Craven, F A Ever, Rev R Ducher, E Mitchell, H E Oberholtzer, Wm Holland, J Forrest, S M Good, H Patrick, Rev S Wright, F A Lusk, Geo W Miller, E T Fibber, J W Law, J Andersen, E Tapley, Mrs R E Rea, H W Crosby, Cornelius Ball, Mrs E Comstock, G H Schamocker, Rev E Petersen, J H Powell, Geo H Rathman, Geo Woodruff, I E Verkler, J T Elyson, S T Eden, J Guggenbuchler, C C Foote, J M Galloup, E W Shrope, D B Morsely, J M Crobarger, D Black, W Brown, J R Bunn, C S Webster, Prof S C Kimball, C H Jones, S Bradshaw, J W Johnson, J B Screven, A C Hurd, J E Crowther.

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Mrs A B Kellogg, $5.

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Discussion on Secret Societies,

BY ELDER M. S. NEWCOMER, and ELDER G. W. WILSON.

This discussion was first published in a series of articles in the CHURCH ADVOCATE and afterward in pamphlet form. The Evangelical Repository reviewing it says; "This pamphlet consists of a series of articles originally published in the CHURCH ADVOCATE, Lancaster, Pa.

Elder M. S. Newcomer, opposes Secret Societies and especially Freemasonry, and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book as he is a Royal Arch Mason."

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CHICAGO, THURSDAY, SEPTEMBER 1, 1881.

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Topics of the Time.

Last Sabbath was the second when the prayers of millions arose to God for our President. As we go to press the prayer seems to be answered, and hope springs again from the border of the grave. When he shall arise from that which has twice seemed the bed of death, this will be the basest of the nations if it does not turn with one heart to the Lord in confession, humiliation and thanksgiving.

The critical condition of the President all last week, again called public attention to Mr. Arthur who has remained quietly at home in New York since the Conkling defeat in Albany. The tone of the press has been greatly modified toward him during these intervening weeks. The reason for this kindly feeling was, with some, evidently, a mere acceptance with the best grace possible of what was believed to be inevitable. More sincere minds were made hopeful from two facts: (1) the elimination of Conklingism from political power, and (2) the friendly conferences of Mr. Arthur with the Cabinet and his modest bearing since that time. This indicated that he was beginning to see in Conkling's lordly selfishness an unsafe political guide, and also the grave fault he committed in following that leader's fortunes into an Albany row. Yet, as the end seemed approaching at Washington, the Conkling organs began to hiss after the old manner and promise the return of their "most worshipful" Sir Knight to the height of power. Such manifestations simply prove to reasoning men that it was "stalwartism" which struck Garfield down, and only waits his expiring gasp to attempt at once to vault into its old power. But Mr. Arthur is, we hope, a man of too much sense to be betrayed into folly by these gasps of an expiring system, and of too much discernment not to see that the nation would not brook the heaping of insult upon injury, as the restoration of Conkling would be. The severe language used of him early in July were on Conkling's account, the later changed tone is because all fondly hope that leader to be politically tried, condemned and executed.

The political aspects of the attack upon President Garfield have been fully discussed, but the pistol business has not. A lesson which it is criminal not to learn is that the nation should suppress the manufacture and sale of pistols and deadly weapons which can be carried in concealment about the person. A correspondent of the *Presbyterian* says of this matter: There is a growing feeling against the pistol as an unlawful article of manufacture and commerce. It is not useful in the chase; it is little used in open war. Its only use or purpose is to kill men in individual combat. Yet this deadly and easily concealable weapon is manufactured and sold without restriction. The having of loaded weapons on the person should be taken in evidence as proof of intent to kill, and the punishment should be at least as severe as for assault with intent to kill. There no need of this flood of concealable weapons of death all over the land any more than there was a generation ago; and if any one should plead the case of men thrown out of employ by cessation of manufacture we should be inclined to say with John B. Gough concerning the rum-seller who said he should die if this means of support were taken away, "Well, die then, it is better that one man die and not the whole nation perish."

It is said that, as four-fifths of the cadets at West Point are tobacco users, the order of Secretary Lincoln prohibiting the practice has made him very unpopular among the young men. As they will have no opportunity to snub him as they are wont to do with colored students, and as General Howard, the post commandant, is a man who does not dislike wholesome restrictions against vicious habits, the institution is likely to be benefitted in spite of their chaffing.

The Pinkerton Detective Agency of this city was secured by President Gowan of the Reading railway company, and succeeded in breaking the Molly Maguire lodges of the Ancient Order of Hibernians in eastern Pennsylvania several years ago. The same officers are now at work in Fayette county, and the arrest of some half-dozen of the gang of murderers proves the character of their work. It is believed that the men who shot Maurice Healy of the Dunbar furnace company are now arrested. The detectives find that the Mollies in this part of the State have never been reached, and that some hundred of them live around Uniontown and Dunbar. Healy was a good employer and universally esteemed by his men. But he had opposed the licensing of some saloons and all his good qualities availed nothing against the hatred of the murderous band.

The Irish agitators have not fulfilled their mission. If Ireland could by legal enactment be made an Arcadia their work would still be undone, their goal as far away as ever. Parnell has issued a manifesto ignoring the land act and asserting the doctrine that the Irish party cannot possibly enter into any alliance with those who support the British ministry. A so-called "Central Committee" has given warning through the press that travelers avoid English vessels after September 1st. To ordinary minds it appears that so long as agitation pays into the Land league treasury considerable more than is paid out, just so long there will be found men to continue it—for a living.

—A farmer named Mendenhall, residing in Cecil county, Maryland, in conversing with a neighbor a short time ago, made blasphemous expressions in regard to dry weather and the prospective failure of crops, and since that day he has not uttered word.

THE MORGAN MONUMENT.

Providence seems to be opening the way for holding the next National Convention of our reform in the city of New York, the great metropolis of our country. If it should be held there a few months hence would it not be an emphatic and appropriate close to the convention to adjourn to Batavia, N. Y., and formally set apart a monument (previously erected over the grave of Captain Wm. Morgan) as a testimony to present and future generations, for Christian frankness and brotherly love as opposed to organized secrecy, caste and lawless murder. A testimony for Christian principle and against Freemasonry. If, to-day $1,000 was paid in for the monument, or even pledged by responsible parties, we would be in favor of immediately ordering a substantial granite monument (it is said that white bronze will soon break out at the corners). $644.24 is now paid in and about one hundred more pledged. Can we not within the next two weeks receive money and pledges enough to authorize the monument committee to order the monument and have it erected this fall? Other gigantic enterprises are looming up before us and demand our undivided energy and attention. The increased circulation of the *Cynosure*, the lecture work and circulation of Anti-masonic literature in general, the work among churches of different denominations, the Southern work, and last but not least the political work of the American party.

Let us not dally over outrages of fifty years ago while Masonry is defying and defeating justice to-day. Let us mark the event of Morgan's abduction in a plain and substantial and prompt manner and then do heartily the next duty lying just ahead.

Send in pledges and contributions for the monument. Now is the time.

RECEIPTS FOR WEEK ENDING AUG. 27.

H. Harvey, $1.01.

Capt. Wilson, $5.00.

Andrew Stevens, A. Hartzell, $2.00 each.

Henry Stevens, Miss Rue Wilcox, $1.00 each.

George Lawrence, A. Holt, 25c. each.

Mrs. A. Holt, Mrs. H. H. Hammond, Mrs. H. B. Brown, Chas. B. Merrihew, Zelotes Merriam, F. M. Sheldon, 10c. each.

Charlie Place, 5c.

Wm. L. Chambers, 13c.

Total, $13.29. Grand total, $644.84.

"THE HANDMAID."

BY J. L. BARLOW.

'Religion's handmaid!" impiously so-called,
Lifts her red hand once more, her blood-red hand,
And lets it fall, with olden, spiteful weight
On him who oft has felt its deadly power;
And once more brought him to an enforced rest—
Awaiting life or death, as God shall will.
Who seeing, marks; yet wisely doth permit
His enemies and ours to vent their rage,
And spit their venom out, that doubting men
May see and know the animus of her
Who takes on state before the gaping ones,
Who look admiring on the tinsel and
The show, nor care to know the hidden deeds,
Nor darkling principles which animate
Her life.

'Tis well! Strike on, thou bloody craft!
'Till martyred Rathbun falls, to rise no more!
And then, mayhap, the sleeping world may rise,
And test thy boasted strength as once before,
The blood of Morgan loud for vengeance called;
Nor called in vain.

There had been victims—God their number knows—
Ere Morgan's cruel death the land surprised—
Whose lives so secretly went out that few
Suspected whence the blow or whose the hand
Which struck a Pritchard or a Murdock down;
But know there is a God who has inwrought
In law of being—in his Word as well—
That he who sins, by sin shall be found out,
Whether the sin by one or many wrought.

All o'er our land there's yet a living host,
Who will not, cannot, if they would, forget
How like an earthquake shock from West to East
The tidings flew of what the Craft had done,
In tearing hapless Morgan from his wife
And babes, and drowning pen and voice in wave
Which to Ontario's lake from lakes had come;
Yea, farther still, from far Saskatchawan;
But darkling waves, or darker human hearts,
Such fearful secret would not, could not hide,
For earth and air and sea the story told,
And broke the heavy slumbers of the world;
Which waking, called at last a grand assize,
And with a force which none but God can stay,
Gave solemn sentence that the lodge should die.

As yet Society
Sleeps on, while sightless justice is as deaf
As blind, and hands as well are manacled.
So that the wrong no more can righting find,
Where'er the interests of Masonry
Are jeopardized by suffering cowans when
They seek redress. And so Iowan Gale,
The coward, would-be murderer, goes free,
Though proofs of guilt as strong as Holy Writ
Did hedge him round.

And still the people sleep—the while,
The oath-bound "fraters" laugh and jeer and make
Grimace at woes and pains their imps inflict
On Rathbun, or on others of the few
Who dare unroof their secret dens and let
The light on their dark, heathen altars shine,
And give to woman in her fourfold state—
As mother, daughter, sister, wife, to know
What fathers, husbands, brothers, sons, go through
Of rude indignities.

Oh sleep of conscience! oh deep sleep of soul!
Oh fateful sleep of justice and of law!
Will nothing but the dripping, heated blood
Of martyrs falling on men's shut and slant
Eyelids give spring to throw them back, and let
In light upon the soul, and wake the man
Within them to the dangers which no more
In hiding grow—to see the serried ranks,
That stand as false conservators of all
That manhood holds most dear.

How long, oh God! how long shall this dead lock
Of virtue hold its sway! Shall justice ne'er
Again in this our land in equal poise
Her balances uphold in hands that know
No bribes? Shall right for aye give place to might,
Enthroned in secret conclaves where the few
In furnaces of fraud and cunning forge
The manacles which shall the many bind,
And blot their hopes of freedom out?

Oh men!
Oh fathers, brothers, and our growing sons!
Throw off your sleep, your poppied eyelids ope;
Let in the light which at their portals stands,
And read with thought the tale of passing years:
How Colver suffered from the hellish spite;
How Greene through half a century or more
Has feeble, palsied grown, 'neath craftsman's hate
And weight of years; how Rathbun reels
Beneath successive blows; and Stoddard, Browne,
And stout Ronayne, with Blanchard swift of tongue,
And Hawley, Stratton, Matthews, with a host
I have not room to name, who've drawn the fire,
And bear the marks of conflict which the craft
Has branded on their bodies or their souls!

Awake! arise! and break the galling chains!
Or sleeping still, their winding coils shall bind
You down to rise no more; and Freedom's song
Give place to groaning and the moans of slaves.

ABOVE THE SURFACE.

BY GEN. J. W. PHELPS.

The American editor has neither the time nor the inclination to go below the surface of things. His object is to be up with the news of the day and to get off as many copies of his paper as possible. He scrupulously abstains from sounding the depths of matters wherein the greatest good of society lies. It is for him to report thrilling murders, not to show how murders might be prevented.

A passage from a newspaper article now lying before me reads as follows: "There is nothing in Guiteau's case to lead to the belief that the assassin has hereafter to be reckoned with in American politics. Murder is a possibility in the life of every active man; but no one adjusts his life to this condition."

Now the superficial character of this remark is evident to us Antimasons; for as viewed by us there are but few men of the United States in public life at the present day who do not adjust their lives to the intimidation and possible murder from the minions of the Masonic lodge. The lodge teaches murder; binds men to its commission by horrid oaths; practices mock-murder in its religious ceremonies, and accustoms vulgar natures to regard murder as a means of showing off the great power and virtue of the Masonic institution in the affairs of men. The lodge by its secret dreaded power makes and unmakes office-holders at its pleasure. It speaks and acts for the people as Guiteau did; and it kills off all real good men by a moral death which is as politically effective as the blows dealt by the assassin. The office-holder adjusts his life to the dictates of the Masonic lodge, which teaches assassination.

To say that no man adjusts his life to possible murder from the hands of the maniac, or from the knife of the ordinary murderer, or to the dangers of railroad traveling, or any of the possible or probable incidents of Christian society, is very true, very superficial and very flat; but to pass over the fact that almost every man in office, or who hopes to hold office, is under intimidation from the hidden power of the Masonic lodge, shows either a want of depth of observation or a disposition to deceive for the sake of gain, or a very careful habit of adjusting editorial life to the threats of injury from the Masonic fraternity.

The whole drift of the Masonic ceremonies of initiation is to accustom men to submit with abject obedience to the power of the lodge, under the possible if not probable penalty of a forfeiture of life at the hands of assassins. Every one who assumes the obligations of the lodge by becoming a member of it knowingly subjects himself to the possibility of being murdered and of helping to murder others. The attempt to make light of this fact, is only to make trivial characters of our men in office, both secular and divine. It is to clear men from the fear of murder at the expense of an utter loss of manly character; for it is impossible that grown men who pretend to be fit for ministers of justice and of religion, foreign ministers and men of the state, should not know the malignant murderous tendency of the arts and ceremonies practiced in the lodge. They know that they receive official honors from the lodge, and that they are under obligation to make a suitable recognition in return, with the murder-penalty of their oath hanging over them.

Is Guiteau a Mason? Probably not; but his course of action is in accord with Masonic teaching, and not in accord with that of the Christian church. Booth, the assassin of Lincoln, was a Mason; and his motive was apparently the same as that of Guiteau, viz., to bring into power a Vice-president whose election was the result of Masonic duplicity, and whose accession to the presidency promised advantage to the political views of the assassin. If the death of Lincoln or Garfield had served only to bring into power an Antimasonic Vice-president, neither Booth nor Guiteau would have had any motive for their horrid work. They would have been debarred by simple honesty in politics; for no Anti-mason could be elected to office without honesty of purpose in his electors. No Anti-mason would go into office under the condition of serving the secret, truculent motives of a great ring, like that of Freemasonry; and no Mason ever goes into office without expressing a covert willingness thereby to injure every honest man in the country; for honest men are as much injured by Freemasonry as they were by slavery, if not more so. As Pierce and Buchanan both knew that while receiving their election from Democrats they were sustaining the slave power, so every man in office in the United States knows that he is sustaining the odious despotism of the Masonic lodge; or, if he does not know this, he is incapable of rendering any intelligent service to the country.

If our newspapers, religious as well as political, do not go below the surface of things and occasionally look into the Masonic subterfuges that underlie the political and much of the religious life of the country, the moral atmosphere will become so filled with malarious disease that neither the Republic nor the Christian religion can exist. Our people read the papers for political instruction as well as for the news; and if that instruction is all based upon the resurrection of Hiram Abiff and a practical belief in the virtues of Freemasonry; if not one word is ever said, except in reverence or respect, of the ungodly arts of the lodge, the whole political training of the people will ultimately be totally at variance with their original institutions. The man who belongs to the lodge, or stands in awed silence before it, serves the purposes of the lodge, and not those of a Christian republic. He surrenders himself to the lodge; and wherever the current of the Masonic stream flows, there he must go, even though it is down the Niagara of ruin to himself and destruction

to the interests of Christian society which he is supposed to conduct.

The people had to break through the restraints of a corrupt press and meet the slave-power at last face to face, and they will have to do the same with the Masonic lodge. A timely use of ballots against it may adjourn for a time a resort to bullets. No good purpose can ever be served by the Masonic education except as an incidental benefit might arise from a great, all-pervading calamity. The seeming good that it does may always be suspected of the interested motive of strengthening the illegitimate power of the lodge; and the pious care which it bestows upon the widow and the orphan, the sick and the dead, is like that which the slave power boasted of bestowing upon the slave, providing for his material wants, but regarding his religion chiefly as a valuable means of keeping him in subjection to a master. Slavery destroyed the personal freedom and independence of the lower class of society, while Freemasonry destroys that of its guides and leaders. It shackles the press, corrupts the pulpit, perverts the bench, and strikes at the vital sources of Christian life.

The newspaper editor who fails to make adverse comments on Freemasonry is like a historian who should give us the history of Spain under Philip II. without saying anything of Jesuitry or the Inquisition.

"*Abstain from all Appearance of Evil.*"

BY QUAKER BOY.

Well, how? Dress as fashionably as you can. Give your energies chiefly to the acquisition of wealth. Make great display of pride and vanity in house, furniture and other things. Take fermented drinks with moderation. Smoke or chew tobacco and spit. Act the spendthrift when you have money or means. Indulge your appetite already depraved. Borrow money, promising to pay principal and interest and do neither. Attend places of unprofitable or even evil diversion. Be seen too often to frequent, of choice, doubtful company. Convince your neighbor that your self-love is great, your real love for him small. Join the lodge; denude yourself shamefully; suffer the cable-tow and hoodwink; kneel for a false prayer; assume the blasphemous oaths and obligations; make yourself an oath-bound brother and ally to devils incarnate; be easily persuaded to proceed in the degrees; spend your money with lodgeites who will pay, in a real or false charity, one dollar and keep back two or three; profess a morality, and a saving religion in the wicked and Christless concern; persuade others to come into the same whirlpool; remain evermore reticent in regard to its evil principles and deeds. Trust a little in Christ and his Gospel and as much or more in the Baalism of your order. Have the brass or hardihood to preach in pulpit or Quaker gallery.

Is this the way and manner you abstain from all appearance of evil? Is such your exegesis? Such your teaching, if you speak out honestly in the Sabbath school? Such your practical illustration of your religion? O cable-towed preacher and oath-bound layman, how will you escape damnation? Are you not commanded to declare the whole counsel and spare not? To devote all and hold nothing back? To add nothing to the words or diminish therefrom in anything? Is not the hand of the Omnicient and Omnipotent beginning to appear against you? See you not the writing on the wall? Hear you not "the sound of a going in the mulberry trees"? Will not the stars in their paths eventually fight against you? that ancient river the river Kishon sweep you away? So mote it be.

Let Zion and her sons rejoice,
Behold in faith the appointed hour
When God shall hear her mournful voice,
And come to exalt his saving power.

He had his time to form the world,
The stars and e'en the flaming sun,
Though long his epochs seem to us,
His will we know must still be done.

Truth crushed to earth will yet arise,
Sometime in his eternal years.
Triumphant rise when error dies,
In pain amid her worshipers.

And Babylon the great shall fall,
Her threatened doom appalled will meet;
By faith we hear her dolorous wail,
When hurled from her exalted seat.

Personal Effort.

This is the age of associations; individual effort is in a large manner supersceded by corporate action. We do nearly all our good by Committees and Societies. Many, feeling unable altogether to escape from the responsibility of doing something for the cause of Christ, pay others to act as their substitutes; and thus organizations are necessitated to accomplish mechanically, as it were, what can only be done effectually by individual effort. Such organizations no doubt accomplish a vast amount of good, and it is not easy to see how, in the present state of society, they could safely be abolished; but it must be acknowledged by all who have thought deeply on the subject, that Christian work has been too exclusively directed into this channel, and that it would be well if, along with this concerted action, there were more of spontaneous and intelligent *individual* exertion. What the world needs more than anything else—more than the gifts of money, rules, speeches, theories, organizations—*is the revival of personal agency;* the touch of a hand, the glance of an eye, the tone of a voice, the sympathy of warm, loving hearts, charged with all healing influences, to sow the desolate wilderness thickly with the good seed of the kingdom. We wish the sower to go forth alone, and, by individual contact with the evil of the world, to remedy it by the influence of *personal faith and living love.* Like Elijah, we want the servant of Christ to lay his own living body, through sympathy, upon the dead body of suffering and sin; and thus, by imparting warmth to it, prepare it for restoration to spiritual life. Like a greater than Elijah, who identified himself with the outcasts of society, and said, "Zaccheus, come down, for to-day I must abide at thy house," we want every Christian, who is debtor to all men, to go home with the poor and the ignorant, and make their trials his own, that thus he may truly relieve and bless them. It is required that there should be a real crucifixion of the flesh in the blessed labors of the cross. Such sowing would do far more good than any other agency. He that sows and he that reaps, in such a case, would rejoice together in the harvest. 1 Cor. 3: 8; 15: 58; 12: 7-11.—*Selected.*

The Drinking Habits of Society.

BY P. R. RUSSELL.

The artificial and abnormal, needless and damaging drinking habits that have grown up in modern society are awful. It is on all sides, and all occasions, drink, drink and drink a little more, until thousands seem to act and feel as though the "chief end of man," is to gulp down the throat as much narcotic or alcoholic drink as the poor stomach can contain.

When the food is nourishing and normal, but little drink of any kind is called for, as the fruits, vegetables and well-cooked fresh meats and fish and milk furnish all the fluid nature will call for, especially if milk is made use of, and we are not exposed to heat, fatigue, or much perspiration. More than 50 per cent. of our best food is pure water, and those who live hygienically and are not diseased or exposed to much heat, or hard toil, will hardly have occasion for frequent drinks of any kind, perhaps not for several consecutive months. The writer has long made it a rule of life to live according to the known laws of health, and to drink water only, and only when nature calls; and for the last three months nature has made no demand for beverage of any kind. I find the calls of this kind are very infrequent. Our drinking habits, to be right, should be strictly normal, never for intoxication, never to soothe and exhilarate the mind, never to hurry the process of eating; nor should we ever drink to obtain some cordial or condiment in the drink that will tickle the palate. These habits are all abnormal and wrong, and should be instantly and forever abandoned by all who wish to be right—right with God, and right with themselves.

How far has society, even in what are called Christian lands, drifted away from the simplicity of nature in their drinking habits! These habits, to the scandal of the Christian religion, are more morbid and intemperate than in pagan lands. No tongue can tell, no pen can describe the delusion and delirium which almost universally prevails on this subject. Most persons, highly esteemed for virtue and wisdom in other respects, debauch themselves with hard drinking—not perhaps, of intoxicating beverages, but of narcotics, which overwork and derange the nervous system and embarrass and break down the digestive organs. What a list of wretched compounds the cupidity of man has invented to minister to the morbid appetite! Look at the list! Cider, beer, ale, porter, gin, rum, whisky, chloral, morphine, laudanum, tea, coffee, etc. Alas! what a troop of bewitching enemies! As drink they are all needless and evil, but not in the same degree. Tea is not so bad as whisky; nor is coffee to be compared with morphine. But these are all useless and evil as drinks, some in the comparative, and others in the superlative degree. Over $600,000,000 per year is spent in the United States, for intoxicating drinks, filling the land with vagabonds and madmen. More than $200,000,000 more for the milder artificial drinks; enough in a few years to lift the poor all up out of the slough of poverty, and put them in good circumstances. The laboring classes of Great Britain spend 15 per cent. of all their earnings for intoxicating liquors. The other artificial drinks will bring the bill of cost up to 20 per cent. of earnings. The loss in time, skill, and self-inflicted sickness will probably take 20 per cent. more out of their capital. Things are not much better in the United States.

The consumption of lager beer has more than doubled the last decade, and the last year, according to returns made to government, which are always short of the facts, we consumed 428,750,000 gallons, being 8¼ gallons to each inhabitant. What a bill! What a show! Governor Long of Massachusetts in his recent message to the legislature, calls for good stringent laws against the dram shops and says that on investigation in the nine courts of one county, Suffolk, there were 16,897 criminal arrests, and that 75 per cent. of these were for drunkenness; and that 12 per cent. of all other offenses were committed by parties under the influence of intoxicating liquors. What a show for the first city in New England, for the intelligence and enterprise of its citizens! Should any community tolerate such a nuisance?

To say nothing of other mistakes and follies, the drink-habits of society are shamefully abominable. They plunge thousands into needless poverty, and render them miserable slaves to depraved appetites; and not a few others are hurried on to a premature grave, and while on the road are made half-crazy invalids. A radical reform is needed, one that shall go to the bottom of this appalling evil. This cannot be reached without total abstinence from all artificial drinks. Drink only pure water and this only when nature calls.

Vineland, N. J.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electo ral colleges, and a direct vote for Presi dent and Vice-president of the United States.

Political Discussion at Wheaton.

A call signed by a number of the friends at Wheaton was published in the *Illinoian* of that place, giving notice of a meeting in the lecture room of the College on Wednesday evening last, to discuss ways and means for informing the voters of the town upon the principles of the American platform. E. B. Thompson was elected chairman of the gathering and H. L. Kellogg, secretary. Prof. C. A. Blanchard led in prayer. As a result of the conference that followed these resolutions were presented and adopted:

Resolved, That the principles involved in the American platform, adopted at Syracuse in 1874, are of paramount importance in our local and national politics; and it is our deep conviction that our fellow citizens of all classes should be well informed respecting them.

Resolved, That to secure a proper and general understanding of these vital American principles, we hereby organize for this purpose, in order to continue their public discussion through the press and in public meetings.

Resolved, That the chairman and secretary be empowered to call another meeting in pursuance of this object, to be held during the last of September; and that they provide a suitable programme for the occasion.

The friends in Wheaton who believe in voting as they pray intend to continue these public meetings monthly and will make an effort to have each plank in our platform discussed by able speakers. The benefit of these meetings to the voters of Wheaton they confidently expect will be greatly profitable.

—The National Prohibition Alliance, through its President, the Rev. H. A. Thompson, D.D., late candidate for Vice President on the Prohibition ticket, has issued a call for a national conference of prohibitionists in New York city, Sept. 18 and 19.

Reform News.

Wisconsin to the North and West.

Menomonie, Wis. Aug. 22, 1881.

Dear Bro. K.—Leaving Chicago on the 10th at 9 P. M., I found myself at 1 A. M. at Hanover Junction, Wis., the depot closed and no house in the vicinity. I finally found my way to a little hotel where I stayed till next day at 1 P. M, and then went to Monroe. Here our reform is nobly sustained by Elder Isaac Bancroft, pastor of the Congregational church, but just now absent in New England. I returned to Footville, had a pleasant visit with, and received aid from Bro. A. Stevens and family, and went thence to Baraboo, receiving a most kind welcome from our stalwart friends, Prof. J. W. Wood, Dr. Cowles and others. Arrangements were soon made for the State convention and I was privileged to preach in the Wesleyan church the 14th where Bro. Wm. Warner holds up the standard of pure Christianity, and is much prospered in his work. In the evening I preached in the M. E. church to a large congregation, as it was a union service. There were many old friends and familiar faces and it was a great privilege to plead for a general reformation in the church, and especially to find my words endorsed by the able and faithful pastor, who, unlike some of his brethren, has no fellowship with the unfruitful works of darkness.

From thence I went to Ironton where I found my former field occupied by one whom I believe is a faithful minister of Christ, and who will stand for the right as the way shall be made plain before him. There I attended Friends' meeting and had a profitable season, and on the evening of the 18th spoke in the Wesleyan church on the work in the South, to an interested audience.

I reached Eau Claire at 12 P. M. on the 19th, and found next morning A. S. Hammond and some others who are in sympathy with our work, but could find no opening for public labor. The pastor of the Baptist church assured me of his warmest sympathy. He regards secretism as one of the many anti-Christs, but confessed that his church was full of Freemasons and that his hands were tied. The Lutheran pastor told me the same, but was anxious to learn about our work and is laboring to teach his people.

The Sabbath I spent here, finding a most pleasant home at the house of Captain Wilson. I attended the Baptist Sabbath school and spoke in the evening to a fair audience on the work of the N. C. A. in the South. I trust that an interest was awakened in our work. The church here is without a pastor, but stands as a barrier to the flood-tide of iniquity. Yours in the Lord,

H. H. Hinman.

Iowa State Christian Association.

Articles of Incorporation and By-Laws.

Clarence, Iowa, May 28, 1881.

Pursuant to a call of the Board of Directors of the State Christian Association of Iowa, they met and organized by electing J. M. Kent, President, and John Dorcas, Secretary. On motion the following code of by-laws were adopted, after which it was resolved that the Corresponding Secretary be requested to forward to the *Christian Cynosure* for publication the articles of incorporation of the State Christian Association of Iowa, together with the code of by-laws adopted by the Board of Directors.

On motion adjourned to meet in Clarence at the call of the President of the Board.

J. M. Kent, *President.*
John Dorcas, *Secretary.*

Articles of Incorporation.

Whereas the undersigned citizens of the State of Iowa, Wm. S. May, S. E. Starry, A. M. Shimer, John Dorcas, A. W. Hall, J. M. Kent, W. S. Garrison, S. Smith, T. K. Bufkin, H. B. Blackman and Samuel Boon, propose to form themselves into a corporation, not for pecuniary profit, under the act of the General Assembly of the State Iowa, according to Chap. 2, Code of 1873.

Art. 1.—The name of said corporation shall be the *State Christian Association of Iowa.*

Art. 2.—Its business and object shall be to expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion and our republican government from corruption.

Art. 3.—The general place of business shall be at Clarence, State of Iowa.

Art. 4.—The officers of this corporation shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, and a Board of five Directors, to be chosen at the annual meeting of the members of said corporation on the second Wednesday of October of each year, and annually thereafter by ballot (except the first meeting which shall be held on the 14th day of October, A. D. 1880,) from the members of this corporation, at said annual meeting, and the President, Vice-President and Recording Secretary shall have power to appoint such other subordinate officers as the business of the corporation may require.

Art. 5.—W. S. Garrison, H. Blackman, J. M. Kent, John Dorcas and Wm. S. May shall be the Directors for the first year of the existence of this corporation.

Art. 6.—The Board of Directors shall have power to make such rules, regulations or by-laws as may be necessary to transact the business of the corporation.

Art. 7.—The private property of the members of this corporation shall be exempt from corporate debts.

Art. 8.—If from any cause the annual meeting should not be held on the day contemplated by article four of this corporation, the President, or any three of the Directors may call one at any time and place, due notice of the same being given in some moral reform newspaper of general circulation in this State three weeks previously.

Art. 9.—This corporation shall commence on the 14th day of October, A. D. 1880, and continue twenty years, and may be renewed according to the provisions of chapter fifty-two, Rev. of 1860.

Witness our hands this 14th day of October, A. D. 1880.

(Signed,) J. M. Kent,
W. S. Garrison,
Wm S. May,
S. E. Starry,
A. M. Shimer,
S. Smith,
A. W. Hall,
H. Blackman,
John Dorcas,
T. K. Bufkin,
Samuel Boon.

State of Iowa, } ss.
Van Buren County, }

[The notary's certificate follows.]

By-Laws.

1st. The membership of this Association shall consist of the persons incorporated together with those whom they shall from time to time elect to increase their number, and also the presiding officer of the State Christian Association opposed to secret societies, who shall be a member ex-officio. Any person recommended by a member of this corporation, who is in sympathy with its objects, and who shall receive a majority vote of the members present, and pay an initiation fee of one dollar, shall be declared elected.

2nd. It shall be the duty of the President to preside at the meetings of the Association. The Vice President shall aid the President in his official duties, and preside during his absence, and in the absence of both President and Vice President, the Association shall choose a chairman pro tem.

3rd. The Recording Secretary shall make a correct record in a suitable book of all the proceedings and business transacted at the annual and other meetings of the Association, and shall keep the same in a convenient place for the use of the members.

4th. The Corresponding Secretary shall conduct the correspondence of the Association; collect funds, paying the same to the Treasurer quarterly; keep a correct record of all matters of interest and importance relating to its condition and work; and submit to the Board of Directors, from time to time, such business as may require their attention. He shall sign all certificates of membership; keep a correct list of the same; and perform such other duties as would naturally pertain to his office.

5th. It shall be the duty of the Treasurer to keep a record of all monies belonging to the Association, paying out the same by order of the President and Secretary of the Board of Directors, and shall give bonds in the penal sum of two thousand dollars for the faithful performance of his duties, which bonds shall be filed with the President of the Board.

6th. It shall be the duty of the members of this Association to pay into the treasury one dollar annually.

7th. Any member refusing or failing to pay one dollar annually to the Treasurer of this Association for the promotion of its objects, shall forfeit his or her right to vote or take any part in the discussion of any question pertaining to the financial interests of the Association, at any of its meetings.

8th. Any member denying Jesus Christ

as the world's Redeemer, or becoming a member of any secret order shall forfeit membership in this Association, and shall be so declared by the President.

Correspondence.

Waters of Life.

Eureka Springs, Carroll Co., Arkansas, Aug. 22, 1881.

Perhaps some items respecting "The Eureka Springs" from one visiting them, who has no personal ends to accomplish, may be of interest to your readers. These springs, situated among the White River Mountains, in northwestern Arkansas, three hundred and twenty miles southwest of St. Louis, have acquired in the short space of two years, an almost world-wide celebrity. It would seem that nature, like a wise and loving parent, while providing at all times generously for her children, has stored away in secret places hidden treasures, reserved resources, with which from time to time as exigences arise, she surprises and gladdens their hearts. How welcome was the change from the use of whale oil and tallow candles to that of petroleum and gas, when the former had become totally inadequate to meet the increasing wants of the times! What a pleasing excitement runs through a community when the sudden discovery of a coal bed, or a valuable mine changes its entire prospects for the future! So when the wisdom and skill of physicians are insufficient to meet the demands of earth's groaning sufferers; when paralyzed limbs, and rheumatic pains, and cancerous affections go uncured, how cheering to have these long concealed healing fountains spring up to light in the wilderness, drawing as if by magnetic influence the afflicted of all classes to them!

A city of fifteen thousand souls, it is now estimated, occupies land considered uninhabitable two years ago. Traditions of springs in this region of wonderful healing properties had come down from the Indians, and these coming to mind with the accidental discovery that the "Eureka or Basin Spring" water had curative properties for sore eyes and rheumatism, led to the farther testing of its waters with the present results. The Eureka spring which gives name to the place, and still retains its pre-eminence as a cure for blood and skin diseases, is only one of many springs which flow out generally near the base of shelving rocks at the foot of the mountains. Its waters flow into a small basin about a foot in diameter and six inches in depth, made perfectly smooth either by the action of the waters or the hand of man. As it is tedious dipping the water out of this with dippers or ladles, a tank has been provided with faucets, which receives water from some of the rivulets near the source of this spring. With this a nice bathing establishment is connected by pipes. The Southern Hotel occupies a romantic and cool location at the top of the rocks above this spring, and is reached by an open staircase of an hundred steps. When persons afflicted with palsy and rheumatism can make this ascent gracefully, they may be deemed in a fair way of recovery. I should add that there are seats at short distances along the ascent where one may rest and enjoy the scenery.

Around this spring and also the Harding spring, about a half a mile distant, which is becoming very popular on account of its delightfully cool and refreshing cool waters and the cures it has effected, there congregate from early morn until late at night a mixed multitude—the rich and poor, the old and the young—"the maimed, the halt and the blind," and those afflicted with sore eyes and cancerous affections. The repulsive feeling that these diseases naturally excite is alleviated by sympathy with the joy so many of them express at their improved condition, and the hope of perfect recovery. Naturally the mind wanders back to the time when Jesus of Nazareth walked this earth among similar crowds, and "healed all their infirmities." As we watch the people with their tin cups and pails, their wooden buckets and kegs, waiting patiently each his turn to stoop and catch the healing draft, we involuntarily wish that Jesus himself would appear as he did in the old temple, and invite in his own inimitable words to the "living waters," "If any man thirst let him come unto me and drink." Truly the water of life is what all most need.

The churches here are two Methodist, one Presbyterian and one Christian, and we have heard good preaching, but more efficient Christian labor is much needed. The location of the place is very picturesque, and though one could wish that the first settlers had not cut down so many tall pines with which to build their small houses, and had shown more taste and skill in constructing and improving their homes, yet capital and artistic skill may redeem many of these early mistakes, and make this a beautiful place of resort. The houses are built everywhere on the tops and sides of the mountains, in the gulches and on the broken ground between the mountains that constitute the business part of the town. Many of the houses seem to be very slightly built, and we think a discreet eagle would hesitate to build its eyrie on on no better foundation than some of them have. What a toppling and tumbling there would be should a cyclone chance to pass through!

The weather is now excessively warm. Believing in newspaper reports, we expected to need artificial heat mornings and evenings, but would inform all similarly deceived, who think of coming here, that the sun maintains full sway, that it beams are seldom clouded; that people sleep with windows out and doors open and often retreat to porches and out of door places to be comfortable. It speaks well for the waters, that health can improve, as it seems to do, under such circumstances. The mountain breezes are very sweet and refreshing when we catch them, and our sails are set at all times. Later in the season I should think the climate might be delightful, a change in the temperature at night is already perceptible. The railroad is not finished to this place. There is a stage ride of eighteen miles from Seligman over one of the roughest roads ever travelled. After passing on the cars through the sunburnt cornfields of Missouri, and by its forests literally blossoming with catepillar webs (where can the State entomologist be?) it was quite a relief to enter, even by stage, upon the green fields and still greener hills of Arkansas; had the weather been cooler, even the roughness would have been endurable. I am informed that this ride is considered a very valuable adjunct to the waters, as by shaking up the system so thoroughly it enables them to take a stronger hold. With regard to the curative waters of the springs and other matters I will write hereafter if health and time permit. H. W. P.

Our Attitude.

Juniata, Neb.

The position of our United Brethren church toward lodge religion is not known. The attitude like that of "the public state of affairs presents a complex view" so bewildering that the eyes are blinded with taking it in. The *Telescope* has been quiet for some time; until an editorial in July 6th, spoke out plainly on the general work of opposing secret societies. This work is carried on principally, if not wholly, by the National Christian Association, of which the *Christian Cynosure* is the leading organ. I am glad to have that institution so highly complimented. But what of the church? Has ours ceased to be a moot-case? It should not as long as there is a root of bitterness in the heart of the church. This is a great moral question. If the public can afford to discuss it, we ought not to take ground which is beneath and in the rear of the public in general.

A union soldier lay on a tall flat rock, alone, hungry and lost in the thick woods. He feared that he was in the enemy's lines. Soon he heard the tramp of infantry. And now a regiment of rebels are passing in single file along a foot-path below him. The suspense was awful. His breath grew short and faint. His heart bounded till it seemed that every pulsation would betray him. And he clung close to the rock. If this is the condition of the church, then I say, Be wise! Cling to the Rock and live!

Perhaps we are entrenching lest the rising sun should find us unprotected. If so, for what purpose will the breast-works be used? to battle for the foe or against the foe? Are we agreed to keep still, then we may as well be united to oppose no sin. This union is not a violation of the old maxim, for we fell when we became thus united. If we are divided we shall fall. Therefore, we should pull at the ropes till we make a safe landing. If we are united in the expression of our law, when did that union take place? There was a great disagreement; if there is none now there should be a special day of rejoicing. Such is not known to be the case or a shout would go up all over this Zion. These are awful questions. God alone can help us to answer them. I trust that we shall not rest till the problem is solved. C. C. Kellogg.

The Act of Faith.

Will you allow me to say that the word "divine" should be human in the following sentence from the article "First Non-sectarian Church" in your 25th August number? "Jesus kindly connected a (divine) HUMAN act with our faith when he said, 'He that believes and is baptized shall be saved.'" The word divine would be right in the sense of the authority for the action, but it is as a voluntary act of the believer that the word was meant in the above sentence.

The act which is required of every Jew and Gentile believer was more eloquent in its declaration of their strange faith than any mere words of man could have been, or ever can be; for their baptism was, as the apostle calls it, Rom. 6: 17, "The form of the teaching wherein they were delivered," (See new version and margin of common version) "at their baptism," as the Presbyterian McKnight adds in his commentary.

Any one can see the force of this significant meaning of baptism in the inspired words of Paul (Rom. 6: 4): "Buried with Christ by baptism into death:" and 5: 11, "Dead indeed unto sin but alive unto God through (or in) Jesus Christ our Lord." (Col. 2: 12 also.)

Is it not a lamentable fact that some men who have been thus separated from the world to Christ have been snared into fellowship with the unfruitful works of darkness in the Christless lodge with its Christless religious ceremonies, its Christless prayers, and its Christless Grand Lodge above? "Verily, there are false teachers who privily bring in damnable heresies denying the Lord that bought them." T. H.

[The idea which Paul would convey in the passage above quoted, Rom. 6: 4, is not always clearly apprehended. He is speaking of the believer's death unto sin. "How shall we that are dead to sin live any longer therein?" he asks. Do you not know, the thought continues, "that so many of us as were baptized into Jesus Christ [*i. e.*, as believe on him and keep his commandments] were baptized into his death?" [or, are partakers of his death in relation to the world.] Therefore by this baptism into death, or, v. 5, this being "planted together in the likeness of his death," we are buried with him to the world. This likeness to Christ is completed as we "walk in newness of life," "like as Christ was raised up."—Ed]

The Traveling Lodge.

At a time when Masonic shams were a little more successful than they are now, we used to hear a great deal about the exceeding beauty of "traveling lodges." Such lodges, it was said, accompanied some of the regiments of the Continental army in their pious and patriotic marches through New Jersey during the Revolutionary war. They were exceedingly honorable, very charitable, unquestionably ancient, and very useful in all human affairs, etc., etc.

But the greatest traveling lodge of modern times is attached to Coup's circus. It consists of ten serio-comic clowns, who work the "Lodge of Perfection" to a degree of perfection never before witnessed. Coup's advertisement in which their wonderful performances are set forth reads with all the oily gammon and throat-filling unction that characterizes the Masonic monitors of Rob. Morris, Sickels, Thomas Smith Webb, and other such smooth-tongued characters.

It costs only fifty cents to witness the "labor" of the ten clowns of Coup's circus; whereas, to witness that of "a regularly constituted lodge of such," it would cost anywhere from twenty-five to one hundred and fifty dollars. For our own part, we prefer initiation into the traveling lodge of Coup's circus.

KITCHEN GARDENER.

Saloon-keepers and Pirates.

ST. PAUL, Minn.

The wolves are in the fold and I am not aware that the Scriptures afford us any reason for believing that they can be driven out. But God's people are commanded to be separated from the wicked; and preachers of righteousness will inevitably produce such a separation. However much Masonic wolves may howl for a name in a church of Christ we must hold fast to the truth or the flock will be devoured.

I met one in St. Paul the other day who glories in the Satanic title of "Sublime Prince of the Royal Secret" and is one of the fairest to look at of the members of the Presbyterian church. Mentioning to this man, who is of the highest standing in the Masonic fraternity and the Presbyterian church at the same time, the case of Elder Rathbun, I said in allusion to the would-be Masonic assassin Gale, that he was a saloon-keeper. Whereupon, this "Sublime Prince" (of darkness) disowned, or pretended to disown, Masonic fellowship with him because he was a saloon-keeper. He said saloon-keepers had no right to be Freemasons.

So you see that this illustrious child of the devil will try to make the citizens of St. Paul and the members of Christ's body believe that the blasphemous diablerie of the Masonic lodge is so immaculate and pure that Satan's saloon-keepers cannot be fellowshiped there. But contrast this with what a lady in Brooklyn told a friend of mine, when I was about to lecture against Masonry in that city. She thought I was doing a wrong thing to speak against so good an institution as Freemasonry. And why? Because her brother's life was saved through his being a Mason. He was taken on the high seas by a pirate ship and doomed to die. But when his box was opened his Masonic apron, (emblem of innocence) was found; and the captain of the pirate ship was a Freemason, who, true to his Satanic obligation, taken in a Masonic lodge, restored her brother's goods and spared his life. Thus we see that the Masons are ready for every good (bad) word and work according to the principles and training of their Grand Master, Satan.

Now behold this "Sublime Prince" and the Rev. Dr. Stephen H. Tyng sitting in a Masonic lodge with this pirate captain of the high seas chanting the 133d Psalm and spreading the Masonic cement of brotherly love and affection with a bricklayer's trowel.

But see Mackey's Masonic Lexicon, Article "Joabert", and then read that Joabert "received the highest reward that Solomon could bestow, by being made an Elect, Perfect and Sublime Mason." And what for? The same article tells us, "He distinguished himself in his successful efforts to bring certain traitors to condign punishment." That is, he beheaded Akirop.

"How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?" Prov. 1: 22.

How long will Freemasons continue to malign the character of King Solomon by lying about him? And how long will God's people continue to be bewitched by Masons?

Let all of God's people come away from the fellowship of Freemasons and all the devil worshipers of the secret lodges and be no longer partakers of their evil deeds. Hear the word of the Lord, "Come out from among them and be ye separate, saith the Lord." 2 Cor. 6: 14-18; 7: 1.

Yours truly,
W. FENTON.

A Old Pastor's Prayer.

SPAFFORD, Wis.

DEAR EDITOR:—Having long been identified with the cause of reform (anti-slavery, temperance and Anti-masonry) and being anxious to see the overthrow of all the unfruitful works of darkness, I deeply sympathize with you and your fellow-workers. I have for fifty years and upwards been fighting against those giant evils, both in the pulpit and in those families where I have visited as pastor, and in my secret communion with our Heavenly Father. I am fully convinced that the time has come when all the friends of Jesus should show their colors. I am connected with the Free Baptist denomination which for years was united on these questions, but I fear some have become entangled in the Masonic yoke of bondage. And yet I can see no denomination free from this or some other glaring wrong, either in error of practice or doctrine. I had supposed the United Brethren were free from this terrible sin, but alas! I see there the leper spots. Well, our trust must not be even in good men and women, but in the living God. Truly this kind goeth not out but by prayer and fasting, and perhaps the time has come to vote for just principles and upright men only. I think there should be more reliance on sound principles and sound men than simply popular, available candidates; let God manage more and men less. I pray God for the speedy fall of the rum traffic, Masonry, papacy, polygamy, and many other evils whose name is legion.

Yours for Jesus and his religion only, instead of any "grand" or "past grand Master."

JOSEPH PARKYN.

Our Mail.

Bro. Joel H. Austin writes from Lima, Lagrange Co., Ind., for some of our new reform envelopes, and says:

"The envelopes are something I have been wanting a long time. They are just what is needed and should be used by every reformer. Hold the light to the public in every way and everywhere possible and it will drive away the darkness. * * The sympathizers with Odd-fellow —— here seem desperate and they need light. I am happy in God—never enjoyed more peace in my life. I do find that God's grace is sufficient."

Bro. Austin expects probably to be in the lecture field again soon.

Jas. F. Parks, Enterprise, Clark Co., Miss., writes for a copy of the Morgan Exposition, giving quite an interesting narrative of his efforts to ascertain, through the Louisville, Ky., Courier-Journal and otherwise, where the book could be obtained. The Courier-Journal disclaimed all knowledge of where it could be found, but eventually published the following note, through which Mr. Parks obtained the desired information:

"SMITHVILLE, Miss., July 19, 1881.—Say to J. F., Enterprise, Miss., that he can get Morgan's Book 'Exposing Freemasonry' of Ezra A. Cook, Chicago, * * also more on the same subject by different authors. W. T. W."

There is a vast amount of ignorance of Anti-masonic work throughout the country. Let us exert ourselves to remove it.

Mr. Wm. Atkinson, Saybook, M'Lean Co., Ill., sends a dollar for the Morgan monument with a like sum for Eld. Rathbun, and writes as follows:

"We sympathize with him in his sore affliction, hoping and praying that Jesus will support him and soon raise him to health and soundness, that he may bless our nation with his efficient labors in bringing to light the hidden works of darkness."

The assault of the mob upon Elder Rathbun was base almost beyond the power of the English language to describe it, but if possible the action of the court in the case, as we understand it, was meaner still—another added to the wearisome list of Masonic trials where judge and jury sit only to decide in the face of the law and evidence, to punish the righteous for his lack of iniquity and to let the wicked go scot free. It is well for American citizens to ponder these facts and govern themselves accordingly, at the polls and elsewhere.

Mr. J. L. Eddins, Mechanicsburg, Pa., writes that he has been the means of bringing one more man to the light in regard to secretism by means of the Gov. Ritner pamphlet, but that the friends of the cause in that section are very fearful on account of the overpowering influence (as they believe) of secretism. We recommend to them a study of God's Word as voiced in the grand old Pleyel's Hymn—

"Fear not, I am with thee; O be not dismayed."

This is no time for timidity. The devil is always bold; are we brave or cowardly in fighting him?

Bro. K. A. Orvis, Lexington, Ky., writes a letter with the "vim" in it as follows:

"Since reading from week to week of the inhuman assault upon Bro. D. P. Rathbun I have been filled with a holy indignation to think that we live in a country boasting of her free institutions and free speech and press and yet will tolerate such an outrage upon an innocent and peaceable citizen, in open violation of every principle of a free government. I feel that the strength of the law should be tested in this case, that we as a people may know whether we are living under the United States or a foreign despotic government; and I think the Lord requires his servants to use some of his money to vindicate his righteous cause and bring to justice the villain that would have been the assassin of Bro. Rathbun."

Bro. Orvis backs up his talk by a good contribution for the prosecution. We say Amen! to every word of the above. The trial already had, if we understand correctly, was before city authorities, under city ordinances, and is hence not a bar to proceedings in the criminal courts of the State. If this is correct it would seem evident that no stone should be left unturned to bring about the speedy punishment of all who were concerned in this dastardly outrage.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, Sept. 1.—Keep us, O God of our salvation, for the glory of thy name; and deliver us, and purge away our sins, for thy name's sake. Ps. 79: 9.

Friday, Sept. 2.—The just shall live by faith, but if any man draw back, my soul shall have no pleasure in him. Heb. 10: 39.

Saturday, Sept. 3.—Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth. Ps. 31: 5.

Sabbath, Sept. 4.—And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. Mat. 22: 39, 40.

Monday, Sept. 5.—But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. Heb. 10: 39.

Tuesday, Sept. 6.—Ye have need of patience, that after ye have done the will of God, ye might receive the promise. Heb. 10: 36.

Wednesday, Sept. 7.—The Lord knoweth how to deliver the godly out of temptations. 2 Pet. 2: 9.

IMPORTANT TO TRAVELERS.

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Home and Farm.

HORSES AND THEIR FEET.

In an able article in *Fraser's Magazine*, Sir George W. Cox argues at length on the necessity of shoeing horses and the disadvantages of that universal practice. His views are not entertained by many American farmers, but these extracts will be found instructive and perhaps valuable:

Certain it is that our horses generally are afflicted with a multitude of diseases which seize on their legs and feet, and that lameness is everywhere a cause of constant complaint and of loss of time and money. The author is not speaking from theory or from book, but takes his stand on an experience obtained during a sojourn of many years in foreign countries, especially in America, where in the construction of railways and other public works he had to employ hundreds of horses and mules on tasks which taxed their capabilities to the utmost. In Mexico, Peru, Brazil and elsewhere he found that unshod horses were daily worked over roads of all kinds, carrying heavy packs from the interior down to the coast, the journey thither and back being often extended to several hundreds of miles, and that they accomplished these journeys without ever wearing out their hoofs; and the roads in these countries, where they exist at all, are neither softer nor smoother than those of England or of Ireland. If horses fell lame, it was from causes incidental to the climate, and for these the system of shoeing would supply no remedy. From other diseases, which from strong and often incontestable reasons may be traced to the use of shoes, they were wholly free. The necessary conclusion was that the system of shoeing could answer no good purpose, while it might be productive of much harm; and in this conclusion he was confirmed by the admissions and protests of the most able and competent veterinary surgeons in this country. These have uniformly raised their voices against the heavy weighting of the horse's foot maintained by the traditional practice.

Facts in America teach the same lesson. At a meeting of the Massachusetts Board of Agriculture in 1878, Mr. Bowditch, a practical farmer, declared that "nine hundred and ninety-nine-thousandths of all the trouble in horses' feet come from shoeing," that he was in the habit of driving very hard down hill, that he had galloped on ice on a horse whose feet had merely a small bit of iron four inches long curled round the toe, and that this piece of iron is all that is needed even in the case of an animal whose feet have been abused for a series of years. When nothing is left but this fragment of the traditional shoe, and when this fragment has, as in Massachusetts and elsewhere, been retained for the fore feet only, it is incredible that men should fail to ask what the use of this relic of the old system may be. Donkeys in Ireland are unshod, and they work on roads at least as rough, hard, slimy and slippery as those of England. "Can one really believe," asks Free Lance "that the animal which is endowed with the greater speed and power should have worse feet than his inferior in both respects?" To such a question one answer only can be given; and the lesson may be learned by any one who will take the trouble to go to the wilds of Exmoor or Dartmoor. There, as in the Orkneys and on the Welsh hills and in many parts of the continent of Europe, horses run unshod over rocks, through ravines, and up or down precipitous ridges. "Yet all this," Mr. Douglas remarks, "is done without difficulty and to the evident advantage of their hoofs, for these animals never suffer from contracted feet, or from corns, sandcracks, etc., until they become civilized and have been shod."

No horses could be subjected to a more severe strain in every limb of their body than were those which Xenophon led from Cunaxa over the Armenian highlands to the walls of Trebizond; yet we hear nothing of any special difficulties arising from diseases of the foot or leg. It may probably be said with truth that the strain endured by those horses could be borne only by unshod animals. Paul Louis Courier, the French translator of Xenophon's treatise, was so struck by the apparent soundness of his method, that he put it to the test by riding unshod horses in the Calabrian campaign of 1807, and he did so with complete success. But that which with him was a voluntary experiment has been for others an involuntary necessity. This was the case with many of our cavalry horses during the Indian Mutiny, and their riders have declared that they were never better mounted in their lives. In the retreat of the French from Moscow the horses, Free Lance remarks, lost all their shoes before they reached the Vistula; yet they found their way to France over hard, rough, and frozen ground. In his invasion of America, Cortes could not carry about with him the anvils, forges, and iron needed for shoeing even the small number of horses which he had with him. But these horses did their work and survived it, and from them comes the fierce mustang of Mexico, which still goes unshod.

But it is scarcely necessary to cite more instances of the vast benefits which those who have had the courage to leave the feet of their horses as nature made them have received under the most varied conditions of work, of soil, and of climate. Humanity and self-interest here point in the same direction, and only folly of the most perverse kind will have the hardihood to fight for the maintenance of the existing system. The cruelties practiced (whether unwittingly or wantonly) on the horse's foot have been extended over a series of generations, but the only penalty which remains to be paid for the ill-doing of years is the surrender of a few days or a few weeks of the labor of the animal which has been thus misused. On the other side, there is a certainty that we shall be entering on a course which will triple the length of time over which the efficiency of the horse will be extended, and which therefore will, within twenty years, have saved the nation a hundred and thirty-five millions sterling. It will further insure the immediate saving of all the money now spent on farriery, and this saving, which must be at the least forty shillings a year on every horse, will amount to two millions and a quarter; and there will be the further saving in straw as well as on medicines, nostrums, and remedies no longer needed for animals rescued from a system which was a fruitful source of discomfort, disease and death.

Subscribe for the *Cynosure*.

A negro boy who had been captured from a slave ship was landed at Sierra Leone, and placed under the care of a teacher named Thompson. He asked the Lord Jesus to do the same for his parents, and would go every day and watch by the shore for them. At last one day little Tom dragged the teacher to the beach, saying in exclamations of delight, "Prayer answered; father and mother come."

"John Quincy Adams," says Mr. Healy, the veteran and indefatigable American painter of potentates, to Edward King of the Boston *Journal*, "was one of the three best talkers who ever sat to be painted by me. Louis Phillippe was the second and Dr. O. A. Brownson third of this trio. I ought, perhaps, to have made it a quartet, and to have taken in Bismarck, for he is a magnificent talker."

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 1, 1881.

EDITORIAL CORRESPONDENCE.

Moody and Paul—The Northfield Convention.

NORTHFIELD, Mass., Aug. 20, 1881.

The Apostle Paul, whose writings fill most of the New Testament, is properly regarded, I believe, the prince of theologians, the model of missionaries, and the ablest of preachers and evangelists.

He was going to Rome with scars on his person, a chain on his arm, and a sentinel soldier by his side. He thus enters the pagan capital of the world, whose Pantheon was the home and head-quarters of its gods. Under his labors, and those of his successors, that city is to become and did become the metropolis of Christendom. And as we are commanded to follow him as he followed Christ there would seem to be no more fit test for a summer gathering like this at Northfield than the history and the study of his labors.

His Christian history begins and ends in Christ, like a perfect piece of music, ending in the note on which it began. He met Christ in the brightness on his way to Damascus; he preached Christ to peoples and kings; and he passes out of our sight in the closing verses of the Acts of the Apostles, "preaching to the Gentiles the kingdom of God, and teaching those things which concern the Lord Jesus Christ." (Acts 28:30.) Indeed, only three days after his arrival at Rome he appointed a meeting for "The chief of the Jews, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets from morning till evening." The Jews rejected him, and he turned to the Gentiles, and ended his life as their apostle.

Mr. Moody endeavors to follow Paul. Like him he preaches to outsiders, the masses outside the church. I have heard here reports from missions in Chicago, in New York, in Dublin, Ireland, and in London, and other cities in England. In Dublin the poor are gathered to a free breakfast, and taught concerning Christ. In Chicago good Col. Clark has taken a beer garden and turned it into a mission, and Mr. Morrison has started a restaurant near by, giving a meal for a dime. Thus they first feed the multitudes with bread and then preach Christ to them, as Christ himself did. The stories of the missionaries, especially those from New York, will follow and cheer me till I die. Several of them were Roman Catholics; they are still Catholics, but *Roman* no longer. This was Mr. Moody's mission from the first, to preach to the neglected multitudes, sheep having no shepherd, "publicans and sinners"—Gentiles in short—and amid temptations to seek wealth, popularity and influence, he keeps to his original mission.

But here the parallel between these two apostles ends. Paul's gospel made a clean sweep of sorcerers who bewitched the people. Moody "brothers" with Elymas and Simon Magus, Freemasons like Bishop Fallows of Chicago, who went from forming a "Lodge of Intelligence" in Oriental Hall, to cooperate with Mr. Moody in the great Tabernacle. Thus he endorsed the sorceries of the lodge in the person of its priest. True these practicers of lodge-magic believed in Christ. "*Simon also believed* and continued with the apostles," and Elymas "desired to hear the Word of God" (Acts 8:13 and 13:7), and, like Freemasons, would doubtless have been brave disciples had not their secret practices and religious tricks been objected to. So Paul steadily and fearfully denounced the rites of the Christless religions about him as the "table" and "the cup of devils." And he commanded his disciples to disfellowship the Eleusinian lodges, which then, says Zosimus, "filled the whole world," as "unfruitful works of darkness." Mr. Moody believes these lodges to be and openly calls them "cages of unclean birds," and he knows the secret orders to be unfruitful works of darkness if there be such on earth. But ministers who are lodgemen, Masons and others, attend these summer gatherings for the study of God's Word, and hear no word against the organized deism of the lodges which are weakening and destroying the churches of Christ, and swearing the young business men of this country, New England especially, to conceal each other's crimes; and training them nightly in a religion which excludes Christ, and so "hath not the Father," but worships Satan!

Mr. Moody has made, is making this fearful mistake. He thinks he follows Paul because he teaches "the things concerning Christ," but he forgets that Paul brought his disciples out of the pagan rites around him, whose temples, Bishop Warburton shows, were secret lodges with Christless worships.

Yesterday Dr. Bonar and Mr. Moody both spoke of popery, theaters, operas, balls, etc., as tokens of the "falling away" which precedes and presages Christ's coming; but not one word concerning the lodges which promise salvation for ceremonies as much as popery, while, unlike popery, they exclude Christ; and while popery is *outside of the churches, the lodge poison is in them.*

Five years ago a man sat across the Connecticut river here, and heard Mr. Sankey, two miles away, sing "Ninety and Nine." He was converted and joined the Congregational church here where the Moody meetings are held. He says he believes the lodge had a Christian origin, says nothing against it, lied to me about the Master Mason's oath; in short, is an ignorant, unenlightened Freemason, whose sons will doubtless soon join the lodge. He attends the Moody meetings every year, believes in the pre-millennial coming of Christ, and, though I did not ask him, I have no doubt pays his dues to the lodge. In Worcester, Old South Church, (Congregational) the pastor, Rev. Mr. Lovering has joined six secret orders and approves of and defends them all. In short, the Congregational churches are ruled, and their pulpits are silenced by Freemasonry, which fifty years ago was prohibited by the laws of the State, and which the earlier Congregational ministers like Hopkins, Storrs of Braintree, etc., taught belonged to the "kingdom of Satan"! If our "not-doings are our darkest deeds," a fearful account is running up for those who "know the will of God and do it not."

But times of ignorance are winked at, and McNamara was doubtless converted while a priest of Rome as Luther was; and Mr. Moody began his apostleship "while men slept," and he knew nothing of the lodge; and he doubtless does not yet see that his conventions are become silent witnesses for the lodge, and so spread their mantle over it and shield it.

A whole day and evening was spent studying Christ's second coming and not a word to warn young men against joining a giant system which lies directly across his path, and prevents his coming to men! And the same fearful silence is observed here in this beautiful millennial spot which prevails elsewhere through the land. Still, I think I never attended a meeting more filled with God's presence and blessing. I will describe it at length from Saratoga. I feel certain the lodge-devils will yet be cast out here.

Yours in Christ, J. B.

SARATOGA SPRINGS, Aug. 22, '81.

I said I would describe Mr. Moody's convention at Northfield. My estimate of its importance and value is increased by time and distance. It is a meeting for Bible study and to hear, from a great diversity of minds, their experience under as they suppose, the guidance of the Holy Spirit. The texts of Scripture cited by those who have been blessed and benefitted by them places religious experience under a shower of sunbeams; and the effect of the meeting on listeners, is like the influence of a pleasant revival of religion.

The New York *Witness* is represented by its managing editor who gives full reports of what is said and done. O'Connor, the ex-Romish priest of New York; Dr. Hawkes, pastor of the Congregational church, Marietta, Ohio; Rev. Mr. Beebe, late pastor, Geneva, Ill.; Rev. Mr. Abbott, sometime of Huntley, Ill., with a dozen or two others have renewed their acquaintance with me and made my stay pleasant.

Two unknown brethren spoke of experiencing some signal soul deliverance under the preaching of Dr. Cullis of Boston, but as they had no Christian labor to report, and their religion seemed to center and end in themselves, I noticed that their remarks were not well received, and Major Whittle spoke against that experience which exalts self above Christ.

The singing, of which there is a great deal, is enrapturing in the highest degree, and is of itself worth all the meetings cost. Hundreds of Christian pastors and churches will feel the reverberations and be quickened and energized by these summer gatherings; and the large number of volunteer evangelists, who are kindling Gospel fires at the bottom of the grate among the outcast and off-cast of our cities, will return to their Christ-like toils soothed and strengthened by these seasons of social summer fellowships, and sustained by an enlightened and unfaltering faith.

PRE-MILLENNIALISM.

Mr. Moody requested me to present the post-millennial theory of of Christ's second coming. I told him I believed both theories and neither. So I did not speak. All that I heard from Mr. Moody on that topic, except perhaps some unimportant Scripture expositions, I could fully accept. He is, indeed, a wonderful man, whose strong natural sense is not warped by systems or dazed by prophecy. But he was the only speaker whose ideas I could accept.

Dr. Bonar's discourse, bating his earnestness and sweetness, was inadequate, superficial and unsatisfactory. He declared that Christ's comings had no relation to death or the destruction of Jerusalem. But he gave nothing but his simple assertion against the received belief that Christ does come to men in judgments, and to Christians (as Stephen) at their death. He gave a graphic description of the fall of Sodom; but forgot to say that Christ then came down to deliver his people whose cry he had heard, as also in the terrific judgments on Egypt. He told of some laborers, going to their work before sunrise, who saw a lady in her night clothes, in somnambulence, walking on the roof of a high building. They roused the neighbors to save her. She remained all unconscious of her danger till the first beam of the morning struck and opened her eyes to her condition, when she fell and was dashed to death. Dr. Bonar used this story to illustrate the state of the world of sinners who were to walk in sleep till Christ comes; and the first beam of the "brightness of his coming" would open their eyes to their condition and sink them in eternal death.

Mr. Moody on the contrary, was of opinion that conversions of sinners would go on after Christ shall come. Dr. Pentecost seemed to be expecting that Christ's church

would remain in a sort of balloon life with her Lord in the air, while a prolonged season of judgment would be going on below. And Major Whittle,who followed, though ordinarily clear and explicit, was to me utterly incomprehensible.

For myself I agree with these brethren that the old idea that things are to grow gradually better till Christ comes, is an error. For throughout the Bible, "The acceptable year of the Lord," is joined with "the day of vengeance of our God"; and Christ is to come in a "time of trouble," "men's hearts failing them with fear and looking after those things which are coming on the earth."

I agree with these brethren, too, that we should be "waiting and watching" for Christ's coming. I agree that he will surely come, and in such an hour as men "think not" and that we are liable to have him come now any time; and I greatly enjoyed the songs of these brethren especially, "The Crowning Day is Coming." In short, I believe every thing which "is expressly set down in Scripture, or which is derivable therefrom by good and necessary inference," on this subject and every other. But the ideas which cropped out that day, of a personal, bodily reign of Christ; a fitting up of this earth as a final abode of the blest; a taking us up to live for a period with Christ in the air, as Drs. Bonar and Pentecost expounded, while the race of men run on below; these, with many such ideas that day advanced, affected me like the teachings of Mormons.

One interesting brother from Boston was certain that Christ would come in his body; and that his feet would stand on Mt. Olives, and he believed he should yet "shake hands with him" here on earth. But if all the holy dead are to be with him and share the same intimacy, the hand-shaking will consume a considerable period.

In short, such things are disgusting. Still, I was glad of these discussions. And their censures of the indifference, worldliness and stupidity of the churches were just. "A living dog is better than a dead lion," and the fact that moths swarm about a candle does not prove there is no true light there. But on a theme so vast and fearfully momentous, our only safety is, like that of swimmers at sea, to cling close to our life-boat, the Word of God.

But one thing is certain: premillennial or other Christian meetings, which Freemasons share in and enjoy, are deplorably defective. Christ and the apostles made a clear, sharp issue against all false worships and religions, "traditions of men," like those of the lodges. And we are commanded to "Prepare the way of the Lord" and "make his paths straight"! And meetings which censure theatres and dancing, but have no word of warning from the orgies of the lodge, are at least very inconsistent. They strain out gnats and swallow camels. If we will have Christ come, or prepare ourselves for his coming, let us drive out of his temple the things which are making it a den of thieves.

J. B.

Lull in Politics—Greenbackers—Prohibitionists, Finance and the American Party.

SARATOGA SPRINGS, Aug. 25, 1881.

I leave here for home to-day; having completed a month's travel, and conversed somewhat extensively with men of all political parties. The opinions I have heard expressed, some of which I will give herewith, seem to be parallel, spontaneous and unbiased as all plants grow perpendicular and erect when no wind is blowing; and there is now no wind on the sea of American politics. The lull of the press is so absolute and universal that one would scarcely know to what name the old party journals belong to, but by their antecedents. Their present contents give little or no clue to their political drift. Hayes and Tilden who divided and sharpened opinion for their hour are seldom mentioned; and the issues of their canvas are already becoming hazy like hills in the distance. Hancock never woke any enthusiasm because, if he had any principles, no one knew what they were. And the bullet of the assassin has not made Garfield a President of the whole people; and the brevity of time elapsed since his election has permitted him to make enemies (stalwarts excepted) or to form a party. Indeed, there is but one exception to the universal popular longing for his recovery: and that is those who would be almost willing he should die, so that the self-conceited simpleton who shot him may hang. If he continues long disabled, it will give our government, temporarily, the quiet stability of the English, where the minister, not the king, is held answerable for affairs.

I need not remind our readers that no conceivable state of the public mind could be more propitious for pressing

THE AMERICAN PARTY

and its platform on the popular mind. The Republican and Democratic parties are parties without principles. Prest. Woolsey has lately said, he "hopes there will be a new party in 1884," and there will; and the present universal quandary of the papers and politicians favors its inauguration.

The Greenback State convention for New York met yesterday at Elmira. The papers have as yet brought us only the fact that a great crowd of delegates were in attendance. That party has one principle or element which is sure to prevail. It is its doctrine of "one money," and that government money, "for one people," This happens to be the financial plank in the American platform: to wit, that "the government," not private bank corporations, should furnish an adequate and sound currency for the business wants of the people; and finance, whether the government or the banks shall make the currency, is likely to be the leading issue in our national politics in the next Federal election. The American party will have the popular side of it. The Constitution and the custom, since Cæsar's image and superscription was on the coin, has made the issue and control of the people's currency a government prerogative. Business requires and will have banks. But they need not issue bills. Indeed, the framers of our Constitution not only restricted the circulating medium to government issues but forbids that government to make any thing a legal tender but gold and silver. So that all bank bills rest for their validity on a decision of the Supreme Court, that bank bills have so long been used and approved by the entire American people, who are the final judges of what is for their own good, and what is or shall be constitutional; such paper money must be held and taken to be Constitutional. That is to say, public convenience and State authority have so long over-ridden the Constitution by the use of paper money, such money must be lawful, as illegal cohabitation, by continuances, becomes lawful marrigae. But it is preposterous, as well as unconstitutional, for a village corporation, or several of them, created by State legislatures, to make and issue money for a whole people.

The argument against restricting currency issues to the government at Washington, is that Congress may issue money under pressure of speculators and political gamblers. But if corrupt expansions or contractions of the currency should be made by one Congress, the next could remedy it at the demand of the people, but a company of private bank corporations is beyond the reach of a popular vote.

But the Greenback party will never succeed under its present name and form. Both are objectionable. It is with an ill grace that the Greenback organs denounce rings and syndicates, while made up in part of lodges of adhering Freemasons which are a secret conspiracy against all parties, while they belong to all. The Prohibition or Temperance party is liable to the same objections. Temperance is a Christian virtue, but lodges are pagan by their secrecy, their Christless worships and their degrees of caste.

I conclude, therefore, that THE AMERICAN PARTY is the party of the future, for which Prest. Woolsey calls in 1884. Its name exactly represents the thing. Both are AMERICAN. And it has the Constitution, history, reason and religion on its side. It alone can give us, in the words of Webster's celebrated New York toast: "ONE COUNTRY; ONE CONSTITUTION; AND ONE DESTINY."

—Bro. Hinman writes that the prospects of the Wisconsin convention are very good. He does not know as he shall be able to attend personally, having an earnest desire to be at work in the South at the earliest moment. He is in correspondence with Bro. W. W. Ames of Menomonie respecting the call from Mobile.

—Secretary Stoddard started for Marion, Iowa, and the State convention on Thursday evening last. He takes a trunk full of books and tracts for the meeting.

—Prof. C. A. Blanchard went to the same meeting on Monday evening. He is also engaged for the Wisconsin convention with Bro. Lowe of Michigan, and possibly Bro. Good of Des Moines, Iowa.

—On his way to Marion, Bro. Stoddard called at Clarence and found Elder Rathbun much improved in health, and expecting to attend the State Convention. At Cedar Rapids he found Bro. Bourne bereaved of his eldest son by drowning. On the Sabbath he had appointments to speak in the Presbyterian, Free Methodist and Congregational churches of Marion. The outlook for the convention was good.

—The temperance conferance at Lake Bluff, north of this city, did not close until Monday of this week. The note in the temperance column was written from wrong information. It will be followed by a convocation of the Woman's Christian Temperance Union. On Wednesday Prof. H. A. Fischer of Wheaton College spoke on how to reach the German population and enlist them for temperance. During his address he deprecated the secret temperance orders as a damage to the reform, and especially would they be prejudicial among the Germans, since a great part of the better classes of that nationality were opposed to secretism. This stirred up the lodge element at the meeting and was a matter of frequent comment, Prof. Fischer finding many who endorsed his views. One of the most active of our Illinois temperance ladies having just returned from a tour in Wisconsin, says that the lodges have killed the temperance work in that State. The Temple of Honor has had a great run there, and a year or two ago Miss Willard was commending them for their success. A Mr. Finch, Democratic politician from Nebraska, a young man of much smartness as a speaker, if not in some other matters, was much disturbed by the professor's remarks, and avowed to some of the W. C. T. U. ladies that one Good Templar's lodge was worth a dozen of their unions. Their prayer and palaver did not amount to much, but the lodge raised money and that did. His ill-temper proved how great was his regard for temperance without the lodge attachment.

Home Circle.

"Shut In."

Shut in, shut in, from the ceaseless din
Of the restless world, and its want and sin,
Shut in from its turmoil, care and strife,
And all the wearisome round of life.

Shut in with tears, that are spent in vain,
With the dull companionship of pain;
Shut in with the changeless days and hours,
And the bitter knowledge of failing powers.

Shut in with dreams of the days gone by,
With buried joys that were born to die,
Shut in with the hopes that have lost their zest
And leave but a longing after rest.

Shut in with the trio of angels sweet,
Patience and Grace all pain to meet,
With Faith, that can suffer, and stand, and wait,
And lean on the promises, strong and great.

Shut in with Christ! oh wonderful thought!
Shut in with the peace, his sufferings brought,
Shut in with the love, that wields the rod,
Oh company blest! Shut in with God!

—Selected.

The President's Mother.

Abraham Garfield and Eliza Ballou both emigrated from the State of New York, and were married in 1821. They had gone in 1830 to Orange, Cuyahoga county, Ohio, where a year later their son James was born, being their fourth child. Their log-house was built when the heavy forest was but partly cleared away. The fences were not yet made about the fields, when the father, in fighting a forest fire that threatened the destruction of their home overheated himself, was suddenly chilled, and in a few days died. His last words to his wife, as he looked upon his children, were: "I have planted four saplings in this forest. I must now leave them to your care."

A happier family never dwelt in a palace than had been in that cabin home. Little James was but eighteen months old when his father died—too young to understand the irreparable loss, or feel the pangs of grief that well-nigh crushed other hearts. The neighbors came—only four or five in a radius of ten miles—and wept with the widow and the fatherless. With their assistance the lifeless form was enclosed in a rough coffin, and buried in a corner of the wheatfield near by—no sermon, no prayer, except the silent prayers that went up from aching hearts. Winter was approaching. Could human experience be more dreary than a woman left a widow alone with her children in a wilderness swept by wintry storms? The howl of the wolves and the cry of the panthers never sounded so terrible as during those long, desolate winter nights. It seemed to the weary ones that spring would never come again. But at last it did come, and swept away the snow and ice. The dead things of the field and forest returned to life, save only the dead in the corner of the wheatfield, and hope was not revived in the cabin. There was no money in the house, there was a debt on the farm, and the food supply was limited.

Then Eliza Garfield sought the advice of a neighbor, who had been kind to her in time of trouble. He advised her to sell the farm, pay off the debt, and return to her friends, believing it to be impossible for her to support herself and children there. Her reply was characteristic—"I can never throw myself and children upon the charity of friends. So long as I have health I believe my heavenly Father will bless these two hands, and make them able to support my children. My dear husband made this home at the sacrifice of his life, and every log in this cabin is sacred to me now. It seems to me a holy trust that I must preserve as faithfully as I would guard his grave."

Her neighbor left her, and she went to the Friend who never fails, and asked God to make the way of duty clear to her. And when she came from her place of prayer she felt that new light and strength had been given to her.

She called her eldest son, Thomas, to her, and though he was only a child ten years old, she laid the whole case before him. With the resolute courage of his race, he gladly promised he would plow and sow, cut wood, and milk the cows, if she would only keep the farm. So this brave mother and son commenced their work. She sold part of the farm, and paid every dollar of debt. Thomas, procuring a horse, plowed and sowed and planted. The mother with her own hands split the rails and completed the fencing.

But the harvest was still far away and corn was running low. The mother carefully measured her precious grain, counted the days to the reaping time, and finding it would be exhausted long before that time at their present rate of consumption, she resolved to live on two meals a day herself, that her children might not suffer. Then, as the little store rapidly disappeared, she ate but a single meal herself, concealing her self-denial from her children, until the blessed harvest brought relief. That year it was very abundant, and the wolf of hunger never came so near their door again.

Still there were many years of hardship and self-denial, in which the brave woman had to be father and mother, teacher and preacher to her children. She was the wise and tender friend, guiding them in the right way, and inspiring them to choose the best things in life. She still lives to see her great reward, and "her children arise up and call her blessed."—*From "The Log Cabin to the White House."*

Dean Stanley rarely made a gesture when preaching. One day, after morning service, he asked his wife if she had noticed the intensity with which the congregation had gazed upon him during the sermon. "How could they help it, my dear," said Lady Augusta, "when one of your gloves was on the top of your head the whole time?" The Dean having taken his hat off before entering the pulpit, the glove lying therein had fallen on his head, and as he stood quite still when preaching, there it remained.

Separation From the World.

Salvation is all of grace. Yet these things are required: "Let him that nameth the name of Christ depart from all iniquity;" "Whosoever would be my disciple let him take up his cross, deny himself daily, and follow me." "Ye cannot," says our Lord, "serve God and mammon." Shrink not from the pain these sacrifices must cost. It is not so great as many fancy. The joy of the Lord is his people's strength. Love has so swallowed up all sense of pain, and sorrow been so lost in ravishment, that men of old took joyfully the spoiling of their goods, and martyrs went to the burning stake with beaming countenances, and sang high death-songs amid the roaring flames. Let us by faith rise above the world, and it will shrink into littleness and insignificance with Christ. Some while ago two æronauts, hanging in mid-air, looked down to earth from their balloon, and wondered to see how small great things had grown—ample fields were contracted into little patches, the lake was no larger than a looking-glass, the broad river with ships floating on its bosom seemed like a silver thread, the widespread city was reduced to the dimensions of a village, the long, rapid, flying train appeared but a black caterpillar slowly creeping over the surface of the ground. And such changes the world undergoes to the eyes of him who, rising to hold communion with God and anticipating the joys of heaven, lives above it and looks beyond it. This makes it easy and even joyful to part with all for Christ—"this is the victory that overcometh the world, even our faith."—*Thomas Guthrie, D. D.*

The Highway of Holiness.

All the developments of Christian life are not alike easy of attainment. There are the common frames and feelings of repentance, and faith, and joy, and hope, which are enjoyed by the entire family: but there is an upper realm of rapture, of communion and conscious union with Christ, which is far from being the common dwelling-place of all believers. All believers see Christ, but all do not put their fingers into the prints of the nails, nor thrust them into his side. . . . In the ark of Salvation we find a lower, second, and third story; all are in the ark, but all are not in the same story. Most Christians as to the river of experience are only up to the ankles. My brethren, there are heights in experimental knowledge of the things of God which the eagle's eye of acumen and philosophic thought hath never seen: and there are secret paths which the lion's whelps of reason and judgment hath not as yet learned to travel. God alone can bear us there; but the chariot in which he takes us up, and the fiery steeds with which that chariot is dragged, are prevailing prayers. Prevailing prayer is victorious over the God of mercy.—*C. H. Spurgeon.*

Where Lincoln Rests.

A correspondent of the Leavenworth *Times*, writing from Springfield, says:

"It would be difficult to imagine a lovelier spot at this season of the year than Oak Ridge, the last resting place of Abraham Lincoln. During the month of June perhaps the throng of visitors to the tomb is greater than at any other time of the year. Almost any day during the summer months the number of visitors at the tomb will average from two to five hundred persons. Excursionists from every part of the West visit the capital, the one great object of pilgrimage being to gaze upon the monument of the illustrious dead.

"The custodian of the monument is John W. Powell, a nice looking old gentleman, who, it will be remembered, wrote a most graphic description of Lincoln's funeral cortege from the national capital to the last resting place beneath the shades of Oak Ridge. Mr. Powell takes charge of the room known as the Lincoln Memorial, located at the base of the monument. Here upon the stone walls hang the official condolence from the various crowned heads of Europe forwarded at the time when a thrill of horror ran through the land at the terrible tragedy enacted. In glass cases are contained other mementoes of Lincoln's earlier life, in shape of surveying instruments, axes, pieces of rails split by the President when a young man in Illinois. The tools used by the desperadoes who attempted to rob the tomb a few years ago, copies of the President's biography, written by himself, photographs of the lamented dead, of his old home in Springfield and his tomb are what mostly interest the visitor. Yet there are many other articles to be seen in the Memorial room.

"A small price of admission is charged to enter the Memorial chamber, and from this source a considerable sum of money must be realized, more than sufficient to pay the custodian for his service and leave the monument association at the end of each year a handsome surplus.

"Among the visitors at the tomb at all seasons of the year are members of the colored race, who seem to flock in almost continuous numbers from all parts of the country, to kneel at the shrine of the man who did so much for their own race."

—Get subscribers for the *Cynosure.*

Childrens' Corner.

Little Gleaners.

We are a little gleaning band,
We cannot bind the sheaves,
But we can follow those who reap
And gather what each leaves,
We are not strong; but Jesus loves
The weakest of the fold,
And in our feeble efforts, proves
His tenderness untold.

We are not rich, but we can give
As we are passing on,
A cup of water in his name
To some poor fainting one.
We are not wise; but Christ, our Lord
Revealed to babes his will,
And we are sure from his dear word
He loves his children still.

We know that with our gathered grain
Briers and leaves are seen;
Yet, since we tried, he smiles the same
And takes our offering.
Dear children, still hosannas sing,
As Christ doth conquering come,
Casting your treasure as he brings
The heathen nations home.

—Selected.

The Little Scotch Boy who Became a Great Traveler.

All the children who are fond of reading books of travel, I am sure, have read the stories of Paul du Chaillu and his wonderful adventures in Africa, which he wrote specially for young people; but about the great Dr. Livingstone, whose travels were for a different object, and who wrote books for the grown-up people, the children may not know so much. The story of his life is a very interesting and instructive one, and shows how perseverance, industry and honesty can conquer all obstacles and make of an obscure little country boy a great and noble man.

Like many of the famous men of our own country, who have been born in remote country towns, and whose early life has been that of a farmer's boy or a factory hand, so David Livingstone, or Davis, as his companions called him, was born at Blantyre, in Scotland, a small village near Glasgow, and at ten years of age was put to work in the cotton mill of the town, where he stayed till he was about twenty years old. From the time when he was a little boy he had a strong love for learning, and would sit up late at night to read and study, and even carry his book into the mill with him, reading a sentence from it whenever his work permitted him to glance at the open page. Think of this as an example of industry and diligence, boys and girls, who find it so hard to study, and "hate" your books and school. You have luxurious, comfortable homes; Livingstone's home was poor and unpretending; many of you have servants to do everything for you, and know nothing of what it is to work; he, when a little boy, began the hard, monotonous toil of a factory hand, and did everything for himself; many of you grow cross and fretful when asked to do the slightest service; he bore the most irksome toil with patience, and learned to profit by the discipline. He continued in the factory until he was quite a young man, having gained an advanced position by his diligence and perseverance.

When he was about twenty-one years old he one day read a paper appealing to the churches of England and America for missionaries to China. This moved his heart very strongly, and he decided to become a missionary, although he could not then tell to what country he should go. His life thus far had been spent among the poor people of the mills, whose sorrows and wants and burdens he was thoroughly acquainted with, so that his generous, sympathetic heart went out to the poor benighted people in distant lands who had not the opportunities for growing better and becoming good men and women that even the mill people had, and he determined to prepare himself to go to these poor, ignorant, barbarians and try to benefit them. So, then, he left his home and studied medicine at first, as useful in his work among the people, who knew nothing of doctors and medicine, as you do; and after that he studied theology, which was to help him in preaching and instructing those to whom he was going. Thus he spent four or five years in preparing for his journeys, working hard and paying his way as he went. At last he felt himself ready to go, and after saying farewell to home and friends and country he set sail for Africa, and after a voyage of three months landed at Cape Town, the southernmost point of the African land. He made but a brief stay here, hastening on to begin his work among the savage tribes in the interior. Indeed it was a strange country to which he had come: a land of rocky ravines, of tangled forests, of desolate wastes, of thick jungles; unlike the land you know, of cultivated fields and pleasant homes, and beautiful rivers with boats upon their waters and railways along their banks.

The people, too, were strange, and lived under different laws and customs from ours. Their tribes were named after different animals, which they worshiped superstitiously, and which they feared to kill or eat; part of their religious service was a weird, wild dance, which varied with each tribe, so that when two strangers met they would ask: "What do you dance?"—just as when you sometimes hear your father, perhaps, ask a strange gentleman: "What city do you come from?" All kinds of wild animals inhabited this country, and were the terror of the people. Fierce lions, hyenas, jackals, and wild dogs or dingoes roamed about at night and preyed upon the harmless zebras and antelopes, and on one occasion Dr. Livingstone was attacked and very nearly killed by a lion which he and a party of natives were hunting.

In so wonderful a country you may be sure he met with many strange and thrilling adventures, that sound like those of the beautiful young prince in your book of fairy stories, but are better than those because they show the perils a noble and heroic man encountered for the sake of doing good and benefitting mankind.

If I should undertake to tell you of all the wonderful things that happened to him; how he traveled into the heart of that great unknown country of Africa; how he discovered new lands, new rivers and new lakes; how he was often near being left alone in the wilderness by his faithless followers; how he went for months and years without letters or news of any sort from home; how he was once reported by some deserting servants to have been killed and was discovered by one of our countrymen, Mr. Stanley, who tells of all his adventures in finding Dr. Livingstone; how at last he was overcome by the hardships and sickness of his wandering life, and died in the forest alone, with no friends near but his native servants, who found him on his knees by his bed with his head bowed in prayer—to tell you of all these things, and how they brought the body of this great and good man home to London and gave him a grand tomb in beautiful Westminster Abbey, would take too long a time; and besides, children, I think you would rather ask your father and mother to read it to you, or else read it yourselves out of some book that tells it better than I can.—*Christian Union.*

Lessons in Words.

An explanation of the derivation of words will give a pupil an insight into their history, and he will comprehend their use and power.

"Sierre" means a "saw;" hence the use of the terms Sierre Nevada, Sierre Morena, for the mountains look like great saws turned up to the heavens.

"Frank" comes from a nation that possessed Gaul. They were distinguished from the Gauls by their love of freedom, their scorn of a lie. So marked was this national trait that it was applied to denote moral distinction.

"Slave" was once a noble word, meaning "glory." It was significant of freedom. But the Slaves (or Schlaves, as once spelled) became captives to the Teutonic race, and so a "Slave" was synonymous with one who was subject to another.

"Turkey" is applied to a fowl that originated in this country, but it was supposed by the common people to have come from Turkey.

"Daisy," Chaucer tells us, means "day's eye"—eye of day. The sun had this title first, but those who say the daisy saw a likeness to the sun—the white flowerets resembling the rays—hence the name.

"Villain" meant a man who worked on a villa or farm; but so many of them had rough, hard natures that it took a low signification. —*School Journal.*

Temperance Reading.

Of the 16,897 sentences for crime the past year in Boston, 72 per cent. were directly traceable to intoxicating liquors, besides 12 per cent more which were of persons under the influence of liquor at the time the crimes were committed, making 84 per cent. due to liquor.

—The *Public Ledger* says: "We had far rather see the whole world get drunk of its own free will, than one man kept sober by compulsion." And we suppose, on the same principle, the editor would rather see the whole world go a-stealing than one man should be kept honest by compulsion.—*Standard.*

—John Grubb Richardson of Bessbrook, writing of the Irish question, says: "In this year of famine nearly £10,000,000 were consumed in spiritous liquors in Ireland by people who say they cannot pay their rent and debts."

—Of the ninety arrests made in Des Moines, Iowa, for the month of May, eighty-three were directly attributed to the sale of intoxicating liquors, sixty-one being for intoxication.

—The temperance convention at Lake Bluff closed on the 25 ult. having continued five days. Col. Bain of Kentucky, Dr. Jutkins of the same State, Miss F. E. Willard, Mrs. Henry, Prof. H. A. Fischer of Wheaton and Dr. Gregory of Lake Forest were among the speakers.

—An American who recently listened to Spurgeon, says that before the sermon, he said: "There are petitions here against the opium traffic. I hope you will all sign them. I consider that for England to be carrying on this traffic, and ruining the souls and bodies of multitudes in China and elsewhere, for the sake of the Indian revenue, is one of the greatest of crimes. That a nation should set up a grog shop to help pay its taxes is bad enough; but that it should set up a poison shop is unutterably detestable. I hope you will all sign the petitions."

—Chicago has recently had two cases of hydrophobia, and there is a general demand for the killing of dogs. During the same time we have had a full hundred cases of death from delirium tremens, a dozen murders, and numberless instances of wives and children beaten nearly to death. To die from hydrophobia is terrible, but not even so bad as from delirium tremens. There is no death-bed scene so horrible as that of the maniac from whisky, where devils, seen and unseen, as of serpents, rats, and vermin, of every loathsome form, crawl upon the ceilings, and sting the body of the poor sufferer. It is not a fancy sketch. No painter can overdraw the terrible surroundings. Hydrophobia is bad, and so kill off the worthless curs. But can we do nothing for the other sufferers?—*Inter Ocean.*

The Secret Empire.

—At a grange picnic on Sept. 1st at Mechanicsburg, Pa., speeches were announced by high Masonic officials.

—Dr. Thomas has added three "laymen" to the list of his advisers in his approaching trial, one of whom is L. L. Bond, one of the highest Masons in the city.

—While Christians are in prayer to God that the life of President Garfield may be spared, the London *Freemason* makes a petition to the lodge deity thus: "We trust that in the Providence of T. G. A. O. T. U. his valuable life will be spared to America. In common with all the civilized world we think it well to keep before us these improved prospects of our distinguished Bro. General Garfield's eventful recovery. It is satisfactory to note the general abhorrence displayed of this cruel repetition of the 'mania' of attacking the lives of those 'placed in authority over us.'" The above is self-complacently printed in the pious *Inter Ocean*. Like the companions of Jonah, the latter wants the whole list of gods and godlings, snakes, stones and sticks, appealed to in behalf of our President.

—"Grand Assembly of Select Knights of High Celestial Potentates" is the title given by the press to a meeting of "United Workmen" to be held in Chicago next week. These fellows are "Sir Knights" too, and they are coming to form a "supreme legion" with their supreme representatives, a sort of inside ring to run the 99,580 members of this order. When the devil can get a man's common sense broken down so as to delight in such titles and business he is safe in going after new game.

—Charles D. Cole for twenty-five years Odd-fellow secretary for Massachusetts said in a recent lodge speech that the order in that State now numbers 157 lodges and 25,559 members, against 86 lodges and 6,238 members in 1856. In the meantime 31,674 men have been scared into the order, while 9,372 have been suspended and 389 have been expelled; that is, the Odd-fellows of the old Bay State lose about every third man of those they rope in.

—A small meeting, but "national," of carpenters and joiners found means to get together the other day here in Chicago, and formed a secret league known as the "Brotherhood of Carpenters and Joiners of America." The only anxiety after the thing was got into shape was to see how much money could be made out of it. The great work will be to get in members.

—The Knights of Pythias, Grand Army of the Republic, and some other secret orders which make much of their respectability have lately been holding Sunday picnics in the neighborhood of Chicago. Why do not the papers which are so ready to condemn the beer-guzzlers' Sabbath sprees have a word of advice at least for these fellows who make a greater profession but practice the same wickedness?

Notices.

Wisconsin.

To the friends of Christian reform in Wisconsin:- After consultation it has been resolved to call the Annual Convention of the State Christian Association Opposed to Secret Societies at Baraboo on Tuesday, Wednesday and Thursday, Sept, 13th, 14th and 15th, to commence at 7 P. M. The striking down of a Christian minister in an adjoining State and the shameless acquittal of his assailant after the mockery of a trial, together with the persecution of another minister under the forms of law in our National capital, in each case for the exercise of the right of free speech, shows how seriously our rights are endangered by the malign power of Freemasonry.

It is earnestly hoped that the friends of good government and true Christianity will rally to our annual gathering and make their protest widely and permanently felt against the powers of darkness. It is expected that several able speakers and degree-workers will be present, and that entertainment will be provided for those from abroad.

ISAAC BANCROFT, Pres.

Indiana.

The 10th meeting of the State Christian Association of Indiana, opposed to organized secretism, will be held at New London, Howard Co., on the 27th, 28th and 29th of September, opening on the 27th at 7 P. M. The annual address will be delivered by Rev. Halleck Floyd of Dublin; other speakers will be present to assist in the meeting. Thomas Lowe of Michigan, will be there to work the degrees of Masonry. Friends, in the northern part of the State can get to this meeting easily and cheaply by rail via. Kokomo to Russiaville, one and half miles from New London, or from Kokomo by hack over a smooth pike for 25c., or you can be met by friends at either place. Come in the spirit of Him who guides us. As there will be two meetings this fall similar in kind and identical in purpose, due notice of the other, as to time and place, will soon be given.

S. L. COOK.

Programme of the Wisconsin State Convention.

The following programme has, after consultation, been submitted, subject to such changes as the convention may direct:

Tuesday, Sept. 13, 7 P M, address of welcome, followed by an address by Rev. J. P. Stoddard, Secretary of the N. C. A.

Wednesday, 9 A. M., prayer and conference one hour, followed by organization, appointment of committees, etc. At 1:30 P. M. addresses and miscellaneous business. At 7 P. M., working of the Master Mason's degree by a distinguished Past Master.

Thursday, 9 A. M, prayer and conference, after which will be report of committees on resolutions and on political action. At 1:30 P. M., the State agency will be considered, together with addresses. At 7 P. M. the Royal Arch degree will be illustrated, followed by an address by Prof. C. A. Blanchard of Wheaton College.

Other able speakers are expected to be present and address the convention. H. H. HINMAN.

—Get subscribers for the *Cynosure.*

Religious Intelligence.

The Churches Against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Whcaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y.

Congregational churches: 1st of Oberin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

Anti-Secrecy Camp-Meeting.

EDITOR CYNOSURE:—The United Brethren church of Chambersburg, Pa., has just closed a camp-meeting which began Aug. 10th, continuing eight days. It was held six miles from the city, near Fayettville, the home of the noble-hearted brother, J. S. Yaukey, to whose activity the success of the meeting was largely due. The grounds were lovely and pleasant, and were given freely by a kind brother of another church, named George Weingert. There were thirty-five commodious cottages occupied by happy families. The ample space surrounded by the cottages was the place of worship and preaching.

The pastor of the church, Rev. J. M. Bishop, was in constant attendance, and as active as ever. Nineteen other United Brethren ministers were present to assist in preaching and enjoy the services of praise and prayer. Some of these were fathers of the church, as the venerable Fetterhoff and Fohl, of Pennsylvania, and Reubush of Virginia. Elder Nelson of Martinsburg, Va., was a valuable helper. His preaching is always good. Rev. B. F. Huber, editor of the *Highway of Holiness*, was present, and other brethren well known to the church.

The attendance was large and perfect order was enjoyed at all times. Great respect was shown by all visitors toward a people who worshiped God according to the promptings of their own consciences.

Perhaps there is nothing on record like this camp meeting. It was the enterprise of one congregation, King Street church, and was carried on with a strength and spirit seldom seen. The idea upon which it was founded was the one central to the work of the United Brethren church—spirituality and holiness unto the Lord. It was therefore necessary that all forms of worldliness and every false system of religion should be rebuked, especially one that is spreading its baneful influences all around us.

Time was devoted in proper measure to reform work, and the anti-Christian character of secret societies was discussed publicly; also the present condition of the church was examined, and the danger now threatening it from the lodge power was shown. The people heard gladly the truth on these important subjects.

The writer was present representing the new movement now in the church against the lodge-power. the following circular was put out there, as at other places where the movement is represented:

UNITED WE STAND.

The United Brethren Association opposed to secret societies has formed a preliminary organization, and is seeking to extend itself throughout the church of the United Brethren in Christ, by the formation of local societies upon the general basis of the association.

Its object is to form united and effective resistance to the introduction of secret societies into the church. To this end it is proposed to send an agent into the field to arouse sentiment in favor of the principle of the church which has long distinguished it as a body of Christians, and also to raise a fund to be used in the prosecution of the work. The movement has in view the unity and spirituality of the church upon a constitutional and Disciplinary basis. We appeal to our brethren everywhere to help forward this movement by their influence and means. The time to save the United Brethren church from ruin is now. It is urged that every congregation immediately organize a local association with the usual officers, and for the purpose herein indicated.

JOHN NICHOLAS,	ASA ORNDORFF,
JOHN KEMP,	W. O. TOBEY,
LEWIS DAVIS,	PETER MINTON,
WILLIAM DILLON,	G. H. WARVEL,
M. R. DRURY,	A. ZEHRING,
A. J. NICHOLAS,	I. K. MORRIS,
THOMAS KINCAID,	SIMON RHORER,
H. J. MULHOLLAND,	G. W. STALEY.

The truth as it relates to the King street movement is rapidly coming to the front, and the people of Pennsylvania as well as through-

out the church are seeing the hand of the Lord in it all. Wonderful prosperity has attended their firm stand for the truth. They have had a large number of conversions and have a most beautiful church in which to worship. I had the pleasure of preaching in this temple of the Lord and to the devoted brethren and sisters who worship there.

The spirituality and working enthusiasm of that church are not seen every day in our age. May their zeal continue and may their spirit go out through the whole United Brethren church, and all over the land! The Lord evidently intends to purify the United Brethren, and save them from the grip of the lodge. W. O. Tobey.

—A young brother who learned to reject the lodge theoretically has of late been horrified to see the "marks of the beast" among the Methodist preachers of this city. At the Desplaines camp-meeting last week one of the leading clergymen made the Royal Arch sign, drawing his hand in a peculiar manner edgewise across his forehead. Two others, after a warm political discussion, exchanged grips across the table. Mr. Strowbridge, pastor of the Park Avenue church, lately spoke in a sermon of that "great-hearted fraternity, the Freemasons," as worthy the emulation of believers in Jesus! Dr. Thomas knows in what he has put his trust.

—Bro. E. Mathews of Spring Arbor, Mich., will be at Kelvin, province of Ontario, on the 3d and 4th insts., to assist in the dedication of a new church. On the following Wednesday he will be in Ensley, Mich., on the same encouraging errand.

—The old church in Baltimore, Md., built about a hundred years ago by William Otterbein, founder of the United Brethren church, has been lately refitted at a cost of $1,400.

—The *Northwestern Christian Advocate* reports that Rev. N. Wardner, editor of the *Wesleyan*, and Prof. E. G. Paine of Wasioja Seminary, are delegates to the Methodist Ecumenical in London. These brethren have thus first heard probably of their appointment. After their experience with the lodge-loving General Conference of Cincinnati last year, and its fraternal delegate, they are wise enough to continue about their Master's work at home.

—Rev. J. W. Hott, of the *Telescope*, and Dr. H. A. Thompson, of Otterbein University have, however, gone on to that meeting. The latter and Rev. B. T. Roberts, of the Free Methodist church, are published as having been assigned some part in this meeting. The conception and object of this Ecumenical Conference always seemed inadequate and belonging rather to the world, the flesh and the devil than to God. The end of salvation from sin for mankind is buried in the mass of theorizing and display of eloquence. Such a gathering of disciples should make every sinner in London tremble.

News of the Week.

The condition of President Garfield all last week was alarming to the last degree. On Thursday evening a consultation of all the physicians was held about his removal but without result, and the cabinet was informed that practically no hope was left. On Saturday life was believed to be limited to a few hours, but late in the afternoon there was a slight improvement and hope revived. On Monday improvement was in every way marked, the wound was healing well, the stomach retained food, the neck swelling was abating, and pulse and temperature becoming normal. A stupor and mental wandering which had been noticed for several days also seemed to pass away on Saturday. Absent members of the family and the Vice President will not be called until necessary. The President seems to realize his condition, but is without trepidation.

—The Drexel brothers of Philadelphia have donated a $40,000 fountain to the South Park of this city.

—The heaviest through passenger train that ever rolled into Chicago entered the union station on Canal street one day last week over the Pennsylvania and Fort Wayne road. It consisted of fourteen cars and ten Pullman sleepers and brought 630 passengers.

—Col. Corkhill, United States Attorney for the District of Columbia, says he is fully aware of the existence of a secret organization in Washington city, whose purpose is, in the event of President Garfield's death, to break jail and put an immediate end to the life of the assassin Guiteau. Their desire is to hang Guiteau by a slow process, and in the meantime each member of the organization is to be allowed to put a bullet in Guiteau's body, taking care not to strike him in any vital point until the last possible moment. The Colonel says he has good reasons for the belief that the guards of the jail, who are all ex-Union soldiers, know of this secret organization and are in sympathy with it.

—It is estimated that the total of stocks and bonds issued for new railway lines in 1881 amounts to the enormous sum of $670,930,100. Are the railway magnates going to repeat the crash of '73?

—A tract, comprising 8,000 acres, below South Chicago, has been purchased for $1,200,000 by a railroad syndicate. The plat is said to command forty miles of water frontage, and the plan is to create a great manufacturing centre.

—Hateley's packing-house, at the Union stock-yards, the third in size in Chicago, was totally destroyed by fire Friday night with its contents. The loss is estimated to be nearly $1,000,000. The fire was discovered about 7 o'clock but for a long time it was impossible to discover its whereabouts, and when discovered it had made such headway that the fire department were unable to do anything more than to prevent it from spreading. Several men were injured, none, however, dangerously.

—At 2 o'clock A. M Saturday morning fire broke out in the repair shop of McCormick's reaper factory, and in the course of an hour the building was reduced to ashes. It was of brick, 120x60 feet, and three stories in height. It was filled with reapers and other machinery in process of repair. The loss is about $50,000.

—Ten farm hands, living four miles west of Kauffman, Texas, were poisoned by eating peaches in which arsenic had been put by some unknown person. It is thought all ten will die.

—In Kansas and generally through the West it is feared that the corn crop is injured beyond remedy by the continued dry weather. In England on the other hand rains are working ruin. The London *Times* Aug. 26, says: "The weather has turned against us at a critical moment. The loss to the country from the late rains is to be reckoned by millions. It is impossible to gather corn, and it will soon cease to be worth gathering. The situation for or farmers is dismal. For many of them a bad harvest must mean absolute ruin."

—Toronto is enough interested in the construction of the Hennepin Canal to send a letter to the Canal Commission urging that the canal be speedily constructed.

—Captain Howgate, who has had control of the appropriations for the signal service, has been arrested for the embezzlement of over $100,000 of the funds.

—The trackmen, firemen and switchmen on the western part of the Erie railway struck last week, and freight was badly detained. The trouble was over in three days the men returning to work or new ones taking their places.

—Forest fires are raging in Arkansas, where no rain has fallen for ten weeks, and in many sections trees are shedding their foliage as if struck by frost.

—Indians are said to have attacked the town Eureka, New Mexico, on Friday, and massacred all the citizens, some seventy in number.

—Parliament was prorogued Saturday. The queen's address says that satisfactory assurances have been received from France regarding Tunis. Self-government has been secured to the Transvaal, which, it is hoped, will tranquilize South Africa. In reference to Irish affairs it is the earnest hope that the new land act may be productive of benefits commensurate with the care given to the measure.

—Germany has abandoned her intention to purchase the north-eastern coast of Borneo, on which to establish a colony.

—A landlord with large estates in the south of Ireland has offered his tenants a permanent reduction of 25 per cent. in rents rather than deal with the land courts.

—Asiatic cholera is daily sweeping away from one hundred to three hundred natives of Bangkok, Siam.

—One of the leading distillers of Nebraska will break up his business in that State and move to Iowa, being advised by his attorney that he cannot profitably continue business under the now prohibitory law of Nebraska.

Our New Book.

I. O. O F. ILLUSTRATED.

PRESS COMMENTS.

A book entitled *Revised Odd fellowship*, and claiming to give the latest statistics, the revised ritual with the signs, grips, passwords and symbols adopted by the Sovereign Grand Lodge in September, 1880, copiously illustrated, with 117 foot-note quotations from such standard Odd-fellow authors as Grosh, Donaldson, etc., is published by Ezra A. Cook of Chicago. If the book is authentic, one may get from it a pretty good knowledge of Odd-fellowship without joining the order. —*Morning Star, Dover, N. H., Aug. 24, 1881.*

The author offers a very strong protest against Odd-fellowship, the several degrees of which he professes to describe. The value of his representations must be left to the decision of those who can speak from more extensive observation than ourselves. — *The Wesleyan, Halifax, Novia Scotia, Aug. 19, 1881.*

The title sufficiently indicates the main contents, besides which an historical sketch of the order, an introduction, a critical analysis of the character of each degree, foot-note quotations from such standard Odd-fellow authors as A. B. Grosh, Donaldson, etc., and a copious index to the whole are given.—*The Gospel Banner, Augusta, Me., Aug. 13, 1881.*

So extensive was the circulation of this author's work, "Odd-Fellowship Illustrated," that the Sovereign Grand Lodge of the order felt compelled to revise their Ritual. This can be proved by public statements of their own, and the announcement that the revised Ritual would be ready for its members by Jan. 1, 1881. But President Blanchard has been furnished also with a copy of this new Ritual, which he now offers to the public in this form. In this, as in former works by the author, a scathing exposition of the character of the lodge is presented. He holds, and to our mind clearly shows that the mummeries of these secret societies are the idolatrous worship of this age. It clearly shows how it is intended by its founders to serve all the purposes of a religion. But it is a false religion; to it Christ is a stumbling-block, and for him it finds no place. It is Christless, and therefore anti-Christian. It lays great claims to "friendship, truth and charity," but when judged by its fruits they are found sadly wanting. We believe that many of those who have begun to take the various steps in this complex, secret system, as well as those who have not yet made such a start, will learn much to their profit, perhaps to their salvation, from the careful study of such works as this.—*Evangelical Repository, Pittsburgh, Pa., Sept., 1881.*

Sabbath School.

[The lesson of Aaron's calf worship, of which the present is the sequel, may be well studied in connection with it. That portion of Scripture is selected for the special lesson published June 16, 1881. The likeness of that sinful worship to the religious orgies of the lodge should be carefully studied before teaching this lesson.]

LESSON XI.—Sept. 11.—IDOLATRY PUNISHED.

SCRIPTURE.—Exodus 32:26-35.

GOLDEN TEXT.—"Little children, keep yourselves from idols. Amen."—1 John 5:21.

[From the Bible Teacher.]

DAILY READINGS.

Origin and punishment of idolatry. Rom. 1:18-32.
Idols contrasted with Jehovah. Ps. 115.
Helpless idols cannot help. Isa. 45:1.
Jehovah incomparable, Isa. 40:12-31.
Jehovah makes himself known. 1 Kings 18:17-40.
Israel to be healed of idolatry. Hosea 14.
God's works and Word witness for him. Ps. 19.

Vs. 26, 27. "Who is on the Lord's side? Let him come unto me....Put every man his sword by his side and go." Not all who profess the name of Christ are truly on his side. Standing in the camp, Moses calls for such a separation as shall indicate who are really loyal to his cause. So is there often need for such separation in the midst of the church to-day. Three distinguishing marks are here given of the Lord's true servants. (1.) They separate themselves from the workers of iniquity. (2.) They arm themselves as directed by the Lord. Christians should always have on the complete Gospel armor. (See Eph. 6:10-18). (3.) They go forth to service in obedience to the Lord's commands. All these things were done by the faithful Levites when a desire for popularity or pleasant service could not have been the controlling motive. That to which they were called could gratify neither of these desires.

V. 27. "Slay every man his brother....his neighbor." More literally, a man his brother, and a man his neighbor. To the sickly sentimentality of this age, this may seem a cruel command, but remember it was no expression of any private spirit of revenge. Moses' earnest intercessions with God for Israel precludes such a thought. The idolatry of Israel was high treason against their king, Jehovah. The penalty it deserved was death, yet a chance was given to all to lay down their rebellion, when Moses called, "Who is on the Lord's side?" It was only such as stood out in stubbornness of heart that should fall before the avenger's work. Would not the faithful execution of justice become an effectual means of saving life in these days? Napoleon was once asked, after a riot in Paris, during which a number of disturbers were shot down by the soldiers, why he had not commanded his troops to use blank cartridges. He replied "It had been a waste of life to do that." He knew what was the most effectual as well as the most economical way of quelling the mob. The Pharisees in Christ's day perverted the law of God by applying those principles which, were designed to govern public officers to their own private conduct. On the other hand, we pervert Christ's words by applying those principles which he gave for the regulation of our private lives to the administration of public justice on offenders of law.

V. 29. "Consecrate yourselves to-day, that he may bestow a blessing on you." The duty to which they were called was by no means pleasant in its nature; but they should not be without a corresponding reward if they obeyed. So is it always. God declares that he knows where we dwell. He knows just what hindrances we have to overcome. What obstacles lie in our way. But to him that overcometh the reward shall be in proportion to the difficulties and temptations overcome. Read the letters to the seven churches in Asia; there you find that in proportion as the picture of the church was darker the glory promised to the faithful one was so much the brighter. Knowing all the difficulties of the way, God also knows just what measure of grace we need for the accomplishment of the journey.

V. 30. "Moses said unto the people, ye have sinned a great sin." He dealt most faithfully with them in this matter. He longed to bring them to a sense of their sin and to repentance. He says his most plain and piercing things directly to themselves. In this how greatly he differed from Aaron. He yielded weakly to the demand of the people for a god of gold, but when Moses appeared he complained to him of the perverseness of the people. Here also the wisdom of God in the choice of a ruler for his people signally displays itself. Aaron seemed the more brilliant of the two; many would therefore have said, Let him be the ruler. But God makes no mistakes; he knows who is the best for this or that position. May God give us each grace to deal faithfully with the sins of those under our charge.

V. 31. "Gods of gold." Let us not flatter ourselves that we have no part in the warnings of this lesson. Are there not multitudes all around us who are making their gods of gold? The one great end for which men seem to live is to amass wealth. Every thing must be made subordinate to this. The church may be a very good thing in its place, especially if it enhances the value of property by rendering it more secure, but the ministers and officers of the church must take good care to keep it wholly in its place. Its duties must make no draft upon time that might otherwise be spent in making money. The spirit of Paul was stirred within him as he passed through Athens, for he saw the city wholly given to idolatry. Would it not be equally stirred if he should now pass through our cities and country? For he would see it at least almost wholly given to that covetousness which is idolatry.

V. 32. "If not, blot me, I pray thee out of thy book." Such a noble spirit has never been displayed save in that perfect person of whom Moses was an eminent type. The proposal had been made to Moses by God that he would allow him to destroy the rebellious nation and to make a great people of him. Against this he most earnestly pleads. He has made the cause of the people thoroughly his own. If they perish he desires to perish with them. There is need for just such disinterested attachment to God's people to-day. Too many are ready to forsake them when they seem to have gone astray or when their cause seems to be waning. All honor to those pastors who stand by their congregations, and those superintendents and teachers who stand by their schools and classes in hours of tribulation.

V. 35. "They made the calf which Aaron made." Neither party could wash their hands of responsibility in this matter. The people were guilty of clamoring for the golden calf.....Aaron in yielding to their clamor Moses doubtless would have stood until he died before he would have conceded to their unlawful desires.

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SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Aug. 27, 1881: B M Amsden, C A Blanchard, J F Baird, M R Britten, A S Boyd, I N Bear, L B Collins, Hannah D Chapman, A Fletcher, D R Grover, E B Graham, H H Hinman (2), A Hartzell, R Ingraham, A G Laird, C Lamb, W H Loudenback, J W Law, C Mallery, J B Miller, F Miller, W Parson, I Simmons, F Wenner, J K Weber.

Books and Tracts sent during the week ending August 27, 1881.

By Express.

R Johnson, N E Field, A Orr, J Ball.

By Mail.

A B Weymouth, J A Rathbun, E C Bryant, G W Hartwell, J M Galloup, Rev E B Graham, Deacon E Smith, J S Hickman, M H Beals, Rev S A Buck, Wm Best, Jr, W M Love, Dr Robt Morris, S B Garrett, A D Eldridge, G W Miller, C C Kellogg, Rev A R Schulz, Samuel Bradshaw, G W Holstead, P P Price M D, E Dopps, M A James, A M Robinson Jr, Ph Phelps Jr, P O Box 74, J L Carson, S A Cannan, G W Clark, A R Black, R S Nichols, S W Drips, J F Baird, J W Ratliff, J C Burk, E W Wall, S Boland, J S Sprague, J K Weber, J Bashor, H D Dickson, H Douglass, Rev H Hokonsen, J W Anderson, G L Schwab, P J Maveety, B Lake, W S Wood, N B Anderson, Rev E Mathews, D K Mitchell, H T Hite, T Wenner, J H Cochrans, Geo Curnow (2), H B Stolte, Philo Gates, E W Shrope, F Vamier, Wm Baneford, M Dugan, Wm H Gordan, A S Wells, G Lemke, Dr T J Brown, Jas Hart, J Shields.

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GRAIN—Wheat—No. 2		1 38
No. 3	1 18	1 20
Rejected		1 00
Winter		1 32
Corn—No. 2		61⅝
Rejected		59
Oats—No. 2	36½	40
Rye—No. 2		1 04½
Bran per ton	18 50	19 00
Flour—Winter	6 00	7 25
Spring	4 25	6 25
Hay—Timothy	10 00	14 00
Prairie	6 50	9 50
Lard per cwt		11 45
Mess pork per brl		18 25
Butter, medium to best	14	28
Cheese		7 11½
Beans	1 00	2 35
Eggs		14½
Potatoes, per bbl	2 25	2 50
Seeds—Timothy	2 25	2 65
Clover		5 60
Flax		1 32
Broom corn	3	9½
Hides—Green to dry flint	8	16
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	13	29
LIVE STOCK—Cattle extra	6 00	6 40
Good	5 60	5 90
Medium	5 25	5 50
Common	2 75	4 75
Hogs	5 00	7 05
Sheep	3 00	4 75

New York Market.

Flour	$4 25	8 25
Wheat—Spring	1 27	1 39
Winter	1 30	1 48
Corn	65	73
Oats	41⅛	48
Lard		11 50
Mess pork		18 75
Butter	12	29
Cheese	2	10
Eggs		20
Wool	12	45

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Topics of the Time.

The President's condition underwent little change last week, but what there was was for the better. The glandular swelling has gone down with a free discharge, the wound is doing well and he is able to retain mild nourishment. On Saturday night there were two spells of vomiting, but not of an alarming nature. The surgeons are beginning to fear the malarious atmosphere about the White House and resolved on Saturday for an early removal to Long Branch on Tuesday or Wednesday. Every appliance to secure safety and comfort was provided, so as to reduce to a minimum the dangers of this last and desperate change. Unless it should be made the case would soon be hopeless. At the suggestion of Governor Hoyt of Pennsylvania most of the State executives appointed Tuesday to be observed in fasting, humiliation and prayer, that the power of God might be interposed to save the President.

The completion of the Southern Pacific route and the projection of other lines southward through Mexico is the last and great grievance of the Apaches and other Indian tribes of southern Arizona and New Mexico. For several years their troubles have been gathering, and forays upon the ranches, small towns and surveying parties in that section have been increasing of late, until last week, when Col. Carr with his entire command of a hundred and seventeen men and officers were massacred about thirty-five miles from Apache, Arizona. The Apache country, which covers the eastern part of the territory, is filled with Mormon emigrants, who, it is well known, make every effort to excite the hostility of the savages. The Ute massacre at White River agency, less than two years ago, was due in part to their instigation; and if the present uprising can be traced to them it will be an indictment for which they will answer. The war department is pressing forward every available man and the Indians are rising in great numbers for war.

Several times within the last fortnight when the President's condition seemed hopeless, the New York reporters have informed the public with great minuteness of detail of the conferences at Mr. Arthur's house, by whom attended, and what their conclusions. To report that Grant, Conkling, Logan, Jones and others should be laying plans for the overturning of the administration as now conducted, setting up a new cabinet, etc., is to charge them with such a lack of political sagacity as their public career does not warrant. General Grant denies any participation in conferences of the kind. Yet the circulation of such reports marks the feverish condition of the public mind and the prejudice which the Vice President's course has created; and we think there has been more reason to fear the yielding of Mr. Arthur, though a non-Mason, to the influences of keener minds than of Mr. Garfield as member of the lodge in non-affiliation with it.

With the closing of August a great grain corner, managed by a party from Cincinnati, came to a settlement and the clique have gone home with a sum estimated to be $3,000,000. One dealer who loses $90,000 in this gambler's raid has appealed to the courts, well knowing that the transaction is illegal, though a settlement in accordance with the rules of the Board of Trade would compel him to pay. A number of prominent grain dealers when called upon the other day for their views disagreed on the moral character of grain speculation. Those who favored it did so because the speculation creates excitement, draws in outside money and makes Chicago a great center. More sober judges regard its effect on legitimate trade as "unquestionably bad." "It unsettles values," said one, "and has a tendency to draw every farmer and everybody else into the whirlpool of speculation and gambling. The producers and handlers of property are forced into the same thing to protect themselves against loss from unnatural and artificial fluctuations in prices." Another, scouting the claim that wheat could have an intrinsic value of $1 40 on the last day of August and in twenty-four hours be worth only $1.19, said, "that they may talk about such business being legitimate and straight. It is not. It is clear gambling. I have gone on the market and bought 20,000,000 bushels of corn, when I knew as well as I knew I was alive that it could not be had. I was simply buying against what other men had sold, and betting that I could put up more money than they could and get the best of them." It is well that outside of these gambling rings there is some check in the State law, which the country people, who are indirectly yet seriously affected by the business, should guard carefully.

The remarkable casein New Haven which will this week be taken from the coroner's jury into court we have purposely avoided until conjecture should have ceased in certainty. A few weeks ago, early one Saturday morning, the body of a beautiful young woman, named Cramer, was found on a portion of the beach frequented by pleasure seekers to the south of the city. She was a cigar-maker's daughter whose attractions led her into company whose influences her weak parents failed to check. Two sons of a wealthy merchant with the aid of a New York courtesan, drugged, ruined her, and the evidence points to her death at their hands. The case has many points of similarity with that for which the Freemason Hayden was tried some two years since, but the long and thorough investigation is bringing it to a different conclusion. The very obvious lesson of parental guardianship of young women has been so frequently drawn from this affair that we are glad to read the following in the Springfield *Republican* and quote it: "A good deal of attention has been bestowed by moralists upon the Cramer girl, but there is another party whose moral ruin is involved, the Malley boy or boys. Their moral delinquency seems to be skipped or accepted as a matter of course. But in fact, licentiousness is just as immoral for boys and men as for girls and women, and burns in the same brand. In discussing the case of the girl we draw the moral that mothers and daughters should have a more lively comprehension of the liability of the average man to give way to temptation and opportunity. So as to boys, no duty is more incumbent upon parents than to bring them up to the restraints of chastity. Chief among the influences to that end, we reckon a full knowledge of the mystery of being reverently communicated from the parents' own lips before others have had a chance to communicate it filthily. Such a knowledge removes all prurient curiosity early and impresses upon the young mind the seal of sanctity touching such matters, which it will not allow to be broken in wantonness.

The grand council of Zurich, Switzerland, has forbidden the meeting of a Socialist congress in that city in September, and the restless and desperate radicals have written to the federal tribunal of Switzerland that the prohibition must be withdrawn or that grave body will be first blown up. They have dynamite enough to blow up half Switzerland with all its Alpine burden, and in that devoted country they propose to start the conflagration that shall envelope and destroy the world. The New York brethren of these fiery spirits, led by O'Donovan Rossa, met on Sunday and issued a proclamation, devoting the British shipping in every port on the round globe to the flames. Irishmen are everywhere and will follow every English sail with a Masonic hatred and a Nihilist desperation until somebody is humbled. Everybody is warned out of English ships after September 1st, but the rats. The public is slow to credit such plots with either sense or genuine purpose, nor is anything likely to be attempted beyond a scare; but that does not alter the fact that these desperadoes will go just as far in the execution of their bloody plots as they can securely, and the cloud over Washington is favorable for their movements.

The Secular Press and Dr. Thomas.

BY J. C. SCHOENBERGER.

About six months ago I noticed in the *Church Union* an article reviewing the probable influence upon Christianity of the secular press. Although somewhat startled at the time, the subject has become more shocking upon every recurrence of its consideration. That an agency so valuable, both for information and education, should be found gradually to become more and more inimical to the source of the brightest of all illumination is sadly unfortunate, not to say highly distressing, and almost productive of conjecture as to the fatalism probable to those embarking in this pursuit.

Concerning this latter, however, we decidedly take a sanguine view, and believe there is a way through, even for these newsmongers whose business calls them even from the courts to religious gatherings, not to participate and be benefitted, but seemingly to be hardened through their search for what they call news, and by subjecting to rigid scrutiny the entire proceedings, and all during the services of speech and praise and prayer. Perhaps no more pitiful sight can be imagined than to witness the average reporter in his endeavors to extract for his paper a report, not of a moral essay, but of a good Gospel sermon. The effect upon the mind of such duties, especially to the unregenerate, becomes a fit subject for the Christian metaphysician, and should rank as a question of prime importance.

But it was not thought to enter into a discussion concerning the causes which tend to lead journalists astray, which subject, however, would be fruitful and interesting. The point we desire to notice now is that the secular press is sadly depraved and, largely responsible for the dissemination of error, as well as the great medium whereby errorists are popularized and the Christian religion rendered a football. Nowadays by this medium to antagonize a presbytery or a conference has become a "short cut to fame." The ostensible claim of heroism to the contrary notwithstanding. Let a minister only begin to air himself and immediately he is championed and proclaimed a martyr. The charge seems a hard one, but stubborn are facts. Taking things all in all, the secular, lucre-loving press, together with lodgery in all its forms, dovetailing and co-operating as they do, Christianity, but for its sublime authorship, could not long survive.

Now that the Dr. Thomas trial is near at hand a rare facility may be had for confirming the intimations herein advanced. Scarcely has the matter been announced when with unparalled alacrity every pen is sharpened, and scarcely an issue appears in which some phase of the matter is not held in contemptuous derision.

In looking over the dailies of 1874 I find the same state of affairs in reference to the Swing trial, one editorial asserting that "so insignificant were the charges that in a civil trial they would not be entertained for a moment." Also in reference to the trial proper was made the statement that "the Swing side of the house was crowded and enthusiastic;" forgetting that in such cases liberals and atheists turn out *en masse*; whereas common modesty and propriety forbid Christians from disclosing unwonted zeal and interest; besides the charge of persecution and fanaticism being weapons ever ready and burnished for use.

In view then of the uselessness of an endeavor to gain respect by silence, and in view of the paramount necessity of laying before the young, and in fact before all, the danger from errorists, and the vital issues of Christianity, it seems that Christians have left but one alternative.

Again, the secular press has an advantage in this, that with it denominational lines have no effect; but when a religious journal touches on an errorist outside of its body it is intimated forthwith that the journal is overstepping its jurisdiction. Now the fact is that whatever is unevangelical touches all evangelical bodies, and the specifications of the general body are frequently more binding than those of an individual denomination. For example, the late charges to be preferred against Dr. Thomas have been confined strictly to the discipline of the M. E. church, which from the high standard of piety presumed of applicants for the clergy it has probably been thought unnecessary to render extremely binding. But from an evangelical standpoint, in which all must be interested, since errorists are liable to mislead not only their own flocks, but by the agency previously mentioned members of others, from this standpoint errorists must expect to be met with a broader sweep. For example, in the *Inter Ocean* of June 5, 1880, we see the following: "The Rev. Dr. Thomas of the Centenary M. E. church will address the Fox River Association of Universalists, held at Aurora, next Thursday afternoon."

Again, while one might baffle the discipline of the M. E. church in reference to its distinct relations to Unitarianism in reference to actions like the following, the general evangelical church has no uncertain dictum: On or about Nov. 17, 1878, from the pulpit of Centenary church was announced the following: "This afternoon at 3 o'clock *brother* Collyer will preach at the Third Unitarian church, corner of Monroe and Laflin streets." Also the following: "Next Wednesday eve our choir will go over and have union services with *brother* Collyer's choir on the North Side." One need not be told that "brother Collyer" was the notorious pioneer of Unitarianism in the Northwest. Again, in a sermon, in the Chicago *Times*, Jan. 5, 1880, occurs the following: "My excellent friend and brother, the scholarly Dr. Alger," etc. Here, as before, one need not be told that this "excellent friend and brother, the scholarly Dr. Alger," was the successor of the "brother Collyer" previously mentioned.

Again, in reference to the form of heathenism perpetuated, the Papacy, concerning which Luther and the martyrs poured out their blood, and but for whose lives our age might be groping in miserable darkness, evangelical Christians are too sensitive to look with complacency on actions like the following: about Nov. 26, 1880, in one of the dailies of this city the following appeared: "To-morrow Dr. Thomas will go out to meet and welcome to this city the new archbishop—Feehan."

And yet with all these facts we notice the papers constantly hinting that "his is a weak case;" also that "not Dr. Thomas, but the M. E. church is on trial."

Free Institutions.

Of course the development of free institutions may be expected to result in extravagancies, not excepting assassination. Every one, therefore, who is interested in such institutions ought to seek countervailing tendencies.

Is Freemasonry a countervailing tendency? On the contrary, it absolutely drills men for the commission of murder. The oaths administered in the lodge not only bind men to commit murder under certain contingencies, but the whole serio-comic farce of the initiation into the third degree accustoms men to the idea of committing murder, and shows how it can be done. There could not be devised, even by the Jesuits in their palmiest days, a better primary school for teaching the art of assassination than the Masonic lodge.

But is not the murder lesson taught by Freemasonry always followed by some great good? Precisely so! A good end is proposed by the murder of Hiram Abiff, just as Guiteau proposed a good end. The lodge, in its assumption of divine powers, always chastens whom it loves. It comes down upon a man roughly, brutally, like a set of pirates, when it means him good; but unfortunately its brutality is always sure, while the good that it can do is very uncertain. It may outrage an honest man, but it can never benefit him. The insults and outrages of the lodge are more tolerable than the good which it offers. Any man whom the lodge resurrects from its murder remains a moral corpse all the rest of his days, unless he renounces and denounces the knaves who murdered him.

Which is worse, moral death or physical death?

Long before our President was assassinated, and leading by example to the attempt made upon him, many of our Anti-masonic lecturers were outrageously assaulted or outraged by the minions of the lodge. Their object was plain; it was to inflict moral death upon those who bore witness against the lodge. Their object was to destroy the character of their opponents by disgracing them. They were, morally speaking, assassins, and were putting in practice the lessons learned in the lodge. They confounded all distinctions by seeking to disgrace the best men in the community, which is moral death.

The President of the United States, sustained both by the votes of his fellow-citizens and by the lodge, could not be disgraced. He could not be morally killed by abuse, by lies, by rotten eggs, by stones, by blows and kicks; and hence the only way to accomplish some great divine purpose in his case was to shoot him outright, and with a closer and deadlier aim than has been practiced upon some of our lecturers.

To say that Guiteau was not influenced by Masonic teaching; that he knew nothing of the pious purposes of the divine institution of Freemasonry, etc., etc., is as much as to say that the lessons taught in our school-houses never go beyond the walls of the house wherein they are taught. It is as much as to say that the influence of the Congregationalists, for instance, never extends beyond their own number. It is as much as to say that the influence of Mormonism never goes beyond Utah, or that the odious teachings of the slave power did not extend through every ramification of office-seeking to every quarter of the United States.

Some of the objections which we Anti-masons have always advanced against Freemasonry are its proclivities to brutal manners, intimidation and murder. Its introduction into the church and state through the Ku-Klux and Masonic lodges has frightfully demoralized our politics, so that their spirit is scarcely human. Whether the Republican Guiteau was ever inside of a lodge or not, he stands to-day a perfect personification of Masonic politics, bold, defiant, and murderous, and all for the glory of God. When we first saw his photograph, we thought that he looked as almost any one of our newspaper editors would look on just rising from the composition of some keen, cutting, sarcastic editorial, such as generally appear in our political papers together with the stupid, Calabanish proceedings of the Masonic lodge. Any newspaper editor who publishes Masonic proceedings without adverse comment thereby aids on deception and fraud, the natural

outcome of which is murder and assassination.

In order to save free institutions the people have a great many serious steps to retrace from the Masonic direction which the Republican and Democratic parties have given them. AMERICAN.

SECTARIANISM SWALLOWED UP.

The following beautiful passage, from Dr. James Hamilton, may well make us long to have the great deeps of God's love go over us:

"When the tide is out, you may have noticed, as you rambled among the rocks, little pools with little fishes in them. To the shrimp, in such a pool, his foot-depth of salt water is all the ocean, for the time being. He has no dealings with his neighbor shrimp in the adjacent pool, though it may be only a few inches of sand that divide them.

"But when the rising ocean begins to lip over the margin of the lurking place, one pool joins another; their various tenants meet; and by and by, in place of their little patch of standing water, they have the ocean's boundless fields to roam in.

"When the tide is out—then religion is low—the faithful are to be found insulated; here a few and there a few, in the little standing pools that stud the beach, having no dealings with their neighbors of the adjoining pools, calling them Samaritans, and fancying that their own little community includes all that are precious in God's sight.

"They forget for a time that there is a vast expanse of ocean rising—every ripple brings it nearer; a mightier communion — even the communion of saints—which is to engulph all minor considerations, and to enable the fishes of all pools —the Christians, the Christ-lovers of all denominations—to come together.

"When, like a flood, the Spirit flows into the churches, church will join to church, and saint will join to saint, and will rejoice to find that if their little pools have perished, it is not by the scorching summer's drought, nor the casting in of earthly rubbish, but by the influx of that boundless sea whose glad waters touch eternity, and in whose ample depths the saints of heaven, as well as the saints on earth, have room to range.

"Yes, our churches are the standing-pools along the beach, with just enough of their peculiar element to keep their inmates living during the ebb-tide period of the church history.

"But they form a very little fellowship—the largest is but little; yet is there steadily flowing in a tide of universal life and love, which, as it lips in over the margin of the little pool, will stir its inhabitants with an unwonted vivacity, and then let them loose in the large range of the Spirit's own communion.

"Happy church farthest down the strand, nearest the rising ocean's edge! Happy church whose sectarianism shall first be swept away in this inundation of love and joy; whose communion shall first break forth into that purest and holiest, and yet most comprehensive of all communions—the communion of the Holy Ghost! Would to God that church were mine!"—*Selected.*

MOCKERS.

The following seems to reveal a depth of blasphemy unparalleled: In Macoy's Cyclopedia of Masonry, page 335, Royal Arch degree, we read: "The High Priest, whose title is Most Excellent, who represents Joshua, the first High Priest of the Jews after their return from the Babylonian captivity." And in the True Masonic Guide, by the same author, page 147, we read in the "Prayer used at the exaltation of a Royal Arch Mason," as follows: "Permit us, thy frail, dependent and needy creatures, in the name of our Most Excellent and Supreme High Priest, to approach thy Divine Majesty."

Now, as Most Excellent applies to a sinful man of their own number, we are to suppose they offer their prayer in his name instead of the name of Jesus Christ, who is "the High Priest forever."

But again, in the same Cyclopedia, page 152, we are informed that the letter "G" is "one of the most sacred emblems" and the symbol of the Deity"—God. And in the True Guide, page 301, in the degree of Knights of the Ninth Arch, we read: "The Grand Inspector, representing G——, in the west, with a drawn sword in his hand." This shows that a vain, wicked man, personates his Maker. This is representing God with a vengeance! Such doings are fairly described in 2 Thess. 2: 4, "Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that is God. J. T.

It is a gratifying fact that so many Englismen of note are active Christian men. Mr. Gladstone reads the morning prayers at the chapel near his home; Lord Cairns, Lord High Chanceller during Lord Beaconsfield's administration, often conducts a religious service in neglegted quarters, while Lady Cairns plays the melodeon and leads the music; and Baron Hatherly, Lord High Chancellor during Mr. Gladstone's previous administration, was for thirty years a Sabbath school teacher in Westminster, and it is said of him: "Busy as he ever was in the requirements of a profession which is supposed to afford little leisure for duties at church and school, he never allowed such professional duties to hinder his attention to those which fell to his lot as a member of the church of Christ."—*Evangelist.*

THE SERMON.

PREACHED IN THE COLLEGE CHAPEL, WHEATON, AUG. 28, BY PROF. C. A. BLANCHARD.

TEXT.—For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Heb. 4: 10.

Men are born in sin. This is the declaration of experience, observation, and the Word of God. Men also are born to unrest as the consequence of sin, and to this again experience, observation and the Scriptures testify. How shall men get rid of sin or enter into rest? this is the great problem, on which thousands of years have labored in vain. From the over-burdened heart of humanity now, as in the olden time, ascends the cry, "Who will show us any good?" Ps. 4:6.

A state of unrest is not peculiar to those of our fellows who are evidently without God and without any rational hope. Many Christians spend much time, perhaps some spend their lives, in experiences such as are described in the seventh of Romans. They allow not what they do, and they do not do what they know they ought. To will is present with them, but how to perform that which is good they find not. There is thus in the heart a continual warfare; the spirit seeking to rise, the carnal nature tieing it to the earth, until at last the soul cries out with Paul: "Oh, wretched man that I am, who shall deliver me from this body of this death." (Rom. 7: 24). Of course so long as this warfare continues there can be no permanent rest. There may be moments when the soul is freed from its dark assailants, when Satan and his hosts are commanded to withdraw and when angels come and minister to the weary struggler as they did to his Master in the desert and in the garden. But then comes the descent from this mount of transfiguration into the jeering mob at its foot. The soul having tasted and seen that God is good, (Ps. 34: 8), having felt the powers of the world to come (Heb. 6: 5), having rejoiced in the Lord and joyed in the God of her salvation (Hab. 3: 18), now is in heaviness through manifold temptations (1 Pet. 1: 6), wrestling not with flesh and blood, but with principalities and powers and wicked spirits from the upper air (Eph. 6: 12). In this time of trial he may lie like Abraham, cheat like Jacob, get drunk like Noah, commit adultery and murder like David, curse like Peter, or forsake his Master as did all the disciples. Then comes the agony of shame and remorse, the tears of penitence, the confessions of guilt. And after these may come the joy of pardon and then temptation again. This, you can all see, is a warfare, a struggle, a race, a strait gate and a hard, narrow way through which men enter into the kingdom of God.

From this warfare of the flesh and the spirit every Christian longs for deliverance, if he has not already obtained it. It is not enough that he gains the victory over outward acts of sin. The soul that is properly enlightened feels that sins of thought and feeling are as real and damnable as those which take shape in action. He longs to be perfectly whole. He wants Jesus forever to dwell in his soul. He prays that he will break down every idol and cast out every foe. Could this be attained he would enter into rest. If malice, envy, ill-will, untruthfulness, lust, back-biting, and all that dread catalogue of sins that have come into the world could be scourged out of his heart once and forever. If the water of life could flow through and through until all was clean, and if then the Holy Spirit would dwell within to keep the gate, this would be a real and complete deliverance. He would then love God supremely and his fellow as himself. His words and deeds and thoughts would all be directed by divine wisdom, love and power. He would be free from all sense of condemnation by his own conscience and by the law of God. He would be kept in perfect peace. He would enter into rest. Is it possible for us to attain to this blessed state in the present life or are we to expect the warfare of flesh and spirit to continue until death?

There are several things which strongly indicate that God designs to have us enter this rest in this present life. Thus, Jesus says: "Come unto me all ye that labor and are heavy laden and I will give you rest." (Mat. 11: 28). If now I should see a worn and weary man toiling along under a heavy burden and should address him thus, what would he understand, that he was to have an immediate or a future deliverance? If on his coming I said to him: Bear your load along until nightfall and then I will relieve you, he would probably find the load heavier than before by reason of his disappointment. Or, take that word of Isaiah, "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." (Isa. 26:3). If the peace is to come at death, ought not this word to be changed so as to read: Thou wilt bring him to perfect peace whose heart is stayed on thee. It says thou wilt *keep*. Now if God keeps me in perfect peace, I shall gain so real and substantial a victory over Satan that he will be thoroughly and completely cast out of me, that I shall in this life and before I die enter into his rest. Once more, take the third verse of the chapter from which our text is taken. It declares that, "We which have believed do enter into rest," or as it might as well say, "We which have believed are entering into rest."

All these Scriptures seem to indicate a deliverance in the present and not in the future. That God intends to have his people live in such humble dependence upon and such constant communion with himself

that all the fiery darts of the wicked one may fall blunted and harmless from the shield of their faith. If this be true, how important and glorious a truth it is, and how sad that any one of the children of God should through ignorance and indifference fail to appropriate it. One of the most persistent efforts of Satan is to keep us in darkness as to the provisions made for our redemption and sanctification. *He steals the will* of our Father that we may go through the world paupers, instead of being as we ought princes of the blood royal. There is no record of any man's being punished or reproved because he believed too much in God's love, or power, or disposition to aid his children. All the Scriptures seem designed to teach us to expect great things of God—to actually expect them, not to hope for them in some vague, indifferent way. He says to a lone man who is childless at a hundred years old, "Lift up your eyes and count the stars, or the sand by the sea shore, for if one can count the sand then may he also number thy children." He brings his people into the desert that he may give them bread from heaven and water from the rock. He brings them down by the sea apparantly to exhibit his power by cleaving a path through the waves. There were other roads than this but this one furnished amplest scope for the manifestation of his power. Just so to us at the present time his word is: "Open thy mouth wide and I will fill it." (Ps. 81: 10) "We are not straitened in God but in our own desires and prayers." (2 Cor. 6: 12)

I do not attempt to dogmatize on this point. I will not affirm that in this life one ever enters into Christ's rest so fully that there is no longer a struggle of the old with the new man. But this I hold to be unquestionably, true that God designs for his people a glorious and complete victory over sin. He designs his system of religion as a as a source of joy and comfort to all those who receive it. If it is not so to us, but is on the contrary a combination of fear and uncertain hope that keeps us plodding along a weary, disagreeable road, there is something wrong in our experience; either we are not Christians at all, or there is a great store of blessing ready for us which we may secure by fervent and effctual prayer.

Thus far we have noticed that men by nature are in a state of unrest. Being wicked they are like the troubled sea whose waters constantly cast up mire and dirt. Secondly, that many Christians for long years remain in a state of mixed good and evil which is a source of great anguish to themselves, and that greatly weakens their power for good. It is only when we have the joy of God's salvation that we can teach sinners his way. And third, that whether complete rest from warfare is obtained in this life or not, a complete victory is attainable; that God has provided a way by which his children may in joyful confidence go on their way through this world, not fearing any one but God, and not shunning anything but sin.

Let us pass now to another important point. He that hath entered into *His* rest, has ceased from his own works. The natural impulse of the human heart when it perceives its danger is to save itself. As one ignorant of swimming struggles when thrown into the water and mingles unavailing strokes and plunges with unavailing cries, so the sinner, ignorant of God's method of justifying men, and going about to establish his own righteousness, does not attain to salvation. You see that drowning man? His strength is spent and he is sinking for the third time. One familiar with the water reaches him and attempts to save him. He clutches his friend and is like to take both to the bottom. His friend shakes him off and says, Now if you will be still I can save you, but if you are not I must let you drown. He enters into salvation by ceasing from his own works; as long as he is laboring to save himself, he cannot be saved. This is a representation, clumsy and imperfect, of the truth contained in the text. Why is it that the sinner who goes for months sighing and mourning under a heavy load of sin, feeling that he is lost, longing to be saved, but knowing that is he undone, does not the sooner find peace? We are taught in the Scripture that God delights to receive the penitent one. The father in the parable ran to meet the son while yet a great way off. Jesus said to Zaccheus as soon as he came where he was, "Come down, for to-day I must abide at thy house;" and when the leper knelt saying, "If thou wilt, thou canst heal me," his first word was, "I will." This seems to be the way that Christ does. Now if this be so why do we so often hear of and see the fact mentioned a moment ago. A sinner seeking Christ, but not finding him. A Christian desiring a complete victory, but stopping always in the course. The answer is doubtless various. Sometimes idleness, sometimes an indulged sin, but often the fact that the sinner is seeking to save himself; that the Christian is seeking to sanctify himself. "He that has entered into his rest, hath ceased from his own works." We must wear out our own works before we come to Christ, we must cease from our own works before we enter into his rest.

It is not because of our prayers or tears or alms that we are saved, nor is it because of our earnest desires, or consistent lives, or anything else we have done or can do that we are sanctified. If the child can take care of himself, or thinks he can, the father and mother leave him to himself for awhile, but if he says, I cannot care for myself, help me, they do help him. God will have his people to trust in him alone, and when they trust in him alone he honors their faith by bestowing upon them a wonderful fullness of love and power.

This thought is emphasized by the last clause of the verse, "as God did from his." How did God cease from his work? He ceased from it absolutely and entirely. He stopped doing and rejoiced in what was done. Now as God ceased from his work, so the one who enters into his rest must cease from his own. "Cease thy doing, all was done. Yes, ages long ago." The works were finished *from the foundation* of the of the world. It remains for us humbly and gratefully to accept what Christ has wrought out for us. Have you an ungodly temper, or an unbridled tongue, or a raging appetite, or an invincible laziness, or any other easily besetting sin? And have you struggled against it until you feel like saying as did David, "I shall one day perish by the hand of this Saul?" You will never enter into Christ's rest respecting that sin by resolutions, or efforts of your own. These in themselves will, like the struggles of a man in a swamp, sink you deeper in the mire. Your case is like that of the men bitten by the fiery flying serpents. Probing, cauterizing, poulticing, anointing, all were useless and worse. Looking to the serpent lifted up, was the only cure. So looking to Jesus is your only relief, but, blessed be his holy name, this is all-sufficient. Provision is made for your emancipation from that bondage, for your cleansing from that pollution, for your deliverance from that body of death. If you cease from your own works, and trust implicitly in the finished work of Jesus you will enter into his rest.

The question will probably come to many minds, "If this be the truth, why is it that so many Christians have not attained to this rest, but are still sorely tempest tossed, often worsted in the battle with temptation and almost constantly cast down? The answer is not far to seek. The children of Israel perished in the wilderness, except two men. Why? Because their strength was insufficient; or the manna failed; or the water gave out? No; not for one of these reasons did a single man perish on that march. They could not enter in because of unbelief. (Heb. 3: 19.) This was the only reason for their failures and it is the only reason for ours. According to your faith be it unto you, is a principle that runs all through the dealings of God with men. The Lord Jesus Christ has seemingly tortured language to set clearly before us the abundant provision which he has made for us. Ask, seek, knock, call, strive and you shall receive, shall find, be admitted, I will answer, you shall be saved. Like as a father pities his children so the Lord pitieth them that fear him. Your hairs are numbered, your wants shall be supplied nothing shall harm you if you are followers of what is good. Do you believe these things with an unshaken faith? Do you expect a complete deliverance? or are you at most hoping for a partial salvation? If you really believe the promises of God, you have the victory that overcomes the world. But if you doubt you cannot enter into his rest, because of your unbelief.

Here is the fullness of the blessed Gospel; pardon for all the world's sin, comfort for all the world's sorrow, wisdom for all the world's ignorance, strength for all the world's weakness. Whosoever will let him come and take the water of life freely. Brethren, let us labor to enter into this rest, lest we fall after the old examples of unbelief. Let us cease from our labors and thus enter into the rest that is provided for all the people of God.

Chicago contributed $11,500 to the Mrs. Garfield fund; Cincinnati, $17. But Cincinnati comes to Chicago and gets $3,000,000 in grain gambling, and raises $800 for a quarrelsome fellow who struck a man for his bad opinions.

—C. Crumly, a faithful preacher of the Gospel and friend of the *Cynosure*, at Choestoe, Union county, Ga., died the 2d of August last. His son writes that he would tell the people of the errors of secret societies, that he fought the good fight and kept the faith.

Reform News.

The Fall Campaign Opens.

THE THUNDER OF IOWA'S HUNDRED GUNS JOINS HEAVEN'S ARTILLERY.

CHICAGO, Sept. 3, 1881.

Friends will undoubtedly be interested to hear, if only a few words, from the Iowa State meeting, from which I have just returned. The secretary will doubtless give a full report in due time, and I will attempt only a brief synopsis.

I reached Marion on Saturday previous, and arrangements were soon made for me to preach in three churches in the town, which appointments I filled. Monday and Tuesday were spent in preliminaries and preparatory work. Tuesday evening the convention opened in the opera-house with an able address by Prof. C. A. Blanchard. Wednesday morning was ushered in with one of the most terrific thunder storms I ever witnessed, which continued almost without intermission until noon. Many of the delegates who had gone to the country, and even some in the town, were unable to reach the church before noon on account of the storm. About forty persons gathered and proceeded with the business of the convention, such as hearing minutes, reports, appointing committees, etc.

Rev. S. Smith, by request, gave a report of the Kellerton outrage, as

he witnessed it, which was listened to with the deepest interest. The Secretary of the N. C. A. followed with a preamble and resolutions on the case, which were under consideration when the hour for adjournment arrived.

The convention assembled at 2 P. M., and after a half hour spent in devotional exercises the above mentioned resolutions were further discussed and adopted.

Prof. C. A. Blanchard was then introduced and addressed the convention for over one hour in one of his best efforts.

The evening was occupied by Rev. D. P. Baker, editor of the *Free Methodist*, and the General Secretary.

The forenoon of Sept. 1st was occupied with business and short speeches, with excellent effect. The convention then took a recess until 3 P. M, to give time for the central political committee, appointed one year previous, to make a report and to transact such other business as they deemed necessary.

POLITICAL MEETING.

Friends of the American Party assembled at 1:30 P. M., and organized by the choice of John Dorcas, chairman, and Prof. J. Hammond, secretary. Wm. Hall, chairman of central committee, submitted his report, which was approved, and after a general expression of views a ticket of State officers to be voted for this fall was put in nomination, and a fund begun to defray expenses of carrying on the campaign. Much was said and done in the way of plans and measures for securing a large poll at the fall contest. The political convention then adjourned, subject to the call of the central committee.

The association resumed its business. President J. M. Kent, after prayer, introduced Rev. Mr. Duncan of Cedar Rapids, whose practical ideas, clothed in the choicest of words, found their way directly to the hearts and consciences of hearers. It was, I believe, the first appearance of this brother in the State meetings; but when I say that I hope it will not be the last I only voice the wish of every friend who listened to his brief but able speech. Bros. Rathbun, Furguson, and Starry followed, and by the help of God on these veterans the interest increased to the last, so much so that the moderator found it difficult to bring the meeting to a close.

At 8 P. M. the convention again assembled to witness the exemplification of the third degree by Bro. Starry, assisted by Bros. Rathbun, Furguson and others. After a short season of prayer, and a few introductory remarks by the writer, Bro. Starry opened his lodge of Master Masons, and proceeded with the work of the evening. The large hall was well filled and reasonably good order prevailed. The degree was rendered in a manner satisfactory to the friends, and the "Sons of Masonic Light," of whom about forty were said to be present, when challenged to deny, gave their assent to the work by remaining silent.

I should like to say much more, especially of this last meeting, but I will not further anticipate the report of the secretary, but may add further if necessary when he is heard from. If the convention was not a complete success I am unable to say in what particular it failed.

J. P. STODDARD.

THE WORK OF THE N. C. A. IN THE SOUTH.

DEAR BRO. K.—The letter of Eld. Butler of St. Louis Street Baptist church, of Mobile, Ala., interests me much. I became acquainted with him last winter, and was invited to lecture on secretism in his large and fine house of worship. The colored Baptist churches of Alabama number more than 60,000 members. They are the leading denomination in that State and in the South. Some of their ministers are men of fine education and talent, but most of them have had but very limited advantages.

It, however, does not take a large amount of learning or piety to see that Freemasonry and its kindred societies are anti-Christian. We need not be surprised that our colored brethren see this so clearly. The only wonder is that the white brethren refuse to see it. We do well to remember that the white churches of both North and South were judicially blind on the subject of slavery. The great religious organizations of the nation refused to hear the cry or plead the cause of the oppressed. Not until the divine judgment had come and the edict of emancipation gone forth were they thoroughly converted.

To-day the same blindness affects them. They see no evils in the abominations of the lodge or its Christ-dishonoring devices. Now, as then, "Truth has fallen in the street, and equity cannot enter; yea, truth faileth, and he that departeth from evil maketh himself a prey."

There is then a sort of poetic justice in giving the leadership of this reform in the South to "our brethren in black." They were never deceived as to the wickedness of slavery, and they have not failed to see the monstrous folly and sin of secretism. Let then those twenty-five churches of the Good Will Association have the prayers, the hearty sympathy and co-operation of the true and faithful of every name, and especially let our Baptist brethren respond to the appeal for aid in starting the school for the education of the ministers and teachers of southern Alabama and Mississippi. H. H. HINMAN.

TRACT WORK FOR THE SOUTH.

DEAR BRO. K.—You write that I should send any suggestion with regard to our work. I think that if some one in the South could be supplied with reform tracts, and means to afford them time to distribute them and to keep supplied with envelopes and postage, a great work could be done through the mail and otherwise. Every minister in the land should be supplied with reform tracts. The minutes of the different conferences and associations could be procured to ascertain the names. This work can be carried on when other work can not and prefaces the way for lecture work. We have followed up this to some extent, but it is not half completed. I feel as if this work ought to be taken hold of with both hands as the Lord's work. If we can rouse the churches thoroughly the reform will triumph. This matter of thorough tract distribution can be done.

I think it would be well to get a list of the members and officers of the Masonic and Oddfellow lodges, (this can be obtained from the Grand Lodge reports) so that when they raise a disturbance in church or politics we can know who is doing it.

We are looking forward with pleasure to the coming of Bro. Hinman. E. TAPLEY.

Correspondence.

CHRISTIAN UNITY.

JUDA, Wis.

DEAR CYNOSURE:—In your issue of Aug. 25th I find an article entitled "The First Non-sectarian Church," which contains matter suggestive of serious thought. Also, "The sermon preached in the College chapel, Wheaton, Aug. 14, by Prof. C. A. Blanchard," is full of sound instruction. The first shows that "Neither Paul nor Peter nor Apollos were to be called masters, but Jesus only had this authority. It is surely as much Christian duty now as then to "drop sect" and "exalt Christ" by dropping "the words of man's wisdom" (human creeds) and adopting those of Christ (the Scriptures). This extract expresses the sentiment of all true lovers of Jesus: "The Sermon" shows that "God's children are charged with forsaking the true religion, which purifies and satisfies the heart, and then adopting the false religions, which can do neither." By the words "true religion" I understand the author means that system taught by Jesus Christ and his apostles, contained in the New Testament Scriptures, the same precisely as held by the "First Non-sectarian Church" above quoted. Upon reading those excellent articles I am truly gratified and much encouraged. Because, first, here is evidence of at least two Christian men who realize the sad condition of sectarianism, and the patrons of the *Cynosure* seem willing to have their errors plainly pointed out.

Second, I began to think the subject over, and came to these conclusions: 1st, that it is desirable for all true lovers of Jesus to be united in purpose, sentiment, faith, and hope, hence our blessed Lord prayed or it in these words, "Neither pray I for these (apostles) alone; but them also which shall believe on me through their word; that they all may be one, as thou Father art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." (John 18: 20, 21.) 2d, it is practicable. This non-sectarian church, alluded to above, was united in the following items, viz, "One body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all," etc. (Eph. 4: 4-6) Hence if there is attraction, and cohesion enough in the Gospel to unite those ancient hostile Jews and Gentiles in this seven-fold bond of unity, under Christ their head, may not the different sects also be united. Surely we may if we will.

In order to insure unity in his church Jesus gave his apostles a solemn charge to "Teach all nations, baptizing them . . . Teaching them to observe all things whatsoever I have commanded you." (Matt. 28: 19, 20.) Hence apostolic teaching under the last commission of Christ to his disciples forms the measure of Christian practice. Christians can not transcend apostolic teaching in their religious worship or observance; if they do it is "*will* worship," there is no honor in it, it merely satisfies the flesh. (Col. 2: 23.)

3d, Christian unity will destroy all oath-bound secret societies in the church, because the apostles never taught them, and because there will then be no plea for them. The church, when reduced to its primitive unity and power, will be all the benevolent society the world will ever need. May God hasten the time of Christian unity.

GEO. ELEY.

THE LAST BOOK.

I have been reading with much interest your recent publication, entitled "Revised Odd-Fellowship." But the foot-note quotations from its standard authorities, with the analysis of the true character and bearing of the order upon Christianity, by President Blanchard, must arrest the attention of every reader who desires to know the truth concerning it.

There are, I fancy, many people who, not knowing, cannot believe that Odd-fellowship under authority of its 1880 revised rules and regulations is now so near like Freemasonry that it is difficult to realize any real difference, for the following reasons:

1. The Masonic lodge has oaths, prohibited by Christ; the Odd-fellow lodge has sacred honor promises of the same character.

2. The authorized forms of prayer in each do not acknowledge Christ as the way to the Father, yet he himself said, "No man cometh to the Father but by me."

3. Both teach that their members

may go from the lodge below to their respective grand lodges above; and they teach this without any reference to Christ, of whom the Scripture tells us, "Neither is there salvation in any other."

These facts have been shown by the quotations from the most recent authorities of Odd-fellowship, and are enough to prove that it is one of the anti-Christ's of our day. Those who wish to see corroborative proof can find abundance in the "ancient" rites and ceremonies of the lodge as set forth in this volume.

The Christian sledge-hammer blows given by President B. knocks all to pieces the Odd-fellow's beautiful temple, and the worships derived by the lodges from the ancient religions which are spoken of so tenderly by these modern apologists for human traditions, whose success, just so far as they are successful, shall impair the power of the Word of God or make it altogether void.

Is this so unlikely that it should be scouted as a distempered dream? For what purpose was the history of the Jews during their forty years' march preserved to us, if not to warn us against departures from the true worship of God under Christ? Are not Christians now departing into the false worships of lodgery while they profess to be under the sole rule of Christ, the greater than Moses?

It cannot be pretended that lodgery has its authority from Christ, without thereby directly impeaching his wisdom in founding and building his own church. That much confusion exists about what he has ordered is no reason whatever for Christians adding to the confusion by incorporating themselves among members of adverse associations. Rather let his people review their conduct and purify the churches from every human tradition and device of man, and see to it that their only Lord and Lawgiver in every act of worship is the Lord Jesus Christ himself.

Will any of these professing Christians who have been snared by the lodge excuse their conduct by the example recorded in 2 Kings 17: 9, 10: "And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities . . . and burned incense in all the high places. v. 41. So these nations feared the Lord and served their graven images, both their children and their children's children; as did their fathers so do they unto this day." "Brethren, be warned by your Lord, who tells us that many false prophets shall rise and shall deceive many." Matt. 24: 11.

Are those who are led by both the lodge master and the church Master safer than those who are led only by the church Master, Christ Jesus? Is not Christ an all-sufficient leader? And he tells us that "No man can serve two masters." T. H.

The Twin Enemies.

MARYVILLE, Mo.

Bro. A. J. Chittenden's article of Aug. 18, "Secretism and Sectism, Twin Enemies to Society," is not approved by those who claim that these twins are friends to society. Then there is another class who say, secretism must be destroyed, but have nothing to say against her twin, sectism. But I find a multitude who are fully convinced that Bro. A. J. C. is correct in his statement. These are twin enemies, not only to society, but to all nations and to Almighty God. Yes, they believe that the sect twin was born first; that though she claims to enjoy the most religion, and makes the most general and public profession, yet still, taking all things into the account, she is doing the most harm of the two. Both of these twins are carnal, hence cannot please God. The particular sins of each should be faithfully and truthfully exposed, as seen and known by all of God's faithful ministers. To say that neither do any good in any way, but harm, and only harm, and that continually, would not be correct. The better way is to show all who cling to them, in order to do good, as they claim, that God's plan for doing the good they are striving to accomplish is as much above theirs as the heavens are above the earth. God's ways and plans are all equal and holy; their's are unequal and unholy. Please let me say in kindness to those who claim to be the true reformers of our day, as ye look ahead, think of Jesus. R. SMITH.

Female Suffrage in the N. C. A.

SEEMLY, Ill., Aug. 1, 1881.

EDITOR CYNOSURE:—I had proposed to have written some time back relative to ladies being accepted as co-workers with us in the reform movement. Let us accept them at once. Eve was created as an "help meet." It will do for old fogies to cry against woman's rights (so-called), but let people of the light employ every agency to disseminate it.

Let women be employed to lecture and even work the degrees and the Gales dare not mob them; and if they do, it will only help us.

I am no prophet, but let me say when the history of this reform movement is written, it will not be complete if no reference is had to the work and aid of the noble Christian women. See what work was done in the anti-slavery movement by such women as Mrs. Harriet Beecher Stowe, Lydia Maria Childs and others.

Let us hunt them up and bring out noble Christian women to argue with their husbands and sons and shame them out of the lodges.

If a woman can be found who will fill the highest position in our organization better and more acceptably than it is now filled, let her be put there at once. Let *merit* and not sex govern. When women have their rights fully acknowledged then away goes those relics of barbarism, the grand jury, polygamy, slavery (of all kinds), whisky, and last, but not least, LODGERY.

J. S. HICKMAN.

EDITOR CYNOSURE:—The object of the N. C. A. is to expose, withstand, and remove secret societies, etc. Ladies have a powerful influence for good or bad. They are active, no idlers. They will be on the right or wrong side. Why not enlist them on the right side? In Scripture there are on record many instances of noble women doing much good. Necessity knows no law. There is no sex in mind. We are in an evil case. Secretism rules our world. The church is powerless, lost its courage, weakened by a man-fearing spirit. In our dilemma, why not receive help from every source? It has been asked, Why not ladies join the N. C. A. as well as a church? Not to manage, but to help. There are many ways they could aid efficiently. Great was my surprise to hear intelligent Christian ladies objecting, on grounds of their own standpoint; family duties, etc. Fifty years qualifies one for doing a better business than any other period, as body and mind are matured by experience. Ladies who have means, are not so bound to family duties, but can find time to work at some worthless fancy work, or go on some pleasure excursion. If they were enlisted in this great work, they could do much good while on their tours, in many ways.

In the 4th of August number a lady writes: "I love the reform cause, and have been asking my Master how and what I can do to help?" She expresses my mind, and probably many others. I have no family cares to hinder, but have not the means to bear my expenses. The mite I have to spare I give to our poor lecturers and missionaries. But there are ladies able, competent and willing to engage in this great reform if the door of usefulness is opened. In many places ladies are permitted to vote on temperance questions. Is it not quite as important that they should be permitted to express their views on secretism and exert their influence against it? Do not both equally interfere with their personal rights?

S. B. A.

[Correspondents must not lose sight of the question and misjudge some of the lady friends who have objected to the proposition of membership in the Association. It is not whether women may help in the work—some of the most interested and faithful workers are women—it is only whether they shall be "managers" in the corporate body.—ED.]

Say unto Wisdom, Thou art my sister, and call Understanding thy kinswoman.—*Solomon.*

Our Mail.

Eliza Bradbury, Owego, N. Y., writes: "Reading the article from Bro. Ronayne on "Separation" as the only remedy for secret societies, I was greatly pleased to find even one who sees that matter just as I do, and I thought it would be a satisfaction if I could give my public testimony to it. Ever since I left the M. E. church on account of their fellowship with that great wickedness I have been grieved with seeing those who professed to be opposed to it still giving their influence and support to such ungodliness. There are five Protestant churches here, and yet I have not been in one of them for a long time, because they all fellowship secret societies. I talked with the Congregational minister a few days ago and tried to get him to read a Cynosure. He told me plainly that he was not interested in it; that he belonged to the Freemasons and that he saw no harm in it; and then he invited me to come and hear him preach. I said, 'God have mercy on you if you are professing to be a minister of Jesus Christ while you are belonging to an institution that denies him! I will never go to hear a Freemason preach if I know he is such.' We are in great need of help here. I feel almost alone here in in this battle. I do not know what to do, but commit my cause to God."

Sister Bradbury sends contributions for the monument fund, also.

Rev. Harold Hackonsen, Eau Claire, Wis., writes, along with an order for books and tracts:

"I love the truth and hate the secretism."

Isaac Simmons, Johnson's Bayou, Cameron Parish, La., writes that through the loan of the Cynosure by a neighbor he has come to love it, and wishes its weekly visits to his home. He says that there is a great wok to be done in that section, and that there are three anti-secret ministers in that Association. Since the Lord prophesies that two of his servants shall put ten thousand of his enemies to flight, we expect that these three ought to rout the whole of Cameron Parish on the secrecy question. It will take a little time, but there is no limit in such matters to the power of men who are really united with God. Do we think of this often enough?

—Nercis, the Armenian Patriarch at Constantinople sent congratulations to President Garfield on learning of his late hope of recovery. He says:

"The Armenian church, so little known in America, is an ancient church which in Asia and in the midst of non-Christian people has observed with a heroic perseverance the Gospel of Christ and the spirit of religious tolerance which the Armenians consider the basis of truly understood Christianity. This church feels consolation in its misfortunes on seeing the fortunate liberty enjoyed by other Christian nations, and it rejoices in their prosperity. As a representative of the Armenians of Turkey, I am happy to avail myself of the occasion, Mr. President, to be the channel of conveying to you the sentiments of high admiration which my nation feels for the government and people of the United States—a government which realizes all the dreams of the friends of liberty, and a people whose philanthropy obeys the highest precepts of religion and morality. Invoking the benedictions of heaven upon you, and upon the people

whose destinies you so nobly rule, and praying the All Powerful to hold your precious life in his keeping, I have the honor to be, Mr. President, your humble servant in our Lord Jesus Christ."

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, Sept. 8.—Lead us not into temptation, but deliver us from evil.—Matt. 6: 13.

Friday, Sept. 9.—Be strong in the grace that is in Christ Jesus.—2 Tim. 2: 1.

Saturday, Sept. 10.—The spirit and the bride say, come. And let him that heareth say, come. And let him that is athirst come. And whosoever will, let him take the water of life freely.—Rev. 22: 17.

Sabbath, Sept. 11.—Little children, keep yourselves from idols. Amen.—John 5: 21.

Monday, Sept. 12.—Though I walk in the midst of trouble, thou wilt revive me.—Psa. 138: 7.

Tuesday, Sept. 13.—Though the Lord be high, yet hath he respect unto the lowly.—Psa. 138: 6.

Wednesday, Sept. 14.—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10: 31.

—Brother and sister N. R. Corning, of Lanark, Ill., sustained a grievous loss in the death of a daughter, Eliza H., whom God took to himself on the 6th of August. The little one's age was two years and one month. May He who took the little ones to his arms on earth comfort these afflicted friends.

Southern Workers.

The following brethren in the South are laboring to promote the cause of Christ against the secret lodge:

Eli Tapley, and M. R. Witherspoon, Columbus, Miss.

J. F. Galloway, Okahumpka, Fla.

J. F. Browne, Camp Nelson, Ky.

J. T. Michael, 805 H Street, N. E., Washington, D. C.

—We are in receipt of the Second Quarterly Report of the Kansas State Board of Agriculture for 1881, a leading feature of which is valuable papers by the most prominent growers in the various counties on the raising, handling and marketing of broom corn, castor beans, flax and hemp. These crops, though formerly considered of minor importance, are found to be well adapted to Kansas soil and climate, and owing to their comparative freedom from insect depredations are especially likely to receive no small share of attention in future. To all interested in a greater and more profitable diversity of crops, this collection of information from men actually engaged in their cultivation, will prove of great interest and value.

Home and Farm.

A small dish of charcoal placed in your meat larder will keep the articles sweet and wholesome almost as well as ice. Charcoal is a great disinfectant.

Grapes.—Sulphur is a good remedy for mildew. A flat board placed above the vine will help to keep off the dew and mildew. Potash and bone are good for the vine and plaster for the soil. Capt. Moore, a noted Massachusetts cultivator of small fruits, says that no grape with foreign blood in it will succeed in New England soil.

What Came of a Mistake.—A dispatch from Bedford, Ind., says that in the western part of the county, near Springville, a horse belonging to Mr. Kenneth Dye received a severe cut on one of his legs, and one of his neighbors advised him to bathe it with a decoction of bittersweet, a wild vine that is found in the forests. Instead of getting bittersweet Mr. Dye procured a poisonous vine that much resembles it, and Mrs. Dye in boiling and preparing the recipe, immersed her hands and also inhaled the vapor arising from it. The result is that she was badly poisoned, her body swelling to twice its natural size. With the aid of prompt medical attention she is recovering slowly. Mr. Dye, in applying the decoction to the animal's wound, was also poisoned to a considerable extent. The horse died in less than twenty-four hours after the application of the poisonous fluid to the wound.

The Fatal Heel.—There is possibly, nothing sadder in the annals of our city than the death this week of the young bride who, before her honeymoon had waned, fell down a flight of stairs and received such injuries that she died. The cause was a very simple one, viz, the use of the high and sharp heels that are worn by most ladies all over America. It is only a wonder that any young lady descends the stairs safely with them, and while the event calls for the strongest sympathy, it leaves a lesson behind which young ladies will do well to heed.—*San Francisco News Letter.*

Reports from the harvest in Europe give France a better wheat crop than last year, while Great Britain falls 10 per cent. below the average, and Austria yields something above. The wheat crop in the Turkish provinces on the Danube is classed as medium; in Germany as good; in Switzerland as very poor in quantity but very fine in quality, and in Belgium as far below the average. Russia reports barley as the best crop of the year. In Holland all cereals are in good condition, while in Spain the reverse is the case; in Italy the crops are of medium quality and below the average of last year.

Dangers of Canned Fruit.—The exigencies of trade appear to be in continual conspiracy against the health of the human family. Some sharp man once found out that it was economical in the manufacture of tin plate to introduce into it a small quantity of lead, and now the cheaper grades of tin are all adulterated in this way. This discovery is fraught with mischief, for when acid fruits come in contact with this mixture of tin and lead, they are liable to become contaminated and produce lead poisoning in those who eat them. The canning of fruits in this country is now carried on to a much greater extent than ever, and cases are frequently brought before the public in the newspapers of injury done to families or individuals by eating fruit which has thus been preserved. For those who preserve their own fruit or vegetables, glass or earthenware vessels are absolutely safe, and much to be preferred to those made of metal.—*American Rural Home.*

To make Tough Steak Tender.—Choose a platter large enough to spread the steak upon. Put on pepper, a tablespoonful of vinegar and three tablespoonsful of olive oil or melted butter (but butter will not keep fluid.) The pepper keeps away flies, the vinegar softens the fibers of the meat, the action of the oil will keep it soft. This is a great French secret. Let it stand about four hours. That will generally make a tough steak tender. You can leave it over night. The vinegar will not taste.

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 8, 1881.

THE APOCALYPSE — Dr. C. E. Stowe used to advise his class to read the Revelation without attempting premillennial, post-millennial, or indeed any other detailed interpretation or attempts at interpretation; but allow this book to impress their minds by its magnificently sublime precepts and images. The effect of such reading is to fill the believer with awe and hope and triumph. Try it.

ERRATA.—The types marred the sense in several late letters from the editor, and in several instances destroyed the meaning entirely. So our readers need not blame themselves if they failed to understand it.

THE FRENCH VOLUMES.—We have looked through the introductory matter of these remarkable writings, and our readers cannot form too high expectations from the perusal of their contents, as we get time and strength to furnish them.

SENATOR D'AVIELLA, who is a member of the Belgic Grand Orient Lodge, says: "Masonry is not the sport of children, a reunion of bonvivants, a fabric of short ladders to climb into a society of beneficence. It is, first of all, a sort of laboratory, where the great ideas of the present age meet, combine and affirm themselves and then diffuse themselves through the profane outer world in a palpable and practical shape. In short, *we are the sum of the philosophy of liberalism.*" This is Freemasonry's account of itself; and it means destruction of Christianity and all civil order, as our readers shall see.

ANOTHER FRENCH LETTER.

PARIS (France), rue de Varennes,
5. Aout. 1881.

To REV. J. BLANCHARD,
President of Wheaton College,
near Chicago, Ill., U. S. A.

CHER MONSIEUR:—Au retour d' un voyage, J'ai trouve votre bienveillant lettre du 9 Juin dernier et presqu'en meme temps. J'ai recu le volume intitule Revised Odd-fellowship Illustrated, et la brochure que vous avez eu la bonte de in envoyer. Je vous suis fort reconnaissant de l'au et de l'autre. J'ai lu avec un vif interet l'introduction que vous avez publice en tete du premier de ces volumes.

Ce travail, ainsi-que divers articles du *Christian Cynosure* me convainquent que la franc-maconnerrie a ete pour beaucoup dans l'affaiblessment der croyannes chretiaines que l'on signale dans de trop nombreuses denominations des Etats Unis. Les hommes qui frequentent a la fois le temple Chretien et la loge, maconnique, finissent evidemment par la considerer commes deux institutions semblables, et ils perdent ainsi, peu a peu, la foi en Notre Seigneur Jesun Christ. Je me serai un plaisir de signaler le role utile de l' American Christian Party a' la premier occasion.

Je suis fort touche de accueil bienveillant que vous avez fait a mes deux volumes sur les societes secretes.

Vous me dites, Cher Monsieur, que vous etes un Huguenot, et effectivement la physionomie de votre nom me fait peuver que vou etes un descendant des refugies francais. Je comprends a ce titre l' ameratume des sentiments que certains doloreux souvenirs historiques excitent encore en votre ame, et je tiens a vous dire que, catholique zele, je condamne et regrette energiquement la funeste revocation de l' edit de Nantes.

Quant a l' affreux souvenir de la St. Barttrelemy dont vous me parler, je vous prie de considerer: 1st. que ces temps terribles, les violences de la part de deux partis etanent tres frequentes, et tous les temoignages de l' histoire etablissent qu il y a eu autant de Catholiques massacres par des Protestants que de Protestants massacres par des Catholiques dans les vingt annes de nos querres de religion.

2nd. Que la massacre de la St. Barttrelemy fut l' ouvre exclusive et personelle de la mere du roi Charles IX., Catherine de Medicis. *Ce fut un crime politique et non un crime religeux.* Ce que le prouve, c'est que le sucesseur de ce roi, Henri III., fit quelques annees apres assassiner le chef des Catholiques zeles, le duc de Guise.

Aujourd hui, cher Monsieur, Catholiques et Chretiens Protestants nous ne cherchons plus qu' a nous convaincre reciproquement sur les points que nous separent, par de loyales controverses, en sartout par les prieres que nous adressons a Notre Sauveur Jesus Christ pour qu il reponde abondament sa grace sur tous les hommes, mais plus particulierement sur aux qui croyent fermement en lui.

Ce sont franc-macons qui aujourd hui servent se du poignard, du mensonge, et des la calomme, et ceux qui combattent ces ennemis du Christianisme doivent par contre cordialement sympathiser entre eux.

C'est dans ces sentiments que je demeure, Cher Monsieur, votre tout devoue serviteur.

CLAUDIO JANNET.

Professor d' economie politique a l'Universite Catholique de Paris.

TRANSLATION.

PARIS, (France) 38 Varennes St.,
Aug. 5, 1881.

To Rev. J. Blanchard, etc.

DEAR SIR:—Returning from a journey I have found your friendly letter of the 9th June last, and almost at the same time received the volume entitled Revised Oddfellowship Illustrated, and the pamphlet which you had the goodness to send me. I am very grateful for both. I have read with lively interest the introduction which you have published at the beginning of the first of these volumes.

That work and also the divers articles of the *Christian Cynosure* have convinced me that Freemasonry has done much to produce the enfeeblement of Christian belief which one discovers in the very numerous denominations of the United States.

The men who, at the same time, frequent the Christian temple and the Masonic lodge, come eventually to consider them as two similar institutions, and lose, little by little, their faith in our Lord Jesus Christ. It will give me pleasure to signalize the important office of the American Christian party at my earliest convenience.

I am much touched with the generous notice you have taken of my two volumes on "Secret Societies."

"You tell me, dear sir, that you are a Huguenot, and the physiognomy of your name makes me believe that you are a descendant of those French refugees. I understand the right of those grievous sentiments which certain sad historic recollections still excite in your breast, and I desire to assure you that, zealous Catholic as I am, I yet most energetically condemn and regret the deadly revocation of the edict of Nantes. As to the frightful remembrance of St. Bartholomew, I pray you to consider, 1st, That in those terrible times violences on the part of both parties were very frequent, and all the testimonies of history establish that there were Catholics massacred by Protestants as well as Protestants massacred by Catholics in the 20 years of our religious wars; and, 2d, That the massacre of St. Bartholomew was the exclusive personal work of Catherine de Medicis, the mother of King Charles IX. That massacre was a political, not a religious crime. What proves this is that Henry III., successor of King Charles IX, some years afterward caused the assassination of the chief leader of the zealous Catholics, the Duke of Guise.

To-day, my dear sir, we Catholic and Protestant Christians should no longer seek reciprocally to convince each other upon those points which separate us, but seek in loyal controversies, above all, by the prayers which we address to our Lord Jesus Christ, that he may pour out abundantly his grace upon all men, but more especially on those who firmly believe in him.

It is the Freemasons who to-day employ the dagger, falsehood and calumny; and those who combat these enemies of Christianity, on the contrary, ought cordially to sympathize among themselves.

It is in these sentiments, dear sir, that I desire to remain ever your devoted servant.

CLAUDIO JANNET,

Professor of Political Economy in the University of Paris.

REMARKS ON PROF. JANNET'S LETTER.

I mistake the readers of the *Cynosure* if they do not rise from the perusal of the above letter of Prof. Jannet with the impression that, though a sincere Catholic, he is a learned and agreeable Christian gentleman, possessing rare philosophic insight and intellectual vigor. There is no doubt but he has the correct theory of the faith-destroying effect of the double connection with the lodge and the church. How can men worship Christ by day, and Satan by night, without losing, "little by little," as this professor says, "faith in our Lord Jesus Christ?" Or, if any do not yet see that lodge worships are demon worships, the omission of Christ from lodge religion in favor of Masonic Jews and infidels, must steadily expel, by slow yet sure degrees, faith in Christ from the hearts of the double worshipers.

It is to us, also, a very significant fact that a professor in a Catholic university in the capital of France should "energetically" condemn the "revocation of the edict of Nantes," which edict gave to Protestants political equality with Roman Catholics, and should brand the St. Bartholomew massacre as a "political crime." I do not, of course, accept the distinction which the writer here makes between political and religious crime, as I know no place on earth where the Roman Catholic church is not a political religion. And though it is true that the third Duke of Guise, and his brother, the cardinal, were both assassinated by order of the Catholic King of France sixteen years after the massacre of St. Bartholomew, in which that duke was leader and executioner; and though those murders were political, to suppress ambitious subjects, the massacre itself was endorsed by the reigning Pope, who went with his cardinals to the church of St. Mark and gave thanks to God for "the extirpation of the enemies of the truth and church in France," by the many ten thousand murders of that bloody day.

It is true, also, that there was some retaliatory bloodshed by Protestants. A former Duke of Guise was assassinated by a Huguenot; and, what is more material, the papacy had been the established religion, and law-established religions have always persecuted new comers, till the hand of God, by the progress of events, has freed the human conscience. This mitigates, not justifies, the murders of Rome. Protestants also have burned heretics in their day.

But let us hail this truly Catholic Christian professor. Let us thank God that such a pen is enlisted against the Socialists and Nihilists of Europe; men who are all Freemasons; whose creed is nothing; whose practice is assassination, and their bible the lying legends of the lodge. And let us exultingly rejoice to see, in the above letter, the promise and the presage of that oneness in Christ which is yet to come to

Christians, and expel all false religions by "the brightness of its coming." "We are complete in Him."

As soon as leisure and rest from summer travel permit, our readers shall have the benefit of Prof. Jannet's two volumes on "Secret Societies and Society," to which the above letter refers.

—Elder Geo. D. Watson, the eloquent advocate of holiness in Christian living, falls into a manifest error in publishing that the three essentials to salvation are "faith," "feeling," and "fruit." Two of these was enough for Christ and his disciples, faith and works, or "fruit." The term feeling is used but once by the Holy Spirit, through Paul in Eph. 4: 19, where he speaks of the wicked Gentiles as being "past feeling." To use the word as Bro. Watson does is to "teach for doctrine the commandment of men," the end of which may be eternal loss to souls.

—J. A. Laird of Wayne, Iowa, treasurer for the State Association, sends the names of the following contributors: W. D. Anderson, Leon, Decatur county, pays $1 for the State work and $1 for D. P. Rathbun; also, I. L. Buckwalter, late treasurer, pays over $46, funds belonging to the State Association, and makes a donation of $2 for the State work.

—Bro. C. W. Core of Canal Dover, Ohio, an excellent brother whose frequent articles in the *Cynosure* have been read to be remembered, is now at the sanitarium at Battle Creek, Mich., for his health, which is being seriously undermined by consumption. We read of this with sincere regret and pray that God will spare him to the church and to mankind.

—Bro. E. Mathews of Spring Arbor, Mich., will lecture on the lodge in the Free Methodist church on Delta circuit, Mich., on the 7th and 8th inst. He believes he is keeping his part of the State from freezing out the reform, but hears little from other quarters. What say the brethren to the east and west?

—Bro. Hinman, who remains in Wisconsin until after the State Convention, reports the following contributions and pledges to the Southern work: D. S. Dean, W. Wilson, T. B. Wilson, $10 each; Ellis Whiting, Andrew Stevens, A. S. Hammond, $5 each; Dr. Charles Cowles, $4; Rev. W. Whiting, J. Leatherman, $2; O. C. Blanchard, Mrs. Heller, Mrs. D. D. Jennings, Mrs. Leatherman, Geo. Cowley, $1 each; Riley Wilder, Homer Jennings, A. C. Jennings, 50c each.

—The organ of Avalon Academy, Missouri, is very hearty in its condemnation of the *Cynosure* for reproving the cool and unbrotherly way with which Prof. Tobey was dismissed from the *Telescope*. Perhaps the brethren in Avalon have forgotten how anxious the prosecrecy party in General Conference were to be rid of the associate editor. We hope they did not share in its exultation at the result. We hope also, now they are willing to attack the *Cynosure*, that they will also find it convenient to say a word or two to enlighten the students of the institution respecting their danger and duty as Christians in the lodge struggle. It is a sign that they are less indifferent to the fearful condition of their own denomination, and may soon be counted on one side or the other—for Christ or for the lodge.

The Secret Empire.

—The total receipts of the O. F. Grand Lodge of Massachusetts for twenty-five years up to 1881 have been $2,591,280 89, by official report; the amount paid for relief is $847,264.65, *not quite* ONE THIRD. Blessed charity! And what is more when we deduct the burial expenses $115,600, which are only a lodge advertisement, and lodge charity turns out to be worth only about 28 cents on the dollar.

—From 1856 to 1862 the Oddfellow lodges of Massachusetts declined in number from 86 to 58, and in membership from 6,238 to 4,308 They did not increase until after the Rebellion was crushed.

—The old question is being revived in St. Louis as to whether the membership of a Catholic in a secret society involves excommunication from the church. The Catholic clergy as a general thing, are averse to expressing an opinion as to whether or not a Catholic ceases to be a Catholic when joining a particular organization. Under the general head of secret societies those only are condemned whose objects are contrary to those of the Catholic church.—*Kansas paper.*

—The Good Templars of New York have fallen in membership from 75,046, in 1870, to 23,915 this year.

—A Masonic insurance society of this city has been going through the suspicious process of changing name and charter.

—The items man not long since saw several duns which an acquaintance belonging to secret societies had received from headquarters. Both of these papers were signed by a minister in connection with the Pittsburg Synod, who is a member and financier of both these organizations.—*Lutheran Standard.*

—A "specimen brick" of the secret insurance orders met the other day in one of our city hotels. The very captivating title, "Knights of the Golden Rule," is adopted by these persons, who are, a daily paper informs us, "of various persuasions with mystical proclivities." The order began in Cincinnati two years since, numbers about 5,000, and has sub-divisions, or "castles," as they are called in some dozen States. The fellows call themselves "Sir Knights," and their officers are all "supreme," even to the boot-black. The beauty of this insurance business is in the fact that its officers claim to have collected over $53,000 last year from these 5,000 members! Fifty deaths are reported, but the total expenditures were only $37,-128. That is pretty good pay for a little expectation. It is safe to say that such an organization could not exist if there were not many lunatics abroad.

—The Scottish Rite bodies of this city have sent invitations to all the 32 deg. Masons in Illinois and adjoining States to be present at the twenty-eighth reunion, Oct. 5. The object of the meeting is to give the higher degrees in a lump. The last meeting of this sort was during the Republican National Convention in June, 1880. On Oct. 5 the degrees from fourth to fourteenth will be given, followed by a banquet. Next day four degrees more will be given, and another banquet. On the 7th, degrees from nineteen to thirty-two will be taken with more banquet. This is the process by which a man is taken through the "Christian" degrees.

—The *Masonic Monthly* of San Francisco is dead.

—The *Voice of Masonry* charges the late Grand Master of Pennsylvania with capital crimes in the lodge code. He, it says, "deliberately violated his obligations and furnished the craft a high-handed example of willful law-breaking." He initiated a person under age, knowing the fact, but breaking his oath. What better is he than Rathbun, or Ronayne, or Lowe?

The Morgan Monument.

Z. Graves of Rehoboth, Mass., gives an emphasis to our recent suggestions about a large list and quick closing up of the fund. He sends TWENTY names and $7.00 for the monument. That is a grand report. Who will be the first now to send in fifty names?

The Cincinnati *Commercial* has within a month raised a penny subscription from 80,000 people for the benefit of an army veteran who struck a man for showing satisfaction that the President was shot. The old soldier was fined for the offense, which was, under the circumstances, not of an aggravated character, though truly a breach of law. What should prevent each of 100,000 persons subscribing as much for a monument to a man who gave his life to maintain those rights of free speech and free press which are fundamental to our national existence.

RECEIPTS FOR WEEK ENDING SEPT. 3.

Johnson Black, Waldo Graves, Zeph. Graves, I. N. Brown, $1·00 each.

E. B. Martin, Mrs. L. Hicks, Mrs. A. M. Graves, Miss M. M. Graves, Miss M. B. Rounds, 50c. each.

Miss G. F. Hambly, Jas. P. Tilden, Mrs. Susan Eddy, 25c. each.

N. G. Whealer, Cyrus Fuller, 15c. each.

Mrs. J. B. Hambly, Mrs. M. E. Goff, 10c. each.

Gennie E. Graves, Lillie B. Graves, Chas. T. Wheeler, Lizzie A. Wheeler, Jas. H. Wheeler, 5c. each.

Total, $8 00. Grand total, $652.84.

Persons who believe in the efficacy of prayer will have their faith therein strengthened by the rallying of the President from the profoundest depths of disease which the most hopeful of his physicians finally pronounced mortal. Mr. Blaine describes the recovery of the President as simply miraculous, and the situation was certainly desperate. Formal and perfunctory prayers are frequently offered, but the prayers of Sunday last were fervent and many. What did save the President? Possibly a reserve vitality which the physicians had not suspected. Possibly this, that, or the other. There is mystery about it all at the best.—*Chicago Times, Aug. 31.*

Notices.

Michigan.

Will all who are interested in the success of the anti-secrecy cause in Michigan, please to write with me at once their ideas in reference to our next meeting. Where and when shall it be held, are questions that must be answered soon. I should be glad to receive suggestions from any of the friends throughout the State, and others who are interested in the good work.

Direct all communications to REV. W. H. Ross, Allegan, Mich.

Wisconsin.

To the friends of Christian reform in Wisconsin:- After consultation it has been resolved to call the Annual Convention of the State Christian Association Opposed to Secret Societies at Baraboo on Tuesday, Wednesday and Thursday, Sept, 13th, 14th and 15th, to commence at 7 P. M. The striking down of a Christian minister in an adjoining State and the shameless acquittal of his assailant after the mockery of a trial, together with the persecution of another minister under the forms of law in our National capital, in each case for the exercise of the right of free speech, shows how seriously our rights are endangered by the malign power of Freemasonry.

It is earnestly hoped that the friends of good government and true Christianity will rally to our annual gathering and make their protest widely and permanently felt against the powers of darkness. It is expected that several able speakers and degree-workers will be present, and that entertainment will be provided for those from abroad.

ISAAC BANCROFT, Pres.

Indiana.

The 10th meeting of the State Christian Association of Indiana, opposed to organized secretism, will be held at New London, Howard Co., on the 27th, 28th and 29th of September, opening on the 27th at 7 P. M. The annual address will be delivered by Rev. Halleck Floyd of Dublin; other speakers will be present to assist in the meeting. Thomas Lowe of Michigan, will be there to work the degrees of Masonry. Friends, in the northern part of the State can get to this meeting easily and cheaply by rail via. Kokomo to Russiaville, one and half miles from New London, or from Kokomo by hack over a smooth pike for 25c., or you can be met by friends at either place. Come in the spirit of Him who guides us. As there will be two meetings this fall similar in kind and identical in purpose. due notice of the other, as to time and place, will soon be given.

S. L. COOK,

Home Circle.

Sabbath Morning Prayer.

(From the German of Eichendorff.)

O stillness wonderful, profound!
O'er all the earth deep silence reign;
The trees alone their head is bow down,
Erewhile the Lord walks o'er the plain.

I feel new life within me dawn—
Where is my sorrow and my care?
My yesterday's dark gloom is gone,
Ashamed at morning's blush so fair.

The world with all its joy and pain,
O Lord! to me, a pilgrim, be
But as a bridge that leads me on
Across Time's narrow stream to Thee.

And should my song earth's praises woo,
The low rewards of vanity,
Then break my lyre—I'll silent bow
Before Thee to eternity!

Human History.

Without the Gospel, how inexplicable!—a chaos without form or law; a rising, a falling of nations without connection, order, or end, as the waves of a shoreless sea! Christ comes teaching the unity, fall and redemption of the human race, and showing how, under the laws of justice and mercy, without interfering with human freedom, it advances to the appointed consummation. Illustrations of this abound in the confessions of great men.

John Muller, the Prussian historian, who in the midst of his great historical studies, was converted to Christianity, gives an account of his change to his friend, Karl Bonnet, in these pregnant words: "Since I have been at Casse I have been reading the ancient authors in their chronological order, and making extracts from them where any remarkable fact struck me. I do not know why, two months ago, I took it into my head to read the New Testament before my studies advanced to the age in which it was written. How shall I describe what I found therein? I had not read it for many years, and was prejudiced against it before I took it in hand. The light which struck Paul with blindness on his way to Damascus was not more strange, more surprising, to him than it was to me, when I suddenly discovered the fulfilment of all hopes, the highest perfection of philosophy, the explanation of all revelations, the key of all the seeming contradictions of the physical and moral world. I beheld that which was the most wonderful, effected by the most insignificant means. I perceived the references of all the revolutions of Europe and Asia to that miserable nation in which the promises were deposited, just as important papers are entrusted to one who can neither read nor adulterate them. I saw the religion appear at the moment most favorable for its appearance, and in the manner most adapted to secure its acceptance. The whole world seemed to be ordered for the sole purpose of furthering the religion of the Redeemer, and, if this religion is not divine, I understand nothing at all. I have read no book on the subject; but hitherto, in all my study of the ancient times, I have always felt the want of something; and it was not till I knew our Lord, that all was clear to me. With him there is nothing that I am not able to solve."

The great Napoleon, on his death bed, expressed the same view. He said: "If once the divine character of Christ is admitted, Christian doctrine exhibits the clearness and precision of algebra, so that we are struck with its scientific connection and unity. The nature of Christ is, I grant it, from one end to the other a web of mysteries; but this mysteriousness does not correspond with the difficulties which all existence contains. Let it be rejected and the whole world is an enigma; let it be accepted, and we possess a wonderful explanation of the history of man." As Lentard says: "He is the one man toward whom the whole history of the human race was tending, in which it found its unity, and in whom history finds it turning point, as the close of the old and the commencement of the new era. The whole course of the external events and the progress of the human mind were tending towards him; the result of both was to demand without being able to produce him. Hence, in him both find their completion."—*Bishop Edward Thompson.*

Dissent in Russia.

The extraordinary increase of sectarianism in all parts of the Russian empire threatens to prove a more serious danger to the government than Nihilism itself. It is very difficult to obtain trustworthy evidence as to the actual status of dissent in Russia, nor must it be forgotten that nearly all our information on the subject is furnished from official sources. But there is reason to believe that the number of dissidents from the national church amounts at the present moment to over 14,000,000. Many of these sects, though exposed to most cruel and unrelenting persecutions, are, politically speaking, perfectly harmless, but the same cannot be said of certain religious bodies that have sprung up in later times, and are daily making converts among the peasant class. From an interesting article in the *Golos* of July 9, we gather the following particulars relating to two powerful sects—the Begounie, ("Wanderers") and the Neplatelschthikie, ("Non-payers"). The former are to be found chiefly in the governments of Yaroslaff, Kostroma, Kazan, Niejegorod, Olonetski, and Archangel. Their fundamental article of belief is that "the Czar is anti-Christ, and his ministers and agents are wicked angels sent to execute his decrees, to the uprooting of the people of God." As any opposition to the government is impossible, and as "if a man would be saved he must refuse to recognize any authority, imperial or other," the only means left to escape from anti-Christ is "to avoid all society and to take refuge in solitary woods, deserts and mountains." They are sworn foes to all passports and certificates of residence, and there are good grounds for believing that the vexatious manner in which the passport system is carried out in the interior of Russia originally gave birth to this strange sect. The writer tells us how in nearly every village in one of the most extensive districts of the government of Olonetski he met with Begounie who were gladly lodged for weeks together by the peasants in the so-called "lairs" that are constructed for the purpose in secret and out-of-the-way places. The sect is divided, moreover, into two great groups—the "Wanderers" and the "Shelterers." The Begounie—or "Hiders," as the peasants generally call them—are recruited from every part of Russia, and among their number are to be found deserters from the army and escaped convicts from Siberia, but for the most part they are natives of the northern governments. As long ago as 1864 the police began to hunt these poor sectaries from place to place, but owing to the sympathy invariably shown them by the peasants, all attempts to arrest any of their more prominent leaders have been constantly frustrated. Thus Nikanor, the acknowledged chief of the Begounie, was apprehended in that year on the charge of refusing to serve as a soldier; but in spite of the heavy convoy that transported him to Nicholaieff, he succeeded in escaping, and had such confidence in the fidelity and attachment of his followers that he actually resided for months in his native village, and even when arrested, notwithstanding that the police agents, Anthiemoff and Zikoff, received a substantial reward from the government for their "zealous and praiseworthy service," once more effected his escape, and to the best of our belief is still at large preaching and making proselytes.

Hatred of passports, and of all the worrying extortions to which the poor peasants are in consequence exposed, must be regarded as the source and origin of Begounism, and the same may be said of the Neplatelschthikie, or Non-payers. The sect is very numerous in the government of Perm, more particularly in the mining districts. Two-thirds of the workmen engaged in the well known Seye mines are Non-payers. They were first heard of as a corporate body in 1861, and their refusal, on religious grounds, to pay the taxes levied on the emancipated peasantry has since brought on them the displeasure of the government and exposed them to no few hardships and persecutions. Hundreds of them have been imprisoned, transported to Siberia, or forced to quit their homes for some more distant part of the empire. But, wherever they went, they could always rely on the good feeling and secret aid of the people; and escapes from prison, that would otherwise be simply miraculous, are of constant occurrence through friendly connivance of the peasantry. The persecution is now as hot as ever, but it is not difficult to foresee on on whose side victory will ultimately declare itself. Only a few months ago the chief apostle of the sect, having obstinately refused to abate one iota of his religious opinions, was declared insane and put into a mad-house, whence he was released only in consequence of the publicity that had accidentally been given to his case. But still, in spite of prison, galleys, transportation, and mad-house, sectarianism flourishes, and will flourish until the injustices that have given rise to these extravagant forms of Protestantism are redressed. It is greater liberty in social life and in matters of opinion that is needed.—*Pall Mall Gazette.*

Short Words.

The following poem, by the learned Addison Alexander, D.D., was written to show the power of short words. The twenty-eight lines are made up entirely of monosyllables, so that the poem, in its structure, illustrates the truth it teaches:

Think not that the strength lies in the big,
round word,
Or that the brief and plain must needs be weak,
To whom can this be true who once has heard
The cry for help, the tongue that all men
speak,
When want, or woe, or fear, is in the throat,
So that each word gasped out is like a shriek
Pressed from the sore heart, or a strange wild
note
Sung by some fay or fiend! There's a strength
Which dies if stretched too far, or spun too fine,
Which has more height than breadth, more
depth than length.
Let but this force of thought and speech be
mine,
And he that will may take the sleek, fat
phrase,
Which glows and burns not, though it gleam
and shine—
Light but not heat—a flash but not a blaze!

Nor is it mere strength that the short word
boasts,
It serves of more than fight or storm to tell—
The roar of the waves that clash on rock-bound
coasts,
The crash of tall trees when the wild winds
swells,
The roar of guns, the groans of men that die
On blood-stained fields. It has a voice as
well
For them that far off on sick beds lie;
For them that weep; for them that mourn the
dead;
For them that laugh and dance and clap the
hand
To joy's quick step as well as grief 's low tread,
The sweet, plain words we learnt at first keep
time,
And though the theme be sad, or gay, or grand,
With each, with all, these may be made to
chime,
In thought, or speech, or song, or prose, or
rhyme.

The Christian Merchant.—Samuel Budgett's natural tact and power of winding himself into close conversation, so as to get at men's inmost hearts were brought into the service of the Gospel. Once a man came begging employment of him. The wife of the former thus related the result: "I shall never forget my husband's feelings when he came in after having seen Mr. Budgett for the first time. He wept like a child, indeed we both wept, for it was so long since anybody had been kind to us. Mr. Budgett had been speaking to him like a father,

but what affected him most was this. When he had signed the agreement, Mr. Budgett took him from the counting house into a small parlor in his own house, and offered up a prayer for him and his family."—*Peter Bayne.*

Childrens' Corner.

"WHERE'S MY HAT?"

As you read my title you will, perhaps, picture to yourself a little, ragged, bareheaded boy, with no kind friends to buy a covering for his tangled locks.

But no. Harry Chase had a kind mamma and papa and a dear grandmamma, who were always buying clothes and other nice things for him.

He lived in a fine, large house, which stood in the midst of a beautiful yard, with grassy terraces sloping down to the street. Here he, his brother Fred and their little sister Josie had grand times, rolling on the pleasant grass and digging in their little plots of ground.

But I must tell you why he came to be called "Hatless Harry." It was because he could seldom find his hat when he wanted to wear it. He would pull it off while playing, throw it down and forget it. The next time it was wanted it could not be found. Perhaps Dinah, the colored servant, would, after a long search, bring it in, torn and muddy, from some corner of the yard. Perhaps it would be found half filled with dirt, having been used to carry building materials in, for the mud house which was going up under the willow tree.

When his mamma wished to take him for a walk to visit some friend there was always a great outcry from him just at the last moment, of "Where's my hat? Who's done anything with my hat?"

He had been punished in many ways for being so careless, and had promised to be very careful of every new hat which was bought for him, but he would soon fall back into his old ways.

At last, one summer when he was eight years old, he received a lesson which he never forgot, and which caused him to take proper care of his hats for ever after.

In the spring Mrs. Chase took the two boys to the hatter's, and bought them each a brown sailor hat with floating blue ribbons, and a silver anchor on the front.

How proud they were of their new hats! They felt as if they were really sailors and could command the largest ship in the world. They strutted along the street, and would hardly speak to their less fortunate playmates who were still wearing their winter hats.

When they reached home their mamma called them to her side and said, "Now, my boys, I want you to be very careful of these pretty new hats."

"We will, mamma, we will!" cried both the boys, Harry's voice being the louder, for he was great for promises.

"These hats," continued their mamma, "must last you all summer; and Harry, if you lose or spoil yours, I shall buy you a ten cent one, such as little black Sam wears. Now remember, my dear."

"O, I shall not lose this pretty new hat, mamma. I like it so much! I am going to take great care of it."

And so he did for a few days. When he came in from play he was careful to hang it on the peg, which had been driven for him in the little side hall.

One evening Mrs. Chase said to her husband, "I really think Harry is growing more careful. He has worn his hat for two weeks, and it looks as good as new."

"I am very glad to hear it," said Mr. Chase, "and hope the improvement will continue." He was standing at the window watching his little boys at play in the yard. How he laughed as they marched up and down the path carrying sticks on their shoulders for guns, and wearing their sailor hats on the very back of their heads. Little fat Josie trotted after them, and Jack, the old dog, wagged his great tail and looked as if he would like to join the fun.

Alas for the hopes of Harry's parents! The very next day after the scene just described, grandmamma was going to ride in the horse cars, and the boys begged to be allowed to go with her.

Dear grandmamma loved to give them pleasure, so she said she would take them if their mamma was willing.

So they ran up stairs calling, "Mamma, can we go with grandma?"

"Yes," she answered. "Are your faces and hands clean, and your hair brushed?"

"Yes, yes!"

"Then put on your hats and go. Be good boys."

They hurried down stairs to their pegs. Only one hat was there, and that was Fred's.

"Come!" called grandma. "The car is in sight."

"O dear!" cried Harry, "where's my hat? Has any one seen my hat? Mamma! Dinah!"

But no one had seen it, and before it could be searched for, the car had stopped before the gate. So grandma and Fred got in, leaving poor Harry in bitter disappointment.

His mamma told him he must find his hat, so he and Dinah proceeded to look for it. They searched the house from top to bottom, looking behind doors, under the beds, in the closets; then they went into the yard, and had almost given it up, when, as they passed the dog kennel, they saw a soiled piece of blue ribbon under Jack's paw.

They drove the dog out of his house, and there they found the pretty sailor hat, torn, muddy and shapeless. Harry had dropped it in the yard the evening before, after playing soldiers, and Jack had taken it to bed with him, chewing it and rolling over it, until it looked like anything but a hat.

Harry took what was left of it to his mamma, who said, "Do you remember what I told you when I bought this hat, Harry?"

"Yes, ma'am," sobbed Harry. "You said if I lost this one I should have to wear a ten cent one, and I don't want to."

"You will have to, my son, and I hope this will prove a lesson to you." When he had quite done crying she took him on her lap and told him how sorry she was to be obliged to keep him at home, and that if he was not cured of his careless ways while he was young, he would never get over them.

Poor Harry! A coarse straw hat with a hempen string tied around it, was bought, and he was obliged either to wear it or stay at home. When Josie and Fred were dressed in their best clothes for a walk with mamma, of course he could not go with them, for his hat was not nice enough.

Many were the tears that he shed, and many times he begged his mamma to buy him a new hat. But she was firm, and he had nothing to wear on his head through the summer but his ten cent one. In the autumn Mrs. Chase bought each of the boys a round, grey felt hat, with a little bit of a scarlet feather stuck in the band.

Harry put his arms around his mamma's neck and whispered, "I am going to take great care of this hat, mamma dear."

"I hope you will try, my darling," she replied, kissing him fondly.

He kept his word, and when spring came, his grey hat was as good as Fred's, and the old cry of "Where's my hat?" was never heard ringing through the house.

Do you think his punishment to severe? Recollect that the minds of children are like their own little gardens, in which the roses of good habits will flourish if rightly tended, but be overgrown and worthless if the bad habits are not rooted out like weeds.—*Messenger.*

TEMPERANCE READING.

"*The law's demands.*".

—In Alabama, nineteen out of the sixty-five counties are now under strict local prohibitory laws—about one-half of the population of the State.

—In Connecticut a bill has passed both Houses declaring cider an intoxicating beverage, to be subject to the same restrictions in its sale as apply to other liquors.

—A Georgia paper says that a law against smoking on the streets is still on the statute books of many States, and is of opinion that it should be enforced against cigarette smoking school boys under sixteen.

—A stringent liquor law went into effect on July 1, in Rhode Island, one provision of which forbids a liquor shop within four hundred feet of a public school.

—An ordinance made necessary by the licensed saloons in Sacramento, Cal., makes it a misdemeanor for minors under 16 years of age to be on the street after a certain hour of the evening, unless accompanied by guardians or provided with a pass. When this appears in history a century hence, the boys and girls who sit studying by the evening lamp, will laugh at our stupidity, and say, "Why shut up the boys and girls and leave open the saloons?"—*Signal.*

—The whisky war in Omaha has lately broken out afresh. The saloon keepers are on the war path on account of the mayor's order compelling them to close on Sunday. The order was generally obeyed on the following Sunday, the 21st ult., nevertheless, the temperance committee published notice to the whisky dealers warning them to expect no mercy at their hands. Her & Co., distillers and wholesale dealers, publish a card to their patrons notifying that they will hereafter ship from Council Bluffs, the Slocum high license law having been decided constitutional and valid.

—The Second Chamber of Holland has adopted, by sixty against eleven votes, clause 2 of the Abuse of Drink Repression bill, fixing the number of licenses in communities above 50,000, at one for every 500 inhabitants; communities from 20,000 to 50,000, at one for 400; communities from 10,000 to 20,000, at one for 300; other communities, at one for 250 inhabitants. By decree in special local circumstances the maximum number of licenses may change for a fixed period.

—The temperance people of Indiana were never more active than at present, and the recent speeches of Gov. St. John of Kansas, and Neal Dow of Maine, at various points, has quickened the sentiment and caused no little alarm among the anti-prohibitionists. The avowed purpose of both prohibitionists and anti-prohibitionists, is the capture of the next legislature—by which one will compel the submission of the prohibition amendments to the people and the other prevent this submission. The active campaigning has already begun, with this difference, the temperance people making no secret of the object of their work, while the others are what in political times is called "on a still hunt." Relatively speaking, the temperance movement has been adroitly managed, and has already assumed formidable political proportions—viewed from a republican point. So far as republican control is concerned, it is unmanageable, and the so called sagacious leaders pretend to see that disintegration has already commenced, and that party supremacy is doomed unless more moderation is practiced.

Religious Intelligence.

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.: Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y.

Congregational churches: 1st of Oberin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Mavengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

—A wealthy Jewish synagogue in New York city has decided to hold its services on Sunday hereafter.

—A Chinese student of Lane Seminary has begun a series of daily revival meetings among his countrymen in St. Louis.

—The heresy trial of the Rev. Dr. Thomas was begun Thursday, but postponed until next Thursday on account of the sickness of the leading counsel for the church, the Rev. Dr. Jewett.

—Bro. E. Mathews tells thus in the *Free Methodist* one of his experiences in northern Michigan: "We held three preaching services in Presque Isle county, but found but little to encourage us. We refused to administer the Lord's Supper on account of worldly conformity and tobacco among those who wanted to be Free Methodists and hold on to their idols too."

—A marked change is coming over the German Baptists, better known as Dunkards, but among themselves as the "Brethren." Their old principles vetoed higher education, the reporting of their meetings, and required a regulation dress, a beard, etc. Of late years the press has become a power among them, and five papers are now published weekly, at least two of which are of the radical type, demanding various reforms which shall make less separation between Christian brethren of the Dunkards and those of other denominations. They have also three institutions for higher education, two of which, and perhaps all, are under the control of the conservative majority. Bro. H. R. Holsinger, elder of the church in Berlin, Pa, and editor of one of the "progressive" papers, has been the cause of some trouble, because of his urgency for reform. At the late annual meeting at Ashland, O., a committee was appointed to investigate his case, which lately met at Berlin. Elder Holsinger asked that his congregation and a shorthand reporter might be present. The committee refused. The congregation backed the request, and the committee, after a manner quite in advance of the Scripture, proceeded to read them all out of the denomination without trial. At a meeting lately at Arcanum, O., also there was a decided separation, but voluntary, from the "old order" Brethren. The denomination, as a whole, is opposed to secret orders, though there are individual lapses from duty. Why should they not forsake these questions of so little moment and seek to make their faith and zeal a power in bringing men to Christ?

—The Illinois Wesleyan Conference meets at Hopewell, Mercer county, Sept. 14; the Iowa Conference, Sept. 28, at Masonville, Delaware county; the Michigan Conference near Williamstown, Sept. 8th; the Kansas Conference at Mission Center, Brown county, Sept. 21. At the Central Ohio Conference, Miss Mary P. Paine raised $150 for Wasioja Seminary, Bro. Kinney, the agent, $235 for a new cylinder press in the *Wesleyan* office, and Prof. L. N. Stratton $250 for the Theological Seminary at Wheaton.

—Bro. J. W. McIntosh of Topeka, writing to the *Wesleyan* of a camp-meeting held lately in Rice county, Kansas, says that Bro. J. P. Richards "preached a sermon of great power on 'Jesus the only Saviour,' in which he took occasion to show up the anti-Christian character of Freemasonry. He read quotations from authentic Masonic works, to show that Masonry was a religion, but a false religion. Two Methodist Masonic preachers became highly incensed and roundly abused Bro. Richards, and in the face of the most glaring truths concerning the practical workings of the ancient handmaid of corruption, they were true to their oaths to always conceal and never reveal. They openly declared that the sermon had killed the camp-meeting, but the Holy Spirit had charge of that and it went on with power." Three remarkable cases of physical healing took place at this meeting, and what is better there were a good number of conversions, and one of those who took his place with Christ's people gave up the lodge to do so.

—Rev. Darius E. Jones, well known as musical composer and compiler of "Temple Melodies" and "Songs for the New Life," died in Davenport, Iowa, Aug. 10.

—Rev. T. C. Jerome, formerly of New Bedford, Mass., and Patchogue, Long Island, is now preaching in Manistee, Mich.

—The tent meetings in the northern part of Henry county, Ill., conducted by brethren Ellis and Sherman, were instrumental in the conversion of many souls.

—Mr. Mellon, former law partner of Edwin M. Stanton, owns and manages with his sons a narrow-gauge railway in western Pennsylvania, from Latrobe to Ligonier. He has twice invited a camp-meeting to be held by the Free Methodist brethren on the line of his road, and this year contributed very largely toward the expense of transportation. The railway expenses of some forty persons and board for two weeks was paid by him. Br

—The new ministry in Spain have so far justified the hopes that were entertained of them. The Pope's nuncio notified them that the Pope disapproved of the appointment of Protestant professors in the colleges and schools, but they replied that they felt competent to decide what was best for Spain. They have appointed twelve Protestant professors in the national universities, and ordered all prosecutions against Bible societies and Protestant missionaries to be discontinued, and all obstructions to their labors to be removed.

PROF. STRATTON AT CHAUTAUQUA.

After leaving the *Wesleyan* office the first public work of the late editor, Bro. L. N. Stratton, was an address before the Chautauqua meeting. The *Assembly Herald*, which reports daily the interesting proceedings of this great convocation, thus announced him:

"This eloquent and cultured gentleman, who, by the way, is also quite a poet, lectures at the Amphitheater this morning at 10:45, on 'Pioneers, their Work and their Wages.' This lecture will no doubt be a rare treat, which none should miss.

"Rev. Stratton is a Syracuse gentleman, having edited the *American Wesleyan* and other Wesleyan periodicals in that city for the past twelve years. Two weeks ago he resigned his editorship, having been elected President of the Wesleyan Methodist Theological Seminary of Wheaton, Ill. He removes to Wheaton September 1st."

The report of the address later, contains these eloquent and prophetic sentences:

"Two years ago that most noted of American orators, Joseph Cook, spoke in the city of Syracuse against the growing power of secret combinations and Communism in America. It was a masterly appeal to a large and select audience upon a subject of which they had heard before.

"The exhibitions of Nihilism in Russia, which has so often sought the destruction of the government as well as the life of the Czar, and the difficulty of finding the guilty parties, because of secret combinations, have been opening the eyes of multitudes. Communism in France, England, Germany and America, is so powerful and ever present, that the masses, who are not already fettered by its obligations, are awakening to its danger.

"The stream of agitation is being swelled as it descends toward the plains, where the slow-moving masses are found. By and by it will sweep everything before it.

"The men who have calmly and resolutely withstood the encounters of public opinion will yet be among the most honored. Such is life. Man may say these veterans have lived and toiled too soon for their ages.

"Nay, not too soon for human kind,
God hath reward in store,
And the demons of our sires become
The saints whom we adore."

OUR NEW BOOK.

I. O. O. F. ILLUSTRATED.

PRESS COMMENTS.

Besides the complete ritual of the lodge and encampment and the Rebekah degree, profusely illustrated, this book contains a historical sketch of the order of Odd-fellows, and an introduction and critical analysis of the character of each degree by Prest. J. Blanchard of Wheaton College. An institution claiming nearly half a million members and an annual revenue of over four million dollars is no small factor in the social and political problems of the age, and should be an object of interest to every intelligent person. The book under consideration is unquestionably the most complete work on the order in existence, giving, as it does, the latest statistics, the revised ritual with the signs, grips, passwords, and symbols adopted by the Sovereign Grand Lodge in September, 1880, copiously illustrated, with 117 foot note quotations from such standard Odd-fellow authors as Grosh, Donaldson, etc.; and a copious index to the whole, by topics. At once authentic, able, and interesting, its importance demands a wide circulation, and is at once the abundant reason and authority for its issue.—*Lutherna Standard, Aug. 20, 1881, Columbus, Ohio.*

An alleged exposure of the ritual and work of Odd-fellowship, lodge encampment and Rebekah degree.

Only an Odd-fellow can tell whether the work is true or not, and it makes no difference whatever, after all. A thoroughly worthless and nseless volnme. — *Journal, Indianapolis, Ind., Aug. 22, 1881.*

A book entitled Revised Odd-fellowship Illustrated has been prepared by that implacable enemy of secret societies, Rev. Jonathan Blanchard, and published by Ezra A. Cook, of Chicago. It purports to give the complete ritual of the lodge and encampment; also of the Rebekah degree as revised by the Sovereign Grand Lodge last year, and is intended as a weapon for the destruction of the whole organization.—*Evening News, Detroit, Mich., Aug. 20, 1881.*

This book contains 281 pages, in good print. Odd-fellowship is one of the oldest of the secret, professedly benevolent societies in existence. Originating in Manchester, England, in 1812, the ritual of the order has been several times changed —the latest revision having been made in the latter part of 1880, as contained in the volnme before ns. The book contains a history of the order, a critical analysis of each degree, and a mine of information regarding the tenets and practices of the order in 117 foot note quotations from the standard Odd-fellow anthors—the whole being accurately and copionsly indexed by topics—making the book as complete a compendium of information on its subject as conld well be imagined. Its style is vigorous and earnest, though not harsh; and in thoughts snggested and information imparted upon an important subject, it will prove a very profitable investment.—*Religious Telescope, Dayton, O., Aug. 10.*

News of the Week.

—The bank clearings in Chicago on Friday were the largest in her history, amounting to $30,500,000.

—Before light Friday morning an insane man jumped from his bed in a Clark street lodging house, and as he rushed ont shot and wounded five men, two mortally. This is free pistol bnsiness.

—The national debt was reduced about $14,000,000 last month.

—The shipment of railway cars to foreign countries amonnted in Jnly to no less than one hnndred and ten cars, which makes a total of 268 cars, valued at $277,483, shipped since the 1st of January. During the same time, 52 locomotives, valned at $550,000, were also exported, and 6,371 car-wheels. This is an enormous increase over past years.

—A brave deed was recently accomplished by a lady residing in Burns township, west of Kewanee, Ill. Discovering her child in the well, she descended by means of a clothes-line to a distance of sixty feet, lacerating her hands so terribly that the bones were exposed, rescuing the child from sixteen feet of water, and slowly and painfully made her ascent with the precious burden, which in her bruised condition required half an hour.

—Five car-loads of dromedaries were recently shipped from Texas to Arizona, to be used in transporting United States mails.

—The water is so low in the Hudson that persons are going dry shod across the river on the State dam just above Troy. The water in the Mohawk river has never been known to be as low as it is at present.

—During a severe fire among the lumber yards and freight tracks at Cleveland last week an iron car loaded with powder, which was in the centre of a long train, nearly all ablaze, was quietly transferred to a remote point and saved.

—A hurricane visited the South Atlantic coast on the 27th and 28th ult. The velocity of the wind at Savannah was eighty miles an hour. Fifty dwellings were more or less injured, a large portion of the city overflowed, and many lives were lost along the rice plantations. It is estimated that over one hundred lives were lost in the vicinity of Savannah.

—A dispatch from Olean, N. Y., says that the murder of the night watchman of the Little slope of the Pennsylvania Coal company's works at Pittston, Pa., has been discovered to have been the work of Molly Maguires. It has been found by the coal and iron police that the terrible organization, that was supposed to have been entirely suspended, has reorganized and regular meetings are held nightly in out-of-the-way places.

—W. F. Dalrymple, the wheat king, says the yield in Dakota will average fully eighteen bushels per acre. He and his brother have 25,000 acres to harvest.

—A family of five persons named McMahon, residing near Dubuque, have been rendered insane by grief. The mother and one daughter died in a demented mental condition.

—Herbert Gladstone, son of the English premier, has been recently appointed as a lord of the treasury. It is now nearly forty-seven years since his illustrious father accepted a similar appointment. The prime minister took that post in the administration of Sir Robert Peel.

—Bradlaugh has issned a manifesto to the English people in the shape of an address to his Northampton constituents. He announces his intention to go to the House of Commons again next session, and he asks the English people to protect him against unlawful violence.

—A dispatch from Geneva, Switzerland, says that a huge mass of rock and earth has fallen from the mountain side at Lomvix, Canton of Grisons, and blocked up the course of the river Sobel, an affluent to the Rhine, converting the valley into a lake.

—The island of Scio has again been visited by a terrible earthquake. A telegram from Tchesme, Asia Minor, says a recent earthquake there and on the island was more violent than last April. The inhabitants are in despair.

—Vessels which have arrived at Dundee, Scotland, from the Northern Seas report that the whale fishery in Davis' Straits and vicinity this year has been a complete failure. The herring fishery this year has been by no means equal to that of last and previous years.

—The recent damage by lightning in London, Canada, and vicinity is estimated at $100,000.

—Prince Krapotkine, the Nihilist, has been expelled from Switzerland at the demand of the Russian government. He will make London his headquarters.

—The union mail steamer Teuton, with two hundred souls on board, was wrecked near Quoin Point, South Africa. Only twenty-seven persons were saved in the steamer's boats. A dispatch from Cape Town states that the wrecked steamer had on board 147 passengers and a crew of 80 persons. The vessel struck a rock, but floated off, and was in the act of putting back to port when she sank. A majority of those on board perished. All the officers were drowned.

—Great forest fires are reported in progress in various parts of Algeria. Thousands of acres of forest are ablaze near the city of Algiers. It is believed that many of the natives have perished in the woods in the province of Constantine. A Paris correspondence of the 29th says: All the country around Phillippeville, to the extent of sixty square kilometers, is one vast conflagration. Stora, the port of Phillippeville, has been destroyed. A forest of cork trees is ablaze, and the flames, fanned by a violent sirocco, are carrying all before them. It is feared the fire originated with the Arabs.

—The elections in France gave the republicans 403 districts and the monarchists and Bonapartists 80. Gambetta obtained a petty majority in Belleville. The defeat of the Bonapartists in Corsica is regarded as an event of great political significance. The result is predicted that a new ministry will be formed with Gambetta at the head.

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

Degree Workers.—(Seceders.)

D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
Thos. Lowe, Cynosure Office, Chicago.
J. K. Glassford, Carthage, Mo.
H. S. Taft, Eastmanville, Mich.

State Lecturers.

Indiana, S. L. Cook of Albion; assistant, J. T. Hobson, Leesville.
Iowa, S. E. Starry of Clarence.
Missouri, M. N. Butler of Albany.
New Hampshire, L. D. Bryant of New Market.
New York, L. N. Stratton of Syracuse and A. F. Curry of Almond.

Others who will lecture when desired:

C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, St. Louis, Mich.
J. L. Barlow, Willimantic, Conn.
J. P. Richards, Belmont, Wis.
A. H. Springstein, Saranac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, 194 Adelphi St., Brooklyn, N. Y.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Roxabell, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 805 H St., N. E. Washington, D. C.
H. H. Hinman, Wheaton, Ill., N. C. A Agent in the South.
Joel H. Austin, Lima, Ind.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
D. B. Turney, Benton, Ill.
J. F. Browne, Cynosure Office, Chicago
D. A. Richards, Woodland, Cal.

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

MARKET REPORTS.

Chicago, Sept. 5, 1881.

GRAIN—Wheat—No. 2	1 21¾	1 22¾
No. 3		1 16
Rejected		88
Winter		1 32½
Corn—No. 2		61¾
Rejected		58½
Oats—No. 2		37
Rye—No. 2		1 03½
Bran per ton	18 50	19 00
Flour—Winter	6 00	7 25
Spring	4 25	6 25
Hay—Timothy	12 00	15 00
Prairie	6 50	9 50
Lard per cwt		11 65
Mess pork per brl		18 25
Butter, medium to best	18	30
Cheese	7	11½
Beans	2 00	3 00
Eggs		14½
Potatoes, per bbl	2 25	2 50
Seeds—Timothy	2 25	2 65
Clover	5 90	6 25
Flax		1 36
Broom corn	3	9½
Hides—Green to dry flint	8	16
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	13	29
LIVE STOCK—Cattle extra	6 00	6 50
Good	5 60	5 90
Medium	5 25	5 50
Common	2 75	4 75
Hogs	5 00	7 00
Sheep	3 00	4 50

New York Market.

Flour	$4 25	8 25
Wheat—Spring	1 05	1 34
Winter	1 27	1 44
Corn	67	70½
Oats	46	51
Lard		11 85
Mess pork		19 00
Butter	12	31
Cheese	7	11
Eggs		19
Wool	12	45

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Facts and Figures.

Bituminous coal is produced in twen'y-seven counties of Pennsylvania, and the estimated output of 1880 was 17,169,358 tons. This is a large increase over the product of 1879, due, no doubt, to the increasing activity of trade.

A few weeks ago the foundation stone was laid of a huge embankment, across a Welsh valley, which is to confine waters destined to supply Liverpool, sixty-seven miles distant, with 52,000,000 gallons a day. The works are expected to take ten years.

A Mormon conference is to be held in Georgia. This announcement confirms the reports of numerous conversions to Mormonism in the mountain districts of Alabama, Georgia, North Carolina and Tennessee, where ex horters from Salt Lake have been zealously at work for several years. These men preach polygamy, but advise the converts not to practice it until they migrate to Utah. It is said, however, that among Georgia Mormons a plurality of wives is not uncommon.

Col. Sumner of Akron, Ohio, says that in 1831, as he was returning from New York via. Albany, at the latter place he found the first train drawn by a steam engine in America in readiness for Schenectady. Eight men lifted the engine on the the rails. Common road coaches were used, with flange wheels. The train ran at the rate of five or six miles per hour. When a few miles out the train stopped on account of the engineer letting the fire get too low. Multitudes of people gathered to witness the strange phenomenon. When the train was ready to start from Albany the conductor cried out: "All aboard; give us a push." There were five coaches on the track, each capable of carrying fifteen persons.

The father of Bishop Coxe of New York, wrote his name Cox, and said his son added the "e" to stand for Episcopal. He was a staunch, blue Presbyterian, and when asked to the ceremonies of "laying on of hands" on the occasion of his son's promotion to a bishopric, he declined to go, saying: "If there had been more laying on of the hands when my son was a boy there would be no necessity for such infliction now."—Churchman.

In his detail of Indian horrors that came under his notice, Mr. Markley, the New Mexico Indian killer, stated that in 1867 he gave an Indian half a dollar for a hair rope about ten feet in lenght and about the size of his little finger. He untwisted the end and found that it was made of red, auburn and black hair, which, from the length of each hair was evidently that of women. He questioned the Indian, who told him that the rope was made from the hair of the women and girls slain in the Mountain Meadow massacre, for complicity with which murder John D. Lee, a Mormon, was tried and shot a few years ago. The place where he purchased the rope was at Paleronagote sixty-five miles from Mountain Meadow, where the most harrowing and brutal massacre of modern times occurred.—St. Louis Republican.

Some interesting statistics are given, which indicate the wonderful growth of the postal system. Under ancient civilization, all letters had to be sent by private messengers. The apostle Paul never sent a letter to the churches by the mail. In 1877, in the civilized world, more than four thousand million letters were sent, which gives an average of 11,000,000 a day, or 127 a second. Europe contributed 3,036,000,000 letters to this enormous mass of correspondence, America about 760,000,000, Asia 150,000,000, Africa 25,000,000 and Australia 50,000,000. Assuming that the population of the globe was between 1,300,000,000 and 1,400,000,000, this would give an average of three letters per head for the entire human race. There were in the same year 38,000 telegraph stations, and the number of messages may be set down for the year at between 110,000,000 and 111,000,000, being an average of more than 305,000 messages per day, 12,671 per hour, and nearly 212 per minute.

Although the Constitution says nothing about the office of Secretary of State it is clear says the Chicago Tribune that the framers of the Constitution contemplated the creation of such an office by law, as the President was authorized "to require the written opinions of the principal officers in each of the Executive Departments," and "Congress may by law vest the appointment of inferior officers in the heads of Departments." One of the first laws, if not the very first, passed by Congress under the Constitution created the office of Secretary of State, which antedates all other Cabinet offices,—a fact not generally known. The Secretary of State, by virtue of seniority, is therefore in one sense the head of the Cabinet; and, aside from necessity, custom has made him so. He is given the custody of the great seal; when the President or Vice President resigns, the resignation is sent to the Secretary of State; he notifies the Governors of a vacancy in the Presidential office; and from a great variety of his dutes it is evident that he was regarded by the founders of the Republic as standing next to the President in the active administration of the government.

The United Kingdom of Great Britain and Ireland has a capital valuation of $44,400,000,000; then come France with $36,700,000,000; the United States with $32,000,000,000; Germany with $28,000,000,000; Russia with $15,000 000,000, and the low countries with $11,150,000,000 of capital collectively. The average annual income in the United Kingdom is $165; in the United States, $165; in the low countries, $130; in France, $125; in the British Colonies, $90; in Germany and also Scandinavia, $85. The annual accumulation of wealth in Germany is $200,000,000; it is $325,000,000 in the United Kingdom; $375,000,000 in France; in the United States it is $825,000,000! Our increase of national wealth since 1850, says a good English authority, would be enough to purchase "the whole German Empire with its farms, cities, banks, shipping, manufactures, etc. The annual accumulation has been $815,000,000, and therefore each decade adds more to the wealth of the United States than the capital value of Italy or Spain. Every day that the sun rises upon the American people it sees an addition of $2,300,000 to the wealth of the Republic.

On the night of April 4 the population of the United Kingdom of Great Britain and Ireland, including the islands in British waters (the Isle of Man and the Channel Islands), together with the army and navy and merchant seamen abroad, was found to be 35,246,562, an increase of 4,147,236 as compared with the returns of the census of 1871.

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Books and Tracts sent during the week ending Sept. 3, 1881.

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C A Eastman, Philip Kribbs, S B Roberts, J H Baldwin, Jno Hindman, Needles & Butler, Veenboer & Joldersma.

By Mail.

Edward Clay, W E Hodgin, Claude Phillips, H E Bidwell, C L Smith, John Bashor, Dr H A Dobson, J W Margrave, Alfred Smith, Rev Ph Phelps, Jr, Wm G Jamison, David Zehner, Dr F M Murray, Wm Babcock, Rev Henry Avery, J H Hunting, J W Young, S C Aukisson, J C Faulcomer, C R Small, F H Rankin, M L Robinson, Louis A Hulsman, A E Gipson, I H Jones, A M Scott, Chas W McGregory, I Daboll, R Faurot, T B Miller, C A Churchill, David E Rowlett, H W Crosby, R M Richardson, G T Denman, W. F Hillman, Wm Walker, Richard Miller, W Roseburgh, N S Hubbard, R Northway, R O Smith, H Johnson, S B Adams, G Christen, U P Pub Board, Frank Parks, J H Crumrine, A M Chappell, Jno Faergrieve, H L Kellogg, A Rice, S Ferry, L E Bothrick.

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Topics of the Time.

The removal of the stricken President, last Tuesday, a distance of some two hundred miles in about six hours, with scarcely a jolt, was one of the severest tests of the perfection of modern conveyance. It was appropriate that while on the way in a number of States Christian people were gathered at the call of the governors to pray for healing mercies. The success of the removal, and the improvement which followed cheered every heart, which before had resigned all hope of life, but not of God's mercy. The news of Monday of the presence of an abscess in the right lung struck hope dumb, and few said else but, This is the last! Dr. Agnew, however, says even this may be cast off as have the two previous gatherings on the throat and back, but when a vital organ is attacked every one realizes that the worst is near.

Toward Guiteau there exists a kind of Nihilist conspiracy. When the plot to kill him was discovered two weeks ago, General Sherman ordered up a strong body of troops from Fortress Monroe and all seemed safe. But soldiers are machines no more. They are moved like other men, and can like them be persuaded into the folly of forming secret conspiracies. Sunday night as the guard was being changed one of the men deliberately fired at Guiteau whose face appeared for the moment at the grated window. He immediately gave himself up, and it appeared that he was selected as the assassin of the imprisoned wretch by a sworn coterie of the troops. Guiteau escaped with a grazed head and a big scare.

Western Missouri within a hundred miles of Kansas City is as badly infested with robbers as ever was Italy or Greece. To stop a single traveler, or at most a very small party, is the limit of your old world brigand; with us it must be a thundering train with its hundreds of passengers. Last week added the third to the number of these late marauds. The Missouri Pacific, then a few months ago the Rock Island, and now on Thursday night the Alton trains have been stopped by a gang of masked men and robbed. In these last two cases not only the express car, but also the passengers have been plundered. Last week's raid was but a little way from Kansas City; the train was stopped by a red light; every one who showed himself was covered by a revolver, and the band went through the train taking away a sack full of watches and money. The value of their plunder is variously estimated from $8,000 to over $20,000. The slow proceeds of a reward, which the sluggish authorities of the State have heretofore depended on, have already been anticipated by the capture of some ten of the gang who live in the country about, and the governor seems to have become aware that decided measures are necessary to stamp out an evil which is already infecting the whole population. Long familiarity with the James and Younger desperadoes, who lived upon all western Missouri with impunity, has exalted the business into a kind of heroism with ignorant young braggarts, who are ready to follow any leader into the same business. It is a striking picture of the kind of education furnished the young men of America by the Masonic lodge.

The railroad war between Chicago and the East has spread from a skirmish to a pitched battle all along the lines. Passengers can now go to or from New York for $5 and Boston for $6, and not a few, nor a few hundred are taking the vacation which they had given up for the year. The east-bound freight rates have also been cut down to eight cents per hundred. This is several cents lower than the lowest figure reached in any railroad war of former years. It was reported and is generally believed, that the entire product of the Minneapolis mills for the next two months is contracted for at this rate for transportation to New York.

It is now more than ten weeks since President Garfield was shot down. During most of this time his mind has been clear, and, if the reports may be credited, for a portion of it his case has been considered dangerous. He is a professed believer in Christ and the Bible with his family, and neither are unaware that their brethren and sisters in Christ have been, all these weeks lifting their hands to God with strong supplication for his recovery; yet we do not hear as there has been any prayer with him and scarcely any recognition of its power. In answer to inquiries from Mr. Moody's meeting at Northfield, Rev. F. D. Powers, of the Christian church in Washington, wrote the only cheering words we have seen during these anxious weeks: "To you I may say he has the ever present comforter, the indwelling presence of the Holy Spirit during all these days days and nights of suffering. On last Sunday morning as he opened his eyes to its holy light, he said, 'This is the Lord's day. I have a very great reverence for it.' He takes great comfort in prayer. Knowing that my little church is continually in prayer for him, he said: 'Dear little church on Vermont avenue! They have been carrying me as a great burden so long. But when I get up they shall have no cause to regret it.' Of his peril of death he has been mindful and over and over again has said, 'I must be prepared for either life or death.' Secretary Blaine has been sending messages to the potentates of the earth, but the King of kings has none. The secular press speaks freely of the cigars the President used to smoke, and the second day after reaching Long Branch reports his asking to play a game of cards with one of the physicians. Such statements may be untrue, but they shock the Christian sentiment of the nation in the absence of that emphatic recognition of God which might have come in a word from the prostrate President. How greatly would it have added to the earnestness of the days of prayer last week if the request had come from him instead of the governors!

The able address of Governor St. John before the citizens of Indiana, from which we extract elsewhere, must have a powerful effect in that State in favor of such temperance legislation as Kansas now enjoys. The law is still a leading question in Kansas and the discussion is already shaping the political measures for the next State election. Senator Plumb, the railroad corporations, the federal office holders and grabbers, and all the enemies of the law are reported as in favor of a return to the pots and leeks of Egypt. It cannot be possible that they shall succeed, although a *Times* correspondent says that in the State politics the railroads and kindred corporations are all powerful. "No man can be elected to any office on the line of any of our great railroads without humbly bowing the knee to Baal. There is scarcely a member of the present State senate whose nomination and election was not dictated and controlled by the railroad influence from first to last. And next year, every candidate for the lower house will be compelled to get on his knees to that influence, or, in nine cases out of ten, suffer ignominious defeat."

—A strange incident of our times and of the opposition to Christianity among some who claim to be men of thought and culture, is the fact that Americans have gone to Ceylon, in the East Indies, in order to teach and preach Buddhism. It is claimed that the schools of these teachers have great success, and that they openly oppose the spread of Christianity. Many of the wealthy natives are reported to be contributing liberally to the support of the enterprise. There are already in the new schools on the island over 600 pupils who have been taken from Christian missionary institutions. In the meantime Mohammedanism is grasping at Africa with renewed fanatic zeal; while in Asia that old religion which has for ages dominated the hearts of hundreds of thousands of millions is a second time preparing to grapple with the faith of Europe. These are strange signs and portents of the times.

The Land Bill and House of Lords.

BY REV. JOHN BOYES.

The Land Bill of Ireland, after an unprecedented amount of obstruction and all kinds of efforts at mutilation, has at last become law. At one time there were about one thousand notices of amendment, most of which were finally withdrawn. The discussion of the subject has been hampered at every point, by the Irish and conservative members of the House of Commons, and when the bill finally reached the House of Lords, it met with the most determined opposition, and probably would not have passed at all, but for the strong feeling which prevails that the House of Peers, in consequence of its irresponsibility to the nation, and the attitude of opposition which it always takes to progressive measures, ought to be abolished. It is evident that the day is not far distant when some reformation must be effected in the constitution and functions of the House. The Marquis of Salisbury in his capacity as leader of the House, has added no laurel to his brow, nor in any way promoted the popularity of the House of Lords by his unwise procedure. The glee shown in opposing Mr. Gladstone's measure, seemed to us like an attempt to seal their own doom, and to be as foolish as the delight of an ape when setting fire to the barrel of gunpowder on which he was sitting. The cabinet of Mr. Gladstone, the House of Commons and the country has been sorely tried by the obstinacy of these hereditary legislators.

Personally we have no desire to see the abolition of the House of Lords, we would far rather see its reformation by the introduction of some element of progress and conformation to the wants and intelligence of the age. The members of this House, however, are nearly all conservatives, who in virtue of the accident of birth have the power of vetoing all progressive measures. Liberalism has therefore to work against tremendous odds. The history of the country shows that obstruction will not be endured beyond a certain point, and that no institution can expect permanency that persistently thwarts the advance of public sentiment.

We were glad to find that the government rejected nearly all the so-called amendments of the House of Lords in relation to the Land Bill. Ireland has now got a great and beneficent measure, which unless thwarted in its operation by the ignorance of the people and obstinacy of the Land Leaguers will be a great boon to the nation.

The alterations made in the Bill by the Peers, take, we fear from the efficiency of the measure, and instead of being amendments are retrogressions. A large amount of adverse criticism to the House of Lords has been provoked by the Peers admitting the principle of the Bill, and then attempting to throw it out by a series of vexatious amendments unacceptable to the House of Commons and the country, and which if admitted, would have made the measure a certain failure. A general impression prevails that the Peers think that the reformation of the land laws of Ireland are introductory to the reformation of the English land laws, which latter will not be acceptable to the landed aristocracy of the country. Be this as it may, the time has come when every wrong thing ought to be righted, even though it be by the overthrow of the most cherished vested interests of the age.

Louth, England, Aug., 1881.

The Latest History on Morgan Anti Masonry.

BY A. J. CHITTENDEN.

"Bryant's History of the United States" gives two-thirds of a page to that "remarkable political episode" which the author calls also the "Anti-masonic frenzy."

As the book is not yet in everybody's hands, I will give you the section to show how ignorance or craft labors still to bury out of historical sight the evidences of organized murder.

The following is the extract complete:

"Clay, in this election, was Jackson's competitor, and, besides the suffrages of the high tariff party, it was expected that he would acquire great strength from the support of the Anti-masons.

"This party originated in the murder, in 1826, of one William Morgan, who professed to expose in a book the secrets of the order, and was, therefore, deliberately killed by direction of his official superiors. Out of this incident grew a political party opposed to all secret societies, and determined to suppress the Masonic order by law. It was stronger in New York than elsewhere, for in the western part of that State Morgan had lived and was murdered; and it was there that, a year afterward, a coroner's jury was either induced or cajoled by some clever political knaves to declare that a dead body found on the shore of Lake Ontario was that of Morgan. This body was of a man recently drowned; Morgan had disappeared a year before. Morgan was a smooth-faced, bald-headed man; the face and head of the corpse when first found—its appearance was changed in a few hours in these particulars—were well covered with hair; the drowned person was four inches taller than Morgan was known to be; finally a Mrs. Monroe appeared and recognized the corpse as that of her husband, who was drowned a few weeks before; and the clothes that it had on as those she had mended with her own hands; and the man who was with Monroe when he fell overboard from a boat, also identified him. But up to this time it was disputed point whether Morgan was alive or dead; it was necessary to the Anti-masonic frenzy that his death should be proved; and on this verdict of a coroner's jury a political tornado swept the country."

The average reader needs no help to see that this way of writing history will hardly command the respect of posterity. It is a bungling admission in one part of what it endeavors to throw doubt upon in another. How does the author know that Morgan was murdered, as he twice admits that he was? If he had evidence why did he not give it, and there stop, if he did not choose to moralize on the affair? If he had no evidence he had no right to make the assertion.

It is evident that Mr. Bryant or Mr. Gay had not qualified himself to write the history of this event, or that he had morally disqualified himself. This kind of ignorance would be unpardonable in a historian, and a studied perversion is most reprehensible.

That it is a case of ignorance in part is apparent in the foot note which says: "The essential facts relating to this remarkable political episode in the history of parties in the United States are first fully set forth in a recent monograph entitled, 'American Political Anti-masonry,' with its "Good Enough Morgan," by Henry O'Rielly. Mr. O'Rielly was at that period editor of the Rochester *Daily Advertiser*, the first daily newspaper west of the Hudson river."

A history written half a century after an event recorded, ought to avail itself of the resources of its time for information. It is too clear that the author has no respect for Anti-masonic documents, and has too much respect for those who ridicule them.

After admitting, in a loose general way, that Morgan was murdered, he says it was because he "professed" to expose the secrets of the order. Why not say in the same unqualified way that he DID expose? Would he have been murdered if he had *not* exposed the secrets of the order? If he was murdered, it is proof that he *did* expose the secrets of the order. Why should a man of ordinary intelligence "profess" to do so dangerous a thing and not do it?

But again, why should the author, after three times admitting that Morgan was murdered, occupy half the space allowed for this insignificant "frenzy" with the testimony of a caricaturist that the body found was not Morgan's? Would it not have made this ignorant or cowardly historian as honorable as Pontius Pilate if he had replied to his publishers—"What I have written, I have written?"

MORAL.—A "popular history" can never be a true history on great moral questions which are still alive. As well might a preacher expect to be both popular and faithful.

Give admittance unto Christ and deny entrance to all others. He will be thy faithful and provident helper in all things, so as thou shalt not need to trust in men. For men soon change and quickly fail; but Christ remaineth forever and standeth by us firmly unto the end.—*Thomas a' Kempis.*

National Prayer.

In striking and happy contrast with the spirit of many public men, when our nation was in the formative state, has been the general recognition of the providence of God in respect to President Garfield. Especially was this the case on Tuesday and Thursday last when, at the call of the governors of many States, a time of fasting and prayer was widely observed. The disregard of an over-ruling Providence in national affairs in the Constitutional convention of 1778 is a fact of history. *Our Banner* of New York thus tells it:

President Timothy Dwight of Yale College, in 1812, on a public fast day, said in a sermon: "We formed our Constitution without any acknowledgement of God, without any recognition of his mercies to us as a people, of his government. or even of his existence. The convention by which it was formed never asked, even once, his direction or his blessing upon their labors. Thus we commenced our national existence under the present system without God." The Secret Debates of the convention given by Hon. Robert Yates, Chief Justice of New York, a member of the convention, and published in Albany in 1821, records the fact of Franklin's speech and motion, but gives no other fact except the adjournment without his motion having been put, but makes no mention of any prayer having then or afterward been offered. Madison's Debates (Elliott, Vol. 5., pp. 253-255) gives Franklin's speech, an abstract of the debate in the convention on his motion, and the following remark of Madison: "After several unsuccessful attempts for silently postponing this matter by adjournment, the adjournment was at length carried without any vote on the motion." Sparks, Works of Franklin, Vol. 5, p. 155, gives an endorsement made by Franklin on the manuscript of the speech in these words: "The convention, except three or four persons, thought prayers unnecessary!" The appointment of a chaplain by Congress, which has so uniformly been done, is in a limited sense a Christian feature in the government. It is done by the legislative department of the government. It has very largely resulted in the appointment of Protestant Christian ministers to lead the service of prayer, and in this way God, through Jesus Christ, is approached in worship, and his blessing asked by Congress upon their labors; but all this is extra constitutional, and without a shadow of warrant or authority in the supreme charter of the nation; it may cease any day by a mere vote of the House so ordering it, or it may be conducted by a Jew, or Romanist, or infidel, or pagan, and as a matter of fact it is so connected with the coming and going of members, the rustling of newspapers, the reading and writing of letters, conversation

and other acts of indifference and contempt, that it is doubtful whether it is more an act of blasphemy or of worship. And when, as of late so often happens, the business of Congress is continued through the sacred hours of the Sabbath, it is an invocation of divine blessing upon the flagrant breach of his law, and an open rebellion against his authority. Franklin's plea for prayer in the nation's councils is worthy of record in this connection:

"In this situation of this assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings? In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend?—or do we imagine we no longer need his assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice is it probable that an empire can rise without his aid? We have been assured, sir in the sacred writings, that 'except the Lord build the house they labor in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel; we shall become divided by our little partial local interests, our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And, what is worse, mankind may hereafter, from this unfortunate instance despair of establishing government by human wisdom, and leave it to chance, war and conquest. I therefore beg leave to move: That henceforth prayers imploring the assistance of heaven and its blessing on our deliberations be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service.

The late Earl of Beaconsfield not a great while before his death opposed in the House of Lords a motion for opening museums on Sunday. He said in his speech: "Of all divine institutions the most divine is that which secures a day of rest for man. I hold it to be the most valuable blessing ever conceded to man. It is the corner-stone of civilization, and its removal might even affect the health of the people. It [the opening of museums on Sunday] is a great change; and those who suppose for a moment that it would be limited to the proposal of the noble baron to open museums they will find they are mistaken." Mr. Gladstone also opposes opening museums on Sunday.

A Mason on Modern Masonry.

Masonry is singularly conservative and non-committal in its society influences. It is not reformatory in the least sense of the word. The Grand Lodge of this State did a few years ago depart from custom and pass an act forbidding its members to run whisky shops, but this year it was so afraid of being useful to humanity and society that it recalled its edict, and probably in the future it will be satisfied that the law of the State is a good enough judge of what is moral and of what will make the man grow in real worth. For myself I am heartily ashamed of this craw-fishing of the Grand Lodge of F. and A. M. of Michigan, although the act was one consistent with ancient and modern custom and usage of the order. Another matter which shows that the usefulness of the order is on the wane is the fact that it is not safe to trust a stranger with your wallet even though he has a traveling card a few days old in which it shows that he has been a Mason in good standing in some one lodge for many years. If he should with such papers represent that he needed fifty dollars it would not be prudent for our lodge to let him have it until we had written or telegraphed to his home lodge to see if his lodge would endorse him to that amount. If Masonry was as good practically as it is theoretically there would be no dishonest Masons. I think the other societies are in the same fix. I sometimes think these societies are of more use in bolstering up dishonest men and giving them vantage to carry on nefarious work, than they are useful in protecting their members from machinations of evil passions. Judging from the acts of our own Masonic lodge Masons are very careful that their charities shall be burdens easily carried, whether they be in giving employment to brethren or aiding them financially or materially. I have seen acts here that convinces me that they do not inconvenience themselves much to protect a brother's widow and her children from immoral or baneful influences or slander. From all this I think the spirituel of Masonry is dead or gone away and what is left ought to be buried. I have seen much in Oddfellowship that makes me think it is no better.—*Dr. M. Chase in Otsego [Mich.] Union.*

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Freemasonry in Europe and the Jews.

A few years since while the Prince of Wales, nominal representative of English Freemasons, was visiting India, a remarkable article appeared in the *Catholic Examiner*, published in that country. It is a severe arraignment of Jewish Freemasonry as a conspiracy against Catholicism in Europe. Connected with the fact of the recent assaults upon the Jews in Europe and the popular uprising in Germany; that most of the Jewish papers sustain the lodge, and that the Jews in this country are almost universally Masons, as one of their number has told us, so that some of the Chicago lodges are full of them, the following extracts from this article will be read and studied with inquiring interest:

Already for several years a strange movement has been going on in the German lodges against the Jewish Masons. From all that oozed out, an ugly part of the darkness in which Masonry necessarily keeps itself, has been brought to light, and gives an insight into the real tendency of that secret league which even our common and honest Masons will be astonished to hear of. Whoever studies, even superficially, what is known of Freemasonry, must be struck at the number of Jewish expressions and reminiscences occurring in all that concerns the building of the "Temple of Solomon." "Richard Carlile's Manuel on Freemasonry" gives ample proofs of an intense hatred of Christianity, such as characterized at all times the wandering Jew, and which is the very soul of the higher degrees of the secret craft.

We have before us the text of a pamphlet of eight pages, which was "Printed as Manuscript" in the year 1862 by "a Br. Mason of Berlin," and of course communicated only to competent circles.

THE GERMAN PAMPHLET.

The pamphlet signed "A Berlin Freemason," 1862, says: "A sign of the times, bearing seriously dangerous character, is to be found in the Berlin elections of the 28th April and 6th May, 1862. One element especially has come to the front, and exercised a powerful *dissolving* influence in all directions, namely, *the Jews*. What up to this time, ever since the Christian era began has never been the case, is now presented to our view; the Jews at the head, as chiefs and principal agents, in all revolutionary enterprises, by writings, words and deeds, up to the building of barricades, for instance, in 1848, in Berlin.

"Regarding Berlin we must ask, how is it that here 217 Jews have been elected special directors, and in two districts even exclusively Jews and not a single Christian?* that Jews are honored and celebrated, for instance Jacobi in Kooenigsberg on his last birthday, more than even reigning princes? that in the press they talk just as if 'the people' or 'the nation' were composed of only Jews and their followers, and as if Christian subjects clinging still to monarchial principles, were no more existing at all?

"The answer to these questions is given by the agitating Freemasons, of whom Br. Lamartine himself said that the revolutions† of 1789, 1830, 1848, and so on, have been got up by the Freemason league; a confession confirmed by Br. Garnier Pages, Minister of the French Republic, who openly declared in 1848, 'that the French revolution of 1848 is the triumph of the principles of the Freemason league, that in 1848 France has received the Masonic initiation—that 40,000 Freemasons in France have promised their assistance to complete the glorious work begun of establishing the republic and to extend it over the whole of Europe and over the whole world.' Even the Prussian Minister, Br. Count von Haugwitz, one of the chiefs of Freemasonry, denounced the order of Freemasonry as the hiding place of all revolutions, assuring the monarchs of Europe assembled in the Congress at Verona in 1822, that 'all Masonic systems have one and the same aim: to govern the whole world—the thrones in their power and the monarchs their agents—that what began in 1788 and soon after broke out, the French revolution, the murder of the king,‡ etc., had not only been decreed in the lodges, but also brought about by secret oaths and similar means, and that the human race was more than ever threatened by this secret revolutionary power.' . . . . In like manner did the celebrated and high-placed Prussian Freemason, Baron von Kottwitz, in the year 1834 bring before King Frederic William III. the gravest complaints against the Masonic order: 'that since more than half a century the leading men in school, church and state proceeded from the lodges, that the mighty impulse

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*This state of things has, since 1862, grown only worse in Berlin; and the Jews number already one-half of the municipal corporation; so that Berlin may truly be called the capital of the Jews.

†The attitude taken by the Neapolitan officers in the last revolution (1860) is inexplicable to every one who does not know Freemasonry. All officers were bound by double oaths. They had to obey their Masonic superiors under pain of certain death by the dagger even in the open street, where the murderer is always sure to escape by the help of his Masonic brethren posted in the vicinity; the modern remedy for the punishment incurred on account of treason against the sovereign is: political amnesty. In Prussia very few officers belonging to the nobility have entered the lodges; and that is why they are the object of continual Masonic attacks.

‡The means used by the lodges have not changed since Louis XVI. fell their victim: Garcia Moreno, President of Ecuador, is the newest instance. When Mgr. Seraphin Vannutelli, the former Apostolic Delegate of Ecuador, took leave of the President, to join his new post of Nuncio in Belgium, Garcia Moreno told him he had just received the news, that in a meeting in Lima, of the Freemasons of Peru, Ecuador, etc., his, the President's, death had been decreed. Mgr. Vannutelli had not yet reached Rome, when the telegraph brought the news that this decree of the lodge had been executed.

given by the order of Freemasons to the mind of the people was directed in the first place towards the destruction of the religious foundation of our political life—that this criminal impulse had pervaded powerfully both school and public life—that this criminal enterprise had received the seal of official authority and of superior will, that the cry of the religious consciences had been ordered to be kept down, and that the dissensions and abominations appearing now are therefore to be attributed principally to Freemasonry.'

"Where such voices are not listened to, results of public opinion, such as we see now before us, are easily accounted for. As to Berlin, we see that all nine deputies are Freemasons; among the 1703 electors of the four districts there were no fewer than 1292 Freemasons belonging to the twenty-three Berlin lodges, each with thirty-three degrees and their respective field of work.

"The same proportion exists in Breslaw, Madgeburg, Stetin, and in all towns where lodges flourish and Freemasons abound. That is why they wrote in *Latomid*, a secret Masonic journal: 'Our league wherever it flourishes has become a power against which nobody can prevail and which will triumph over all obstacles and all adversaries.'

"'Oh! would that those noble and honorable men among Freemasons, whom the most exquisite system of hypocrisy knows to deceive and to use as a protecting cover, began at last to open their eyes! But let them remember that there is also a secret reception—so that of many it is unknown to the great Masonic brotherhood that they belong to the craft; they are thus enabled to serve the revolution openly without compromising the craft.'

JEWISH BOASTS.

"The crown to all this is the political revolutionary Masonic power of the Jews; according to the words of the Jewish Masonic chief, Br. J. Weil, in a secret writing: 'We exercise a mighty influence on the movement of our times and the progress of civilization—towards republicanizing all peoples.' And another Masonic chief, the Jew Lewis Borne, says in the same writing: 'We shook with a mighty hand the pillars on which the old edifice rested, so that they groaned. Yes, it is in the Masonic halls where, under the cover of secrecy, noble souls of all classes taught and realized the principles which in profane (!) society would be prohibited as heresies and criminal innovations.'

"And another Jew, Mendizabal, the soul of the revolution in Portugal in 1820, effected the taking of Oporto and Lisbon, and carried in 1830 by his mighty Masonic influence on the Junta the revolution into Spain, where he became prime minister."

On a mature deliberation of all this we ask:

If the Jew Mendizabal, after directing as provincial Grand Master of all Spanish and Portugeese Freemasons two revolutions in those two countries, in 1820 and 1830, became president of the Spanish ministry:

If the Jewish Grand Master Cremieux became Minister of Justice in the French republic of 1848, and again in 1870 and 1871:

If the Hungarian provincial Grand Master Kossuth became ruler of Hungary:

If the Italian Grand Masters Cavour, Garibaldi, Mazzini, Victor Emmanuel, etc., are the chiefs of the Italian revolution:

If Von Benigsen of Hanover directs, as provincial Grand Master of the German "Eclectic Freemason League," the "German National Alliance" for obtaining a "German Parliament," and impudently offends his king in his ministers (von Borries) especially since the king has joined his lodge:

If Verhaeghen, the provincial Grand Master of Belgium, established already in 1854, on the feast of St. John, in the Grand Lodge of Brussels, as a new principle that: "The old law—be loyal to your king—is no more acknowledged as a Masonic principle, but is to be abandoned as incompatible with the 'present views of Freemasonry:'"

If the provincial Grand Master Fichte, whose triumph the German revolutionary power celebrated on the 19th of May, 1862, puts the crown on all we have said by his prophecy of "the German republic of the nineteenth century:"

If, we ask, in consideration of all this:

Whether the monarchs of Germany, who desire to preserve their thrones to their families and peace to their peoples, will not at last begin to distrust a league which two hundred millions of Catholics justly fear as the greatest enemy of throne and altar?

We do so in remembrance of King Louis XVI., who, on hearing his sentence of death read to him, exclaimed: "All this I knew already eleven years ago; how is it that I did not believe it?" and in remembrance of the Berlin Grand Master Union, who sometime ago openly explained to our present king "that modern history furnishes numerous warning examples in which, under the cloak of Freemasonry, aims dangerous to the State and criminal are pursued."

JEWISH LODGES CLOSED TO CHRISTIANS.

To this must be added a circumstance very little known, that the Jews, who were from time to time excluded from several lodges are now received in all lodges of the world, also in Prussia, except in Berlin, where in the face of the royal house Freemasonry has to show a Christian tendency. However, by the help of a high personage near the throne, who was frequently found with the Jew Lessing, the Jews succeeded, after the death of King Frederick William IV., in entering the Berlin lodges by a back door, inasmuch as they were allowed to enter in case they had already been received in some other place.

"But whilst no Christian lodge is now inaccessible to the Jews there are Jewish lodges to which Christians are under no condition admitted. In London, where the real focus of revolution under the Grand Master Palmerston exists, there are two Jewish lodges in which no Christian is ever received, or even permitted to pass the threshold. Into these run the threads of all revolutionary elements that are to be found in Christian lodges. From there the other lodges are directed—as 'By the secret superiors'—so that most of the Christian revolutionists are blind puppits of the Jews. And this is done by means of secrecy. Under the pretext that in the lodges everything is a secret the 'Knowing Brethren' direct all Freemasons toward their own end. During the Leipzig annual fair a Jewish lodge is permanent in that town, which, strange to say, is never opened to any Christian Freemason. On learning this many Freemasons open their eyes; but the power of secrecy and of the oath, and the practice, that a Mason of a certain degree is not allowed to speak of the labors on his field with a Mason of another degree—'not even by pantomime' as the oath says—keeps every member of Freemasonry, as it were, in a dark cellar, where he feels himself shoved and lifted up but unable to make use of his intellectual powers otherwise than like the one who is bound and fettered on all sides.

—Bro. Laird, treasurer of the Iowa State Association, reports the receipt of $28 25 from the following parties: Reformed Pres. church, Sharon, $14.50; do. Morning Sun, $8.75; C. G. Brink, $1 00; Rev. Mr. Fry, $4 50.

—Bro. Hinman, who is yet in Wisconsin, reports the following for Southern work: D. Varney, $10; Wm. Hamlyn, $3 cash and $2 subscription; Mr. Holt, $2; Wm. Snoad, $1; collection at Collaraigus $1.10, at Byan $1. He writes that the prospects for the State meeting at Baraboo are good.

—Bro. Stoddard reports the following receipts: Personal for D. P. Rathbun: A. Wilcox $5; J. Luce and I. Leadbetter $2 each; Geo. Casteel, Rev. W. Luce, Geo. Anderson, Wm. Ferren, J. R. Thompson, and Miss A. Wilson, $1 each; E. Etter 50c; Mrs. H. Billings 45c; Miss Hall 25c.

For prosecution of the Kellerton case: J. M. Logue and E. B. Thompson $2 each; Geo. Brokaw $3.

For the N. C. A. from a friend, $42; E. B. Thompson, $5; M. Noe $15.

For the Southern work: C. C. Foote $10; A. Hartzell and I. Leadbetter $1 each.

Sent to Elder Rathbun $15; to S. D. Greene $1; do. from a friend $5. Sent to Eli Tapley from a friend $37. This report covers some three weeks.

THE SECRET EMPIRE.

—The Beta Theta Pi college s cret society at its forty-second a nual convention in Chicago t other day, made one of the dai press reporters a present of a go trinket as a reward for his assidui in behalf of the order. Secret lodg seldom bribe the press so openl Prof. John Bascom of the Sta University of Wisconsin, and Judg A. B. Carpenter of the New Ham shire Supreme Court, were membe of the convention.

—The *Advance* enters this prote against the promised Masonic pe formance at the Yorktown celebr tion: "It has been announced i some of the papers that 60,000 M sons are to be present. No one ca object to this. But if these Maso are to bring into our national con memoration any of the tomfooler of their order, it is of a piece wit the officiousness of the Romanist The Yankee soldiers of 1776—'8 did not believe in or get their i spiration from Masonry any mo than from Rome. We trust th this coming of the Masons is as u authorized as that of the Roma Catholics. Both are welcome loyal citizens to show their patrio ism and their veneration for t Fathers, by their presence. T exhibit there their peculiar isms their antiquated mimicry of feud shows and shams would be distast ful to our soberest and best peopl and especially to those who are t lineal descendants of the Revol tionary heroes."

—The "Early History and Pr ceedings of the Grand Lodge" New York Freemasons is a boo published by authority of the Gran Lodge in two volumes at $4 eac and sold to Masons by subscriptio The publishers state that the ma uscript records of the Grand Lodg from 1816 to 1830 are missing fro the archives, and trust "to the li erality of the Grand Lodge for tho years to be confined to oblivion. which statement the Grand Maste Jesse B. Anthony; James Austi Grand Secretary, and other office endorse. It is certainly a remark ble coincidence that these record should be lost in bulk, and justifi the suspicion that they were pu posely removed and destroyed, ju as other criminals destroy evidenc against themselves. The concea ment or destruction of these record cannot, however, change the co plexion of the Morgan murde which happened during this time.

—Grand Secretary Burrill of t Illinois Masons met a Masonic com mittee a while since to mend up t peace between himself and Mr Burrill, the latter having presente such charges against him as shou outlaw him from decent society The "brethren" made it all right fo Burrill at the expense of the wife but lo! of a sudden last Thursda he dropped out of his office witho

any explanation, and another takes his place. This has a bad look. Did the Masonic whitewash prove too thin?

Notices.

NEW ENGLAND friends may address Prof. E. D. Bailey for the present at Willimantic. Let there be full, free and immediate correspondence so that he will have the whole work before him and plan for the most thorough prosecution of it.

CONNECTICUT.—Notice is received that the State Convention will be held in Willimantic Oct. 18 to 20. See next Cynosure.

INDIANA.

The 10th meeting of the State Christian Association of Indiana, opposed to organized secretism, will be held at New London, Howard Co., on the 27th, 28th and 29th of September, opening on the 27th at 7 P. M. The annual address will be delivered by Rev. Halleck Floyd of Dublin; other speakers will be present to assist in the meeting. Thomas Lowe of Michigan, will be there to work the degrees of Masonry. Friends, in the northern part of the State can get to this meeting easily and cheaply by rail via. Kokomo to Russiaville, one and half miles from New London, or from Kokomo by hack over a smooth pike for 25c., or you can be met by friends at either place. Come in the spirit of Him who guides us. As there will be two meetings this fall similar in kind and identical in purpose, due notice of the other, as to time and place, will soon be given.

S. L. COOK.

Reform News.

THE IOWA CONVENTION.

SECRETARY'S REPORT.

The Iowa State meeting convening at Marion, Aug. 31, was a time of refreshing and encouragement. Considered in all its parts, it was a grand gathering for the "anti" element. The utmost agreement reigned through all the deliberations. Prof. C. A. Blanchard of Wheaton, Ill., was present cheering the hearts of the true by his lectures and words of encouragement. Rev. J. P. Stoddard was present also doing efficient service. Rev. D. P. Rathbun was present, feeble in health through the treatment received at Kellerton from the hands of those still managing to keep in "ancient" darkness, although professing to be the sons of light. Much interest was manifested in this case of lodge violence. The following resolution was passed.

WHEREAS, It has come to the knowledge of this convention that Elder D. P. Rathbun, an approved minister of the Gospel, and citizen of the State of Iowa, while in the exercise of his constitutional rights, was assailed and wantonly maltreated by certain parties at Kellerton, Ringgold Co., Iowa, on the 21st of June, 1881; and

WHEREAS, The officers of the law have failed to inflict the punishment due to the perpetrators of this outrage upon the rights and the person of a free citizen of Iowa; and

WHEREAS, There is no guarantee for the safety, liberty or personal rights of any citizen, where law is not enforced and those who violate its just provisions punished; therefore, for the above and for other reasons not herein set forth,

Resolved, That we, a part of the citizens and voters of the State of Iowa, do solemnly pledge ourselves to use our utmost endeavors to secure the enforcement of the laws in such cases made and provided, and that in pursuance of this object we appoint a committee, whose business it shall be to thoroughly investigate the case; and if, after such investigation, it seems to them wise to do so, they shall institute suit and take such lawful measures as may in their judgment be required to bring the guilty persons to justice and deter others from the commission of like malicious acts of violence.

Resolved 2nd, That we pledge to this committee our hearty co-operation and financial support, in the discharge of their official duties; and while we expect from them prompt and decisive action, we would advise them not to incur liabilities beyond the amount previously placed at their disposal.

Resolved 3d, That we appreciate the generosity of friends who have already donated to aid in this investigation, and of others who have pledged of their substance "when needed," and that, while we solicit the continued good will and assistance of individuals, we also respectfully request the directors of the National Christian Association to aid us with such funds as may be in their possession, that can be legitimately appropriated to this object, as we shall need from time to time.

Resolved 4th, That we call upon the constitutional authorities, and upon every loyal citizen of the State of Iowa to join with us in an effort to wipe this stain from off the pages of our history, by bringing the guilty assailants to merited and speedy justice.

Rev. J. P. Stoddard, W. H. Layton and Dr. J. N. Norris were elected committee of investigation.

On Thursday evening S. E. Starry assisted by James Ferguson and D. P. Rathbun, worked the Master's degree in the Opera Hall.

Committee on enrollment reported eighty-three delegates in attendance.

The following are the officers for the coming year: President, Rev. C. D. Trumbull, Morning Sun; Vice President, M. Varney, Springdale; Rec. Sec., Rev. A. W. Hall, College Springs; Cor. Sec., Rev. T. P. Robb, Linton; Treas., J. Laird, Wayne, Henry county.

Rev. D. P. Rathbun, S. E. Starry, S. M. Good and James Ferguson were endorsed as degree workers. The cause is moving on in Iowa. We are on the scene of conflict, Christ is with us and victory is sure.

A. W. HALL, Rec. Sec.

TO THE INDIANA BRETHREN.

Our State meeting is drawing near. We must get ready for it. There will be work of importance to be attended to. Who will come and strike our foe another blow? The evils of secret societies are upon us, and we have enlisted to fight them. Now let us rally at the State meeting in the fear and strength of God, and commence the campaign in earnest, and with better hopes of a successful year than ever. God is on our side, and he has his servants in the field, doing good service. He has not called us all to lecture, but we can fill a place equally important; we can hold up the hands of the leaders. There seems to be a drawback in this respect. This must be remedied, for we cannot oppose secret societies without money. We have a State lecturer, and he must be sustained. He is our servant or advocate, and we must keep him in the field. This takes money. How shall we get it? Here is a plan, think of it, and then think of the demands of the work. The plan is this: Let there be fifty or more persons found who will agree to pay $10 per annum, for the support of a lecturer or lecturers, and if this will make more than is needed in this way put it in a fund for use in any way the association shall direct. To start this subscription, we now say that we will in the fear of the Lord agree to pay that sum per annum to spread the light. Dr. S. L. Cook is a worthy lecturer, and can do the cause justice; but he has not been supported as he should have been, and hence could not push the work as was desired, and as he expected to.

Now, dear friends of this righteous cause, come to the State meeting. Let not the financial part of the work keep you at home; you will be needed in some other way. Let there be a large attendance at this meeting. Come in the name of the Lord of Hosts, and God will give us the victory. I. W. LOWMAN.

Auburn, Ind.

Correspondence.

THE THOMAS TRIAL.

HOW IT APPEARED TO A YOUNG M E. THEOLOGICAL STUDENT.

EDITOR CYNOSURE:—Although it was, as I thought, strictly for my own benefit that I attended the Thomas trial, yet some of the great things I there learned and the terribly momentous issues there involved may not be uninteresting to the readers of the *Cynosure*.

Whether or not, on the whole, the result of this trial will be beneficial to the church I have not sufficiently considered to give an opinion. The fact is, that notwithstanding the succinct, clear and admirable, I may say God-sent speech of Bro. Parkhurst, and the decision of the committee were able and favorable, the prepondering influence, humanly speaking, seemed for the defense. It consisted of a retinue of selected stalwarts, assisted directly by a number of prompters, and indirectly by all the combined powers, one might say, outside of hell itself; thus reinforced and equipped, and being allowed to lug into court in evidence simply heaps of individual speculative literature, literature not only not Methodistic or evangelical, but positively savoring loudly of heretical sentiments; all this mass, dished up with the greatest care, they have succeeded in getting spread broadcast over the world, making for themselves almost a *concensus* of theology in the event of a wide circulation, for which they might afford a temporary defeat. So we must say, and in our distress we could but go on our knees and say, "God help us, and God be with his church on earth."

As to the effect it has had on us, we can but thank the Lord for a disclosure of the actual facts: that is, since there are such things honeycombing even the Methodist church it is well we should know it, and go to work mightily and in earnest ere the whole fabric be adroitly and stealthily undermined, as in New England in the times of President Edwards. Error it is, and like Masonry it needs simply to be disrobed of its adornments and it stands forth a ghastly, hideous spectre. Its promises, like those of Satan in the temptation, are not its to give; and the weary soul comes back to the good old Bible, entirely conscious of an utter inability to save itself, and with childlike trust says, "Lord save me, or I perish."

The trial was called for Sept. 1st, at Clark St. M. E. church, Messrs. Jewett and Hatfield to represent the church. The day came but Dr. Jewett was sick. The case was postponed until Tuesday, the 6th, but Dr. Jewett being still absent and sick, Mr. Hatfield withdrew from the case, alleging that as they had case the divided, he was not prepared to do it justice alone. Nothing seemed to be left but to try for new counsel. Bro. Parkhurst was appointed and accepted.

At this point the cold chills began to creep over the writer. What! Bro. Parkhurst single-handed and alone to meet in dreadful conflict those half dozen Goliaths, legal and clerical, of the defense? As to the great and vital point, that of having the doctrine, that with which Paul made Felix to tremble,—as to this, we felt buoyant, for we had some blessed experience of his endowments when a few years ago he was pastor at this same church. And we were often at a great loss to know why the conference should not have tried to send him back to some point in this wonderfully needful city. But we said, he has been away in Europe, and can hardly have even an approximate knowledge of the case. "Presumption, therefore," we said, "we fear may be a strong ground of his acceptance." And when the defense haughtily and ostentatiously thrust back the charges and specifications of the previous counsel, as being too vague and indefinite, when to this pedantic action Bro. Parkhurst made some concession, and proposed to formulate new charges, the fears previously expressed, those of presumption, again came forward with yet more force. What? After the former counsel have had one year is it now to be done by any one in ten hours? The writer thought he could trace only utter disgust in the face of Mr. Bennett, the big gun of the defense, as he placed his thumbs in his vest and leaned back far beyond his perpendicular. But God has been in the matter, as he will ever be. The writer can now see a grand providence in it all. The great and bitter animosities against Bro. Hatfield, brought on by the exaggeration, misrepresentation and vituperation of the liberal and secular press, would have precluded his

Continued on 9th page.

Recanting Priests.

We hear of another priest who has left the ranks of the Romish clergy, and taken another occupation. He was seen working in the streets of Chicago. And what may seem to be peculiar to some, the ex-priest preferred his low position in life, to his position as priest. But, why should he not, when there are so many deceptions in that order.

This ex-priest says: "The Roman Catholic religion is a most monstrous system of imposture and corruption. But it is so well gilded and painted that many even many among Protestants, do not suspect it. It surpasses Buddhism in absurdity and Mohammedanism in corruption, tyranny and cruelty."

There is no question about it, the outside appearance and actions of the Romish clergy and people leads the Protestants and outsiders to look upon the institution as very different from what the inside would exhibit. But what is the aim of any organization of this character? It is to obtain heaven. Then the people must be so ignorant as to be unconscious of the fact that God can see them although they have the gates barred and blinds closed, and can see hatred under a smile.

This ex-priest wanted freedom. Before this he did not have freedom of thought, word or deed. Not only were his words and deeds in prison, but he did not have the liberty whereof Paul, the founder of the church at Rome, speaks with so much energy. Therefore he left them to enjoy the freedom of working on the streets. It should be a signal for all priests, who see the imperfections of that imperfect system of religion.

And are the Romish priests a "drunken class of people?" This priest says, "I have been an impostor long enough with the rest of the drunken priests of Ireland." Are the temperance people on the wrong track? Is some of the missionary labor turned in the wrong direction? No class of people could have much more evil said against them than this ex-priest has said against his own former brotherhood, as he was talking with Father Chiniquy.

The zeal of the Protestant people should be aroused to crush this system of iniquity and establish, instead, the true worship of God. It should not be tolerated in this land of freedom, and where so many are crying, "Lord, what wilt thou have me to do?" The Word of God must be held in its proper place—before the children at school, and before the people after they leave institutions of learning; and no institution so false, according to the testimony of its own adherents, should be allowed to rule our land of freedom of worship. We must, by God's power, bring every priest to the light of the truth as it is in Jesus Christ. C. W. Higgins.

From Southwestern Louisiana.

Johnson's Bayou,
Cameron Parish, La.

Dear Cynosure Brethren:—I have lived in a Baptist church for about fourteen years and God has in these last days directed me to learn what Masonry is doing with the churches. I heard of the expositions of Ronayne and Blanchard and I sent and bought them. About that time there was an old minister in the same church who with many others were Masons. He was accused of lying among us, and there seemed to be good proof; so there was a day set for trial. When the church met and the trial was about to be brought up this old Mason appeared standing in the congregation. I looked for the grand hailing sign and I suppose he gave it, for he left the house at that minute and the church never got him back to trial. I tried to get him to trial over a year, but they kept "hailing Masonry," as they call it. They brought a kind of sham trial after so long a time and tried the case without his being present, and it was amusing to see the Masonic maneuvers among them. They looked as if they had waked up out of a dream and had forgot all the past, but were very wise for the future. This conduct seemed to start them on the down track. They have taken in one fellow who was guilty of perjury, forgery and theft. There are many witnesses here to prove that he was indicted for crime at the time they received him, it was so corrupt that a number of non-professors refused to meet them any more in the lodge, they being high-toned gentlemen. I never will fellowship Masonry in a church. Isaac Simmons.

The Prince of Wales versus Jesus Christ.

Rev. A. Schuzl's letter from Ontario reminds me of a ministering brother who has, as the best supporter of his church, an ex-student for the ministry, or an ex-minister of the Lutheran church, who is the correspondent now of the *Bauernfreund* of Waterloo county, and a tavern-keeper. His pastor was very much disposed to measure this Mason's Christianity by the amount he gave for the salary. Finding that a minister of the Lutheran church had the audacity to attack the lodge and to deny that Jesus was ever a Freemason—for he says, "I ever spake openly, and in secret have I said nothing"—he asked, "What will the Prince of Wales say to that?"

To this man's pastor I said, 'What is the real worth of that man's money? Is it a bribe on your mouth that you should say nothing in your preaching that would offend the Prince of Wales? If it is, I should think that all he gave was worse than worthless. It is a bribe to silence where you ought to speak out. It is a sad thing when one cannot speak the truth about Jesus without having his living taken from him, his character assailed, his usefulness destroyed."

He was just starting for conference. I hoped the hint would strengthen his resolve not to let this monster evil alone when it would come up before the assembly in Toronto. If the Prince of Wales would be offended at any such freedom as that which the correspondent of the *Bauernfreund* deprecates, the sooner the church knows it the better, that she may put her house in order, and not "fear the wrath of man that bringeth a snare," nor covet the patronage of one which would bring a greater snare even than his wrath. J. D.

Our Mail.

Rev. Jos. Bartlett, Gorham, Me., writes:

"I entirely approve of and sympathize with the principles you maintain in regard to all secret organizations, and would do anything to put them down, as I consider them a nuisance and a menace to all honest people."

Rev. A. Orr, Doud's Station, Iowa, writes:

"Doud's Station, Van Buren Co., is cursed with two lodges and no preaching or Sunday schools. 'Ye are the light of the world' is not applicable to the lodges here ore anywhere else that I have been acquainted with them. We propose to give them some encouragement in the way of tract circulation."

Bro. Geo. Donaldson, Washington, D. C., writes that he made good use of Cynosure supplements and tracts at the Masonic corner-stone laying of a Methodist church there recently, and that he is "out every day distributing tracts." We rejoice to learn of such faithful labor in the tract work. Let others profit by Bro. D.'s example.

In the same good strain is a line from Mr. Josiah Anderson, Birmingham, Iowa, who says he "has had considerable experience already in circulating Anti-masonic cathartics, having given away over 100,000 pages," and wants more. Are there not some who should have as good a record, but who have hardly yet begun in the work?

And here is another. Z. Aber, Ogden, Iowa, writes that the friends there want Elder Rathbun there again as soon as his health will permit, and sends for a large lot of tracts. We fear it will be some time Elder Rathbun is able to do much work in the lecture field again, but on the tract question we feel like getting up and singing the Indian's exhortation song:

"Go on, go on, go on,
Go on, go on, go on,
Go on, go on, go on,"

through several stanzas. There is not much variety in it, to be sure, but it is very forcible and appropriate.

T. R. Hill, Wilbur, Oregon, writes:

"I am looking and expecting a move to be made in the M. E. church to separate from the idolatries. It will be a glorious thing for the cause of Christian religion. May the Lord hasten the day."

Temperance Reading.

THE EFFECT OF PROHIBITION IN KANSAS, FROM A SPEECH BY GOV. ST. JOHN.

They tell us

PROHIBITION IS RUINING OUR STATE.

That is the position taken by the towns and cities of the State where they bid defiance to the law. Leavenworth says it is infamous; that it is an outrage, like the fugitive slave law. Let us see just a moment. The fugitive slave law was in the interest of human slavery; it was in the interest of all that was infamous and outrageous, while the prohibitory law is in the interest of human freedom; in the interest of the fireside; in the interest of the homes of the people, and in the interest of sobriety and good government. They are as different as midnight and noonday. But Leavenworth says that saloons are necessary for the prosperity of the city. Leavenworth twenty years ago was the commercial metropolis of the Missouri valley and held the key to the situation in this western country. It was the political power in this State. You could not get any man named for any office without first making peace with Leavenworth. There has been from fifty to one hundred and fifty saloons in that city during the last ten or fifteen years. The temperance people pleaded with Leavenworth; showed her citizens that these saloons were as a cancer eating into the vitals of her prosperity. They replied: "You are fanatics; we know our business; no town can prosper without them; it brings trade to the city, and business is livelier for their presence." Let us see.

LEAVENWORTH, PAST AND PRESENT.

In 1871 the city of Leavenworth had 20,000 population and about 100 saloons, and she has clung to the saloons ever since. In 1881 her population has declined from 20,000 to less than 17,000, notwithstanding the fact that she has had saloons enough to have given her a population of 100,000 if they are necessary to the prosperity of a city.

In 1871—I wish to give the official figures, so that it cannot be said that I misrepresent the facts—the assessed valuation of the property of Leavenworth was $5,991,027. In 1881, after she had hugged her saloons for ten years, in spite of the advice of her true friends to do otherwise, the assessed value of her property has declined to 3,281,863 66. A falling off in ten years of $2,710,-163.34. The only city of its size in the Union that has suffered such a loss on account of the policy pursued by it; the only city in Kansas which has lost in population and wealth during that time; all the others have grown, but Leavenworth has clung to her saloons until they have nearly killed her. We find she has openly violated the law since the first day of May.

But we are told if we enforce this law it will depopulate the State. Over in Kansas City some time ago a man said to me, "St. John, your temperance law over there in Kansas is an awful good thing for Missouri, but it is hard on Kansas. Only a few days ago from ten to fifteen respectable saloon-keepers came over here and went into the whisky business, and brought their capital with them." "Yes," I replied, "and brought their forty-rod whisky

with them also." I tell you, my friends, every man who goes out of Kansas because he cannot lay drunk on our sidewalks, or is not allowed to make some other man drunk, does the State a benefit. Our doors are open to the down-trodden and oppressed of every land. We will say to them, Come. We will not ask your politics, your religion, or your condition. We will take you by the hand and welcome you, and say, God bless you in every effort you may put forth to better your condition and the condition of your fellow-men; but if you have no higher aspirations than to come here to drink or deal in intoxicating liquors, you had better settle in some community where they give your vocation the sanction of law.

EFFECT ON IMMIGRATION.

We are told that we are getting no German immigration. I went down the Santa Fe road not long since and had to ride on the rear platform of the sleeper on a camp-stool because there was no room on the inside of the train, and when I finally got in the front car I found it full of Germans. I supposed of course they were going to New Mexico or Colorado, where they could get whisky and beer, but discovered that they were really going to Kansas. In Kansas City about two months ago I saw five German families. A gentleman said to a man who seemed to be acting as interpreter for them: "Where are these people going?" and was informed, "To Kansas." "Why," said he, "they can get no beer there." The interpreter repeated the assertion to one who seemed to be a leader, and then turned to the gentleman who had addressed him and said: "They say they are not going to Kansas for beer; that they go to secure a home for themselves and families; that a home gives more true happiness than all the beer manufactured." I said to myself, they are on the right platform; they are coming to Kansas for a legitimate purpose, and we welcome them with all our hearts. We are having a better class of immigration this year in spite of the whisky ring than ever before. I find the following from the McPherson *Independent:*

"The talk about the prohibitory law stopping immigration to the State is for effect only, used by its opponents for its repeal. The Kansas Pacific and Santa Fe estimate of immigration to the State this year reaches 140,000. That is an immense immigration, if true, which for most any year might be considered pretty good. If we are to judge from our county of McPherson the estimate is not too great, because there have been many farms sold this year, and a great many to Germans fresh from the old country."

Now 140,000 a year in my judgment is too many. I think 100,000 will cover the immigration for 1881. But let me tell you we are getting the best immigration the State has ever had; it brings money to the State; men who buy farms and stock them; men who go into business, which is a great deal better than crowding twice as many out on the western frontier of Kansas whom a part of the time we would have to support.

EFFECT ON BUSINESS.

Let us see if we are losing business: Take the Santa Fe road, for instance, which earned in 1881, in June, $438,988 more than it did in June, 1880. Business is increasing everywhere; our State never was so prosperous. Let us see whether we are losing in dollars and cents or not: I find that in the year 1876 we commenced the biennial system of assessing property. In 1877 there was no valuation of real property, and consequently the increase was on personal property alone; it amounted to $3,648,213 52; in 1879 the increase on personal property was $6,231,468 71, and in 1831, the present year, the increase on personal property reached $10,243,611 59. Can't we stand that kind of ruination? [Applause.] The population of the penitentiary, Dec. 30, 1880, was 725. June 1, 1881, it was only 659. Thus it will be seen that in one spot, and in one only, are we losing population, and I think we can stand it. [Applause.] Outside of the larger cities prohibition is as honestly enforced as any other penal law upon the statute book.

IT IS GRAND SUCCESS,

and the rum power knows it.

Obituary.

Died, near Milford, Kosciusko county, Ind., on the 8th day of April, 1881, of small pox, Elder Charles Clem, aged 53 years, 1 month and 28 days; Lucinda Clem, consort of Elder Charles Clem, on the 2nd day of April, 1881, aged 58 years and 9 months; Charles B. Todd, grandson of the above, on the 12th day of April, 1881, aged 5 years, 6 months and 3 days.

Thus in the providence of God these three dear ones have been very suddenly and unexpectedly taken away by the most dreadful disease, small pox; but while we greatly deplore this calamity yet we have every reason to believe that they were fully prepared and will undoubtedly have a part in the first resurrection. We have been personally acquainted with this family for many years and learned to love and esteem them very highly for their works' sake and their Christian character and deportment.

Elder Clem was indeed a reformer and stood definitely committed against sectarianism, intemperance and the lodge, as well as all sin of every grade and character. He was for a number of years a member of the Indiana Eldership, but that body not being able to endure sound doctrine, and having in fellowship those that worship at lodge altars, finally, with the writer and a number of other ministers it dismembered him because of his opposition to secret societies; after which he became a member of the Northern Indiana Eldership of the Churches of God and his death is lamented by the entire body. He was indeed a Bible man and was always ready to defend the truth under all circumstances. Few equaled and scarcely any surpassed him in familiarity with the Bible. He was a faithful expounder of the Gospel, giving to saint and sinner a portion in due season; a good neighbor, a good father and a consistent Christian. But his warfare is accomplished and he has gone to his reward. The funeral obsequies of this family were deferred until the 14th day of August, 1881, and took place at that time in the M. E. bethel in the town of Milford, Kosciusko county, Ind., in the presence of a large, interesting and sympathizing congregation. They were conducted by Elder J. S. Shock, assisted by Elder E. B. Bell.

[Gospel Trumpet, Religious Telescope and *Church Advocate* please copy.]

United Brethren Reformer.

In the interest of the reformatory principles of the church of the United Brethren in Christ it is proposed to issue a weekly paper of eight large pages as soon as 1,000 subscribers are secured. The *Young Reformer*, now published at Chambersburg, Pa., with a subscription list of 400, will be merged in the new paper, the management of which will be in the hands of brethren representing the United Brethren Association Opposed to Secret Societies, and also the church in its freedom from the control of the lodge power. The price of the new paper will be $1 50 per annum, single subscribers. To clubs of one dozen and to Sabbath-schools $1.25 per copy.

For the permanent basis of the paper a fund is hereby solicited from brethren and sisters who are determined to resist the lodge spirit which is rapidly gaining control of the United Brethren church.

The paper will be managed by the following members of the church of the United Brethren in Christ: Rev. W. O. Tobey, editor; J. K. Graybill, office editor; P. Nicklas, publisher.

Send subscriptions, donations to the fund, and all other money, to P. Nicklas, Chambersburg, Pa., and all matter for publication to J. K. Graybill, Chambersburg, Pa. Send all correspondence with the editor to Rev. W. O. Tobey, Dayton, Ohio, who will for a while be busily engaged in traveling throughout the church lecturing, preaching and soliciting funds and subscribers for the new paper. He will be greatly favored if brethren friendly to the movement will make appointments for him in advance and send timely notice of the time and place.

The intricate mysteries of Odd-fellowship are all supposed to be minutely exposed in "Revised Odd-Fellowship, Illustrated," by the indefatigable President Blanchard, so that, for aught we know, folks who are not Odd could proceed to initiate and organize themselves into lodges of their own.—*The Congregationalist, Boston, Aug. 17.*

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 15, 1881.

THE NATIONAL GREENBACK LABOR PARTY, by its Executive Committee, has issued an "Address to the people of the United States," in which they call on *trades unions and granges*, which are secret societies with oaths and heathen worships of their own, to join and cooperate with them in opposing monopolies, rings, etc.; and amid all their denunciations they have no reprobation for the Masonic and Odd-fellows lodges, the worst and most perfidious rings on the soil of the globe. A prominent member of the grange in Iowa, assured me on his personal knowledge, that every granger in that State who was at all prominent, was a Freemason. "The Sovereign Grand Lodge of the World," I. O. O. F., by their own published statistics show that that order receives three dollars in dues to one paid back in benefits. Freemasonry is a much worse financial swindle on the people than Odd-fellowship, besides their still worse swindle on the consciences and souls of men as false religions, and their political swindles as avowed despotisms. If the matter can be fairly brought before them, every honest Greenbacker will join and vote with the American party, whose profession squares with its practice, and both answer to its name.

A BISHOP IN TROUBLE.—The last *Telescope* tells us that *twenty-six ministers* in one of the U. B. conferences of the Ohio district, have printed, signed and circulated a paper or "pledge to resist the presiding of Bishop Glossbrenner at the approaching session [of conference] and to withhold all support." Now we submit to the respected brethren who have so sharply reproved us for reproving Bishop Glossbrenner, that those *twenty six* ministers are neither fools nor blind; neither are they enemies of their church. And they are not to be trifled with.

Neither are we enemies of the Brethren church because we rebuked the duplicity of this aged and venerable bishop toward the King Street church of Chambersburgh, Pa. Aaron, "the saint of the Lord," prevaricated for popular favor; and the brave apostle Peter was two-faced under similar temptations. Do not these twenty-six laborious, self-denying, small-salaried servants of God know whether Bishop Glossbrenner has been faithful to Christ and his ordination vows or not? And is the United Brethren church a rope to bind ministers and let bishops run loose?

OBERLIN AND FREEMASONRY.—We read, in "the last days," of "the abomination that maketh desolate standing in the holy place." If Freemasonry in the Oberlin Theological Seminary does not fulfill this fearful prediction we know of nothing which can. Rev. A. H. Currier, late of Lynn, Mass., is, or was, a Freemason, and now he goes to Oberlin to teach young men to preach Christ, whom the lodge excludes and insults. If Mr. Currier has repented of the abominations of the lodge he is all the better fitted for the high and holy work to which he is called. But the excellent brethren who are charged with the moral and spiritual purity of that favored spot, owed it to God and themselves, as well as to Prof. Currier, to give the Christian public assurance that the lodge has not had its hand in this appointment, so vastly important to Oberlin, our country, the church and the world.

A NEW REFORM MOVEMENT.

The last *Religious Telescope* comes to us fraught with excellent matter; and its assistant editor, Drury, gives his name to the associated effort, now making, to wrench away and save the Brethren church from the clutches of the lodge. The prospectus of the new paper which is to be the organ of the reform movement, is given in this number of the *Cynosure*, with our hearty Godspeed. Next week, we will endeavor to give entire the meek and manly, yet very able and fearless paper of Dr. L. Davis, explaining and defending the new associated movement: and, in advance, we call the attention of our readers to the action of Masonic and jack-ridden conferences of that church against God and goodness, and the original principles of the United Brethren. The facts given by Dr. Davis show a much worse state of things, lodge-wise, in that church than the *Cynosure* has charged.

And yet some good brethren have railed on and accused us of plotting to disrupt the U. B. church; and because some churches, scattered all over the United States, have, without changing or infringing their denominational work, shaken off the lodge-viper, and associated together to cast out devils by casting out their worship, these dear brethren see, in this frank, open, unsectarian reform movement, only a cat in the meal.

Dr. Davis uses stronger language than we have ever done. He tells his nullifying brethren that the disruption or reform of their church is inevitable; and he calls on the bishops to second and sustain the reform. This is all the *Cynosure* has ever done or attempted, and we believe it will yet be seen that God has made the *Cynosure* a great blessing to that church.

The brethren who have wrongfully accused us of selfishly seeking the disruption of their church handled the real disrupters very gingerly, compared with their false accusations of us. The Freemasons and their jacks and "softies" are the only troublers of that Israel. What do our defamers mean? Do they intend to keep the Freemasons in their church or cast them out? If they cast out the rotten conferences then they, *quo ad hoc*, disrupt the church! But if they fail, they must themselves withdraw from the lodge-governed church or live in a worse adultery than that of Moab and Baal Peor. And then, we do not hesitate to say that there will be no "church of the United Brethren IN CHRIST," but a mongrel Samaritan, half-and-half church, worshiping Christ by day and Satan by night, like their ancient prototypes who "feared the Lord and served their own gods." 2 Kings 17: 35.

Now if these respected brethren who have accused us of desiring the disruption of their church wish to put us to the test, let them stand forth and back this reform movement which alone can save it from being disrupted, and see if the *Cynosure* is not firmly and prayerfully with them.

Meantime let us warn these beloved brethren that the devils who receive the worships of the lodges are only to be cast out by the name and power of Christ. The devil is not afraid of churches or church laws, or any other human device or thing. While Christians give Christ "in all things the preeminence," forms and organizations are relatively unimportant, and the best organizations exalted above Christ become idols and snares, like the brazen serpent which first saved men, but being worshiped destroyed them.

A NATIONAL DISGRACE PREPARING AT YORKTOWN.

Yorktown closes our centennial celebration with a mixture as disgusting as the opening anniversaries at Concord and Lexington were grand and inspiring. Secretary of War Lincoln having been asked why the Romish priesthood was made so prominent has replied that their presence was uninvited by the government. Congress a year or two since voted $100,000 for a durable and fitting monument to be erected where Cornwallis surrendered in 1781. This the War Department has in charge. Congress also voted $25,000 for the expenses of the celebration, beginning on the 18th or 19th of October, which was put in the hands of a committee. Mr. Lincoln says that beside this an irresponsible organization known as the Yorktown Centennial Association have a private picnic of their own, beginning on Thursday the 13th, and continuing over the Sabbath. This society has provided for a number of speeches, some fireworks and a boat race, and on the Sabbath has invited the Catholic Archbishop Gibbons of Baltimore and Bishop Keane of Richmond to take charge of the religious services by day, and Dr. John Hall to preach at night. The Catholic societies of Virginia are preparing to make that Sabbath an high day, and their orgies will only add disgrace to the absurdity of putting forward the popish hierarchy in a celebration of this character.

But if the Secretary can excuse himself for this un-American part of the celebration, he must be held to account in some degree for the dishonorable Masonic performance which is promiaed at the laying of the corner-stone of the monument on the 19th. Mr. Lincoln, we judge from previous letters, like his illustrious father, is not a member of any secret order; and, therefore, from his ignorance of Masonic principles may have given consent to a ceremony as out of place at such an occasion as an Indian war dance. Col. Craighill, of the engineer corps, has charge of the building of the monument. He is said to be a Freemason, and very officious in preparing to receive the 5,000 lodge members whom their journals flippantlly report will be there. But, although his architect and the committee of Congress may have yoked themselves up to pull the Masonic advertising wagon, it is the duty Mr. Lincoln to prevent their capering with their cart through the flower gardens of the Republic. He would hardly allow a regiment of Hessians or a lodge of Ku-Klux or Mollie Maguires to hold the post of honor on the occasion. But to give it up to a lot of foresworn Freemasons, who affect superiority to their fellow-citizens, and put their oaths and laws before those of the country, is no whit less abominable and un-American. We are glad to see numerous protests against the papal ceremony, but against the other they are yet too few. If the Catholic priests were to lay the corner-stone there would be a universal roar of indignation; how much better is it that the priests of a religion undoubtedly the revival of the old Baal worship should be allowed to pollute it.

—Bro. Hinman, who remains in Wisconsin until after the State convention, never fails of a warm welcome when he visits his old field of Gospel labor at Ironton in Sauk county. Some of the brethren there are largely interested in working a valuable iron ore deposit. These mines have been worked for some twenty-five years, and seem inexhaustable, and the product is of a superior quality. It is now stated that a new company has now taken hold of the business with increased capital and a large force of men, intending to develop the mines as rapidly as possible.

—The *American Freeman* of Albany, Missouri, indulges in a little commendable self-congratulation in looking about upon the wrecked and sinking lodge craft whose sides have been well pounded with hot shot from its reform guns. This is the list. Albany lodge, shrunk one-

third, no report to Grand Lodge; Lone Star, defunct; Havana, 16 members, no report; Island City, no gain for two years; Alanthus, loss; Ryland, nothing to report; King City, no gain; Gentryville, one new member, who was not worth having in any other society; Lilly, dead; Bethany, loss of eight; Eagleville, constant falling away; Grand Lodge of Missouri, loss of 702 members in 1880, with 47 lodges which have not life enough to make returns.

—Our readers may wish to know more of the history quoted by Bro. Chittenden elsewhere. It was begun by William Cullen Bryant, the poet and editor, associated with Sidney Howard Gay, not long before the Centennial. Scribner & Co. are the publishers, and the work is true to its name, "popular," in finish and excellence of its illustrations. It was completed in four generous volumes. Mr. Bryant died in 1878, before the second was printed, but after his work was done upon it. The sketch of the Morgan tragedy, therefore, being in the last volume, must be the work of Mr. Gay. Mr. Bryant years ago was claimed by the Masons as a lodge brother, with what reason we have never learned.

Continued from 5th page.

using the powerful Sword of the Spirit as did Bro. Parkhurst. On his way home from the last evening of the trial, the writer could only say, "God bless Bro. Parkhurst, the liberals cannot say they never heard at least one good Gospel sermon." And the last, those respects to Dr. Thomas, oh how straight and pointed! may they ring in his ears, and in those of his counsel, till perchance they may see the great, unmistakable error of their ways.

J. C. SCHOENBERGER

The Morgan Monument.

There are objections to the statement made last week that the white bronze monuments were unsound in their corners. In our next, room will be given for explanations and letters.

RECEIPTS FOR WEEK ENDING SEPT. 10.

Masnon Colburn, 12c.
I. Waldorf, 25c.
Thos. C. Radabaugh and Henry Colburn, 50c. each.
Cummings Nce, $5.00.
I. Leadbetter, $2.00.
Total, $8 37. Grand total, $661.21.

—Attention is called to the advertisement of the New York Weekly *Express* which appears elsewhere in this issue. The oldest of the English secular weeklies of New York, it claims to be also the "best and cheapest"—a claim which we can neither indorse nor dispute, for the reason that we are not personally familiar with it. Any of our readers wishing a secular weekly from New York will doubtless do well to send for a specimen copy and examine it for themselves. Address the Weekly *Express*, 23 Park Row, New York city.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the probibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electo ral collegcs, and a direct vote for Presi dent and Vice-president of the United States.

Sometimes we have to strike *till* the iron's hot. We are glad to note a revival of interest in the political duties of American citizens toward the lodge. A good and invigorating article from Elder Barlow waits for next issue. Meantime let others write. The Burlington letter below should open the eyes of some of our good friends who threaten to repudiate the *Cynosure* for endeavoring to warn the nation of the danger of following old parties.

Call for a Party of Principle.

In an excellent letter printed by the *Pacific* of San Francisco, Rev. N. R. Johnston sets forth the political reformation needed by our nation, and how it may be secured:

Let me express the decided conviction that if the Christian people of the United States were united in their determination to elect, and in the mode of securing the election of Christian statesmen to office in all the departments of government, that great end could soon be effected. If there were no better way, it could certainly be accomplished by agitating the subject in the pulpit and in the press, by holding conventions in all parts of the country and in every State, by issuing a declaration to the whole nation that they will vote for no man who is an enemy to Christianity, or who is not known to be a consistent friend of Christian morality. Thus the nominating conventions, which would be composed of Christian citizens, and not almost wholly of mere party politicians, as they generally are, would find it policy to put forward no candidate except such as would receive the votes of conscientious Christians.

But we think there is a better way—a far better way, and more effectual—of rescuing our country from the control of irreligious politicians who have too long held the reins of government. This better way is the organization of a new party—a great Christian party, with more important issues than have ever been before the nation, especially since the abolition of slavery.

That the practicability of such a movement may appear, let it be considered—

1. That the old parties are so corrupt, and yet without any great issues between them, that the masses of Christian citizens are ready for any movement which promises good to the country.

2. That Christians, including professors of religion though not in actual membership in any denomination, are a vast power in the nation which, if united, could secure the election of the candidates they would nominate.

3. If, however, for want of unity in sentiment on the part of Christian people, the new party would not succeed at first, as the Liberty party did not succeed at first, it would be so founded in right and have such a good end in view—an end so morally grand—the new party would swell so in numbers and grow in moral power so that ultimate success would be certain.

4 And even if there should be no strong assurance of speedy success, the assurance of rectitude would be sufficient to justify the movement and zealous perseverance in it, in the hope of a glorious, final triumph. The friends of truth may not defer action until they know that speedy success is certain. Present majorities do not indicate the right. More than mere rhyme is expressed by one of New England's finest poets, Lowell, when he closed one of his poems with the sentiment:

"There are slaves who dare not be
In the right with two or three."

Parties Without Principles.

BURLINGTON, Iowa, Sept. 3, '81

The only vital principle of the Republican party of Iowa as promulgated at Des Moines, June 29th, 1881, is that of the submission of the prohibitory amendment to a vote of the people, and is found in the seventh plank of said platform, as follows:

7. That in pursuance of the uniform justice of the Republican party to observe the pledges and perform the promises made and given in its platforms, we declare that the provisions in the platform of 1879, for the submission of the so-called prohibitory amendment of the constitution of Iowa, to a vote of the people at a special and non-partisan election, should be enforced, in order that the good faith of the party may be maintained, and that the people in this government of the people, by the people, and for the people, may have an opportunity to express their wishes concerning the pending amendment, regardless of party affiliations, and with perfect freedom from all party restraints and influence.

The Repubicans of Scott county proposed to secede and have adpoted the following:

Resolved, That the Republicans of Scott county do hereby repudiate the seventh plank of the Republican State platform as not binding.

Having repudiated the only live issue in the State platform, what principles have the Republicans of Scott county left? Are they not truly a party without principles? The Republican convention of Des Moines county, assembled here today. As the persons who hoped to be, and subsequently were, nominated for Senator and Representatives, were very no committal on the seventh plank, and could not be induced to say whether, if nominated and elected, they would vote in favor of submitting the prohibitory amendment to a vote of the people or not, Mr. David Leonard offered the following resolution:

Resolved, That we, the Republicans of Des Moines county, in convention assembled, adopt and reaffirm the platform of principles as laid down by our State convention, and that in our nominations for Senator and Representatives it is expected that they will stand fairly and squarely upon the platform of the Republican party of Iowa.

A delegate, who is a Freemason, promptly arose and moved that "the resolution be laid on the table." The ayes were numerous and loud. The noes were perhaps half a dozen.

The chairman announced in good parliamentary style, with a peculiar look, "The ayes seem to have it"—pause—"The ayes have it." Then a great big laugh was indulged in by its victorious delegates. What a sad sight! The assembled wisdom of the Republican party of Des Moines county laughing over their own refusal to reaffirm the State platform! But even this dirt-eating was not enough for the German beer and whisky element of the convention. They wished the convention to repudiate the seventh plank of the State platform, and introduced the following:

Whereas, The Republican State convention has in the platform adopted a plank that is admitted unpartizan and foreign to the principles of the Republican party, therefore, be it

Resolved, That the Republicans of Des Moines county do hereby repudiate the seventh plank of the Republican State platform as not binding; and it is further

Resolved, That this is the sentiment of the Republicans of Des Moines county, that the constitution of the State should not be encumbered with police regulations concerning liquors or anything else.

The convention having already refused to reaffirm the State platform, and having also nominated three men for Legislature who also refuse to stand squarely on said platform, and two of whom have already once voted in the Legislature against the submission of the prohibitory amendment, did not propose to eat dirt any more at present, and so voted to "lay the preamble and resolution on the table."

In the light of these proceedings, what can we call the Republican convention of Des Moines county, but a party without principles? There are Republicans in this county, and we think a great many of them, too, who will refuse to vote for men who dare not avow their principles, or for men who are so weak as to confess that have none.

SOLDIER.

Home Circle.

Hymn.

BY JOSEPH SWAIN, BAPTIST MINISTER.
LONDON, 1701—1796.

[We print the following old and singularly excellent hymn by request of several persons. It is getting out of print, and should be preserved. Some of the stanzas are the height of the sublime. It is sent us by H. L. Hastings, Boston.]

O thou in whose presence my soul takes delight,
On whom in affliction I call,
My comfort by day, and my song in the night,
My hope, my salvation, my all.

Where dost thou at noon-tide resort with thy sheep,
To feed on the pastures of love?
For why in thy valley of death should I weep,
Or alone in the wilderness rove?

O why should I wander an alien from thee,
Or cry in the desert for bread?
Thy foes will rejoice when my sorrows they see,
And smile at the tears I have shed.

Ye daughters of Zion, declare, have you seen
The star that on Israel shone?
Say, if in your tents my beloved has been,
And where with his flock he is gone.

This is my beloved, his form is divine,
His vestments shed odours around;
The locks on his head are as grapes on the vine,
When autumn with plenty is crowned.

His lips as a fountain of righteousness flow,
That waters the garden of grace,
From which their salvation the Gentiles may know,
And bask in the smiles of his face.

Love sits on his eyelids, and scatters delight
Through all the bright mansions on high:
Their faces the cherubim veil in his sight,
And tremble with fulness of joy.

He looks, and ten thousands of angels rejoice,
And myriads wait for his word;
He speaks, and eternity, filled with his voice,
Re-echoes the praise of the Lord!

His vestments of righteousness who shall describe?
Its purity words would defile;
The heavens from his presence fresh beauties imbibe,
And earth is made rich by his smile.

Such is my beloved in excellence bright,
When pleased he looks down from above;
Like the morn when he breathes from the chambers of light,
And comforts his people with love.

SECOND PART.

But when armed, with vengeance, in terror he comes,
The nations rebellions to tame,
The reins of Omnipotent Power he assumes,
And rides in a chariot of flame.

A two-edged sword from his mouth issues forth,
Bright quivers of fire are his eyes;
He speaks, and black tempests are seen in the north,
And storms from their caverns arise.

Ten thousand destructions, that wait for his word,
And ride on the wings of his breath,
Fly swift as the wind at the nod of their Lord,
And deal out the arrows of death.

His cloud-bursting thunders their voices resound,
Through all the vast regions on high;
Till from the deep centre loud echoes rebound,
And meet the quick flame in the sky.

The portals of heavens at his bidding obey,
And expand ere his banners appear;
Earth trembles beneath till her mountains give way,
And hell shakes her fetters with fear.

When he treads on the clouds as the dust of his feet,
And grasps the big storm in his hand;
What eye the fierce glance of his anger shall meet?
Or who in his presence shall stand?

One of Mr. Moody's recent utterances, "I would not find fault with the churches, but we must seek to carry the Spirit with us into the churches. Not many of them now-a days would want Stephen for a pastor; they would not tolerate him. I will tell you how it is with ministers if you will excuse me. I do not believe a man can preach Christ acceptably and preach and work in Sabbath school, and attend funerals, and lawn parties, and parties where they dance, and fairs where they have grab bags. The The Holy Ghost sets a man apart from the world. A heaven sent man never did fail, never will fail, never can fail. Ministers do too much outside work; they should leave much of their parish visiting to the deacons and others."

Intoleration in the Old Testament.

One of the charges made against the Old Testament by skeptics, is that it is intolerant to other religions than the worship of Jehovah. Mormonism and Oneida freeloveism have made precisely the same charge against the laws of the United States in this last quarter of the nineteenth century. Yet our laws permit the Mohammedan to build his mosque, the Chinaman to establish his joss-house, the African negro to engage in the orgies of voodouism, the infidel to reject all worship, the Jew to build his synagogue, or the Christian to worship in the name of Christ. When, however, wicked men seek to practice crimes against morality, by making them a part of their religion, the government refuses to accept the pretext. A pretended revelation is not recognized as a sufficient sanction for polygamy, or for promiscuous bestiality.

On much the same principle the law of Moses refused to tolerate among the Jews, degrading superstitions which required the most immoral practices. The worship of Bacchus was celebrated by drunken orgies, that of Moloch by casting children into a burning furnace, that of Baal, Astarte, Venus and Cybele by indulging in the most shameless licentiousness and the chastity of woman was the offering required at the shrine of these divinities. It was such religion as we have just described that the Israelites found existing in Canaan, and by which they were surrounded in their earlier history. No one but a madman would insist that the Jewish laws ought to have suffered a Jew to turn away to false gods, whom he could serve only by crime or shameless immorality. There is not a line in sacred history which hints that the laws of Israel ever punished a disciple of Zoroaster, or of any faith, which did not compel its devotees to commit the most degrading crimes. The laws of Moses were intolerant for precisely the same reason that the laws of the United States do not tolerate the rites of the Mormon endowment house.

There is still another aspect to the question. The Jews believed that they were led out of Egypt by Jehovah. They rested under the conviction that they had seen the cloud and the pillar of fire, the parted waters of the Red Sea, and that they had heard the voice of Jehovah speaking from the flaming summit of Sinai. They looked upon God as their leader, their lawgiver and their king. The constitution of their nation was based upon these ideas. To become an idolater was therefore treason against their constitution. The blasphemer was not only a traitor, but a rebel. They were surrounded on every side by hostile races, worshiping strange gods, and to relapse into the worship of these gods was to desert to the enemy. In all the struggles of Jewish history there are no instances of those who had fallen into the surrounding idolatry, fighting loyally for the preservation of the Jewish state. As soon as the Ten Tribes set up an idol shrine, they were prepared to enter into alliance with the surrounding heathen against Judah. If, therefore, it is not intolerance for England to insist that the British subjects shall respect the majesty of the British Queen, if it is not intolerance for a nation to require that its citizens shall commit no treason against its constitution and its ruler, it was not intolerance for the Jewish law to require that the subject should reverence and serve the supreme head of Israel.—*Evangelist.*

How the Miller Did It.

A worthy miller, as the story is told in the Rev. Duncan Dunbar's Memoirs, was once pained by hearing that the minister was going away for want of a support, the church having decided that they could no longer raise his salary. He called a meeting and addressed his brethren very modestly; for he was one of the poorest among the comfortable farmers. He asked if the want of money was the only reason for this change, and if all were suited in desiring the services of the pastor could they still keep him? There was but one voice in reply: the paster was useful and beloved, but the flock was poor. "Well," replied the miller, "I have a plan by which I can raise his salary without asking one of you for a dollar, if you will allow me to take my own way to do it. I will assume the responsibility for one year. Have I your consent?" Of course they could not refuse this, although they expressed surprise, knowing the miller to be a poor man.

The year drew to a close. The minister had been blessed in his labors and no one had been called on for money. When they came together the miller asked the pastor if his wants had been supplied and his salary promptly met. He replied in the affirmative. When the brethren were asked if they were any poorer than at the beginning of the year, each one replied, "No," and asked how they could be when they had paid nothing. He asked again, "Is any man here any poorer for keeping the minister?" and the reply was the same as before. "Then," he said, "brethren, I have only to tell you that you have paid the salary the same as you always did, but more of it, and with great promptness. You remember you told me to take my own way in the matter, and I have done so. As each of you brought his grist to the mill I took out as much grain as I thought your proportion, and laid it away for the salary. When the harvest was over I sold it, and have paid the minister regularly from the proceeds. You confess you are no poorer, so you have never missed it, and therefore made no sacrifice. Now, I propose we stop talking about poverty and letting our minister go, and add enough to his salary to make us feel we are doing something." Mr. Dunbar used to say, "O for a miller in every church!"—*Selected.*

Saloon Keepers' Revenge.

Three years ago Mr. Vanosdale, of Akron, Ohio, then a drinking man, signed the pledge and became an active worker in the cause of temperance; and in trying to enforce the laws of Ohio, as is the duty of every good citizen of the State, he incurred the wrath and displeasure of the saloon keepers, whom he reported and had punished for violation of the statute. They swore revenge, and declared they would make a drunkard of him or his boys; they told it to Vanosdale himself, but he kept fearlessly in the path of duty, not regarding their threats, winning the respect of all with whom he came in contact, save and except the fiends bent upon the destruction of his family and happiness. After a time the matter culminated. One of his boys went down before the wiles and alurements of these minions of Satan; broke his pledge and got drunk, and while in this condition was taken by those in league with the saloon keepers, to the notorious "Blue-bird nest." They were there but a short time when a row occurred; a beer glass was thrown, striking young Vanosdale on the side of the head, cutting the ear nearly off and horribly lacerating the head.

In a drunken and insensible condition he was carried to an old barn, where he lay for two days. A few days later (we know not where he was in the interim), in the absence of his parents, he was delivered to their home, struggling with that horror of horrors, the delirium tremens; his wounds unwashed, undressed, uncared for. Physicians were called, and did what was possible. Men were required to hold him by night and by day. He could not lie down, he could not sleep until Sunday, the 10th inst., when the physicians, after hours of labor, got him under the influence of anæsthetics, and then communicated to his already broken hearted parents the dread tidings that "their boy must die of injuries and neglect."

Who can imagine that mother's

suffering, weigh her heart aches, or measure her tears? Even if the criminals, every one in any way connected with the act, could be brought to justice and swung from a gibbet higher than Haman's, it would not take a pang from her heart; but she is denied even this consolation, in the flight of her boy's reason.

On Saturday, the 9th inst., as the father walked down the street, there was a triumphant leer upon the faces of the fiends that had brought about this great affliction, and one of them even called to him, "We've got you now, d—n you!"

Men, are you fathers, and will you give such things a passport to your homes? Then, why do you not arise in the might of your manhood and hurl back the foul anathema at the ballot-box?—*Canton, O., Courier.*

Childrens' Corner.

Be Something.

A young girl had been trying to do something very good, and had not succeeded very well. Her friends hearing her complain, said:

"God gives us many things to do, but don't you think he gives us something to *be* just as well?"

"Oh dear! tell me about being." Marion looked up with penitent eyes. "I will think about being if you will help me."

"God says: 'Be kindly affectioned one to another.'

"'Be ye also patient.'

"'Be ye thankful.'

"'Be not conformed to this world.'

"'Be ye as little children.'

"'Be ye therefore perfect.'

"'Be courteous.'

"'Be ye not wise in your own conceits.'

"'Be not overcome of evil.'"

Marion listened, but made no reply.

Twilight grew into darkness. The tea-bell sounded, bringing Marion to her feet. "I'll have a better day to-morrow. I see that doing grows out of being."

"We cannot be what God loves without doing all that he commands. It is easier to do with a rush than to be patient, or unselfish, or humble, or just or watchful."

"I think it is," said Marion.

The Animal World.

A Monkey Trap.—An old cocoanut is taken, and a very small hole made in the shell. Furnished with this and a pocketful of boiled rice, the sportsman sallies into the forest, and stops beneath a tree tenanted by monkeys. Within full sight of these inquisitive spectators he first eats a little rice, and then puts a quantity into the cocoanut, with all the ostentation possible. The nut is then laid upon the ground, and the hunter retires to a convenient ambush. The reader may be sure that no sooner is the man out of sight than the monkeys race helter-skelter for the cocoanut. The first arrival peeps into it, and seeing the plentiful store of rice inside squeezes his hand in through the tiny hole and clutches a handful. Now, so paramount is greed over every other feeling connected with monkey nature that nothing will induce the creature to relinquish his hold. With his hand thus clasped he can not possibly extract it; but the thought that, if he lets go one of his brethren will obtain the feast is overpowering. The sportsman soon appears upon the scene. The unencumbered monkeys fly in all directions; but the unfortunate brute who still will not let the rice go is thereby handicapped beyond hope with a cocoanut as large as himself—a state of affairs quite fatal to rapid locomotion, either terrestrial or arboreal. The sequel is that he falls an easy capture to the hunter, a victim to his own greed. Even when caught he reads in the actions of his captor a design to rob him of his rice, and he clutches it all the harder, and the very first thing he does when the nut is cracked and the hand released is to cram its contents into his mouth. Thoughts of escape come afterward.—*The Watchman.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, Sept. 15 — Through God we shall do valiantly; for he it is that shall tread do vn our enemies —Psa. 60: 12

Friday, Sept. 16.—Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee.—Psa. 86: 5.

Saturday, Sept. 17.—He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.—Psa. 126: 6

Sabbath, Sept. 18.—Be thou exalted, O God, above the heavens, and thy glory above all the earth. —Psa. 108: 4.

Monday, Sept. 19.—Thy mercy is great above the heavens, and thy truth reacheth unto the clouds.—Psa. 108: 5.

Tuesday, Sept. 20.—Walk circumspectly, not as fools, but as wise, redeeming the time.—Eph. 5:15, 16.

Wednesday, Sept. 21.—The steps of a good man are ordered by the Lord, and he delighteth in his way: though he fall, he shall not be utterly cast down, because the Lord upholdeth him with his hand.—Psa. 37: 23, 24.

Count that day lost, whose low, declining sun
Sees from thy hand no worthy action done.
—Anon.

Striking manners are bad manners.—*Robert Hall.*

Truth is the highest thing a man may keep.—*Chaucer.*

Do the duty which lieth nearest thee! thy second duty will have already become clearer.—*Carlyle.*

The hights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.
—Longfellow.

Home and Farm.

Before the Rain.

We knew it would rain, for all the morn
A spirit on slender ropes of mist
Was lowering its golden buckets down
Into the vapory amethyst.

Of marshes and swamps, and dismal fens—
Scooping the dew that lay in the flowers,
Dipping the jewels out of the sea
To sprinkle them over the land in showers.

We knew it would rain, for the poplars showed
The white of their leaves, the amber grain
Shrinks in the wind—and the lightning now
Is tangled in tremendous skeins of rain.
—T. B. Aldrich.

Farmers along the Carson river are said to be troubled with porcupines. These intelligent animals are said to dig up the potatoes and roll on them until they can walk off to the hills with a peck or so of the tubers on their quills. Melons disappear in the same way.

It is claimed by some feeders that one hundred pounds of corn-meal and one hundred pounds of bran mixed will give a greater gain in flesh than two hundred pounds of meal fed alone. Meal and bran mixed is a more perfect feed than meal alone. Bran contains a larger per centage of phosphoric acid, potash and nitrogen than Indian meal, while the latter contains more oil, sugar and starch than the former.

Mr. Peter Henderson says that more cut flowers are now sold in New York than in any other city in the world. The sales last year amounted to $3,000 000. He mentions a case where four Gen. Jacqueminot cut roses brought $60, and another lot of buds of same variety, numbering three hundred, brought $300 at wholesale. Rose buds are most sought for, and their sale is estimated at $1,000,000 annually.

Elsie May Harris died in Allen county, Kansas, July 8, 1881, aged five years. Her death was caused by eating too freely of colored candy on the Fourth of July, which threw her into a violent fever and distress of the stomach, from which she died.

The Sun Cholera Medicine.—More than twenty years ago, when it was found that prevention of cholera was easier than cure, a prescription drawn up by eminent doctors was published in the New York *Sun*, and it took the name of the *Sun* cholera medicine. Even when no cholera is anticipated it is an excellent remedy for ordinary summer complaints, colic, diarrhea, dysentery, etc. Take equal parts of tincture of Cayenne pepper, tincture of opium, tincture of rhubarb, essence of peppermint and spirits of camphor. Mix well. Dose, 15 to 30 drops in a little cold water, according to age and violence of symptoms, repeated every fifteen or twenty minutes until relief is obtained.—*Exchange.*

Different Foods and their Value.

So many experiments have been made regarding the value of different feed for cattle that we deem the following table, extracted from the *Rural New Yorker*, of much value as a reference. The table is computed on the money value of the different articles named as compared with good hay at $1 per 100 pounds, or $20 a ton. Kinds of fodder:

Green Fodder.	Value.		Value.
Cornstalks	$0 20	Oats	$0 23
Red Clover	26	Peas in blossom	27
Rye	31	Hungarian grass	31
Mixed grass	34	Timothy grass	42
Dry Fodder.			
Poor hay	$0 74	Good hay	$1 00
Hungarian hay	1 04	Rye fodder	1 15
Peas cut in bloom	1 21	Best clover hay	1 39
Straw.			
Rye	$0 55	Wheat	$0 57
Cornstalks	61	Oat	69
Pea	69		
Roots.			
Turnips	$0 16	Beets	$0 22
Carrots	24	Rutabagas	24
Parsnips	28	Sugar beets	30
Potatoes	46		
Grains.			
Buckwheat	$1 19	Oats	$1 53
Rye	1 68	Corn	1 73
Peas	2 26	Beans	2 36
Cotton seed	3 24	Linseed	3 85
Manufactured Products.			
Whey	$0 18	Corn starch waste	$0 24
Buttermilk	35	Skim-milk	36
Brewers' grains	47	Corn bran	1 42
Wheat bran	1 63	Rye bran	1 73
Whole cotton seed cake	1 75	Buckwheat bran	1 79
		Rice meal	1 80
Hulled cott'n seed cake	3 21	Linseed cake meal	2 51

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Bible Christians.

Brethren (Dunkers or German Baptists).

Church of God (in part).

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Omish.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Cong., Sandford co, Ala.

New Hope Methodist, Lowndes co, Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E. Lowndes co, Miss.

Hopewell Missionary Baptist, Lowndes co., Miss.

Cedar Grove, Miss. Baptist, Lowndes co., Miss.

Simon's Chapel, M. E., Lowndes co, Miss.

Old Tebo Baptist, near Leesville, Henry co., Mo.

Pleasant Ridge Miss. Baptist, Lowndes co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Stone street and St. Louis street, Mobile, Ala., and nine others in the vicinity; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y.

Congregational churches: 1st of Oberin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

—At the annual meeting of the Ohio Wesleyan Methodist Holiness Association the following officers were elected: Thos. K. Doty, president; L. White, vice-president; C. E Rowley, secretary; W. R. Mathews, treasurer; and J. Reeve, S. Rice, and Bro. Hester, additional members of the executive committee. The tent fund was augmented and now reaches $164.

—The Miami Wesleyan conference pledged and paid over $700 for the new *Wesleyan* press, for Wasioja Seminary and theological school at Wheaton.

—Prof. L. N. Stratton meets his friends at home this week for a farewell visit, then, after a short trip themselves to points dear to them in the Gospel, they prepare to begin their journey westward on the 29th instant.

—The Evangelical United Mennonites held the eighth annual conference for Michigan and Indiana at Bethel, Ind., last month. This body represents 20 classes and 436 members.

—An address to the churches of Indiana and their elders has been circulated with a request that it be read to every congregation to help on the work of prohibition in that State. The address speaks thus urgently for an active condition of the churches in this reform:

"Now that other organizations have entered the field, the fact that the church was the pioneer, and for many years almost the only organization opposing the traffic must not be forgotten. We therefore appeal to you, as leaders, and through you to your churches and people, earnestly soliciting co-operation, that there may be unity of spirit, concert of action and concentration of energy in securing prohibition.

"In behalf of the cause of prohibition we appeal to the clergy of Indiana, that they deliver many sermons and lectures on the subject of temperance, and that there be much prayer to Almighty God for Divine help in ridding the State of that monstrous evil, now productive of more crime and sorrow than all other evil forces combined. The great opportunity and demand for work is to be during the next twelve months."

—The largest United Presbyterian congregation in Iowa is said to be that of Rev. Wm. Johnston of College Springs.

—A new U. P. church was dedicated in Blanchard, Iowa, on the first Sabbath of this month. Bro. M. A. Gault is pastor.

—The Free Methodist church of this city sustains regularly four open air and mission services, each Sabbath besides two preaching services, three class meetings, a Sabbath school and yoke-fellows meeting, with four or five evening services during the week.

—In the notice last week of the discussions now agitating the Brethren or Dunkard church, it was said that there was a considerable separation lately from the "old order" members. The statement should have been *by* the "old order" brethren, some 200 of whom declare themselves independent of the annual meeting and expect to keep up the old forms of dress, wearing the hair and beard, double mode of feet-washing, no musical instruments, Sabbath schools, high schools, paid ministry, revivals, mission boards, taking of unlawful interest, or begging for funds.

—Rev. W. W. Ames, who has been sojourning for over a year in Texas with a son for his health, was in Wheaton last Sabbath and preached in the College chapel in the evening. This week he will be at the Wisconsin State convention at Baraboo.

—Bro. E. Ronayne has been engaged in Gospel work during the summer, part of the time in the street meetings held quite numerously in this city. He intends to continue this work at any point where arrangements can be made. He does not work distinctively in connection with any denomination, but at any place where people can gather to study the Word and pray.

—Secretary Stoddard found at Cedar Rapids, Iowa, during his late visit to that State, a colored church belonging to one of the Methodist branches, yet rejecting all secret lodges from its membership. He has promised some account of this interesting people. Their testimony proves that there are as of old thousands in Israel "who have not bowed the knee to Baal."

—The *Sabbath Recorder*, Alfred Center, N. Y., which represents the Seventh-day Baptist denomination, came last week in deep mourning for the death of the editor, N. V. Hull, D. D, who died on the 5th inst., aged 73. Bro. Hull assumed the care of the paper in 1872, and at the time of his death was pastor of the church in Alfred Center also. During his control of the *Recorder* it has shown marked improvement and has uniformly been true to Christ in respect to lodgery.

—The Dr. Thomas case was decided by the committee of investigation on Friday last about midnight. The charges were sustained and presiding elder Willing suspended Thomas until the case is tried finally by Rock River conference which meets this year at Sycamore, Ill. Dr. Thomas was ably defended by several lawyers and ministers. but C. G. Truesdell who was first named among them withdrew. The ministers appointed for the prosecution, Hatfield and Jewett, also withdrew, and Dr. M. M. Parkhurst was appointed at the last moment. His sole assistant was H. B. Hurd, Esq.

—Mr. Moody and his family will sail for England Sept. 24. Mr. Sankey and Dr. Bonar sailed on Saturday. The evangelists expect to be gone two years, and to labor most of the time in Scotland and northern Europe.

—Mr. H. G. Spafford, a former well-known evangelist in this city, started a while since a new sect, calling themselves "Overcomers." With a company of seventeen he is now on his way to Palestine. They will proceed to the Mount of Olives, where they expect to receive a new and direct revelation from the Lord.

—There are 10,000 non-Roman Christians in Mexico. Of this number the larger part, or some 3,000 each, belong to the Methodist communion and the "Church of Jesus in Mexico," whose biahop,. Dr. Riley, was recently consecrated by prelates of the Episcopal church in this country. The Presbyterians are also relatively strong.

—The *Methodist Watchman* of Bombay, India, is republishing some of the good things from "Freemasonry Illustrated." This is a cheering sign—"good news from a far country." But may the day never dawn when India shall send missionaries to preach to Americans made heathens by their lodges.

—The late Matthew Vassar of Poughkeepsie, N. Y., by mistake bequeathed $49,000 to seven churches in that city, or $7,000 to each one, whereas in the original draft of the will he bequeathed $7,000 in all or $1,000 each.

—At the last session of the General Assembly of the Presbyterian church, special mention was made of the labors of Miss Charlotte Mulligan, in Buffalo, who has reclaimed from street vagrancy and immoral habits (during the last fifteen years) 5,000 little boys.

—Edinburg, Scotland, keeps the Sabbath by stopping all street cars and public conveyances, and closing all the saloons, tobacco shops, drug stores and all places of business or amusement. A thousand of the poor get a full breakfast every Sunday morning.

—The *Christian Index* of Atlanta, Ga., says that it is printed from type made of leaden bullets—with a proper admixture of other metals—which were deposited on the ground around that city during the battles of the Rebellion. "Swords into plowshares, spears into pruning-hooks," and bullets into types—but don't let the bullets be fired at men first.

—It is reported that about one-fifth of the subjects of the Maharajah of Travancore, southern India, are nominal Christians, belonging to various denominations. In Tinnevelly, the adjoining district, the centenary of the mission has recently been celebrated, when it was announced that the forty members of the Christian church there one hundred years ago had increased to 97,605 Christians, not including the thousands who had died during the century.

Prison Work.

The Chicago *Times* has a two-column account of Bro. W. D. A. Matthews of Onarga, Ill., and his work of supplying the inmates of penitentiaries with reading matter. We have known of this work for several years and have supplied an occasional bag-full of exchanges from this office, but this account has a new interest because of its unusual surroundings. Says the writer:

"According to the theory of Mr. Matthews—and those who have read the touching letters of respectful acknowledgement from convicts and of earnest thanks from prison officers all over the country cannot well doubt it—the waste or destruction of a single periodical or magazine that can be utilized to cheer and reform the hundred convicts through whose hands it could pass is almost a social crime. Newspapers he does not want, for the reason that he cannot use them to any advantage. The officers of the prisons will not allow any publications that contain reports of crimes or any criminal matter whatever to be circulated in the prisons, as from such reports the inmates frequently keep track of their old and dangerous associates. But magazines and weekly newspapers of a religious, literary, industrial, or scientific character are preferred above all other descriptions of periodical literature, and, what is more to the purpose, do the most good. People should write to Mr. Matthews at Onarga, Ill., and inform him of what they have in the shape of books, magazines or periodicals, and he will reply to them, instructing them when and how to send them to him. Some of the express companies and mostly all of the railroads cheerfully help along this noble work, and, upon application, give Mr. Matthews an order for the free transportation of these collections of books and papers; but it is always best to drop him a postal card first, informing him where and when he can call and secure them."

News of the Week.

—On Tuesday morning last at 6 o'clock President Garfield was removed from the White House upon his bed, and carefully conveyed through the streets of Washington to the special train which was brought near by a new track laid for the purpose. He was thus taken to Long Branch at high speed, arriving soon after 1 P. M. The transfer seemed to produce no serious effect, and his condition improved until on Sunday his lungs were discovered to be affected by an abscess. He has discharged three physicians, retaining Bliss, Agnew and Hamilton, and six male nurses, among them Dr. Boynton, his family physician from Ohio.

—On Saturday night the steamer Columbia, grain laden, foundered near Frankfort, Mich. Fifteen lives were lost.

—The following appeal tells its own story:

"*To the People of the United States:* A most appaling disaster has fallen upon a large portion of the counties of Huron and Sanilac, with some adjacent territory, a section of country recently covered with forest and now occupied by fifty thousand people, largely recently settled, and either poor or in very moderate circumstances. In the whole of this section there has been but very little rain during the past two months, and everything was dry when, on Monday, Sept. 5, a hurricane swept over it, carrying with it a sheet of flame, that hardly

anything could withstand. We have advices of two hundred persons burned to death, many of them by the road side or in the fields, while seeking places of safety, and it is probable that twice this number have perished. We have reports from twenty or more townships, in which scarcely a house, barn or supplies of any kind are left, and thousands of people are destitute and helpless. All of these people require immediate assistance, and most of them must depend on charity for months to come. We are doing all in our power to succor them, but the necessities of the case are so great that contributions from charitable people throughout the country will be required to keep them throughout the winter. We therefore appeal to you to send money, clothing, bedding, provisions, or any other supplies that will help maintain the sufferers, and enable them to provide shelter for themselves and begin again on their farms. Contributions may be sent to the mayor, E. C. Carlton, chairman of the relief committee appointed by the citizens of Port Huron, who have sent agents through the burnt district to ascertain the wants of the sufferers and distribute supplies."

The above is signed by Senator Conger and others. With later reports the awful calamity grows. Thirty-six townships were burned over and the loss of life is put at 500. The revenue cutter Perry has been ordered to Detroit to transport contributions to the sufferers in the burned districts in Michigan.

—The day of prayer for the President's recovery was observed Thursday in New York by the closing of all public offices, the suspension of the federal and state courts, the closing of the stock and other exchanges, and the suspension of work by most of the leading business houses. Services were held in many churches of all denominations.

—The centennial anniversary of the massacre at Groton, Conn., was celebrated Tuesday, in presence of thirty thousand persons. General Sherman and Chief Justice Waite were on the grand stand. All the incidents of the slaughter were vividly reproduced by federal soldiers and sailors and State militia. Gen. Joseph R. Hawley delivered a historical oration.

—A heavy snow storm raged throughout the Black Hills last Monday and Tuesday, prostrating all the telegraph wires. It is said that two feet fell, and there were six inches on a level at Deadwood Tuesday morning.

—A thick yellow cloud enveloped Boston Tuesday, to such a degree that many factories were compelled to close. The signal service observers gave the explanation that the sun's rays were filtered through a very light fog in the upper atmosphere. So great was the darkness in Providence that gas came into general use at noon.

—Instead of Col. Carr and his troops being massacred as reported last week, they escaped from the Apaches after hard fighting and the loss of eight men. A general rising of the Indians is expected and all available troops are being hastened thither. The acting governor of Arizona has sent a telegram to the Secretary of War, asking for five hundred stand of arms to supply citizens in exposed settlements. The superintendent of the Southern Pacific road has applied to General Willcox for train-guards between Tucson and Deming. General Willcox telegraphs that the hostiles are all north of the Gila river, and mostly on the White mountains.

—Forty-three buildings Lonaconing, Md., comprising the entire business portion, has been swept away by fire. The loss is estimated at $100,000.

—In an attempt to torpedo an oil well, near Bradford, Pa., four men were instantly killed, one fatally injured, and two seriously hurt. The report was heard for seven miles. Two men standing eight feet from the exploding glycerine were not injured.

—A giant powder packing-house, two miles from Marquette, Mich., was blown into splinters last week, and scattered over an area of twenty-four acres. Eleven men in the building were torn into fragments. The shock was plainly felt for eight miles.

—There are 150 cases of diphtheria at Hastings, Mich, and eighteen deaths occurred in three days. The schools are closed. Impure drinking water is believed to be the cause of the epidemic.

—Under the direction of the United States marshal, three white men and two Indian lads were executed on Friday at Fort Smith, each confessing his guilt.

—A railway accident near Anchorage, Ky., killed seven persons and injured many others.

—A passenger train on the Wabash road, bound for Council Bluffs, was ditched four miles west of Shenandoah. Twenty persons were injured, some of them badly, and one was so badly injured that he died before reaching home, only a few miles distant. Two of the others are in a precarious situation and their recovery is doubtful.

—The "Great Eastern" steamship, built in 1858, but never put to profitable use, is to be sold at auction Oct. 19. The world-renowned monster ship lies at Milford Haven, England.

—Bishop Spaulding, of Peoria, Ill., representing the Colonization Society of the Roman Catholics, has purchased 60,000 acres of land on the line of the Fort Smith and Little Rock railroad for colonization purposes.

—The czar of Russia met the emperor of Germany, the crown prince, and Bismarck at Dantzic Friday. Imperial yachts met off the harbor, and late in the afternoon the two emperors drove into the city amid artillery salutes and the pealing of bells. To show the warmth of their meeting it is stated that they several times kissed each other.

—The residence of the khedive of Egypt was surrounded on Friday by four thousand soldiers with thirty pieces of artillery, who demanded the dismissal of all the ministers and an increase of the army to 18,000 men. The khedive was compelled to yield, and appointed Cherif Pasha president of the council. The troops then gave cheers and withdrew. Foreign occupation is thought to be a necessity.

—A canister of gunpowder was thrown over the wall of the infantry barracks at Catlebar, Ireland, but the lighted fuse dropped out.

Our New Book.

I. O. O F. ILLUSTRATED.

PRESS COMMENTS.

Odd-fellowship is one of the oldest of the secret, professedly benevolent societies in existence. Originating in Manchester, England, in 1812, the ritual of the order has been several times changed, the latest revision having been made in the latter part of 1880, as contained in the volume before us. In addition to the ritual complete, including the signs, grips, passwords and symbols, fully illustrated, the book contains a history of the order, a critical analysis of each degree, and a mine of information regarding the tenets and practices of the order in 117 foot-note quotations from standard Odd-fellow authors—the whole being accurately and copiously indexed by topics, making the book as complete a compendium of information on its subject as could well be imagined. Its style is vigorous and earnest, though not harsh; and being on an important subject it will prove a very profitable investment.—*Brethren at Work, Mount Morris, Ogle Co., Ill., Aug. 9, 1881.*

President Blanchard here gives an historical sketch of the order of Oddfellows, which is said to have originated in Manchester, England, in 1812; and in addition to the complete ritual—including the signs, grips, passwords and symbols, fully illustrated by cuts—there is a critical analysis of each degree, while a copious index makes reference to every point easy. Over a hundred foot-note quotations from standard Oddfellow authorities show its character and teaching. Though the claim of the order is to fraternity and benevolence, its membership excludes "Chinese, Polynesians, Indians, half-breeds and mixed bloods; all afflicted with chronic diseases (such as consumption); also the deaf, dumb and blind; and all others who, on account of poverty, are unable to pay their dues, or on account of three enemies in the lodge are unable to secure a clear ballot" (p. 32). "Free white males of twenty-one years" are admissible to the order; and certain women since Jan. 1, 1852, may enter the Rebekah or Ladies' Degree. The institution claims nearly 500,000 members, and over $4,000,000 of annual revenue. Personally we have no acquaintance with the order, and an examination of this volume (the statements of which seem to be sustained by competent authority) would not be likely to incline us to a connection with so much that is worse than childish. The publisher says of this "revised" edition of the book—which first appeared in 1874—that he is encouraged by what the old work did "to hope and pray that its circulation may be still more potent, both in keeping men out of the odge and leading others, especially Christians, to see that Oddfellowship is a false religion, and therefore utterly at variance with the religion of the Bible." To those who want to read on the subject we know of nothing equal to this little volume. —*Messiah's Herald, Boston, Mass., Aug. 10, 1881.*

The Sabbath School Lesson.

Limited space divides these practical remarks from the lesson on next page.

Christ's is a self denying religion. Worldly ease, pleasure and goods, and even life must be his. All false systems consult the taste the convenience or the pleasure of the worshiper; as did Jeroboam so did the Romish church in adopting heathen festivals, as Easter and Christmas, and by indulgences and absolutions makes sinful pleasure and riot lawful. The most sacred lodge-meetings are best patrons of the brothels and the saloons.

When the human soul though sincere is turned away from Christ, it is at first deceived with the idea that it is still practicing morality and goodness, until in the end it is sunken in abominable idolatry. Jeroboam's calves were the gods that led out of Egypt, but they led also to the idolatries of Ahab. So the lodges are founded on the Bible, but their end is darkness.

Christ is the only living and true priest. False religions have their counterfeits by the thousand; and these are as apt to be like Jeraboboam's as of a better class.

The deceptive power of these systems is seen in the fact that thousands probably of the Israelites worshipped in all sincerity at Bethel and Dan; yet they wer practicing a grossly debasing idolatry.

—Bro. E D. Bailey having made an arrangement with the brethren at Tonica, started for his New England work on Thursday evening last, followed by our earnest prayers for divine guidance and and blessing on his labors.

MARKET REPORTS.

CHICAGO, Sept. 12, 1881.

GRAIN—Wheat—No. 2	1 22	1 25½
No. 3		1 20
Rejected		88
Winter		1 32½
Corn—No. 2	63	70
Rejected		61
Oats—No. 2	38½	39
Rye—No. 2		1 03
Bran per ton		18 00
Flour—Winter	6 00	7 25
Spring	4 25	6 25
Hay—Timothy	12 00	15 00
Prairie	6 50	9 50
Lard per cwt		12 10
Mess pork per brl		19 25
Butter, medium to best	18	32
Cheese	7	11½
Beans	2 00	3 00
Eggs		14½
Potatoes, per bbl	2 25	2 52
Seeds—Timothy	2 25	2 65
Clover	5 90	6 25
Flax		1 86
Broom corn	3	9
Hides—Green to dry flint	8	16
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	13	29
LIVE STOCK—Cattle extra	6 20	6 25
Good	5 90	6 15
Medium	5 25	5 75
Common	2 75	4 90
Hogs	5 00	7 15
Sheep	3 00	4 50½

New York Market.

Flour	$4 25	8 25
Wheat—Spring	1 27	1 45
Winter	1 15	1 46
Corn	62½	79½
Oats	40	53½
Lard		12 35
Mess pork		20 00
Butter	12	31
Cheese	8	13
Eggs		19
Wool	12	45

Sabbath School.

SPECIAL LESSON.

JEROBOAM'S CALF WORSHIP.—Sept. 25, 1881

SCRIPTURE.—1 Kings 12:26-33.

26. And Jeroboam said in his heart, Now shall the kingdom return to the house of David: (Ch. 11:38.)

27. If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their Lord, even unto Rehoboam, king of Judah, and they shall kill me and go again to Rehoboam king of Judah. (1 Deut. 12:5-7.)

28. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. (2 Ki. 10:29 and 17:16; Ex. 32:4-8.)

29. And he set the one in Bethel, and the other put he in Dan. (Gen. 12:8; 28:19; Hos. 4:15; 10:5; Gen. 14:14; Ju. 18:29.)

30. And this thing became a sin: for the people went to worship before the one, even unto Dan. (Ch. 13:24; 2 Kings 17:21.)

31. And he made an house of high places and made priests of the lowest of the people, which were not of the sons of Levi. (Ch. 13:32, 33; Num. 3:10; 2 Ki. 17:32; Ez. 44:7, 8; Acts 21:27-29.)

32. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like unto the feast that is in Judah; and he offered upon the altar, (so did he in Bethel) sacrificing unto the calves that he had made, and he placed in Bethel the priests of the high places which he had made. (Ch. 8:2-5; Lev. 23:33, 34; Num. 29:12; Am. 7:10-13.)

33. So he offered upon the altar which he had made in Bethel, the fifteenth day of the eighth month, even in the month which he had devised of his own heart; and ordained a feast unto the children of Israel; and he offered upon the altar and burnt incense. (Num. 15:39; Ch. 13:1.)

LESSON TEXT.—And Jeroboam drave Israel from following the Lord, and made them sin a great sin.—2 Kings 17:21.

SPECIAL READINGS.

2 Chr. 11:13-17.
Ex. 20:1-6.
Deut. 12:5-14; John 4:5-26.
Ex. 32.
2 Kings 17:20-41.
1 Kings 13.
1 Kings 14:1-20.
2 Kings 23:1-25.

NOTES.

V. 26.—If they cleave to their old religion they will go back to their old king.—Henry.

V. 27.—Jeroboam knew that he owed his elevation to God, and that, if he were faithful and obedient, his new kingdom was secured to him and to his family by the Divine promise, yet he chose rather to rely on measures of worldly policy than upon the protection of Jehovah. —Annotated Bible.

V. 28.—He pretended to consult their ease: "You have gone long enough to Jerusalem;" so some read it.—Henry.

V. 28.—The worship of the golden calves was continued uninterruptedly in the kingdom of Israel till the Assyrian captivity; and the bulk of the people readily concurred in Jeroboam's measures as suited to their conveniency and inclinations.—Scott.

He invented a political religion. Solomon's idolatry had prepared the people for Jeroboam's abomination.—Bagster.

V. 29.—To effect his political object, Jeroboam not only violated the second commandment, but proceeded to set aside the Divine institutions with respect to the place, the ministers, the times, and the manner of worship. Although that which he introduced was rather a pretended worship of Jehovah, under these symbols, than that of false gods afterwards established by the dynasty of Omri, yet its deep criminality is marked by the disgraceful appellation, the man who made Israel to sin.—An. Bible.

He does not indeed set up Moloch or Ashtoreth; but forms images, probably in some measure resembling the cherubic figures, which the sacred writer in derision characterizes as calves—made priests of any of the people—established a feast in imitation of the feast of tabernacles—and offered sacrifices on altars of his own erecting. How does one sin lead on to another! Jeroboam makes gods, and to render them popular they are made of gold. But gods require priests, priests an altar, an altar a high place, and thus does one sin or folly lead on to others. (2) How great the folly of attempting to make religion serve our own private ends! Jeroboam will be religious; but it is to serve his political views lest Israel should go to Jerusalem. (3) How ridiculous to set up any thing in the place of God! Call it what you will, it is still a calf: make it of gold, it is but "a golden calf." Lastly, how fit a type is this calf of "the mammon of unrighteousness!" the great idol which not only the heathen but the Christians worship."—Cottage Bible.

V. 30.—He chose thus to engage the people's devotion, because he knew there were many among them so in love with images, that, for the sake of the calves, they would willingly quit God's temple, where all images were forbidden. He set up two, by degrees to break people off from the belief of the unity of the godhead which would pave the way to the polytheism of the pagans.—Henry.

V. 31.—He exempted the people from paying tithes to the Levites, whom he drove out of his kingdom because they would not concur in his idolatry (2 Chr. 11:13-17), and he paid court to the other tribes by admitting them to the priesthood, of which many were ambitious (Num 16:1-4, 8-11) and in both respects he, no doubt, thought himself, and was considered by others a consummate politician. 2 Sam: 15:31; 2 Chr. 13:4-22; Job 12:13, 25; Prov. 21:30; 1 Cor. 1:20-25.—Com. Commentary.

He made priests of the lowest of the people; and good enough they were to be priests to his calves, and too good. He made priests from the extremest parts of the people, i. e., some out of every corner of the country, whom he ordered to reside among their neighbors to instruct them in his appointments and reconcile them to them. Thus they were dispersed as the Levites, but were not the sons of Levi.—Henry.

[See preceding page.]

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Topics of the Time.

From Thursday till Monday afternoon the news from the Long Branch cottage where the President is lying grew daily more sad and hopeless. Especially when chills and vomiting set in on Saturday, the desperate fight with death seemed to be against the nation's hope and the doctors' skill; and after the last and severest of these attacks on Monday morning Dr. Agnew, whom men have trusted most, acknowledged that recovery was impossible and that death must come in a few days.

LATER:—The President died suddenly at 10:35 Monday night. The nation is in mourning. Full particulars next week.

We have more faith in the intelligence of the people of the country round about Chicago, than to believe they will soon forget the imposition practiced upon them by the managers of the late so-called "Chicago Fair." It seems that racing (and racing of the most degrading character) was the staple feature, and the grounds were thrown open last Sabbath to prolong the dishonorable scene. The stock department was very fine, it is true, but was made a cover for the rest, as a demoralizing circus ring is surrounded by cages of wild animals. The constituency of this city will learn to avoid Chicago entertainments altogether if their character is not above this.

A Liverpool speculator formed a cotton corner in the English markets a while since which has grown into ruinous proportions, and has become one of the serious events of the day to the cotton interests of England. The corner clique has brought up all of the product they could lay hands on and hold it an advance of about one-third. The largest cotton spinners are caught and tens of thousands of men are already thrown out of work and the number increases daily. Is it not time such gambling at the expense of the bread of thousands of laborers, or of the living profits of thousands of farmers, should be punished as severely as ordinary theft?

The first mustering of arms since the raid of the White League took place in New Orleans last week. A strike of the wharf laborers, whose work is just now necessary in shipping cotton, put a stop to the city's immense trade in that article. The demand for more wages was followed by mob violence, until the city was put under martial law, and two brigades of militia were put under arms. The excitement was too great to last, and a settlement was reached on Wednesday whereby wages were raised and the labor societies agreed that their rules which interfered with the right of employers to control their own business should be inoperative for one year. A tithe of the expense and trouble caused by this difficulty would have provided for a ten-year's commission which should peaceably settle all questions of labor.

The forest fires of Eastern Michigan will long be remembered as one of the greatest calamities in the history of the State. Through all the Saginaw region forest fires ten years ago killed and prostrated most of the pine timber, and since then the thrifty inhabitants had cut down much of what escaped. The country was thus covered with "slashings," pine trees fallen and interlocked, among which the farms were interspersed. Uncultivated tracts were overgrown with a strong underbrush. The dead trees were dried with the sun of ten seasons and formed, with the underbrush tinder, the fuel for a hurricane of flame which swept over the counties of Huron and Sanilac and part of Tuscola, a district of some 30 miles wide until quenched by the waters of Lake Huron eighty miles away. Imagine this district dotted with farms and villages like oases in a desert, and we begin to realize how few could escape the demon of fire pursuing at the rate of fifty miles an hour. The list of dead is being slowly made up—it may never be known any more than that of the Chicago conflagration. The need of immediate help for the suffering is obvious and promises to be adequate.

Parnell and his crowd are playing a sharp but losing game. Their tactics resemble some of the knavish practices of a local politician who hopes to overcome opposition by low tricks. After the passage of the Land bill the revival of industry in Ireland became an object of solicitude to wealthy and patriotic Englishmen. They called a meeting at Dublin to this end. Parnell immediately saw that, should measures of this kind succeed after the Land bill, the Irish people would soon be in a condition of general prosperity and all hope of a revolution would be buried. Therefore he must capture the Dublin meeting, which his rabble forthwith proceeded to do by organized obstruction, which became at one point nearly a hand-to-hand fight. The Land League is again safe. The London *Times* says of the situation: "The note which the Land-leaguers uniformly breathe is a note of continued agitation. There is no sign from first to last of any intention on the part of the men who live by agitation to accept the land act as a settlement of the Irish question. Once and for all, Ireland must understand that this kingdom is and will continue to be a united kingdom. Great Britain will no more tolerate secession than the United States tolerated it in 1860."

Of the one hundred Chinese students who have been studying at the expense of their government in this country, over fifty embarked from San Francisco for China on the 6th inst. On the same vessel were, by a good providence, some twenty missionaries on their way to various parts of China. They find their opportunities for sowing the "good seed of the kingdom" already begun. That their influence upon their young Chinese companions is not likely to be lost, these is hope from the manifest regard for America shown by the foreigners, thus told by the *Pacific:* "A strange scene occurred as the steamer left the wharf. On board were over fifty of the students ordered back to China by the government. One of their number mounted the rail and proposed three cheers for Col. Bee, the vice-consul, and they all gave them with a will, in real college style; then three cheers for San Francisco. Then they sang:

'My country, 'tis of thee,
Sweet land of liberty'—

inviting us on the wharf to join, which we did. Was not this a strange scene? Chinese students sailing away with our national hymn on their lips! What new ideas do they carry from dear old New England schools to their heathen homes in the Orient? We are told that they were sorry to go; and some said, 'When older we will return again to America.'"

The Illinois liquor dealers and manufacturers, numbering over one thousand in their association, have just met in Bloomington. German and Irish nationalities largely predominate, and the richness of their dress and the great preparations for entertainment proved that they were not impoverished by their business. Liquors and dancing were a part of the proceedings. The convention took measures to organize every political district in the State for work upon the next legislature, and in order to dragoon every wholesale dealer to help on their Satanic work the names of all refusing to join them are to be published from time to time to give them a kind of Masonic punishment in their business. "District executive committees are instructed to make a vigorous fight against all such candidates for the general assembly, no matter what political party they may belong to, who cannot fully be relied upon to vote in favor of personal liberty and an equal protection of their legitimate business interests with all the others." But this association, whose sole end in life seems to be the destruction of American homes and public morals, "heartily deplores" the attack on the President, who is the representative of those homes, and was addressed by a sycophant mayor who told them he was "well persuaded that they did not seek to throw open the floodgates of intemperance or disorganize in any way the social, political, or religious institutions of the country!"

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Of pension, neither count on praise;
It grows to guerdon after-days;
Nor deal in watch-words over much:

III.

Deliver not the tasks of might
To weakness, neither hide the ray
From those, not blind, who wait for day,
Tho' sitting girt with doubtful light.

IV.

If New and Old, disastrous feud,
Must ever shock, like armed foes,
And this be true, till Time shall close,
That Principles are rain'd in blood:

V.

Not yet the wise of heart would cease
To hold his hope thro' shame and guilt,
But with his hand against the hilt,
Would pace the troubled land, like Peace.

—Tennyson.

Reciprocity.

BY REV. JOHN BOYES.

Reciprocity is a word largely used of late by the conservatives of the country for the purpose of securing a firmer hold upon the farming and working classes. They declare that free trade is destroying our industries, and terrible calamities are predicted as being nigh at hand. If a dark spot appears on the horizon of trade, it is pointed to with alarm, as containing in its bosom a storm which is to overwhelm the land with disaster. We hear much talk of the failure of free trade, and still more of coming calamities unless protective measures be introduced. We are aware that owing to the unprecedently bad seasons of the last five years much suffering has been produced. It is calculated that the agriculturalists of this country have lost during the time named not less than £150,000,000. Changes of fashion, over-production and over-speculation, have led to losses in other directions. The volume of trade, however, is now steadily progressing, and with better seasons will come times of commercial prosperity. The conservative demand is, that whatever nation places a tax upon our exports, that we place a corresponding tax upon our imports from that country; for example, if America tax our manufactures that we tax its corn, etc., on admission to our ports.

This is called reciprocity, but its true name is retaliation. It is said that a tax of one shilling per quarter on corn imported from the United States would produce an annual revenue of £3,100,000. Suppose, however, that wheat was to be taxed it would be equivalent to the lowering of the wages of the people to that amount, and so of everything else. This would be equal to the Irishman's method of lengthening his blanket by cutting off a piece from one end and sewing it to the other. We do not think it wise on the part of any nation to resort to protective measures in trade. In spite of the protective policy of foreign countries, we still export vastly more than we import. Free trade has been too great a boon to this country, has too enormously increased our wealth, and developed our resources, to permit us again to resort to protective expedients. Dr. Farr shows that the death rate of the land has fallen 3 per cent. for each two shillings decrease per bushel of corn. Statistics show that pauperism has immensely declined since the introduction of free trade. Emigration has vastly decreased, while investments in the country have largely increased.

Sir Charles Dilke and Mr. Chamberlain have so thoroughly exposed the fallacy of protective expedients, that we think in all future commercial treaties, our legislators will be careful of all reciprocity enactments.

Louth, England, Aug., 1881.

The School of Infidelity.

BY JOHN TANNER, JR.

There is much inquiry at the present time, of the reason for such profound and universal unbelief, and many very reasonable answers are made, from the pulpit, and by the religious press, and as well by the Christian in general, but my object at the present time is to establish the fact, that there exists a powerful school of scepticism and infidelity that is seldom, if ever, spoken of by the religious press, and this school exists in the institution of Freemasonry, Oddfellowship and kindred societies.

And if I may be permitted, I should like to give in your columns some reasonable proofs of the above statement, by quotations from the best authorities of these societies.

1st. I read in the preface of Arnold's History of Freemasonry, as follows:

"Among the secret fraternities which exist at this time, the Masonic order stands pre-eminent, not only because it is, in a degree, the successor of the ancient Egyptian and Grecian mysteries, and legitimately and entirely so, of the *collegia fabrorum* of the ancient Romans; but also because it is the source whence all these fraternities have proceeded. As the Masonic brotherhood is the parent of all existing societies which are based on the secret principles, the author has not thought it necessary to mention them in this work; for an exposition of the principles and philosophy of the Masonic society is in fact a philosophical analysis of all the others, which are fashioned after the same idea."

The above shows plainly that Masonry had a pagan origin and that it is the parent of all other secret societies. But on page 21 of this history, I find also the following: "They (secret societies) are a means of intellectual, moral, and social progress, and belong to the great category of Divine instrumentalities, ordained by Providence, for the advancement of the human race." This clearly shows they claim a Divine appointment.

They also profess to be religious institutions, cleansing men from sin and saving their souls. In Webb's Monitor, page 284, we read, "The meeting of a Masonic lodge is strictly a religious ceremony;" in the Manual of the Lodge, by A. G. Mackey, page 40, we read, "Masonry is a religious institution;" on page 23 of Mackey's Ritualist, we are told the candidate in the first degree of Masonry, "comes inquiringly to our door, seeking the new birth;" again on same page, "Masonry stands before the neophyte in all the glory of its form and beauty, to be fully revealed to him, however, only when the new birth has been completely accomplished." But this is not all. Mackey tells us in his Lexicon of Freemasonry, page 16, "a Mason, who by living in strict obedience to the obligations and precepts of the fraternity, is free from sin." Also in Freemasons Guide, by Daniel Sickels, page 196, we read as follows: "We now find man complete in morality and intelligence, with the stay of religion added to ensure him of the protection of the Deity and guard him against ever going astray." "These three [Blue Lodge] degrees thus form a perfect and harmonious whole, nor can it be conceived that anything can be suggested more, which the soul of man requires." On page 90, Grosh's Manual of Oddfellowship, is the following: "What regeneration by the word of truth is in religion, initiation is in Oddfellowship."

All of the above these institutions profess to do without faith in Christ or the Gospel he preached, for in Mackey's Lexicon, page 404, it is stated that "The religion of Masonry is pure theism." In Webb's Monitor, as in other Masonic works the name of Christ is left out of Scripture quotations, and the forms of prayer prescribed in these books, are all without the name, or an allusion to Jesus Christ, and this is done, we are told, to accommodate the unbelieving Jew, Mohammedan, Parsee, Buddhist, Confucian, and every one to whom the name of Christ may be offensive. (See Webb's Monitor, p. 285.) In Chase's Digest of Masonic law we read on page 206: "To require that a candidate profess a belief in the 'divine authenticity of the Bible,' or a 'state of future rewards and punishments,' is a serious innovation in the very body of Masonry:" on the next page of same work, "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was, it would not be Masonry; it would be something else."

But not only do they ignore Christ and the Bible, but they claim their counterfeit is superior to Christianity, and to be the only true religion. In 1871 John H. Sheppard said in an address before the Grand Lodge of Massachusetts, "I wanted to rise up here in the presence of the Grand Lodge, who have honored me so much in former times, and testify to them as a witness of the excellence of our institution, the excellence of Masonry, the most noble, the most valuable institution that the earth ever saw." In 1875, the the "Sister Grand Templar" of the State of R. I. made the remark, "The Temple of Honor is second to no other institution on earth, not excepting even the church," and on a resolution being presented that the Temple of Honor have no sympathy with the above statement, it was unanimously voted down. The Grand Temple of Rhode Island thereby emphatically endorsed the sentiment of the Sister Grand Templar.

But the chief corner-stone of the Masonic religion is found in Rev. Geo. Oliver's "Antiquities of Freemasonry," p. 180, when after a long argument he concludes thus: "Hence, if the government of the Jewish church, established under the immediate superintendence of God, or if the Christian church, modelled by Jesus Christ, be considered as specimens of perfection; the same must be admitted of Freemasonry; as one of its orders, professedly not Christian, is governed by a king a priest and a prophet, invested with an equal dignity; and the rest of Masonry, which inculcates the only true religion, is directed by a mode of goverment equally perfect and equally unobjectionable."

I have thus given these questions on the religious phase of secrecy as samples of volumes that might be cited, and will add in conclusion that it would be folly and madness to say or pretend to think, that such a training school can produce anything but unbelief or infidelity. The candidate is assured of a hope of eternal life, which hope rests on a false foundation, and if trusted to the end of life, must end in eternal death.

Boston.

—The lodge is never weary of self-praise for its exploit in sending an orphan child from the fever-smitten South to California a few years since. But any Atlantic steamship agency can tell of much more wonderful travels. Every year numbers of children are brought to friends here from the old countries. The writer had the pleasure of aiding two little Irish girls to reach their mother in Wheaton from a charitable house near Liverpool. The Cunard Line was as good as a cordon of lodges, and did not need their blasphemous bonds. The White Star agent told of several cases, one of a little fellow under ten who came safely and alone from

Christiana, Sweden, to Springfield, Ill. The Buffalo *Express* tells of a little fellow eight years old found on a street car in that city, unable to speak a word of English. He had a through ticket to Sioux City, Iowa, a satchel full of food, and a big coffee pot. The authorities found he was on his way to an uncle who resides at Danville, Dakota, and his parents live at Hjorning, Denmark. The little fellow has doubtless reached his destination safely and comfortably. "Where is [lodge] boasting then? It is excluded."

The Roman Catholic as the Mother of all Churches.

BY C W. HIGGINS.

This is claimed by the Romanists and they think they have the pearl of great price, simply because their church is the mother; if their claim is legal. A Romish bishop, in a letter to me, expressed a similar idea when he seemed to be troubled in mind as to which was the right course to pursue in his search for heaven.

They say of her: "*Sanctam Catholicum et apostolicum Romanam ecclesiam, omnium ecclesiarum matrem*" (creed of Pope Pius IV.), "Sacred Catholic and apostolic Roman church, the mother of all churches."

This would imply the oldest church, the church of superior judgment and authority to govern, and that there is but one church universal; and it would be a destruction of Christian liberty.

But is the church of Rome the oldest church? We find no statement in the Bible of Peter ever having been in Rome, and there are many arguments to prove that he was never there. There truly was a church established at Rome of which Paul writes. But the one who established this church, which he did by the grace of God, had persecuted a church which had been established years previous. Although Paul did persecute Christians, he was shown his error by the Saviour, and established churches in different cities, as Corinth, Galatia, Ephesus, Colosse. He then attacks the great city of Rome and establishes a church, a body of true worshipers; and after this work of Paul's is completed, the Romanists will say that their church is the oldest church, and "the mother of all churches." If the adherents of this denomination would stop their fighting against the Bible in the public schools, and read it more, they would soon see where the church of Rome stood, in reference to the time of its founding.

If there is any honor to be placed in any church, it should be placed in the church at Jerusalem, for it was at that place where the disciples met together, and where the Holy Spirit made his appearance in the shape of tongues of fire. And in this respect it may be called the mother of all churches, and not the church of Rome. The church at Antioch sent out missionaries to establish other churches before the existence of the church of Rome, but it is not called the mother church.

Hence we see the folly of calling the church of Rome the mother church, on account of its greater age, according to their supposition. The founder of the church in that city would be the strongest opposer of this false statement if he were with us.

Again, it would imply a superior judgment for their church. We may look at the condition of the Roman Catholic church of the present time, and ask if the whole Christian church should yield to its judgment as superior. The very judgment which it endeavored to exercise in reference to the Bible and the public school is sufficient to show that its judgment is inferior to any man of ordinary ability, who has the blessings of the Spirit of God.

The present Pope would have passed his judgment on many things contrary to the judgments of many papists about him; but he has been held in too much by the more strict class of this brotherhood. He, for one, has seen some extent of their inferior judgment.

The Romish church has not superior judgment simply because it does not take as a foundation the Word of God. Her haughty spirit will not permit her adherents to stoop so low as to be under the simple yoke of the Word of God. The Word is but a secondary consideration, and the church is the first, therefore she has but inferior judgment.

Again, the claim as mother of all churches would imply authority to govern all churches. There is a will to do it, but there does not seem to be a way. She would bring all churches and peoples to be under the weight of her rod, but we can be thankful to Providence we are not. We would not say this of the true church of which Christ is the head, but Christianity and Popery are an antithesis. A bishop in the United States wrote a few years ago, that if the Romish church had the power the prison doors would be thrown open for all who would not obey, as they were in times past. Thus we see in this government little that would cause a soul to cling to the Rock of Ages. But after death what will the souls cling to who have held so firmly to the precepts of the earthly pope?

Again, it would imply that there was but one church. We truly say there is but one church, but we hold that Christ is the head of that church, and not a pope of man's choosing. While there may be Christians of noble character, and who understand the Word as far as man is capable of understanding it, yet we have no right to place that man at the head of the church and yield to his word as law, and place his word on a parallel with God's word. Man is fallible, and no two men will coincide in views on every minute point. There will be a place where they will separate in judgment. Then no man can be at the head of a universal church, because his judgment is biased by sin, and it will be sure at some point to turn aside, notwithstanding the dullness of the mind to penetrate into the deep things of God.

It is foolishness for any Romanist to think of their church being the mother church, the only church, and that there is an impossibility of a church outside of her communion. How quickly would Paul tell them the opposite—a tree dead and made into a coffin. And as has been stated in this article, there would be a destruction of Christian liberty.

We may suppose, as an illustration, a man has become interested in the salvation of others and he desires to teach the Word of God, but the pope, who is at the head, says no, teach popery. He may wish to warn others of the danger of delay, but the pope says no, preach popery. And in this way the present adherents of popery would cast the Word of God into the flames, as they have often done, if the pope commanded it; and they would expect to be carried to heaven by the blessed influence of this head of the false system of religion.

If fathers desire their sons to make high marks in the world, or if nations desire to stand at the head of nations, let them stand free from this system which destroys liberty and eats the vitality which would have caused success. And parents and nations know this—Catholic as well as Protestant.

The name mother should not be placed in connection with this system which is so cunning and artful to bring all in subjection and lead them away from "their Father which is in heaven."

Omaha.

—According to the last report of the London City Mission, "a portion of the population is as irreligious as any of the tribes to be found in the remotest and most uncivilized quarters of the globe. Indeed, there are traits of propriety and virtue in social and domestic life amongst the uncivilized people which our home population might do well to imitate. It appears from some of the police reports, that in London alone there are no less than 30,000 habitual gin drinkers and 150,000 persons living in systematic debauchery and vice. Out of four and a half millions of people in London, not more than 200,000 are regular attendants at any place of worship, and not more than 60,000 regular communicants." The society employed 449 missionaries the past year, and the expenditures were $254 285. The missionaries paid 3,143,801 visits, distributed 17,569 Bibles and portions of Scripture, and 4,004,612 tracts, received 2,188 new communicants, restored to communion 364, reclaimed 2,508 drunkards, rescued 500 fallen women, induced 5,746 to attend public worship and sent 3,563 children to school. The society is undenominational.

Temperance Notes.

—Dr. Day, of Boston, who has treated over 7,000 cases of inebriety, says that eight-tenths of them are the traceable results of wine and beer drinking. A nut for Dr. Howard Crosby!

—The officers of the National Christian Temperance Union, chosen by the convention in Lafayette, are as follows: President, Gov. John P. St. John of Kansas, with one vice president from nearly every State in the Union; Treasurer, Hon. John Studebaker of Buffalo; Recording Secretary, D. B. Ross of Indianapolis, Ind.; Corresponding Secretary, Joseph T. Landrey of Lafayette, Ind.

—Mrs. Henry Skelton, the very efficient worker among the Germans, has started a German temperance paper, *Der Bahnbrecher*, in English *The Path Breaker*, which is the first temperance paper in the German language ever published in America. The paper will be published at Cincinnati.

—John Adams in a letter under date of August 28, 1811, writes to his friend, Mr. Rush: "Little Turtle petitioned me to prohibit rum to be sold to his nation for a very good reason; because he said I have lost three thousand of my Indian children in my nation in one year by it." This is said to be the first temperance petition presented in this country. It can be found in the works of John Adams, vol. 9, page 637.

—At the Lake Bluff W. C. T. U. Convention, the corresponding secretary of the Illinois Union, reported the estimated membership of the State Union at 4,500. Last year there were 225 Unions; during this year 16 have died, and 28 new ones have been organized, making 237 in all—an increase of 12. Though the showing of the year was not so favorable as in other years, the author of the report felt that it showed that the workers were beginning to see the necessity of building on solid bases—scientific and psychological as well as moral. The report deplored the inefficiency of the ladies' efforts to effect legislative home protection enactments, but left the outcome with God.

Bro. R. Faurot, Jackson, Miss., writes an interesting note as follows:

"Here in the South is a fearfully rank growth of secrecy. It shadows all the ground, and one needs some concentrated rays to enable him to walk securely and cheerfully. A little leaven is at work here, and it has already done some good—has lifted one preacher clean out of the fog, made another mad and put others thinking."

Secretism.

Dr. Davis in the Religious Telescope.

It is well known that some of us here in Dayton about five years ago formed an association opposed to secret societies. We think this association has been a source of strength to us in our fearful struggle against the lodge power. For a time, however, we did not meet as regularly as we should have done. But since the last general conference we concluded to revive our association and make it more efficient than ever before. This we did, and published in the *Telescope* of August 10th, our articles of agreement or plan of work. We wish to say to our brethren all over the church that if we would do anything which will prove effectual in this good work we must have some plan or system by which to operate against this tendency among our people to submit to the lodge power. The plan we propose does not conflict with any part of our discipline, and if properly handled will do great good in holding the church of our choice to its long standing position on this question, and at the same time keep us from drifting into that which we all dread so much; namely, organic rapture. We have said, and now say again, that we intend to work according to our published plan *in* the church and *for* the church. We have said in Article 2 that the purpose of this association is: First, to promote experimental and practical holiness; second, to insist upon it that no person shall be permitted to belong to our church while holding membership in a secret society.

Now, what objection can there be to a work of this kind. True, some will object; but they can not be those who want the thing done. If we give some of our time and money in this direction we are fairly entitled to the encouragment of our bishops, and indeed of all true friends of the church. Fathers and brethren, shall we have this encouragement? Surely you not wish to drive us to desperate measures in order to secure our rights. We know what our rights are under the constitution and laws of the church, and we ask that they be respected. We have done nothing, and do not propose the doing of anything unchurchly. Indeed, our chief object is to prevent our brethren here and there from doing that which is in the highest degree unchurchly. Some of the annual conferences openly avow a determination not to respect our restrictive rule on secrecy. Many of the local societies are doing the same thing. Four years ago an annual conference drove a bishop from the chair and a leading member of the conference took his place and violent resolutions against our law on secrecy were passed. During the session of another annual conference many of the members held an independent meeting and denounced the action of the general conference while the bishop was not in the room, but near by. These things, and such as these, have been going on for years without rebuke. And now very recently a large number of the loyal ministers of a certain conference in Ohio seemed determined to resist the rebellion by extraordinary methods. Driven to desperation, they have resolved to take things into their own hands and manage the conference in their own way. If the annual conference and local societies will persist in trampling into the dust the constitution and the laws of the church on secret societies, what can we expect but extraordinary methods of resistance? But it is time, high time, for this kind of work to stop. Let the virtue of obedience to law and order be passed all over the church. It is to teach this great lesson, and to impress it upon the minds of all who have anything to do in the management of the affairs of our own beloved Zion, that we have concluded to form associations opposed to secret societies, and so work in the church and for the church. We want peace, and shall seek it, but on the basis of obedience to law and order. We call upon our bishops and all our brethren of position and influence to do whatever can be done to place the church upon this common basis so that we may work together for the upbuilding of the cause of our common Master. But if this can not be done we will certainly fall to pieces as a denomination, and then all our church institutions must greatly suffer. To prevent this let us go to work in the spirit of our common Lord and Master. Our plan is simple and easily understood. There is nothing in it rash or violent. It does not in any way interrupt the ordinary work of the church. It simply seeks to promote holiness of heart and life among our people and keep the church from the power of Satan and the Satanized: for we regard secret societies as the arm of Satan in his struggle to bring the church under his dominion. Hence we shall do what we can to oppose secretism in whatever form it may appear, but more especially in its plottings to get possession of the church of our choice.

But the reader may wish to have a few suggestions as to the practical working of the plan we have adopted and published in the *Telescope* of August 10th:

1. I will suppose that there are six or more members of our church in any given locality. Let these come together and unite in association by appointing the usual number of officers.

2. Hold regular meetings if at all practicable. This is very important in order to the efficiency of the association.

3. In all your meetings cultivate the spirit of moderation and brotherly love among yourselves. Do not treat harshly those who may criticise this movement. Remember that our object is to save the church, not only from the Satanic workings of secretism, but also from a worldly spirit in general. Let everything be done as in the presence of God. With such a spirit as this we can well afford to be unyielding in the position we have taken.

4. Those who have the ability should give something to support this movement. We shall need at least one agent to travel here and there to help in the formation of these associations. This agent of course should be wise and prudent, but firm as a rock. He should have the confidence of the church in general and of the friends of this cause in particular. He should have an adequate support. And then we expect to invoke the power of the press in one way or another. True, the *Telescope* is open to us, as heretofore; but we must not ask too much in this direction. Here, beloved brethren, we can see how well and wisely we can use some of our money to help forward a cause so dear to all our hearts.

5. And then we may see and feel the need of a general council in order that we may act understandingly and harmoniously. We have a perfect right to hold such a council if need be. Nor are we likely to be frightened by being told that such a council will not be acceptable to our people. Our people, we may be sure, have intelligence enough to distinguish between a loyal and a disloyal council. The true friends of the church know how to love the one and hate the other. We now have "holiness conventions," and so far as I know they do no harm, but much good. We ought to hold educational conventions in order to build up and strengthen that good work. Why, then, can we not hold, if need be, a general council in behalf of anti-secrecy in our church? But we will let the movement take such shape and direction as may please the Master.

6. We expect to give our rule on secret societies a vital force in the class by insisting upon it that the constitution be respected. We expect, by God's help, to do the same thing in the quarterly and annual conferences. We shall insist upon it that the preacher in charge read the four sections of our Discipline every six months in each regular congregation, as required. (See Discipline, p. 63) We expect moreover to see to it that the pastor instruct our people upon this evil of secret societies, as required in the Discipline. (See page 81.) Oh, let us put our trust in the God of our fathers; for after all it is his work, and not ours. Let us stand by the church of our choice in all departments of its work. The cause of education and missions deserves our sympathy and money. And now that the church is passing through a fearful crisis in its struggle against the powers of darkness, under the guise of organized secrecy, let us come to its rescue in the use of our prayers, sympathy, and money more freely than ever before. It is clear that this is the will of God. Doubtless some will scoff, while others will look on with cold indifference. But no matter. Let us go to work at once in the name and in the strength of the God of our fathers. If God be for us, who can be against us? Oh, do not hesitate, but strike an honest blow for our divine Lord and Master. So I say peace and love to all who love our Lord Jesus Christ.

L. Davis.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electo ral colleges, and a direct vote for Presi dent and Vice-president of the United States.

—The reviving interest in our political effort against the lodge is seen herewith, and there is more to follow from Iowa and the Pacific coast.

"*The American Party to the Front!*

These ringing words close up a timely article in a late number of the *Cynosure*, from the pen and heart of the venerable editor-in-chief. I propose that they hereafter be made to stand in large, fair letters, in every subsequent issue of the paper, over our platform as our "Slogan" to rally us to the impending conflict.

We have played at this matter long enough. The time of earnest work is come. If there was no imperative call for such a party, those of us who called it into being committed a blunder; and what is a blunder of such magnitude but a crime? If, however, there was in the condition of things a necessity for such a party, and we were the men to form it, then it follows that we are the men to make it effective in the affairs of the nation; and i

order to this something more is necessary than has yet been essayed or felt; and

First, There is need, on the part of Anti-masons, of a more thorough conviction of the absolute necessity and efficient working of such a party and through it the success of the principles enunciated in its platform.

Second, A feeling amounting to conviction, that a government administered on such principles, would better and more truly serve the best interests of the whole people; and a sense of individual responsibility, in bringing dhe party into power.

Third, A thorough conviction that the existence and constantly increasing power of secret oath-bound organizations, as well as the constant encroachments of the liquor traffic, are a standing menace to the liberties of the nation, and the happiness of its individual members.

Fourth, A settled conviction growing out of the nature of things that from neither of the great national parties, now existing can we expect any relief; but rather a tightening of the chains, which are now so galling.

Fifth, That if we would effect any thing for God and humanity, through this party, a thorough and speedy National and State organization is a matter of prime necessity, calling for prompt and intelligent action. That as ours is avowedly a party of principles, we should so act in our organization, and in our nominations for office as to satisfy ourselves and all about us of the purity of our principle, and the honesty of our aims, and the means made use of to reach them. That our nominees for office be of men from our own ranks, and who shall consent to lead and to serve us, honestly and fearlessly accepting our *whole* platform.

Sixth, That any attempt to win men of influence to our party, by the bait of candidacy for office, who are not already conscientious workers with us, is as reprehensible as it is hazardous to final and righteous success; and that any seeming advantage gained by any—the least—sacrifice of principle will put us in a false position before the world, and put a weapon in the hands of our enemies with which they will be enabled to hazard, if not prevent the victories we seek to gain.

Seventh, That now, while the two great national parties are literally sloughing off into fragments, and there exists a wide-spread conviction that they have become too corrupt to reform themselves, is the time for "The American Party" to spread *its* banners to the breeze, and enter upon a manly and Christian effort to wrest the reins of government from the hands of the rings and cliques which now in so great measure hold them, and by whom the government is administered for the benefit of the few, while trampling on the interests of the many.

We invite our friends throughout the country to come out from the parties referred to, and unite with the only party now existing, free from damaging complications with the rum traffic, secret societies, and other evils, which threaten the stability of our civil and religious institutions.

"The American Party" is the only one where the true Prohibitionist can legitimately work. The "Prohibition Party" so-called, is a party of one reform. "The American Party" has a broader outlook; and antagonizes the evils affecting the body politic, in the concrete—giving quarter to none. To this party, then, let every true reformer—especially every Christian, who would make his Christian citizenship a power for good in the land—an honor to God, and a benefit to the race—come; and here find full scope for his energies, and grand ends for manly aims. J. L. Barlow.

Politics in Cedar Co., Iowa.

Dear Cynosure:—Permit me to say to the friends that Cedar county Republicans put in nomination a county ticket, including a representative. The Republican Anti-masons can congratulate themselves with the result, although it is not all that they would wish. The candidate for representative is a prohibitionist and Anti-mason. The nominees for auditor and sheriff, both present incumbents, are at least non-secretists. The nominee and present incumbent of superintendent of public schools is a woman, and although sound in body and has proved herself sound in mind by the satisfactory manner in which she has filled the office for four years, yet she can never be made a Mason, simply because she is a woman! "In the first degree is taught morality; in the second, science; in the third, religion:" and these three degrees constitute all of blue lodge Masonry; yet Masonry would deprive woman of ever knowing anything about either, had she no other source from which to obtain instruction. Masonry would set woman aside, debase and degrade her as all heathendom has and still does. Oh! let the churches that foster and cherish such an abominable institution blush for shame. It is Christianity alone that elevates woman; all else degrades her. Think of this, ye women who have a good word for the lodge, as we find here and there such.

I see I have greatly diverged from the object of this article; excuse me. The nominee for treasurer is a Mason. I think it would be unwise for the Anti-masons of Cedar county to put in nomination a ticket under these circumstances. We have a State ticket; we can exhibit our strength in the county on the State ticket just as well as on a county ticket, and thus keep the subject before the people. We would not elect any one if we had a county ticket, and with one exception we can support the present Republican ticket and do no violence to our principles, and thus show that we do not wish a new party for party's sake, and that we will not raise an issue only when we are compelled to do so from principle.

I hope that every anti-secretist in Iowa will vote the anti-State ticket. Especially let no reader of the *Cynosure* vote otherwise. There are some who might vote with us, but will not find out that there is such a ticket, because we are in the main shut out from the columns of the secular press. I do not wish to be understood as saying that other counties should do likewise; but if any think best to do so let them put in nomination a full "anti" ticket, and I give it as my opinion in regard to Cedar that it would be best not to do so, and for the reasons given. If there are those who think otherwise, let them so state, and then go to work to that end, in which case I would suggest that at least three of the present nominees be placed on the ticket—Wolf, Eliott and Frink. In any case let us be true to our principles and convictions of duty *now*. "The harvest truly is great, but the laborers are few." I could but feel deeply when at the Lisbon camp-meeting and seeing such a large number of young men, and, believing that a large majority of them are ignorant of this giant evil that exists everywhere, "having horns as a lamb" in its professions of benevolence and brotherly love, thus deceiving multitudes. I took a position outside the tents during the delivery of a German discourse and commenced giving tracts to the young men. One man, a Mason, said, "I know you, you are a preacher away down here going about at this kind of work and the church is supporting you." He continued that I had been in Lisbon last spring with a Masonic badge on, and that I had better be careful about what I was doing, repeating frequently, "I know you; I know where you live." I insisted on his telling me who I was and where I lived, but he would not, and I think because he could not till some one told him, when he spoke my name, to which I answered. He said, "I know what I think of *you*." I answered, "You can think just what you please, but I would advise you to be a little careful what you say, as a man has a right to think what he please, but has not the right to say all he thinks about men." I told him further, "I am an American citizen, and a citizen of Iowa, and am right on the record, and am doing nothing but what the Constitution, both State and national allow, and I ask no odds of Masons or Masonry." Subsequently I waked up the beast again. This time he said I ought to be hung; to which I replied, "If you think so, go at it; I am not going to run away." Yet there might have been some trouble in getting the halter on in broad daylight. But, thank God, they did not try it. God is to be thanked for our well-being, as every good gift comes from him. I gave out tracts and had to do considerable talking in the mean time. One man was very anxious to know if I were a Mason. Another said if the Masons of Lisbon had undertaken to kill Rathbun they would have done it. All this needs no comment nor explanation to Anti-masons, nor have I written these items for their enlightenment as to the malignant nature of this two-horned beast, for most of them are well aware of his true character; but doubtless the *Cynosure* is read by many who are not well informed on this subject, and it is, if possible, to reach some of that class that I have written. Oh! how I feel that we are shut out from reaching the masses, because we are shut out of the public press. But let us not be weary in well doing, knowing that in due season we shall reap if we faint not.

John Dorcas.

Correspondence.

To Michigan Reformers.

We must have a State Convention this fall. Where and when shall it be be held? Michigan must wake up.

Dr. L. I. Wicker of Holyl, Oakland Co., wants the State meeting there. I agree with him. I hope that Bro. Ross and other State officers will correspond with Bro. Wicker. The meeting ought to be appointed soon. We want Ronayne at the meeting. I think we can have him work the degrees at several other places when he comes. I will stand by him and go with him all I can.

I have taken the open field and intend to continue in it. I am in meetings every night and three or four times on Sunday. I preach on the street often. If God opens my way I intend to travel here and in there in the State doing all I can to awaken an interest in the things that concern us for eternity.

My address is Pontiac, Mich.

A. H. Springstein.

A New Law.

New Bedford, Mass.

Editor Cynosure:—Your judicious remarks concerning the Cramer girl and the Malley boys, prompts the remark that licentiousness will not be checked while adultery is condoned and adulterers lionized. Let the commerce of the sexes be considered the act of marriage, and sufficient proof of (dishonorable) marriage relation existing, and the penalties enforced accordingly, and thousands of girls will be freed from the guile of seducers; and seducers themselves feel the necessity of avoiding the snares of licentiousness. Such a law would be true in spirit, equitable in application, moral in effect, and do injustice to no one. Let us have the law.

N. Summerbell.

A Truly Masonic Device.

Warren's Corners, N. Y.

Years ago there was a day-school teacher here whom we will call Blank, who seemed much interested in the welfare of the Sunday-school. He most lovingly presented the school a banner containing a precious motto, which was appreciated by all. Masonry and its symbols was not then so well understood, even by reformers here, as now. This gave B. a degree of popularity among the young people especially. In a debating society he occasionally introduced for discussion the benefits of glorious Freemasonry, of course taking in the debate the affirmative side. He nearly succeeded in beguiling many young men into connection therewith.

But anxious parents arrested the wicked design of this false friend by warily introducing Morgan's expose, which was carefully read by the young men in order. This being the exact locality through which Morgan was taken, and of the old Mollineux tavern, and the same shed under which the carriage was run containing him, and of Warren's tavern, where the conveyance halted a few moments, the book was exceedingly interesting and brought home with much force the statements made by their parents. It was a time of great excitement here the next morning after poor Morgan, gagged and bound, had been hurried along to his doom. By whom? By loving teacher Blank's murderous brotherhood; and many Christians (?) sworn companions!

Well, the aforesaid was a Royal Arch Masonic symbol, and there it hangs, dingy and dirty, in the old church, cherished as a memento by some who do not, nor will they recognize it in any way as Masonic. That treacherous teacher, long gone to his reward, materially failed in his main design, thank God, though his influence in a sense remains. There the dingy Royal Arch symbol hangs only to work dissatisfaction and division; and so long as (now, under all the circumstances) it is continued, so long we do not doubt there will here remain a dividing wedge and spiritual declension. After two years anxious toil among this respectable and kind people I am perfectly satisfied that said symbol is a Masonic eye and influence (though unperceived by by some) on our society, binding it with the bands of death.

In conclusion, allow me to say, whether the "friend" was criminal, or purely secular, Satan was interested. It is bad enough when one places before another an evil, professedly good, and the influence of his own erratic life as a persuasion which may win the innocent and unwary youth; but when in addition thereto a special effort is made, language can scarcely be too denunciatory of such a course and character. Of just such characters were the "whited sepulchres" of which Jesus said, "Ye are of your father the devil and his works ye will do."

W. Post.

Our Mail.

James Donaldson, Greenboro, Vt., sends us this incident:

"I once gave a young man a copy of "Morgan's Revelations in Masonry." He had shown it to his mother. This woman declared that she had been greatly troubled in her dreams ever since her husband became a Mason. On reading the book given her son, she said to her husband, 'No person need tell me that book is not true. God has shown me the whole in my dreams at night. I know it all now.' Her husband became very anxious about his soul, gave up attending the lodge, and moved away from all his associates. There the family are enjoying peace in their new home."

Bro. I. W. Margrave, Hiawatha, Kas., sends for "Revised Oddfellowship," and add:

"I recently had a discussion with one of the members [of the Oddfellow lodge], in which stated in the most positive manner that a man was not required to keep any secret before he knew just what that secret was; also that Christ's name was not left out of the ritual in their religious ceremonies. He got very angry, talked very loud, and was very personal in his remarks. I told him that if he would show me his ritual, and if I found it as he stated, that a man could not join them without a positive avowal of faith in Jesus Christ as a Saviour, and that all secrets were told the candidate before he took any obligation to secrecy, I would publicly acknowledge that I had been misled in the matter, and would hereafter say no more against the order. He agreed to my proposition, and agreed to let me see the documents. But I have not seen them yet, nor do I expect to, for I know he has no such proof at hand, or he would have hastened to produce it.

"Our churches are complaining of spiritual darkness. It is not strange. They cannot serve God and mammon. God will not divide his honor and glory with a heathenish idolatry.

"Can we not get some one to come and lecture in our State and work the degrees this fall or winter? I have been hoping that our State society would do something in this direction."

Bro. Margrave will be able to answer the above pretty completely on examination of "Revised Oddfellowship." After an unusually thorough acquaintance with the new ritual in connection with the preparation of this new book, we are unable to recall the occurrence, throughout the whole ritual, of any name of Christ or any term logically referring to him. In the initiatory prayer, indeed, the word "Saviour" occurs; but it is "God our Saviour," and in such connection as makes it highly probable, if not certain, that even this possible reference to Christ was inserted by Grand Lodge authority only as an opiate to the consciences of Christian men in the lodge. Indeed, the ritual and the notes, though teaching immortality, have not a word of any need of salvation from sin. An outwardly moral life and an assurance that because God lives men will live happily forever, irrespective of salvation or true moral character, is all that seems thought necessary by Oddfellowship. It says, as on p. 204, that "each degree has illustrated morals that will, if observed by you, give ultimate rest"! That is Oddfellow salvation, and as to what the effect of such doctrine must be on the souls of men, here or hereafter, we leave the reader to judge and investigate.

Mr. J. Hindman, Olathe, Kansas, writes a strirring note with an order for books, as follows:

"I will not be content as long as there is a place of secret rendezvous in our county. I am sanguine enough to believe that with one efficient man in every county there is power enough in your press alone, to wipe this most dangerous of of all conspiracies from the face of our country."

Subscribe for the *Cynosure*.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you —John 15:7.

Thursday, Sept. 22.—The salvation of the righteous is of the Lord; he is their strength in time of trouble.—Ps. 37: 39.

Friday, Sept. 23.—Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.—Ps. 50: 15.

Saturday, Sept. 24.—To him that ordereth his conversation aright, will I show the salvation of God.—Ps. 50: 23.

Sabbath, Sept. 25.—Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity.—Ps. 37: 1.

Monday, Sept. 26.—Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed.—Ps. 37: 3.

Tuesday, Sept. 27.—Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. 4: 17.

Wednesday, Sept. 28.—Delight thyself in the Lord and he shall give thee the desires of thy heart. —Ps 37: 4.

Obituary.

Peter Rich was a member of the Society of Friends, sometimes called Quakers. He was a firm believer in the doctrines and principles held by that society. He was not what we call a preacher, but a worker. He seldom spoke in public, but he was always well supplied with books and tracts to hand out to the people.

Some ten or fifteen years of the latter part of his life was almost entirely given up to this work. Working in the great field of reform was his delight. He was a great peace man and kept tracts against war, intemperance, and Masonry. These, he said, were great national evils, tobacco being an individual evil.

But of the many evils of the day, the one of the greatest magnitude, in his view, was the institution of Masonry. Masonry, he said, was heathenish. He believed it to be an institution of the devil, to deceive the people, to lead them away from the religion of Christ into a false religion, a religion where all might be saved without a Saviour, this he said was an insult to the Saviour. It was mocking him. He was bold in saying that a man could not be a Christian and a Freemason at the same time no more than he could serve two masters. They called him radical, said he was fanatical; and if they called him a fool he would not be offended. He was not ashamed of the cross. It was his meat and drink to do his Master's will. When I last saw him he appeared to be wonderfully impressed with the belief that some great scourge or judgment was hanging over us. As a nation we were corrupt and the church needed reform. He was disgusted with the action of Western Yearly Meeting of Friends, in shaping their discipline so as to allow a Mason to retain his right in the society. "This," said he, "looks too much like compromising our principles with the devil and giving him a place in the church, and helping to transact the business of the church." As a worker in the Anti-masonic reform he was really a soldier, and when his time came to die there was no getting ready to be done. He was ready. He said of choice he would rather die than live. With him to die was the beginning of life. And now that he is gone upon whom will the mantle fall?

Preston Allen.

West Newton, Ind.

Vick's Magazine for September is a rich number, with appropriate articles and illustrations suitable for the season. Of these most will care to read what is said of the Virginia creeper and "A Life-time with Roses." James Vick, publisher, Rochester, N. Y.

The National Christian Association.

221 W. Madison St., Chicago.

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Vice-President—A. D. Freeman, Downer's Grove, Ill.

Rec. Sec'y—John D. Nutting, Chicago.

Cor. Sec'y and Gen. Agent—J. P. Stoddard.

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President of the National Convention—A. M. Milligan, Pittsburgh.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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WHEATON COLLEGE.

ADDRESS TO ALL WHO ARE INTERESTED IN INSTITUTIONS WHICH MAINTAIN CHRISTIAN REFORMS.

DEAR FRIENDS:—It is now some years since the name and needs of our College were urged upon your thoughts, your prayers and your Christian benevolence. You will remember that at that time we were laboring under the heavy burden of a debt of some twenty thousand dollars which was contracted in the erection of our commodious and beautiful building. The first subscription toward the payment of that debt was taken in the latter part of June, 1878, and the payment of each subscription was conditioned upon the raising of the whole debt by the first of the following September. On the date last named the subscription amounted to more than twenty thousand dollars, and in the following May the last note held against Wheaton College was paid. Since that time the institution has not given its note for a dollar to any human being, we have paid for all our supplies, and are to-day absolutely free from pecuniary obligations.

Where is Boasting Then?

It is excluded, not by the law of works, but by the law of faith. This work was not accomplished by man's labor, but by God's power. The most enthusiastic friends of the College had said: "Well, it can't do any hurt to try;" and the men of sound judgment said: "Making the time so short will spoil it all." I mention these things simply to recall to your minds the wonderful work that God did for us at that time, that your faith and prayers may be stimulated for the present need. We can see that in a time when the business prosperity of the country was far less than it is at present, the sum of *twenty-two thousand two hundred and forty dollars* was given by the friends of our College and its distinctive principles within a little more than twelve weeks. This sum was not given in answer to long urging and entreaty, but freely and gladly, by men and women who knew what they were doing and were glad to do as they did. I do not believe that one of them all repents the gift, or is poorer because it was made. Men do not grow poor by giving to the cause of Christ. Scattering increases and withholding oftentimes beggars not alone the soul, but the purse as well Some of those who did this work are fallen asleep, but most of them continue until this time.

What is our Present Condition?

We have an earnest and devoted Faculty, every one of them a capable and efficient instructor, intelligently and devotedly attached to these principles of religious reform on which the future prosperity, nay, the very existence of our institutions depend. They are in favor of all that benefits and opposed to all that injures men. They stand "For Christ and his kingdom" against Satan and his host. I mention this fact first because it is of the first importance. Stone walls, lands, libraries, apparatus and endowments are poor dead things until they are vitalized by the mind of man, and the student who associates for a number of years with men of good ability, who are willing to contend for that which is right and just, against power and popular clamor, derives from that association educational advantages which can be secured in no other way. Spurgeon is the Pastor's College; Dr. Nott was Union; Finney was Oberlin; and it is neither false nor boastful to say that the men who are instructing in OUR COLLEGE have sat at the feet of the same Master and are teaching the same lessons as they. To pay the salaries of these instructors this year we shall need about one thousand dollars in addition to what we may rationally expect from present funds.

Second, we have buildings which when put in horough repair are adequate to the instruction of two hundred and fifty or three hundred pupils. The walls require painting; in the winter our elevated situation makes double windows essential to comfort; some furniture which is out-worn should be replaced; and our library needs new books. Paying all expenses as we go, the current income of the College has not permitted us to keep these matters in so good order as they should be, and it seems now that the sum of about one thousand dollars is needed in order to make the building what it should be, comfortable and pleasant to those who gather in it for purposes of instruction.

Third, we have an endowment amounting to a little more than thirty thousand dollars, securely invested and paying about six per cent. interest

What is Proposed?

It is now proposed to raise an endowment fund of *one hundred thousand dollars*. Subscriptions to this fund are to be taken on condition that the entire sum is pledged by the first day of July, 1882, and that subscribers may then pay in cash or interest-bearing notes, as they prefer. Persons who have real or personal property which they wish to give can make their contributions in this way, and the College can turn the property into money, or rent it, as shall be most profitable. If this work should, by the blessing and favor of Almighty God, succeed, the change in our condition would be this: We should have an addition of *one hundred thousand dollars* to the *thirty thousand* which we already have as a permanent fund. The interest on this sum loaned at from three to five per cent. would amount to from three to five thousand dollars per year. This sum, with the income which the College already has, would enable us to pay our instructors their moderate salaries promptly, to keep the building in good repair, and to add to the library, cabinet, and apparatus such books, specimens, and instruments as are needed from time to time. This work with our present resources we cannot do, and it seems as if the time had come to ask for this additional sum, that these necessary things may be accomplished. The present Faculty teach through the year, take the income from endowments and tuitions to pay for coal, janitor service and other necessary incidental expenses, and then divide what remains among themselves. In this way we contract no debts, but we do not have sufficient means to pay the officers, and many things which are needed must not be purchased. If the effort which we are now making shall succeed we will be in a position to carry on our work efficiently and without embarrassment.

Can the Money be Raised?

Of course this sum of money can be raised if God shall move the hearts of his children in this direction. There are single individuals who could pay the whole sum if they chose to do so, and many who could give five thousand, one thousand, five hundred or one hundred dollars It is not, however, natural for men to give to sustain religious, educational and benevolent enterpises. It is natural for men to keep what they have, to secure as much more as possible and to relax their hold on their property only when death has chilled their fingers so that they are compelled to let go. When men are intelligently and systematically generous it is a triumph of grace over human nature. Men who are so, "are partakers of the divine nature, having escaped the corruption that is in the world through lust." There are not a multitude of such men and women, but there are some, and their number, I believe, is increasing. God is showing his people that it is better to put the money he has given them into churches and schools where it may be doing work for humanity after they are dead, than to heap up fortunes to be squandered in riotous living. Every observing reader must have noticed that instances are multiplying in which Christian men to whom God has given power to get wealth devote a portion of it, *while they are yet alive*, to the various causes which commend themselves to their judgment. Let us now for a little time look at some of the

Facts which Should Commend Wheaton College

to the thoughtful liberality of those to whose notice this page may come.

And, first, educational enterpises have a valid claim on the care, prayer and money of Christians. That the soul be without knowledge is not good. God's people go into captivity because they lack knowledge. The old theory, that if a man was a disciple of Jesus he had a right to be a fool about everything else, is no longer held by any considerable minority of the civilized world. Education is, we may say, universally admitted to be the most important interest of mankind, always excepting the matter of personal religion.

In the second place, *Christian education* as distinguished from mere secular training is a necessity. There are cases without number in which children of pious parents have been sent to large and powerful institutions where the prevailing influences are not Christian, where the instructors are men of many excellencies but who lack the one thing needful. The natural result follows; these young people drink in the spirit of those who instruct them; their faith in God's word is broken, and at last, cultivated in mind but starved in heart, they go out into the world as apostles of doubt and unbelief, rather than as champions of that faith once delivered to the saints. If we desire Christian scholars we must have Christian schools, and if we have Christian schools, Christians must found and sustain them.

Another consideration appeals with especial force to the readers of the *Cynosure*, which is, that there is a marked difference even among Christian churches. There is a professed Christianity in the world at the present time that plays cards and billiards, drinks wine, goes to the theater, joins the Masonic lodge and does other things of like character. There is another professed Christianity that secretly disapproves of these things, but at the same time says little or nothing about them. It prays and sings and reads the Bible. It supports home and foreign missions, is kind and agreeable, but does not testify of the world that its deeds are evil. There is still a third sort of professed Christianity which does as the second, with this addition, that it *does* testify against evils and warns men to avoid them as well as to flee from the wrath to come. It would naturally be supposed that those of the second class would sympathize with, aid and assist the third. The third *say* what the second *believe*, while the first *do* what both the others consider inconsistent with the law of God and the interests of humanity. But on most practical questions the division is: the world, plus the worldly churches, plus the churches that secretly disapprove of worldliness, against the churches that openly condemn it—a host against a handful. Hence it is that most churches at the present time are active partakers in the great idolatries of the age, or silent respecting their deadly influence; while those who openly condemn them are lone Elijahs in a country of bold idolaters and timid prophets hidden in the caves.

WHEATON COLLEGE belongs to the third division. This is not said in a vain-glorious, self-righteous, or boastful temper. We do not profess to be better than our fellows who can see their way clear to smoke, chew, dance, play cards, attend theatres, or bow down before the heathen gods of Masonic and other lodges. All that we

Continued on 14th page.

The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 22, 1881.

HOLINESS.—Our article on this deeply important topic had, we are informed by Bro. Dempsey, the misfortune to dissatisfy some friends, himself among the number. Of the two books noticed, I intended to endorse or condemn neither. Both are written by ministers of Christ, known and trusted, and both sincerely desire the entire sanctification of Christians, and both will well repay perusal. This is as far as I was at that time prepared to speak of them.

I have since as I have been able, looked into the "Lessons in Holiness," by Rev. Thos. K. Doty, of the *Christian Harvester*, and like it better the farther I read. In my article, I designed to guard against some dangers which beset every sincere attempt to advance true vital spiritual godliness as a living, practical experience; and, particularly, to put seekers of holiness on their guard against the instruction which allows Mr. Inskip and some of his disciples to regard themselves as sanctified by the Holy Ghost, while they give no word of warning against the lodge which excludes the Holy Ghost, and of which they have been members, and whose unutterable abominations, for some reason or reasons, they fail to point out. The sanctification which makes no issue against Masonry is not of Christ, whose examples condemns its secrecy and false worships.

In the same spirit I find the author of the "Lessons," on page 120, insisting on a careful use of reason in religious experience: "If God does not reason he is yet reasonable; and if man does not reason he will often be unreasonable, and act the fool." And a little on he says, "We must also steer clear of the quicksands of fanaticism," etc., and my strictures were designed in the same spirit of his above. A good lawyer is always arguing against his client. I may recur to the book again.

FUSION WITH PROHIBITION.

I have asked Gen. Neal Dow to allow us to place his name at the head of the American party ticket in the next national canvass. Though he does not object to our platform, which we sent him, he says that every energy of his mind and body is and must be devoted to his special life-work, the cause of temperance. We hoped perhaps Gen. Dow would venture to endorse our reform by a letter and risk the displeasure of the secret temperance orders, which he must regard, as do many of the temperance ladies at Lake Bluff and elsewhere have declared them, inimical to the temperance reform. Mrs. Plumb declared explicitly that these semi-Masonic "orders" were working ill to the temperance cause.

If Gen. Dow or Gov. St. John would allow us to use their names on our tickets we would not ask them to turn aside from their temperance work, which is ours as well as theirs. But we can neither ignore or practice false worship for the promise of success. Christ himself refused to do so, though offered the control of the world of mankind, which, alas! Satan had at that time in his power, as he has too extensively to-day.

But the prohibitionists will find, by a short experience, that less and less reliance can be placed on Good Templar's lodges, which exclude from their meetings the best temperance workers, who have not their secret and senseless shibboleths. They will all the time be seeking secret advantages of their open brethren, and putting the life of their "order" above the temperance principle, as popery treats Christianity and Christ.

WHY GOOD MEN ARE NOT ANTI-MASONS.

Dr. Leonard Bacon says that "Masonry is one universal, dreary nonsense." A prominent gentleman and Christian near the *Cynosure* office writes that he considers the lodge "a foolish and useless organization where its friends waste time and money."

Taking these statements as true; what is the duty of men set to guard and enlighten their churches, when Quint leads the National Congregational Council, and Currier teaches theology at Oberlin, both being Masons, and other ministers and men by thousands are following into lodges where their time, talents and money are "wasted" on "dreary nonsense?"

Of course it is, on their own showing, their duty to call a halt: "to set a great assembly against them," as Nehemiah met prevalent evils in his day.

But these gentlemen know that there is another than the nonsense side of the lodge. They know it is a voluntary organization which punishes violations of its by-laws with death by mangling, if literally, and by drowning when otherwise enforced; that it is idolatry practiced in a Christian country: these and much more they know. Why then do they not invite their Christian lodge brethren who are silent under these terrific charges, made by hundreds of seceders like C. G. Finney, to a public conference? Why, when Finney, who knew, charges the lodge with a clear infraction of every precept of the decalogue, why do these able, learned, Christian gentlemen, (for they are all three) cover the abominations of the lodge with a charge of frivolity and "nonsense"?

We answer:

1st. Because the overthrow of the lodge seems to them impracticable. In speaking concerning Joshua Leavitt, after his death, Dr. Bacon gave as the reason why he stood aloof from and opposed abolitionism, the apparent hopelessness of a handful of Abolitionists achieving the overthrow of slavery.

But if these gentlemen would take wise, firm, Christian measures to bring the discussion on the churches it would at once lose its hopeless outlook. Let some dozen of such men meet at Oberlin, where they rose in national council, uncovered, and stood with reverence when Finney entered the house; let them there ask Quint from his Council and Currier from his Theological Seminary to tell the church and country whether the horrible things said of the lodge in Finney's books are truths or lies?

This would speedily settle the whole matter. The Grand Lodge of Rhode Island, when sent for by their Legislature, gave up their oaths and abandoned the lodge. So would Anderson and Nourse of the State Association of Illinois. So would the more prominent Masons named above.

There was an excuse in case of the Abolitionists, many of whom, madded by persecution, became heretics. But the Anti-masons of today are orthodox men and brethren. No such excuse exists now for standing aloof while our churches are being riddled by spurious "brotherhoods" and our young men by thousands on thousands are sworn and swindled into lodges.

UNITED BRETHREN "LIBERALS."

The United Brethren nullifiers' organ for September comes to us with an addition to its title. This makes four names assumed by this moral and spiritual changeling: *Tribune*, *Observer*, *Itinerant*, and now *Itinerant and Revivalist.* It is well printed and indicates ability. Its style, however, is vulgar, and its spirit, like its position, unchristian. This is a specimen of its style: "Well, we said it . . . and we mean to stick by it too, whether the *Highway* likes it or not." Its position is that of a shameless adventurer, veering where there are no principles, and, of course, shifting as its names.

It classifies the members of the late General Conference under "three elements." "One would make all the itinerants from the bishops down enforce" the anti-secrecy law. Another regarded it as the most harmless thing possible, a law which "*nobody enforced.*" "A third were not radicals or liberals;" yet "they acted with the liberals . . . to lay on the table every question intended to prop up the secrecy law," etc., "as the great hobby, not to say god of this church."

Now in the light of the above look at the position of over twenty professed preachers of the Gospel whose names endorse this sheet.

1st. They are members of a church which excluded secret orders for about a century from its beginning, during which its funds and character have been acquired, but into which the lodges have lately snaked their way, as brothels into towns, in silence and darkness.

2d. They belong to a party calling themselves, like the Ingersollites, liberals, yet meaner and less honest than common atheists, do not show their colors, and support the lodge, but say they are opposed to it, and yet rejoice that the law against it is by "nobody enforced," and brand such men as Dr. Davis, who is head of their theological seminary, a calm, dignified gentleman, scholar and Christian, as "fanatics," because they support a fundamental law of what they falsely call their church. Those men know too that the law *is enforced* in many conferences as well and truly as other laws. Now when these "liberals" stand up and preach, "all liars shall have their part in the lake that burneth with fire and brimstone," will not their hearers know that they are condemning themselves to "lie down in everlasting burnings?"

Again, 3d. These preachers (liberals) cling to and claim that they will soon have a majority and control the church; and they mean to seize and use the funds given by Anti-masonic men and women to support a church controled by Freemasons, when they know that if the sainted dead fathers should arise, from Otterbein, Behm, Newcomer and Gueting down, they would drive these men out of the church with a scourge of small cords as Christ did a similar set from the temple! "Were they ashamed when they had committed abomination? Nay, they were not at all ashamed; neither could they blush," (Jer. 6:15) is as true of these brooders of idolatry as of idolaters themselves!

If there is a preacher whose name is on the *Itinerant* not wholly lost to all remembrance of his early piety, we pray that he may escape from his evil surroundings, "as the bird from the snare of the fowler."

—Read the appeal from Prof. Blanchard. It is nearly as good as one of his sermons.

—From the *Telescope* we reprint the very able statement from Prof. Davis of the measures taken to turn the hearts of the United Brethren of this generation to the fathers, in imitation of their singleness of heart for the kingdom of Christ. May God bless the effort.

—Pastor Seguin of the French Reformed Catholic church in New York, will have a hearing before our readers next week.

—Bro. Elward Mathews of Spring Arbor, Mich., was one of the sufferers by the terrible forest fires in eastern Michigan. He had a house nearly ready for occupancy in Huron county, where he was expecting to make a home, but every thing

was swept clean. Bro. Mathews must have help. We will forward any sums that may be sent us for him.

—Bro. Thomas Lowe has been employed to labor in Wisconsin for the coming year. The friends in that State are well acquainted with him through the few weeks of special work last winter, and have selected no untried man. Bro. Lowe has a homestead claim in Portage county upon which he hopes to build a home without delay.

—Bro. Glassford of southwestern Missouri writes a cheering word, that a Methodist minister of that section renounced Freemasonry before hundreds of people at the public services of a camp-meeting lately held near Carthage. The name of this brother for whom the Lord has wrought so great a deliverance is not given, but we are assured that he is an educated and pious man of much influence in that part of the State.

—Bro. E. Mathews writes from Michigan of a similar addition to the ranks of Christian witnesses. Rev. J. R. Cadwell, a member of Lansing Royal Arch chapter, made Bro. Mathews acquaintance a few days ago and was persuaded by him of the truth, and confessed Christ, renouncing the sin of lodgery in a camp-meeting. He also spake at Spring Arbor on the evening of the 11th. Bro. M. assures us that he is willing to go anywhere warning men of this pit of destruction from whence he is escaped, and that he is full of faith and of the Holy Ghost. May God bless this work of saving men from the clutch of the devil!

—The committee appointed by the Iowa State Association to prosecute the perpetrators of the Kellerton outrage will report progress next week. We are withholding at their request a rich and racy document just put out by the Masons about Kellerton, though loth to to keep it from our readers. A lawyer of Leon, Iowa, has volunteered a statement in the *Voice of Masonry* to the effect that Elder Rathbun got into a difficulty with a saloon-keeper and got a thrashing, "and that was all there was of it." The *Voice* and its "me too" Platt, the *Inter Ocean*, should telegraph the Ringgold county Hiramites to be a little less conspicuous if this is the case. We shall see how much there was of it.

—The College church Sabbath school of Wheaton, Ill., voted to send $8 to Bro. E. Mathews of Spring Arbor, Mich., who was one of the sufferers in the late forest fires.

—Bro. Phillips, treasurer of the National Christian Association, received last week for Southern work from Mrs. E. A. Dayon, $5; from a friend in Wisconsin, $10; from Rev. John Harper, $2. For Elder Rathbun, from Rev. J. S. Rice, $1; and for S. D. Greene from same, $1.

Reform News.

Connecticut State Convention.

The Connecticut Christian Association is hereby called to meet in Mission Hall Bank Building, Willimantic, on Tuesday, Oct. 18th, at 7 o'clock P. M., and continue through Wednesday and Thursday. Rev. J. P. Stoddard, General Agent of the National Christian Association, and Prof. E. D. Bailey, New England Agent of said Association, are expected to be present; who, with Elder Barlow of Willimantic, and others will, with God's blessing, be able to instruct and profitably entertain all who will give them a hearing.

Dear brethren and sisters of Connecticut, can you not so arrange your affairs as to attend this meeting and make it a profitable season for yourselves and accomplish something for the cause of truth by arousing the people to a sense of the murderous, as well as idolatrous, spirit existing in the systems of secrecy as manifested in the taking off of Capt. Wm. Morgan and others years ago, the Czar of Russia recently, and many attempts at the lives of Revs. Rathbun and Baird, as well as mobs instigated in Boston and other places where the people have met to discuss the principles and laws of the various secret orders as enunciated by their standard authors and Grand Lodge decisions.

Come one and all, and give a little time for the right. The friends of the cause in Willimantic will do what they can to entertain without expense those who come.

J. A. Conant, *Prest.*
D. J. Ellsworth, *Sec'y.*
Willimantic, Conn., Sept. 9, 1881.

Wisconsin State Convention.

Brethren Stoddard, Hinman and Blanchard returned early from Baraboo with good tidings. Bro. Hinman hastily noted the following report for this week's paper:

The Wisconsin State meeting has just closed, and was one of the most pleasant and harmonious that I have attended. The attendance was less than it would have been but for a Wesleyan camp meeting in the vicinity and the hurry of work among the farmers. As lecturers we had Rev. J. P. Stoddard and Prof. C. A. Blanchard. As degree workers we had Thos. Lowe and S. E. Starry. The first evening we had an address of welcome from Dr. Charles Cowles, one of the oldest citizens of Baraboo, followed by a twenty minutes' address by Bro. Stoddard. Next morning we were greeted by Prof. C. A. Blanchard, who spoke in the afternoon and evening in his accustomed eloquent manner. The first degree was worked on Wednesday evening and the Master's degree on Thursday evening, in an impressive manner, by Bro. Starry. The expenses of the convention were promptly met and a surplus left in the hands of the treasurer. Bro. Thos. Lowe was made State Lecturer and over $100 paid for his support and pledges were made for the State work. The work in the South was endorsed and something raised for its prosecution.

From New England.

BRO. BAILEY'S FIRST VIEW A HOPEFUL ONE.

Willimantic, Ct.

I am here, in New England. Not without some misgivings and a few serious thoughts the home chords were cut and I sped away to the ancestral home of a generation past. I like New England. Her pastures are green, her hills high, her people good-looking and her hospitality large. New England knows a good deal about history and never tires of telling of it. Here is where the first blood of the Revolution was shed; yonder was the first battle; in another place the boys built snow images and the British annoyed them; over there stood the British war fleet, and so one moves about, living over again those stirring historical events, which rocked into existence the struggle for independence.

Through the kindness of Bro. Tanner I had the pleasure of making the acquaintance of some of the energetic reformers of Boston, and with them discussing the needs of the work and planning future labor. The great machinery of the churches is all in place, but much of it is rusty and its movements are heavy and unproductive. The "precious perfume of faith" has escaped from the empty vases, and the glory of Zion trails in the dust. If the Lord has caused any of us to know the reason of the dearth of the churches, we shall verily be guilty if we keep silence.

Declining an invitation to preach in the vicinity of Boston next Sabbath, like the witches of Salem I fled to Connecticut. We had a delightful prayer-meeting here last evening. Surely the Lord will hear earnest prayer and send speedy deliverance to his people. The lodge has fastened its iron grip on the churches and nothing but the power of God can set them free. My address will be at this place for the present. E. D. Bailey.

Wayside Notes.

The Iowa State convention has closed and I am now in Illinois on my way towards Chicago. Near me as a providentially-provided traveling companion is Mr. J. P. Clark, the leading dry-goods merchant of Mansfield, O., returning from an extended tour through the mining regions of the West. This incidental meeting is a happy surprise and recalls the generosity which our cause has received at his hand, and the hospitality of his home, for which I am personally indebted. There seems to be a kind Providence which has brought us together at different and distant points, at times when and where least anticipated, but which I shall ever cherish with grateful memory. Once after speaking in Rahway, N. J., this brother came forward and, after a hearty hand-shake, said, "I was in New York, and hearing of your meeting run out to attend your lecture." It greatly encouraged the few earnest brethren there and added strength to the cause. If our friends when from home on business, or otherwise, would make it a point to look up and encourage such meetings, they might render greater service than they know. This is one among many incidents in this trip that conspire to make it among the most pleasing and satisfactory of any for a long time.

Another incident occurred at Cedar Rapids. I had heard of a colored man at that place who is a prodigy in his specialty of remembering everything relating to the movements of railway trains, and thinking it a favorable opportunity, I went in search of him and soon found him with his checks, busy among the trunks. He responded very cheerfully and intelligently to my inquiries and showed a degree of culture even beyond what I had anticipated. He showed no hesitation in acknowledging Christ as his Saviour, and gave me a brief history of the church in Cedar Rapids to which he belonged.

After several questions I asked, "Have you any secret lodges in this place?" He replied, "Yes, we have Mason, Oddfellows and a number of others."

I said, "Have you been so unfortunate as to get caught in any of these traps?" He replied, "No, sir, I don't think much of them. They say they are very nice and teach good morals, but I ask them how it comes that their members leave their own wives and take other men's wives, and why they do so many mean, wicked things, if they have such good teaching in the lodge, and they don't say any thing more."

The train was late and we had quite an extended interview. He told me his name was J. Bradshower; that he owned a farm, etc., that his pastor, R. H. Knight, was very much against all secret societies; that they had a membership of 108 and not a secret society member among them. I introduced him to Bro. and sister Ferguson. He told us that he was present when Bro. Rathbun worked the degrees at the Rapids and Bro. F. gave him some of his experiences as a Mason. I made him a present of a seven degree "Freemasonry Illustrated," which he received with thanks, promised to read with care, and use with diligence. He said if I would let him know when I was coming that way he would arrange for me to preach and lecture to their people.

We felt a little annoyed by being compelled to wait, but I am of the opinion that it was all in the ordering of Providence.

J. P. Stoddard.

Home Circle.

The Royal Way of the Cross.

We may spread our couch with roses,
And sleep through the summer day,
But the soul that in sloth reposes
Is not in the narrow way.
If we follow the chart that is given,
We need not be at a loss;
For the royal way to heaven
Is the royal way of the Cross.

To one who is fond of splendor,
The cross is a heavy load;
And the foot that is soft and tender
Complains of the thorny road.
But the chains of the soul must be riven,
And gold must be as dross;
For the royal way to heaven
Is the royal way of the Cross.

We say we will walk to-morrow
The path we refuse to-day;
And still, with our lukewarm sorrow,
We shrink from the narrow way.
What needed the chosen eleven
How the fortunes of life might toss,
As they followed their Master to heaven,
By the royal way of the Cross.

How Church and World Look Together.

John B. Gough, in his late book called "Sunlight and Shadow," gives us an intimation of that to which many of our churches are drifting in their exceeding liberality of doctrine and practice. He says:

Jesus Christ said to his disciples, "I have chosen you out of the world." We seem to be ignoring that; and I ask, "What amusement or pursuit is there followed by the unbeliever that is not followed or defended by some Christian? Cards, dancing, theatres, operas, wine and liquor drinking, gambling, all these are patronized and defended by some who are members of Christ's body—the church. I have witnessed the solemn service of admitting new members into the church, and heard those received assent to the doctrines and covenant, in which act they promised to follow the Lord Christ. And I have sometimes imagined them at the theatre, at the card-table, or in the ball-room, notwithstanding their solemn vows in this impressive service, and the idea seemed so inconsistent as to become revolting. Perhaps we are becoming more liberal and less scriptural, but I own it would be a strange thing to hear from among the pulpit notices one read like the following:

"There will be a prayer-meeting next Wednesday evening at half-past seven, to last an hour, after which there will be a social dance in the church parlors.

"The Whist Club will meet at Bro. White's. Wine, spirits and cigars will be furnished. Only whist, euchre, and seven-up will be permitted, for we must draw a line somewhere.

"On Saturday afternoon the Dramatic Society of the Sunday School will rehearse previous to giving a public exhibition. The play will be the 'School for Scandal,' revised by the superintendent.

"We propose omitting our usual Thursday lecture, as the opera company from New York will give a grand performance, and the members of our choir are engaged for the chorus at the theatre on that evening.

"Our usual monthly lottery for the Sabbath-school library will be drawn at 8 o'clock on Tuesday evening. All are invited to attend.

"A fair will be held on the 15th inst. in our church parlors, to raise funds for a new billiard-table in the gymnasium of the church. There will be several attractions; raffling for some very elegant articles; also the grab bag, particularly for the children. We hope to see a large attendance. We will now resume our service by singing—

"Far from my thoughts, vain world, begone."

How Young Men get in Prison.

W. D. A. Matthews, the philanthropist who is engaged in collecting and distributing books, magazines and other reading matter among the State prisons gives this as the opinion of officers why so many boys and young men are found within them:

"Major McClaughry, the warden of Joliet prison, than whom I do not know a more judicious or humane officer in all the country, and I am familiar with a good many, once said to me: 'Matthews, if you ever get a chance to preach to parents, tell them for God's sake to keep their boys out of the street at night and teach them to work while they are young.' And the major was right, and I find his opinion verified in every State prison I go into. The parents are largely responsible for what their boys become. I know hundreds of bright and intelligent young men, now convicts in the penitentiaries, many of them the sons of well bred and well to do people, who have landed in the penitentiary directly because of the complications which dissolute companionship has led to. If the parents of these boys had first insisted on obedience, and as they grew up had won their confidence, made home attractive to them and kept them off the streets, they would not be enduring a living death in the cell of a convict. A great many of the younger convicts are the sons of wealthy men, who were brought up in idleness and extravagance, with every whim gratified until the inevitable crash or temptation came, and they couldn't stand the test. Then when the old man's money was gone, and the young man's character was gone, what had those city-bred lads to do? What indulgence and extravagance commenced, liquor, vice and crime finished."

To enter the Christ-life—not the church-life, but the Christ-life—is to lay down the natural and lower life, as Christ laid it down. It is to consecrate one's self—every reasoning power, every element of genius, every force of disposition, everything that belongs to the power of human nature—to make one's self the bread of others, the supply of others, and to live for beneficense.

The Early Religion.

We have found in the most ancient records of the Aryan language proof that the indications of religious thought are higher, simpler and purer as we go back in time, until at last, in the very oldest compositions of human speech which have come down to us, we find the Divine Being spoken of in the sublime language which forms the opening of the Lord's Prayer. The date in absolute chronology of the oldest Vedic literature does not seem to be known. Professor Max Muller, however, considers that it may possibly take us back some 5,000 years. Professor Monier Williams seems to refer the most ancient Vedic hymns to a period not much more remote than 1 500 years B. C. But whatever that date may be, or the corresponding date of any other very ancient literature, such as the Chinese, or that of the oldest Egyptian papyri, when we go beyond these dates we enter upon a period when we are absolutely without any historical evidence whatever, not only as to the history of religion, but as to the history and condition of mankind. We do not know even approximately the time during which he has existed. We do not know the place or the surroundings of his birth. We do not know the steps by which his knowledge "grew from more to more." All we can see with certainty is that the earliest inventions of mankind are the most wonderful that the race has ever made. The first beginnings of human speech must have had their origin in powers of the highest order. The first use of fire and the discovery of the method by which it can be kindled; the domestication of wild animals; and, above all, the processes by which the various cereals were first developed out of some wild grasses—these are all discoveries with which in ingenuity and in importance no subsequent discoveries may compare. They are all unknown to history—all lost in the light of an effulgent dawn.—*The Duke of Argyll.*

If I am between two moral evils, I will not have either. "There is small choice in rotten apples." I am to reject both. A man is not to lie, to save from the necessity to steal; nor to break the Sabbath, lest he should not be able to pay his debts. Never choose to do wrong. —*John Hall.*

Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.—*Solomon.*

You cannot cultivate a man's acquaintance by continually harrowing his feelings.

Childrens' Corner.

A Real Story as told Charley by his Grandma.

Well, dear, it was a long time ago that my mother's father moved with his family and his brothers and their families from Pennsylvania to Central New York. They settled on the shores of Owasco Lake, not far from where a beautiful city called Auburn now stands. But then it was only a big swamp where the city is to-day, and a big forest stretched everywhere about them where wild animals had long held undisturbed possession. So these strong, hardy men had to go bravely to work cutting down huge trees, hauling and burning stumps, clearing off stones, building log houses, and a little later on a log church, thus showing themselves determined to found homes and civilize the wilderness.

In one of these log houses lived little Margaret, or Peggy as they called her, Charley's great grandmother. She was one of a family of eight, four brothers and four sisters. Peggy was as straight as a dart, as fair as a lily, as gentle as a dove, and always ready to work and help. But O, how dear little Peggy would have wondered to see the toys that Charley is so careless of! Why, she knew nothing of such wonderful things. Her only playthings were hollow gourds from the vine that climbed near the house, or some rude images whittled by her brothers; and her greatest treasure was a small oblong box made of thin wood, with a quaint picture painted on the lid. As for books, she had just two that were her very own! What does Charley say to that, with his score of royal primers with beautiful pictures in colors, and his "chatterboxes?" Yes, just two, Peggy had! One of them was "Dr. Watts' Hymns for Children"—I must show the little yellow-paged book to my boy some day—and the other was a chunky little primer, leather back and paper covers. The alphabet was illustrated by very poor wood-cuts, and explanatory couplets beginning with "In Adam's fall we sinned all." After these came hymns, and "the shorter catechism." Think of that in the *first* primer! But Peggy, child that she was, learned her catechism by heart, so well indeed that old Domine Brokaw, with his long queue and iron-rimmed specs and awful air of dignity, could not trip her in it; and that is more than can be said of children brought up among books at the present day, for I imagine their ministers could puzzle them very easily in a catechetical examination—supposing of course the minister is up in the catechism himself.

Charley moves restlessly. "Don't talk catechism any more, grandma, tell about the bear."

"Very well, dear," says grandma.

In those days Peggy's father had no clover meadows, no fenced-in pastures for his cows. They were turned out in the woods, and on the neck of the leader was hung a little iron bell, whose tinkle-tinkle told where they were when at night-fall some of the children came to drive them home. One afternoon Peggy's mother said to her: "Child, the boys and father won't be in from the corn lot till supper time. Tiny is spinning, and the other girls have gone to Uncle John's. You must go and fetch the cows in." Peggy put aside the long woolen stocking on which she was knitting. She was always a very obedient child, doing without questioning whatever she was bid. She did not think of saying: "O mother, why must I go? I've been quilling all the morning. I hung all the clothes out on the bushes. I weeded the beds of parsley, caraway and thyme. I've trotted around all day." O no, she didn't say this, because she was a little girl who always tried to do her best without seeking credit for it. So she tied on her sun-bonnet and was ready to start when four years old Davy, a chubby, fair-haired baby boy, ran and took hold of her linsey woolsey dress. "Let me go and drive the cows too, Peddy, I'll help. Please, Peddy?" Peggy kissed the rosy cheeks. "May Davy go, mother?" "Yes, if you've a mind to be bothered with him," answered the busy mother, scarcely looking after them as they started off.

Old Bull, the brindle mastiff, lying outside the door, pricked up his ears and seemed uncertain whether to follow the children or not. He yawned, rose partly up, then lay down with a grunt. He had concluded they could get the cows without him; he was not as young and agile as when he came from Pennsylvania.

What fun eight-year-old Peggy and little Davy had as they followed the cow path into the deep woods. They heard the drum-like sound of the partridge, saw the squirrels run angrily chattering up and down the trees; birds were calling noisily, a large snake glided across their path and was hid in the underbrush, and from the low marsh came a thrilling sound of insects and toads. Near by was the tinkle tinkle of water, the merry voice of a little brook that sang songs to the trees and scolded the big stones, which had impudently crowded its way, skirmished with the weeds and grasses, moistened with its crystal drops the dainty mosses with their fairy-like, scarlet cups. The children waded in it, floated twigs on it, then rushed out and fairly lost themselves in thickets of sweet fern that closed over their heads. They picked flowers, blue, red and gold; they watched the slow transit of a snail; they wondered at the delicate spider's webs airily spun on balancing grasses.

By and by they came out in a small opening, and were silent,—listening to hear the tinkle of the cow-bell. Peggy's eyes roamed about, anxious to discover the cows, when—suddenly she shivered and grew cold as she saw a great shaggy bear just a few feet away on the other side of the open. Peggy knew enough of bears to judge that this was an old and uncommonly large one. There he stood, ignorant of their nearness, his muzzle close to the ground, still as if carved in ebony. An awful, helpless sense of danger filled Peggy's whole being. She knew she and Davy were alone, over a mile from home—near a wild animal whose attention might at any moment be drawn to them; in which case, if it were hungry or savage, it could snuff out both their young lives in a twinkling, just as easy as Peggy's mother snuffed out the guttering candles at night. And oh, how awful to have to die such a cruel death! And oh, if Davy should see him! Poor Davy, who had an unreasoning terror of bears, and hardly dare lay his small fair hand on their shaggy pelts, often brought home by his father and brothers. He knew by heart how two cross bears had eaten the forty-two wicked children who mocked Elisha, the man of God. In fact his vague terror of bears sometimes made him more circumspect in his conduct than he would have been otherwise. Now if by chance he should turn his blue pretty eyes on this savage creature how horror stricken they would be! How he would scream and scream, and their fate in all probability be sealed.

But although they were away from all human help, there was One with them in the loneliness of the woods who had given to them the glorious gift of life; One who had always held them in the hollow of his hand; one who had preserved Daniel in the den of lions, and whose power was infinite. To this One, the great God of all, Peggy had from babyhood been taught to pray. She loved to go to him with all her wants and sins, pleading no goodness of her own, but the merits of Jesus Christ. And now in her peril her soul clung to him. He alone could help. Tightly clasping Davy's hand and standing between him and the animal she lifted her voiceless prayer: "O Father God, please keep us from harm by thy power. Please do not let Davy see the bear, and scream. Do not let the bear see us. Take us safely home for Jesus Christ's sake. Amen!" Then joining works with faith Peggy caught Davy in her arms and sped noiselessly as she could back along the cow path, while, strange to say, Davy was mute and docile. Peggy never once looked back, although to her excited nerves the sound of breaking twigs seemed the tread of the bear in hot pursuit; the touch of the breeze the waft of his hot breath on her shoulders. She struggled on a long way before she put Davy down; then, too tired to carry him another step, set him on his feet and guided him on as speedily as possible. But oh! what a thrill of delight was hers when they emerged from the woods on the cleared ground—saw home, father and brothers. Peggy's father looked at her wonderingly as she came near.

"Why, Peggy, where are the cows? What's the matter? Why have you run poor Davy off his legs?"

"O father, I forgot the cows!" cried Peggy, giving vent to her feelings in a flood of tears. "and I was too tired to carry Davy all the way! There was a bear in the open and I had to come back."

"A bear, Peggy! Gracious, it couldn't be that savage varmint John's folks were telling of yesterday. Here, boys, bring the guns! Tell mother to keep our supper hot. Why, Davy, what's the matter, child, you're safe enough now." But now that Peggy said they had actually been running away from a bear, poor tired Davy's feelings overpowered him and he cried bitterly, refusing for a while all comfort.

It was late when Peggy's father and brothers came back. They brought the cows safely home, and said they had found the tracks of a large bear, which in all probability was the very one Uncle John's folks had described as such an ugly customer, but they had been unable to come up with it.

Grandma paused here, and Charley said excitedly, "O grandma, suppose the bear had caught and eat little Peggy!" "I am afraid, then, I wouldn't be here telling you this story." "Tell it to me over again, grandma," he coaxed, "and tell how 'fraid Davy was!"—*Christian Intelligencer.*

Reading that President Garfield wanted squirrel broth, but could not get a squirrel from which to make it, two little girls in Pennsylvania sent him a pet squirrel by express. The little animal arrived in good shape, housed in a small box, apparently unconscious of the honorable fate in store for it.

Home and Farm.

HARVESTING POTATOES. — Early potatoes will be ripe this month, and had better be dug than left in the ground; but if to be stored for winter use they should be handled somewhat carefully and cooled off well before they are piled in large heaps or bins. Bruised potatoes carried into the cellar and dumped into large heaps, or put into tight barrels in the middle of the day while they are hot will be very apt to spoil in the pile. They are so long in cooling that the heat takes hold hold of the bruised spots and begins to decompose the tubers, and soon the farmer will find a smoking pile of rotten potatoes; but handle them carefully and bin them when cool and they will keep till this time next year. After digging let the ground be plowed or worked up with the disc harrow, and after manuring put to some good use. There will be from sixty to ninety days more of growing weather which we cannot afford to lose.—*N. E. Farmer.*

Hogs that run in the orchard picking up the windfalls and occasionally good apples never have the hog cholera, which is another proof of the value of a fruit diet.

It seems to be a characteristic failing of most coachmen to lay the lash upon a horse that exhibits fear at an object in the street or beside the road. Mr. Bergh, president of the Society for the Prevention of Cruelty to Animals, says in the organ of that society what every reasoning being ought to know, and that is to never whip your horse for becoming frightened at any object by the roadside, for if he sees a stump, a log, or a heap of tan-bark in the road, and while he is eyeing it carefully and about to pass it you strike him with the whip, it is the log, or stump, or the tan-bark that is hurting him in his way of reasoning, and the next time he will be more frightened. Give him time to smell all of these articles and use the bridle to assist you in bringing him carefully to these objects of fear.

According to a writer in *Nature*, the small migratory birds that are unable to perform the flight of 350 miles across the Mediterranean sea are carried over on the backs of cranes. In the autumn many flocks of cranes may be seen coming from the north with the first cold blast from that quarter, flying low and uttering a peculiar cry, as if of alarm, as they circle over the cultivated plains. Little birds of every species may then be seen flying up to them, while the twittering songs of those already comfortably settled upon their backs may be distinctly heard. But for this kind provision of nature numerous varieties of small birds would become extinct in northern countries, as the cold winters would kill them.

A writer in Purdy's *Fruit Recorder* tells how to have apples every year: "Many years ago a neighbor near me tried an experiment on his trees with complete success. His trees as usual bore more apples during the even year than he could make use of, and in the odd year not enough; so with a long pole he went to work and gave his trees a rough beating on the south side, when the apples were about the size of hazel or hickory nuts, knocking off all the apples on that side he could see, and breaking the little twigs as well. The result was that his trees for many years bore full crops annually on alternate sides. As I frequently saw the trees before and afterwards I am satisfied that it was a success in his case. Probably this operation would succeed best if performed in the even year, or when the trees have too heavy a crop. Breaking off so many of the little twigs will no doubt have a tendency to cause the trees to produce fruit buds for the following season."

—One of the features of the Atlantic Cotton Exposition will be the manufacture of a suit of clothes from raw cotton in twenty-four hours. The cotton will be picked, ginned, spun, dyed, woven, and made into a suit of clothes inside of one day.

—Get subscribers for the *Cynosure.*

The Morgan Monument.

The remark about the bronze monuments referred to by Elder Barlow below were made on the authority of Bro. Stoddard, who has also been making private investigation. We have no doubt of the ability of the committee to settle this question when they shall get together.

Bronze, Granite, Marble.

Willimantic, Conn., Sept. 9, '81.

Dear Ed.—I noticed with regret, an expression in an article on "The Morgan Monument" on the first page of last week's *Cynosure*. With regret, because it may lead to action which may bring sorrow in more ways than one. The words I refer to are these: "It is said that white nronze will soon break out at the corners." The writer of the article does not speak from his own knowledge; and yet the statement is so made as to give it his practical endorsement, which, if he had seen, as I have, these very corners and the manner in which they are welded, in the manufactory at Bridgeport, Conn., I know he would be slow to do, or at least, I think so.

"It is said." Who says so? Men who have granite or marble to sell! Has anybody ever said so, who has bought these bronze monuments? Has anybody said so who has ever seen these corners break open? Until these queations can be truthfully answered in the affirmative, I shall be firm in the conviction that these monuments, when left to themselves, and the ordinary action of the elements, will as soon crack apart down, or across their sides, as break open at the corners.

If the majority of the contributors should demand granite, their views should of course be heeded, but those of the committee to whom this matter was referred, and who have given it attention, are in favor of the white bronze, as being more beautiful, more enduring, (being, as all chemists declare, practically indestructible by the elements) and much cheaper than granite, i. e., a much better monument in bronze, in size and appearance, can be had for the same money.

If our purpose is to gain a little temporary notoriety by erecting a monument, then perhaps granite will do; but if our design is to erect a permanent protest against the usurping cruelty and despotism of the lodge, as well as to the memory of one of its most noted victims, then let us take the white bronze, which will outlast a dozen granite and with which we can get so much better monument, with the same amount of money, aside from the tricks of the trade.

The above is inspired by my own convictions, and without the knowledge of the manufacturers, with whom I have never, in any way, come in contact.

J. L. Barlow.

RECEIPTS FOR WEEK ENDING SEPT. 17.

Rev. J. S. Turnbull, W. Grossman, A Friend in Michigan, $1.00 each.

D. H. C. Salisbury, Adelia J. Salisbury, Maria Salisbury, Nellie Salisbury, 25c. each.

C. P. Paget, 50c.

Total, $4.50. Grand total, $665.71.

Religious Intelligence.

The Churches against Lodgery

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. Also the "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches of that State.

Congregational churches: 1st of Oberin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

Rev. A. F. Dempsey.—This respected brother, who has been pastor of the Wesleyan church in Wheaton, Ill., during the past year, leaves his present charge for one in the State of Indiana. He bears with him the respect and good will of all who have been favored with his acquaintance. Beside his pastoral work in which he has been diligent and successful, he has been secretary of the local ministerial association, whose meetings have been largely indebted to his diligence and assiduity, and he has made weekly reports of the same for the local press. He has also successfully prosecuted an agency to extinguish a debt on his church and for putting the building in repair. He will be followed to his new field of labor by the prayers and good wishes of the members of his own and the other Wheaton churches.

—Rev. D. B. Douglass, long one of the leading Wesleyan ministers of Western New York, fell asleep in Jesus on the 2nd inst. He has been for several years a helpless invalid from paralysis. In his last moments his mind seemed to rally, and he left a parting remembrance of his trust in God that must be precious to surviving friends.

—Revivals in the Wesleyan churches are reported from Jamestown, N. C., where some twenty have been made alive in Christ, and from Ferry and Tindal, Mich., where the converts number over fifty, and twenty-three and eighteen united with the respective churches.

—Rev. Mr. Sherrard, and not Bro. Gault, is pastor of the Blanchard, Iowa, United Presbyterian church, whose new building was lately dedicated.

—A new United Brethren church was lately dedicated at Freeport, Mich., by ex-Bishop Wright. Another at Lowell, same State, was dedicated by Rev. H. T. Barnaby.

—The revised New Testament is now regularly used in the pulpits of twenty leading Presbyterian churches in New York.

—The Presbyterian churches in Europe and America have raised a fund of $45,000 for the support of Waldensian pastors in Italy.

—Senator Hoar is announced to give an address on "Christian Education at the South" at the next meeting of the American Missionary Association, which is to be held in Worcester, Nov. 1-3.

—A great Protestant awakening is reported in several Spanish villages near Villafranca. In one place the entire community, numbering about one hundred families, is Protestant, and in another the Romish church has been specially painted and decorated to attract the people, but the only attendants are one old man, two old women, and five boys. The government school was closed for lack of pupils, while the one under the auspices of the Free church of Scotland had sixty-five pupils. Over thirty men attend the night school, and some children travel a league daily in order to be present.

—A town near Bonny, Africa, in the neighborhood of the delta of the Niger, is called by the inhabitants the "Land of Israel," because there is not a single idol in it. In another town, forty miles distant, and never visited by a missionary, the people are reported to have built a house for Christian worship, which will accommodate five hundred persons. It is filled every Sunday, a school boy from one of the church missionary society stations reading the service.

—The Northern Indiana Eldership of the Churches of God, opposed to secret societies, will meet in annual session at Beaver Dam, Kosciusko county, Indiana, on Saturday evening, Oct. 1st. Bro. I. W. Lowman, the clerk of the body adds: "An invitation is extended to all who wish to come. We hope to see a goodly number of the brethren and sisters at this meeting. We expect to see some of our friends from Michigan, Kansas and Missouri. Persons coming by railroad, will come to Silver Lake, on the Cincinnati, Wabash and Michigan rail road, on Saturday, Oct. 1st, where they will be met and conveyed to the place of Eldership."

—George Muller's report for 1881 shows that during the year ending May 26, 1881, he received for his orphanages in Bristol, England, and several missionary objects the sum of $164,500. None of that sum was laid apart for a fund to meet emergencies. It was all spent except about $15,000. The work done during the year included the support and education of 2,252 orphans at the orphanage in Bristol; the support or assistance of seventy-eight day-schools, fifty-six Sunday-schools, and six adult schools, most of which were in England and the rest in various parts of the world; the sale or the gratuitous distribution of 91,072 Bibles, Testaments and Scripture-portions; the assistance of 151 preachers of the Gospel at home and in foreign countries, and the sale or gratuitous distribution of 3,018,754 tracts and books.

Lodgery in the New Durham Quarterly Meeting.

The trial of Prof. S. C. Kimball before this conference of New Hampshire Free Baptist ministers will be remembered.

The following correspondence will explain itself:

Dover, N. H., June 1, 1881.

Rev. S. C. Kimball, *New Market, N. H.*:—The matter relating to the report of the committee in your case at last quarterly meeting was finally referred to the ministers' conference for any further action. The ministers' conference (Thursday morning, May 26) voted unanimously that, in order to make it satisfactory to the brethren, Bro. S. C. Kimball be required to state in the *Christian Cynosure* and *Christian Witness*, over his own signature, the following, viz: Whereas, my communication in the *Christian Cynosure* of Feb. 5, 1880, is construed as doubting the honesty and Christian integrity of the brethren of the New Durham quarterly meeting in relation to their action in refusing to license Bro. L. D. Bryant, I will here state that I have no reason to doubt the honesty and Christian integrity of the brethren of that body.

In behalf of the New Durham

quarterly meeting ministers' conference. E. W. RICKER, *Clerk.*

RESPONSE.

June 10, 1881.

To the Ministers' Conference of the New Durham Quarterly Meeting:

—Your action of May 26 has been communicated to me by the clerk. If you will take the trouble to consult the March (1881) number of the *Christian Witness* you will find the following sentences in an apology offered by me to your body convened in Rochester, Jan. 12, 1881: "You will perceive that I have not assailed the Christian religion nor the Free Baptist denomination, nor yet the New Durham quarterly meeting." "I accuse not the quarterly meeting as a body, nor any individual member of it, but only asserted that it seemed to me Masonry biased the decision in Bro. Bryant's case." A full copy of the apology was furnished the *Christian Cynosure*, and the more important part published in that paper. The apology was also published in the *Christian Witness.* You will perceive that the apology fully covers the ground of your vote so far as relates to the case of Bro. Bryant, and is all civilized men, not to say Christian gentlemen, could justly ask of me.

Saying that it seemed to me that Masonry biased the action of the quarterly meeting in Bro. Bryant's case does not assail necessarily the "honesty and Christian integrity of that body." For example: a butcher cannot sit as juror in a capital case, not because he may not be an honest Christian man, but because his trade of killing dumb beasts hardens his heart and biases him to unduly favor the shedding of blood. So the highest judicial authority has decided that a Freemason cannot sit as juror on a case where plaintiff or defendant is a Freemason of the same degree, not because the court denies the "honesty and Christian integrity" of the candidate for juror, but because the Masonic obligation is such as to bias a Freemason in favor of a brother of the same degree accused of crime.

If you request me to give a letter for publication indorsing the "honesty and Christian integrity of the brethren" of the New Durham quarterly meeting I should prefer to give a separate letter to each individual, yet as the members change every session it would be a somewhat laborious task. I would suggest that the clerks of the churches are the proper persons to attend to such matters. If you refer to the members of the quarterly meeting that acted on Bro. Bryant's case in Dover, I can only say that a large number of them are utter strangers to me, and of course I cannot judge as to their Christian character.

Yours in the defence of the Gospel and in opposition to Masonry.

S. C. KIMBALL.

IMPORTANT TO TRAVELERS.

SPECIAL INDUCEMENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

News of the Week.

—President Garfield's condition during last week was at first very hopeful, encouraging the physicians to promise a return of the former convalescent state. Toward the close, however, it appeared that no gain was made. The presence of blood poisoning could not be denied. The doctors deny the presence of an abcess in the lungs, but there is surely a serious difficulty in them. On Saturday he had a chill with the severe effects following and at 7 o'clock Sunday evening another followed. On Monday morning his almost hopeless condition was manifest to all, and the surgeons announced to the Cabinet that if the chill could not be controlled death must soon follow.

—Two organ factories at Washington N. J., one of them that of the well known Daniel Beatty, were destroyed by fire on Sunday. Their value was $200,000 and 400 men are thrown out of work.

—The stock fair in this city was well attended last week, but on account of wet weather it was continued into this week. The horse-racing, which has been a great part of the programme, proves that the management was not of the right kind.

—The largest sale of butter known in Chicago was made last week. The aggregate consisted of 4,359 tubs, weighing 252,000 pounds, the product being intended for shipment to the pineries of Michigan, points south, and for export. The total value was $45,000.

—The department of agriculture reports the general average of the potato crop in the seven chief States at 68.

—Relief for the Michigan sufferers is being sent in from all over the country. A million dollars will be needed. Fifty citizens of Boston pledged $10,000 and immediately forwarded the amount. The relief committee in New York raised $10,861. Two drafts of $1,000 each have been sent from Chicago by one man, and about $7,000 has been raised by other persons in this city. The revenue steamer Perry has landed a cargo of lumber and clothing at Port Huron. Memphis has forwarded $1,500 to that point, and the lumbermen of Tonawanda, N. Y., sent $655 An appeal to the people of the United States has been issued by the citizens' committee of Detroit.

—Ambrose E. Burnside, Senator from Rhode Island, expired of spasams of the heart at Bristol Tuesday morning. During the funeral at Providence on Friday business was wholly suspended and nearly every building was draped in mourning. The entire militia of Rhode Island performed escort duty. Eight Senators and Gen. Sickels were in attendance.

—While the races were in progress on the fair grounds at Kansas City, last week, the main hall was found to be flames, and all the exhibits were soon reduced to ashes. The loss is estimated at $50,000.

—The forest fire in Marion county, California, ravaged 25,000 acres, of which one-third is grass land. William Pixley, who started the flames, died while making an effort to suppress them.

—Forest fires are ravaging southwestern New Jersey. A tract of 25,000 acres is being burned over in the vicinity of Elwood. The region is chiefly inhabited by berry-pickers and charcoal burners. A considerable section of country near Millville is on fire, and flames are sweeping a path through the great cypress swamp in Delaware.

—It is reported that Gen. Grant cleared $76 000 by the sale of a tract of swamp land in California to the Atlantic and Pacific railroad.

—The Apache war developed nothing of great interest last week. Troops are getting better control of the country. The only mining camp threatened is the Longfellow, near the line of New Mexico. Quite an amount of Indian stores secreted near Rocky canon were discovered and destroyed. A portion of the arms and ammunition issued on the requisition of Gov. Gosper has reached Tucson, and will at once be issued to volunteer citizens.

—Agents of railroads in Texas and New Mexico have been to China to contract for laborers at $1 25 per day and transportation, and the steamship Oceanic will soon arive at San Francisco with a load of one thousand coolies.

—The Illinois Liquor-Dealers' Association, with a membership of 1 314, held its annual convention at Bloomington last week. It was resolved to organize every senatorial district in the State, and to make a vigorous fight against all candidates for the General Assembly opposed to liquor license and an equal protection for the liquor interest with other kinds of business.

—There have been fresh expulsions of socialists from Berlin, and all meetings in which they are likely to participate are prohibited by the police.

—A cargo of three hundred tons of human bones, probably the remains of the defenders of Plevna, has been received at Bristol, England, from Turkey, to be used in enriching the soil.

—In giving details of the epidemic of diphtheria, the Russian journals announce 18,675 fatal cases in a province of less than 2,000,000 inhabitants.

—Three hundred Russian nobles have organized themselves under the name of the "Sacred Legion," and will establish a secret service in opposition to nihilism.

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H. H. Hinman, Wheaton, Ill., N. C. A Agent in the South.

E. D. Bailey, Willimantic, Conn., Agent for the N. C. A. in New England.

DEGREE WORKERS.—(Seceders.)

D. P. Rathbun, Clarence, Iowa.
S. E. Starry, " "
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.
H. S. Taft, Eastmanville, Mich.

STATE LECTURERS.

Indiana, S. L. Cook of Albion; assistant, J. T. Hobson, Leesville.

Missouri, M. N. Butler of Albany.

New Hampshire, L. D. Bryant of New Market.

New York, L. N. Stratton of Syracuse and A. F. Curry of Almond.

Wisconsin, Thos. Lowe, Baraboo.

Others who will lecture when desired:

C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Starrucca, Pa.
J. H. Timmons, Tarentum, Pa.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, Jackson, Miss.
J. L. Barlow, Willimantic, Conn.
J. P. Richards, Belmont, Wis.
A. H. Springstein, Pontiac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, 194 Adelphi St., Brooklyn, N. Y.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Roxabell, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 805 H St., N. E. Washington, D. C.
Joel H. Austin, Lima, Ind.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
D. B. Turney, Benton, Ill.
J. F. Browne, Camp Nelson, Ky.
D. A. Richards, Woodland, Cal.

—The brethren in New Hampshire are agreed that they must have three months special work in their State beside what help might be expected from Bro. Bailey, and Elder Kimball is arranging to take up the lecture work in earnest.

MARKET REPORTS.

CHICAGO, Sept. 19, 1881

GRAIN—Wheat—No. 2	1 28¾	1 29¼
No. 3		1 20
Rejected		1 05
Winter	1 35	1 41
Corn—No. 2	64½	65⅝
Rejected		61½
Oats—No. 2		40¼
Rye—No. 2		1 03
Bran per ton		18 00
Flour—Winter	6 00	7 25
Spring	4 25	6 25
Hay—Timothy	13 00	16 50
Prairie	6 50	14 00
Lard per cwt		12 17
Mess pork per brl		19 62
Butter, medium to best	18	32
Cheese		7 13
Beans	2 00	3 00
Eggs	16	20
Potatoes, per bu	83	88
Seeds—Timothy	2 55	2 70
Clover	5 00	6 00
Flax		1 42
Broom corn	3	9
Hides—Green to dry flint	8	16
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	13	29
LIVE STOCK—Cattle extra	6 35	6 75
Good	5 90	6 20
Medium	5 40	5 75
Common	2 75	5 25
Hogs	6 10	7 42
Sheep	3 25	4 75

New York Market.

Flour	$3 90	7 75
Wheat—Spring	1 18	1 38
Winter	1 21	1 49
Corn	66	85
Oats	41	53
Lard		12 35
Mess pork		19 75
Butter	12	35
Cheese	8	13
Eggs		19
Wool	12	45

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Bernard's Appendix to Light on Masonry.

Showing the Character of the Institution by its terrible oaths and penalties. Price 25 cents.

insist upon is that *we* cannot be conscience clear without avoiding these things ourselves, and using our influence with others that they may come to see them as we do.

Is this Testimony True?

and does the world need it? If it is true and if the world does need it, then God will sustain those who utter it, and he has somewhere in the world, in the hands of his stewards, the money which we need and will in his own good time put it into our hands to carry on this good work. The twenty years now past have testified to the faithfulness of God. He has been our preserver and our bountiful benefactor. He has supplied our wants, strengthened us for our work and made our weapons mighty to pull down the strongholds of Satan. Many worthy men who had been deceived by the pretensions of the lodge, who had submitted to its shameful ceremonies and assumed its blasphemous oaths have been enabled to find their way into the outer air, the liberty of the sons of God. Many who would have been snared by the wiles of these secret systems but for the testimony which we have been permitted to utter, have been saved therefrom. The secret lodges are not gaining on the cause of Christ, but on the other hand the Christian sentiment of the country is more and more pronounced against them. Ministers who have been worshiping Jesus on the Sabbath and Baal in the lodge are either seeing their error, repenting and forsaking it, or drifting out of the ministry into insurance, or other secular occupations. In all these years there has been a struggle, sometimes with debt, sometimes with poverty, sometimes with men whom we would gladly benefit; but through all the difficulties and perplexities we can truly say that God has been our helper. Patience has worked experience, and experience hope, and hope has not made ashamed for the love of God has been shed abroad in our hearts.

Will those who Read these Lines, Help?

I believe that they will and that this year shall witness a greater work than any of those already passed in the history of our College. If this is to be the case those to whom God has given much must be generous, and those to whom he has given little must be large hearted. "The liberal deviseth liberal things, and by liberal things shall he stand." If those to whom this appeal shall come, will respond to it as God has prospered them, the work will be accomplished, WHEATON COLLEGE will be sent on its way with vastly increased power for good, the principles which are dear to the hearts of Christians will be taught to hundreds, yes, thousands of young men and women, and from your Christian benevolence shall go forth streams of influence that will bless the present and all generations to come.

TWO SUBSCRIPTIONS WILL BE TAKEN.

one for our present needs to be paid as soon as convenient; the other for the endowment fund, not to be paid unless the whole amount is pledged by July 1, 1882. Subscription papers will be sent to any who desire and I will myself visit localities where friends wish to know more of our work. Let all who have means, or counsel, or prayers, who love our Lord Jesus Christ and long for the establishment of his kingdom here in the earth, aid in this great work.

Address communications regarding this fund to

C. A. BLANCHARD,
Wheaton College, Wheaton, Ill.

—Ko-kun-hua, the professor of Chinese at Harvard University, in trying to give a definition of what it is to be a Christian, took a Bible from the hands of a young Chinese convert, and said: "Why this young man, he believes this book very much—oh very much." And what better evidence is there that one is really a Christian than that a man believes the Bible "very much?"

Sabbath School.

LESSON I.—Oct. 2.—FREE GIVING.

SCRIPTURE —Exodus 35:25-35.

[From Pilgrim Commentary.]

NOTES.

"The Women." "The well-being and happiness of woman is in a special manner vitally involved in the existence and maintenance of religious institutions," and she has ever been foremost in recognizing and discharging her obligations to them. Our Lord himself availed himself of the ministry of women (Mat. 27:55; Luke 8:2, 3, 10:38; John 12:1-8); and the rapid growth of the early Christian church was largely owing to the labors and sacrifices of women (Rom. 16:12; Phil. 4:3).

"Spin." Among the Hebrews, as among the Egyptians, spinning was for the most part a feminine occupation. The spinning-wheel was unknown; and even the distaff was dispensed with. The spindle, having a button, or "whirl," at the end of it, to give steadiness to its motion, was held perpendicularly in one hand, while the fibres were drawn off from it and twisted into thread with the other hand. Hence the proprlety of the expression, "did spin with her hands."

"Spun goat's hair." The hair of the goat is coarse; though that of some breeds, as the Angola, is comparatively fine and soft. It makes, therefore, a coarse, strong fabric, which has been used for tents by the armies and nomads of the East in all ages. The goats'-hair cloth of Cilicia, known as "cilicium," was in later times specially prized; and it was the weaving of this cloth which constitued the trade and furnished the livelihood of the apostle Paul (Acts 18:3). Of course the Israelites were well supplied with flocks of goats. Their own tents were made of goats'-hair canvas; and Jehovah chose to have his own tent made of the same material as that of the tents of his people (Ex. 26:7).

"The anointing oil." This was the oil used for anointing the utensils of the sanctuary and the consecration of the priests, and was purely symbolic in its use, signifying holiness, and the consecration to sacred uses of the things anointed. Hence it came to be regarded as the symbol of the Holy Spirit, who was supposed to take possession of the the things anointed (1 Sam. 10:1, 6; 1 John 2:20, 27). The anointing oil was prepared by infusing into pure olive oil the essence of certain spices in specified proportions, which gave it a fragrant aroma. These spices were, myrrh, the gum which exudes from the bark of a tree found in Arabia Felix and in eastern Africa; cinnamon, the inner bark of a species of a laurel found in Ceylon and other islands of the Indian Ocean; sweet calamus, or fragrant cane, an aromatic weed which grows in India, now called lemon-grass; and cassia, the inner bark of a tree resembling that from which cinnamon is obtained, but of a coarser nature.

"The sweet incense." This was the substance which was burned in the tabernacle to produce a fragrant smoke. The smoke was symbolical of prayer (Ps. 141:2; Rev. 5:8), or rather, of that which accompanies prayer and makes it acceptable (Rev. 8:3); particularly the merits and intercession of Christ, though of course this meaning was not understood in the time of Moses. Accordingly it was frequently burned by the priests, and regularly at the time of morning and evening prayer on the golden altar of incense which stood in the Holy Place just before the veil which hung in front of the mercy-seat.

"Willing." There is in human nature a love for rites of worship which appeal to the senses; and in the time of Moses the feeling was even stronger than now. The religions of all the nations around were extremely sensuous. It was in part a craving for this kind of thing which led the people into the worship of the calf: the religion of Jehovah, as it had been revealed to them, was too purely spiritual for the degree of culture to which they had attained. It was this, in part, which led Divine Wisdom to appoint for the people the Tabernacle and its service. And the gift met the longings and tastes of the people, and at once awakened their enthusiasm, and called forth their liberality.

"The Spirit of God." The Scriptures represent men as inspired, not only to reveal the will of God, and to teach divine truth, but also to acquire learning (Dan. 1:17), to interpret dreams and visions and mysteries (Dan. 5:14, 16) to put forth physical strength (Judg. 15:14), to exercise the office of a magistrate and ruler (Judg. 3:10), to act the part of a general (Judg. 6:34; 11:29), to cast out demons (Mat. 12:28), and, as here, to exercise mechanical skill, and, in short, to do in a high degree any thing which their natural gifts enable them to do in a less degree. In fact, any remarkable accomplishment is attributed to the influence of the Spirit of the Lord.

"Cunning work." Distinguished from "work" as requiring greater skill and genius. "As the names of the three classes of workers are in the masculine gender, we know that they denote men, while the spinners and dyers were women" (v. 25). From what we know of the proficiency of the textile arts in early times, we need not wonder at the exact division of labor among the Hebrews which the use of the terms in this verse indicates.

LESSONS.

The ministry of women is very important to the church of God.—There is something for every one to give and do in the kingdom of God.—Whatever our work, it is important that we should do it well.—God asks of every man that which he has, not that which he has not (2 Cor. 8:12).—Things which are set apart for sacred uses should not be applied to other uses.—God loveth a cheerful giver (2 Cor. 9:7).—It is a blessing to any people to make sacrifices for the building and support of the house of God.—Mechanical skill, like every other talent, is a gift of God.—God helps those, in any art or trade or business, who are faithful in the use of their gifts and opportunities (1 Cor. 7:24).—Division of labor secures the most and best work.

—The best revision of the Bible is that which so translates the life and spirit of the word into the heart as to make each day of our lives a page, and our words and deeds the characters which express the sacred truth.

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